

THE SABBATH RECORDER.

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

VOLUME 56. No. 38.

SEPTEMBER 17, 1900.

WHOLE No. 2899.

CONTENTS.

EDITORIALS.	
Paragraphs.....	594
The Siberian Railway.....	594
Letter from Mrs. Townsend.....	594
Annual Meeting.....	594
HISTORY AND BIOGRAPHY.	
An Old Letter.....	595
In Memoriam.....	595
The Irrepressible Breaking-Out of the Western Editor, Emeritus.....	596
News of the Week.....	596
"I Know Whom I Have Believed".....	596
Quartet Work at Scott, N. Y.....	597
Boxes for Africa.....	597
The Life of a Lecturer.....	597
MISSIONS.	
Consecration the Measure of Success.....	598
The Parables by the Sea—Poetry.....	599
Paragraphs.....	599
Dangers of the Epigram.....	599
WOMAN'S WORK.	
The Zephyr's Call—Poetry.....	600
That One Thousand Dollars.....	600
An Ash-Barrel Bible.....	600
Woman's Board—Receipts.....	600
The Surprise of Times.....	600
Broken Promises of God.....	601
Aspiration Triumphant—Poetry.....	601
The Peanut Industry.....	601
Tract Society—Executive Board Meeting.....	601
YOUNG PEOPLE'S WORK.	
Paragraphs.....	602
What Ails Us?.....	602
The Junior Society; its Place and Work.....	602
"The Bravest of the Brave"—Poetry.....	602
CHILDREN'S PAGE.	
A Study in Black.....	603
Pueblo Indians and Cliff-Dwellers.....	604
Quartet Work in the West.....	604
Lessons from the Lilies.....	604
The Hill Country.....	604
After Conference.....	605
"The Lord is My Shepherd".....	605
Tools in Council.....	605
Growth by Budding.....	605
"First the Blade".....	605
SABBATH-SCHOOL.	
Lesson for Sabbath-day, Sept. 29—Review.....	606
POPULAR SCIENCE.	
Incandescent Lighting in New York.....	606
A New Method of Making Belting.....	606
MARRIAGES.....	606
DEATHS.....	606
SPECIAL NOTICES.....	606

THE LAND OF IS-TO-BE.

BY EDWARD S. BLACK, LL. B.

BEYOND the stars that shine so bright
In heaven's silent blue at night,
Beyond the range of earthly eye
There is a land of God on high;

A land that is not lost to me,
Beauteous world of Is-to-be.

A land divinely, sweetly fair,
Of golden streets and balmy air,
And crystal stream of life, so pure,
Its fountains ever shall endure.
O, such a land, from partings free,
Is endless home of Is-to-be.

Land of rare beauty and delight;
Clouds ne'er bedim its glory bright,
And weary souls find perfect rest
In mansions of the loved and blest.
No sad adieus e'er blighten thee,
Saintly home of Is-to-be.

Then, Holy Spirit! Heav'nly Dove!
Inspire my heart with purest love,
That I my cross may daily bear,
And with the ransomed be an heir
Of crown of glory made for me,
In princely land of Is-to-be.

\$2.00 A YEAR

PLAINFIELD N J

Sabbath Recorder.

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

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

CHARITY and regard for others, while they begin at home, must go out on errands of love and mercy, or they soon die. Yesterday we were tracing the Hudson River from the point where it rises in the Adirondacks to the sea. A rivulet at the beginning, it forms a harbor for the ships of the world at its mouth. Such greatness and beneficence are attained because, instead of remaining a rivulet in the mountain, it forced its way seaward and gained additional volume from ten thousand springs and other streams upon its way. All spiritual experiences are governed by a similar law. He who desires to do gains little unless that desire is crowded into action. He who wishes to do, but goes no farther than wishing, loses at length even the desire to wish for better things. Do not delude yourself with the idea that good purposes and wishes to endeavor are sufficient. They are sources of action, and as such are essential, but when they do not eventuate in action they only emphasize the sadness of failure.

ONE cannot cultivate joy in the performance of duty too much. Without love for our work, and joy in its performance, duty is burdensome and obedience is irksome. A deep sense of duty rooted in the heart is a center of power and a source of righteousness. Comparatively little is gained, however, unless that sense of duty is uplifted by joy and winged with thanksgiving for the privilege of doing God's work. Without these, duty drags like a prisoner's chain, and the heart is wearied more in its struggles to secure willing obedience than it is in accomplishing the work given it.

WE once occupied a room in a hotel in the city of Paris, from which the sunlight would have been wholly excluded except for a simple device such as Frenchmen are wont to avail themselves of. The windows of the room opened into a comparatively small shaft which led to the upper air and sunlight. A mirror was deftly arranged in the upper part of the window, and set at such an angle that the rays of the morning sun were caught and flung into the room at an early hour. It was a novel and satisfying experience to be awakened by that sunlight.

THERE is no prison into which a soul may come, through sorrow or misfortune, so deep or dark that the sunlight of Divine love will not find it. Fix the windows of your faith at such an angle that the rays from heaven will be caught every morning, and your soul can never be overwhelmed by darkness or driven into confusion through doubt. We are not left by the Father in heaven to be the helpless creatures of misfortune or despair. Knowing in whom we have believed, the soul is sure to find rest in the fiercest storms, and light in the deepest darkness, if faith be trained to do her work, always looking upward.

THERE are many strange ways in which God carries convictions of duty to the hearts of men. A story is told of a little child who, sitting on his father's knee, looked up earnestly into his face and said, "Papa, why

don't you pray?" This childish question awakened deep convictions in the Father's heart, which worldliness and procrastination had buried. That awakening led the way to higher life.

THE SIBERIAN RAILWAY.

The magnitude of the undertaking which Russia is carrying forward in the great Siberian railway surpasses all similar efforts in many respects. From Zlatoosk, in the Ural mountains, to Valdivostok, on the Pacific coast, is 4,700 miles, and the estimate of the cost of a single track for that distance was estimated at \$170,000,000. The work has engaged an army of at least 150,000 laborers. Within the first eight years 3,000 miles of the road were built, and the entire line will be completed, it is estimated, within the next two years. The first estimate has been exceeded already, and over \$200,000,000 have been expended. The road has reached Stretensk, on the Amour river, and one may now cross the wilds of Siberia in a train with all modern luxuries and conveniences. Aside from all commercial considerations, the building of this road places immense advantage in the hands of Russia, touching political and military matters. This is the more apparent at the present time, considering the situation of things in North China.

This road will open up an immense territory for agriculture, for the production of lumber, and valuable minerals. When the wheat-raising territory thus opened is developed, Russia can almost provide bread for the world. There are many indications that Russia is to be the "coming nation" of the twentieth century. At all events, it is impossible at the present time to estimate the importance of this Siberian railroad and the results which must follow its building.

LETTER FROM MRS. TOWNSEND.

I have been sitting in General Conference to-night hearing the President's Message, freighted so full of good things touching so many points of usefulness in Sabbath Reform work. The section, "Shall Seventh-day Baptists avoid the cities?" was specially interesting, and while I fully endorse foreign missionary work, the opportunity to do great things for God lies at our very feet. The Chicago Seventh-day Baptist church, for instance, in the midst of the vast, seething, surging mass of humanity, holds up the index finger for higher, truer, grander living, and touches more springs of human lives because of the multitude surrounding it; and then comes the extracts from the different Boards, all of which every Seventh-day Baptist should read and re-read until as familiar with as with their own home church-work; how the seven thousand and over copies of the Sabbath Reform edition of the RECORDER will do its uplifting work, not only to those who have long loved and revered its strong, unanswerable presentations of facts, but to those recently converted it is manna, and as the flaming herald it burns its way into the minds and hearts of those who not only read, but see its bright, clean dress with always an attractive face.

My heart was especially moved in reading of the missionary free school in North Carolina, supported by the three cousins. With what gratitude will those 132 pupils feel as they may live to manhood and womanhood, realizing how meagre may have been their

equipment for their life-work had not three hearts been filled with divine love and consecrated wisdom and means in their behalf. Eternity alone can reveal the influence and power for good and Christian advancement brought about by such a school, and while the "old open doors" seem enough to employ all means and help available, God is pushing us out as the eagle stirreth her nest, and forces, unseen but conscious, demand us to enter new doors when complete qualification by wise and judicious application to "strengthen that which remaineth" has been wrought, "and God is moving the hearts of mankind as never before towards true philanthropic work. As men see earnest, self-denying work for the good of others, some hearts will be constrained to acknowledge the claims of God upon financial ability to support such work; and time, midst the hurry and push in the work of life, will be also cheerfully given, to learn more about Jesus and the gospel which he taught, and God's requirements and testimonies be made of the realization of God's presence and blessings because of such openness of heart and purse. So may the "old open doors" be faithfully considered while the "new open doors" are lovingly welcomed.

Just one short year since the true Sabbath came up to me through the long years of darkened understanding; and with what blessed abiding has his presence been. All of the interests of his entire commands are like and part of my life, nourished and strengthened next to his Word so largely by the knowledge gained through your dear records and the many tracts so clear and pungent for God's love and truth for humanity. When the next RECORDER comes, the General Conference, with all its pentecostal baptisms, will be ours, as we take in and absorb the records it so clearly gives to its readers. May every Seventh-day Baptist be as able to talk as intelligently about the work of the General Conference as if they had been present at its meetings, which is quite possible through the reports so ably given.

GARWIN, Iowa, Aug. 24, 1900.

ANNUAL MEETING.

The Annual Meeting of the stockholders of the Sabbath Evangelizing and Industrial Association will be held in the Seventh-day Baptist church, Plainfield, N. J., on Monday evening, Oct. 1, at half-past seven.

At this meeting ten Directors will be elected for a term of three years.

Each stockholder is entitled to one vote for each share of stock. All votes received by mail before Oct. 1 will be recorded.

The following are the present Directors:

DIRECTORS CHOSEN FOR THREE YEARS.

Henry M. Maxson, David E. Titworth, Rev. Arthur E. Main, William C. Hubbard, Rev. Theodore L. Gardner, William M. Stillman, George H. Utter, Edward B. Saunders, Charles B. Cottrell*, Mrs. George H. Babcock.

DIRECTORS CHOSEN FOR TWO YEARS.

Frank Hill, Orra S. Rogers, Mrs. J. E. B. Santee, Mrs. Walton H. Ingham, Charles C. Chipman, Alex. W. Vars, Martin Sindall, Mrs. Lewis A. Platts, Dr. Albert S. Maxson.

DIRECTORS WHOSE TERMS EXPIRE THIS YEAR.

Uberto S. Griffen, Mrs. O. U. Whitford, Rev. Asa B. Prentice, Rev. William C. Daland, H. C. Brown, M. D., Rev. E. A. Witter, Charles H. West, A. B. Kenyon, Rev. Frank E. Peterson, Edward K. Burdick.

Mail votes to

WILLIAM C. HUBBARD, Sec.,
427 West Seventh Street, Plainfield, N. J.

*Declined.

History and Biography.

By W. C. WHITFORD, Milton, Wis.

AN OLD LETTER

On the Seventh Day of the Week as the Sabbath.

There lies before us a coarse sheet of sized paper, five and three-fourth inches wide and fifteen long, very brown with age, closely covered on both sides with old-fashioned and very legible script, and containing a letter on the subject presented in the heading of this article. It belongs to Mrs. Rachel L. Price, of Spring Grove, West Chester, Penn., a great great-granddaughter of the writer. Accompanying it is another letter signed by David and Ruth Thomas, directed to their daughter Julianne, and dated "First month, 27th day, 1772." The handwriting in both letters is the same. To the former no name is attached, but evidently the writer is the father mentioned above. Mrs. Price says that this "very ancient letter" was written "about the time" in which the one sent to the daughter was prepared. She adds that it "is simply a sermon on the subject intended for a kinsman disposed to join the First-day Baptists, and the penmanship is unusually fine." It is furnished below, retaining the spelling, punctuation, phraseology, and arrangement of sentences found in the original.

David Thomas, born in 1710 and died in 1789, lived near Newtown Square, ten miles west of Philadelphia, and was a descendant of William Thomas, one of the "Baptized Quakers" who embraced the Sabbath and formed the Upper Providence church observing that day in South eastern Pennsylvania, near the close of the seventeenth century. Julius F. Sachse speaks of him as "a strict Sabbatarian." In his "Historic Mansion of Newtown," the members of the church just named held their weekly and yearly meetings for many years. His wife was Ruth Dunham, from Piscataway, N. J., said to be a descendant of Rev. Edmond Dunham, the first pastor of the Seventh-day Baptist church, now located at New Market in that state. She died in 1792, and was buried by the side of her husband in "the graveyard of the Seven-days' people in Newtown." Mrs. Price writes that all her ancestor were of this faith, and that "everything relating to them is very dear to me." The letter above described is as follows:

Much Respected Kinsmen:

I Rec'd thy letter Octob'r ye 20th by which I am inform'd yt thou didst Receive mine of ye 8th of August; And after Intimating to me thy Approbation of ye first part of it, and that it is a thing truly great and very desirable to have the desires wean'd from the perishing enjoyments of this life, and to have them fixed on things above; Thou in the next place sayst, "But after you begin your letter with this great and useful consideration why do you drop it so soon and fall to the fourth Commandment it seems to me as if you laid too much stress upon that point &c." In answer to which I would inform thee yt I am not any way apprehensive, that in coming to ye fourth Commandment, I have dropt, or fallen from a Superior to an Inferior Consideration. Can any part of the Royal Law which God wrote on tables of stone be of an Inferior nature and not worthy of our greatest attention? That the Law of God is the Godly's delight and that therein they do meditate day and night, see Psalm 1, 2. Again 119, 92, 97. And shall we call our selves Christians, and yet think it not worthy of our meditation and most diligent attention for to live agreeable therento?

My friend I think yt I need not tell the reason why I mention the fourth Commandment since thou must know yt I cannot be ignorant of thy allowing thy self to live in disobedience thereunto. But I desire thee to let me know by what means it hath appeared yt I did lay too

much stress upon yt Command; have I said any more than that it is our duty to obey it and dost not thou allow that it is every Christian's duty to live in obedience to God's law? Would you (the first day Baptists) allow any to continue as members among you whome you know did allow themselves to live in disobedience to any of the other nine Commands? or would you disown such as not being fit for to be members of Church of Christ? If you would disown them, would it not then appear (according to thy rule of Judging of me) that you did lay too much stress upon them points, Commands? for wherein doth it appear that God had less regard for the fourth Command; or that it was of less duration than the other nine? Was it not written on stone as well as the others? and was it not put into the Ark and kept in the most holy place where no other Law but the Royal Law was put? See Deu. 10. 4, 5. 1 Kings 8, 9, 2 Chro. 5. 7, 8, 9, 10, Heb. 9. 3, 4.

I am told (by thy letter) that thou art of opinion, to neglect and disregard willfully any known Command or duty is intirely against and contrary to ye nature of heart Religion. But then at the same time (thou sayst) I believe that the Lord suffers many of his dear people to be in the dark about many things &c. My friend, may not the worshipers of Graven Images with as good authority Use the same way of Reasoning in answer to you if you blame them for their Idolatry? I believe that many of them are as Zealous for their Idolatry as you are for the first day. And the same almighty being God that said: Thou shalt not make unto thee any graven image &c. Thou shalt not bow down thy self to them, nor serve them—said also, Remember the Sabbath day to keep it holy, Six days shalt thou labour, and do all thy work. But the Seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, &c. Exod. 20. Now, if the darkness of ye Sabbath breaker is sufficient excuse for him so that he may so continue and never the less be of the number of God's dear people, why may not ye Idolater also be of God's dear people—But that the Lord doth not suffer his followers to be in the dark in respect of their duty towards God, see Joh. 8, 12. I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life. See also 1 Epis'l Joh. 1. 6. If we say yt we have fellowship with him and walk in darkness, we lie and do not the truth—moreover, wt Reason can we that are favoured with the Sacred Record for to Read at our leisure, have to think if we do not live agreeable to the rule therein laid down—That Darkness and ignorance in us will be a sufficient excuse for us at ye time when wee thus all appear before the Judgment seat of Christ that every one may Receive the things done in the body, according to that he hath done whether it be good or bad? Paul saith, all scripture is given by inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for instruction in Righteousness. That the man of God may be perfect, throughly furnished unto all good works. 2 Tim. 3. 16, 17. Now, if we reject and despise any part of this excellent Rule and follow the Traditions of men, is it not our own fault if we grope in the dark? And if this be the case with us, we have cause to fear that while we flatter our selves that we are God's dear people we do but deceive our selves. See Mat. 15, 9. But in vain they do worship me, teaching for doctrines the Commandments of men—They be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch—verse 14.

As to the change of the Sabbath from ye seventh to the first day (thou sayst) I do not suppose that I am able to say any thing to your satisfaction. After which I find some things laid down which I am told are satisfactory to thee: The first of which is that our Saviour observed that he was Lord of the Sabbath, which thou dost take to be a hint to the minds of the people, that the Command might be changed to another day without destroying the morality of it; and that this hint was designed to prepare the minds of the people for that change which our Lord intended to make. In answer to this I would be brief in my reply and tell thee that if I had cause to think that our Lord did intend to change his Sabbath for another day and that them sayings were to prepare the minds of the people for that Change; I must also believe that it hath been done. But since there is no account of any such thing contained in Holy Scriptures which are given us for a Rule of faith and practice, I must Conclude that it hath not been done nor intended to be done by any divine authority; and that the seventh day doth still remain to be the Sabbath of the Lord our God.

In the next place I am told that you find that there was the same Reason for observing the first day that there has been for observing the seventh; namely, Christ Resting from his work as God did from his. For to support this assertion I find cited Heb. 4: 10—in which

text I find that he that is entered into his rest, he also hath ceased from his own works, as God did from his. But I cannot find any mention made of the first day in any part of the Chapter. But in looking back from the verse by thee cited I find in ye fourth verse that God did rest the seventh day from all his works. Now if we compare those two verses with one another, I think that ye tenth verse will be found so far short of proving yt the first day is the Sabbath, that, if either, it doth Confirm yt the Seventh is—Moreover, That there was not and is not the same Reason for observing the first day as a Sabbath, as there hath been, and now is, and will be while heaven and earth endure, for observing the seventh day see Exod. 20: 8, 9, 10, 11, Remember the Sabbath-day to keep it holy. Six days thou shalt labour, and do all thy work. But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, &c. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: Wherefore the Lord blessed the Sabbath-day, and hallowed it. Now here being a Command set forth by the Creator of heavens, and the earth, for the keeping of the seventh day: and the Reason annexed: even the Lord's making all things in six days, and his Resting on the seventh, &c. And that it is easier for heaven and earth to pass than one tittle of the Law to fail, see Luke 16: 17. Where is there any Divine Command for the observation of the first day; except it be for to labour on it? I do not find it any where spoken of in Scripture as a weekly Sabbath, but I find yt it is the first of the six in which we are Required to labor.

The greatness of the work of Redemption (mentioned by thee) ought to deter us from sinning against God; and not be made use of for to excuse us in transgressing God's Law; by which is the knowledge of sin, Rom. 7: 7.

Thou in the third place sayst: we find that ye Apostles and the first Christians did meet on the first day, and for to support this [thou] hast cited John 20: 19, Acts 20: 7, 1 Cor. 16: 2.—Reply: That the two places first cited, do inform us of disciples being together on the first day of the week is readily granted; and yt ye Reason for their being assembled is plainly laid down. In the first place I find that the disciples were assembled for fear of the Jews. And I think yt they had Cause to fear.

IN MEMORIAM.

EDWARD FRANCIS AMISSA.

This aged servant of God, the oldest member of the Seventh-day Baptist church at Ayan Maim, passed from this life to that beyond on the 31st day of July, 1900. Mr. Amissa was about eighty years of age at the time of his death, and had been a faithful follower of the Lord Jesus. He was baptized on the 9th of February of this year in the River Amisa, at Ayan Maim, by the Rev. Dr. Daland. He thus became one of the constituent members of the church, which was formed the next day after his baptism. Although a very old man and somewhat feeble, he took a most active interest in all the affairs of the little church, and was a most determined Sabbath-keeper. For his faith he was deserted by his family for a long time before his death, and even at last while he was bedridden. They did not even come to his burial. His death was due to the natural decay of his vital powers.

On the 1st day of August, the day after his death, the interment took place. Two sermons were preached by the Rev. Joseph Amokoo, pastor of the church, one in the morning from Hebrews 11: 22, and the other in the afternoon, between three and four o'clock, at the burial ground, from 1 Cor. 15: 22. The funeral was attended by many of the town people, including the king himself and the chiefs, who formed a part of the procession. The life and death of this venerable man have been thus a testimony to the faith of the Lord Jesus and to the truth concerning the Sabbath. May the Lord raise up others to fill his place, and may he send help to this important field.

W. C. D.

THE IRREPRESSIBLE BREAKING-OUT OF THE WESTERN EDITOR, EMERITUS.

I merely rise to ask if you have ever seen anything equal to these beautiful September days. After all, isn't September about the best of the whole year? The air is just warm enough to be genial, just cool enough to be comfortable. There is no death damp in the ground, and the roads have their bottom at the surface of the earth. What a joy to go out on the hillside or into your neighbor's garden, in summer costume (blessings on the man who invented the shirt waist—of course we would never have dared to appear thus, if it were not the fashion)—now, let me see, where were we? O, yes, what a joy to go out upon the hillside and look down the valley in its rich robes of green and changing brown while the quiet air sings its still anthems. O, lift up your heart and thank the Creator for the luxury of living. To feel the throb of nature's heart, to see the contentment of the animal creation, to share the frolicsome joy of chicks, colts and boys, to see the great white moon rising through the forest of Pine Hill, to watch the sun set in crimson clouds of glory, to be conscious of the rich life of God flowing in these veins of flesh and blood, to know that a wise and loving heart is at the center of all things—yes, it is surely a good world.

THERE is nothing in the world more exquisitely beautiful than a heart blossoming into love. Some people claim to think it is because I am watching for a wedding fee—but it is not so. How pleasant it is, sitting slyly in the background and cracking a joke only when you just absolutely cannot help it—to watch the coming together of two individualities into a union of sympathy and mutual perfect surrender. I have seen a young man transformed, lifted out of himself in a supreme devotion. I have seen a young woman, her face becoming radiant under the spell of an inner light, no sign upon her face before the curious world except the sign of the rose, the modest eyelashes veiling their profound secret; yet to the kindly gaze of those who know, the firm mouth and the steadfast eyes are saying, "I would die for him."

I see these things and I say softly to myself, "our souls are surely akin to the infinite, and here is a spark of their divinity." This is not the flashing of basswood shavings, but the glowing of the anthracite heart. And even the black diamonds are but a poor illustration for the love that hath no end.

A few men and women I know who are literally powers for good in the earth. They are souls that burn and glow and shine with the love for Christ, and for the humanity into whose midst he came to save and heal and bless. Heavenly Spirit, this is what our hearts long for. Baptize us with this love. Ah, the rain for which the parched soil of all our communities thirsts, is the falling tears of the church for these who have wandered away. The light and heat which will ripen the abundant harvests for which we pray, are the wonderful glow of divine love shining in the hearts of those who believe.

STAND up now, ye solemn-faced men, and confess if you did not, when you were boys, turn to the funny column of the weekly paper first of all. And when the Conference and Association came to your place, didn't you watch the strange visiting ministers with

eagle glance, and when you saw a twinkle in the eye, or a genial relaxing of the corners of the mouth, or heard a rumble of laughter that gave your own sides a twitch for very sympathy, weren't you interested in that man right away? Well, perhaps not, perhaps you always read the obituary column first, and ate pickles before prayer-meeting; but you certainly were a different kind of boy from the kind that grew on Big Foot Prairie a quarter of a century ago.

Of course many of the prejudices of youth have passed away, and many of those against whom boyish antagonism sprang up have been found to be royal men. We are different, and there is a place for each and all. We will not villify the other man because he is of a different mold by nature, but we will be of good cheer that we are all of one blood.

Yet, like a ten-year-old boy thinking of the jar of preserves in his mother's pantry, I do keep hankering for the jovial people. And is it really wicked? Must it go into the ranks of tabooed things along with shaking hands in church and whistling on the street? Tell us, Editor Shaw, in your next question box.

But I was thinking of Eld. Mahoney, and wondering how we ever held a General Conference without him. I can see him now, his face shining like the head-light of a locomotive, as he rose for the second time in that grand closing meeting and said, "I feel that I should be very ungrateful if I didn't speak again." That was enough to start the audience simmering. Then he went on in his inimitable way to tell how he and his wife had given up going on the trip to the Thousand Islands, although they knew it was the chance of a lifetime; but a gentleman had come to him that afternoon and insisted on furnishing tickets. When he objected, the gentleman had said, "That's all right. We will have two dollar's worth of fun out of you on the way for each ticket."

What there was so funny about it would be hard to describe, but the audience literally roared and swayed back and forth in delight. Frivolity? Not at all. For a few seconds the audience relaxed and rested, and then that great meeting, like an eagle that had been resting its pinions, poised its wings and flew higher and higher until it seemed to circle around the throne of God. It was a service never to be forgotten, the climax of that gracious week.

Why should not the prayer-meeting be like the home circle where each member is free to be himself and bring his own characteristic contribution to the evening's treasures? Only let all things be done decently and in order and all be to the glory of God.

ALFRED UNIVERSITY is opening its doors this fall with an attendance without a parallel for many years past. It seems as though nearly all the old students are back, bringing someone else with them, and new centers of interest have been started in communities not before represented at all. The untiring labor of President Davis and his co-laborers for the past few years is beginning to bear a very manifest harvest.

Best of all, the Christian students are preparing for their Master's work in the University community with a faith and enthusiasm which greatly cheers the heart. We have a great work to do, and "who is sufficient for these things?" But the promise of Pentecost is still ours, and upon our God we rely.

NEWS OF THE WEEK.

When the first information came regarding the storm disaster which befell Galveston and other towns in Texas, considerable latitude was given the reports on the ground that they were too horrible to believe. As definite information comes, the horrors of the situation increase, and prove that the first reports were not at all exaggerated. Thousands of persons, men, women and children, have been stricken down. Homes have been divided, children have been torn from the embrace of loving parents, and property has been swept into ruins. Those who remain are without shelter and food, in the midst of wreck and desolation. Nothing but a dark future confronts the city of Galveston. Sanitary conditions threaten a long season of pestilence, and intense suffering and sickness cannot be averted. The disaster which has befallen these, our neighbors, cannot be told in words any too strong. History fails to record its equal. Calls for help are loud and long, and it is ours to respond. The American people are coming grandly to the rescue. Foreign nations are expressing words of sympathy. As one great heart, the more fortunate are giving a helping hand in the bonds of love and kinship. There is need for all that can be done. As a nation, as individuals, we must not, we do not, remain indifferent to the cries of the unfortunate. The death rate is reported nearing the five thousand mark.

Under date of Washington, Sept. 13, the Philadelphia *Ledger* has the following: "Chinese Minister Wu took to the State Department this morning a dispatch from Li Hung Chang, pledging his earnest efforts to restore order in China and protect Americans from slaughter and loss of property. This is not an answer to the reply which the Acting Secretary of State gave Mr. Wu Tuesday, in which he expressed the hope of this Government that Li Hung Chang would be empowered to give protection. The two dispatches crossed in mid-ocean, no doubt, so Li is to be credited with anticipating the demand of this Government, and expressing his willingness to do what is expected of him. Now, that the United States accepts the credentials of Li Hung Chang, and the required pledge of good behavior has been given, no obstacle seems to remain, so far as the United States is concerned, to the prompt inauguration of the peace and indemnity negotiations."

"I KNOW WHOM I HAVE BELIEVED."

BY REV. A. J. F. BEHREND, D. D.

The man who wrote that sentence was not far from sixty-five years old when he penned it. He wrote it in a Roman dungeon, and under sentence of death. He was a Hebrew of the Hebrews, a blue-blooded Jew, and a Pharisee of the Pharisees. But in spite of its nationality his family had been honored with Roman citizenship; for he tells us himself he was free born. He belonged to the aristocracy of Tarsus, no mean city. He had been sent to Jerusalem, to sit at the feet of Gamaliel, the most famous Rabbi of his time. There is good ground for believing that as soon as his age permitted he was chosen to a seat in the Sanhedrim, the highest judicial court among the Jews; for he tells us himself that when Christians were put to death he cast his vote against them. When one reads the story of his journey to Damascus and of

his sudden conversion, it seems as if this man must have been carried away by a whirlwind of emotional excitement, likely to be followed by an equally violent reaction. There is no evidence of any prolonged and painful mental conflict. The change came with the swiftness of a bolt of lightning. No wonder that Ananias was incredulous. No wonder that the Christians in Damascus were amazed. They could not believe their eyes and ears. No wonder that the Christians in Jerusalem were afraid of him, and did not believe that he had been converted. Barnabas alone gave him his hand and his heart; and Barnabas was not an apostle. James and John and Peter were in Jerusalem at the time, but not one of them, so far as we know, gave him their apostolic welcome. James he met three years afterward, upon his return from Arabia, where he spent two weeks with Peter in Jerusalem. For some time he labored in comparative obscurity, until a great revival broke out among the Grecians in the metropolis of Syria, when Barnabas hastened to Tarsus and brought Paul to Antioch.

Such testimony cannot be gainsaid. The weight of thirty years' experience is in it. Time is the fiercest sifter of systems and of men. And hence it is that in all the controversies which have raged about the origin and the divine authority of Christianity, Paul has had to be taken into account. His conversion and apostolic ministry, crowned with martyrdom, are as great a miracle as the resurrection of Jesus Christ. Neither can be resolved into myth or legend. Within a year of the crucifixion, Saul of Tarsus casts in his lot with the despised and hated Nazarene. He glories in the Cross. He knows only Jesus Christ, and him crucified. The earliest literature of the New Testament, and the greater part of it, issued from his hands. The cry has been raised, "Back to Christ, and to the Gospels!" But the Gospels are of later date than the Epistles. Three of the Gospels are anonymous; the Pauline Epistles are not. The earliest Christian documents in circulation were the letters of Paul. You cannot get to Christ except through Paul. You cannot know the contents of the primitive Gospel unless you consult Paul, and he proclaims it with so fierce an intensity of personal conviction that he pronounces an anathema upon an angel from heaven who should dare to preach any other message. The ardor which suffers no abatement through more than thirty years of challenge and of criticism, in the great cities of the Roman Empire, and which, in prospect of impending death, declares: "I know whom I believed," cannot be discredited. No wonder that every great Christian teacher, since that time, has been an ardent and admiring pupil in the school of Paul.—*Christian Work.*

QUARTET WORK AT SCOTT, N. Y.

Since it was generally known that a Quartet was arranged to go from Conference to continue the work at Scott, and many have been praying for the success of that work, a few words will, doubtless, be hailed with pleasure.

The work was resumed on Wednesday night following the Conference, a fairly good-sized congregation greeting us. To add to the interest, Bro. F. O. Burdick, a former pastor of the Scott church, was present, and spoke in the after-meeting, and preached on Thurs-

day night. On Sabbath we visited the baptismal waters, and two who were awaiting that ordinance were buried with their Lord in baptism, and they, with another, were received into church by the laying on of hands in the evening. To add to the interest, two of the number were converts to the Sabbath. For the next few days the interest seemed to lag. Possibly this was due to the excessive hot weather and the fact that one of the Quartet was sick and a substitute had to take his place—substitute work usually being second-class. The brother regaining his health so as to take his place in the Quartet, the weather cooling somewhat, the interest seemed to deepen. Sabbath-day again we visited the baptismal waters, and two more went forward in this beautiful ordinance.

We closed our meetings on Sunday evening, Sept. 9, with one of the largest audiences we have had at any time; and, although the closest attention was given the speakers, there was not that response in the after-meeting for which we had hoped. This seemed to have a depressing influence on some of us for the time. But when we asked all who would pledge themselves to live for Christ from this time on, and strive to meet the boys in a better land, to see the most of that large audience stand, we felt there was a perceptible rise in the spiritual thermometer. Gladly would we make this an up-to-date report, and chronicle wonderful things accomplished, but we have tried to confine ourselves to cold facts; yet we feel that we have great reason to rejoice that so much has been done. That there is much yet to do is evident, and who is sufficient for these things is the question that confronts us at Scott. That there is an interest awakened here that has not been before in years, we think, is apparent to all in a position to know.

To the writer it is evident that greater success would have attended either of the Quartets had the work been continuous. The first Quartet had just succeeded in capturing the hearts of the people. We had come to feel that they were our boys, that in a way they belonged to Scott, when Conference convened and we must give them up. When we came back and only two familiar faces were seen and voices heard, and strangers stood in the place of the others so dearly loved, it required no small effort to overcome the shock. This was just being done when other duties called, and the work must stop. With this experience, we are more fully convinced that continued work is essential to the greatest success. Yet we thank God for the boys who came to Scott, and the noble work they have done.

J. T. DAVIS.

SEPT. 12, 1900.

If I should say of a garden, "It is a place fenced in," what idea would you have of its clusters of roses, and pyramids of honeysuckles, and beds of odorous flowers, and rows of blossoming shrubs and fruit-bearing trees? If I should say of a cathedral, "It is built of stone, cold stone," what idea would you have of its wondrous carvings, and its gorgeous openings for door and window, and its evanescent spire? Now, if you regard religion merely as self-denial, you stop at the fence and see nothing of the beauty of the garden; you think only of the stone, and not of the marvelous beauty into which it is fashioned.—*Henry Ward Beecher.*

BOXES FOR AFRICA.

The Sabbath Evangelizing and Industrial Association are about to send some goods to Mr. Booth, and would like all who are making garments to finish them at once, and forward to Plainfield, so that the boxes may leave not later than October 1. A list of much-needed articles has been received from Mrs. Booth, and is given herewith. These boxes should reach them about the holiday time, and it is hoped that a good many will feel it a privilege to send some remembrances to Mr. and Mrs. Booth and "Wee Mary," to brighten the time for them and show them that we at home do not forget them in their self-sacrificing life of struggle for Christ's sake. The following is the list referred to: Strong shirts, for men and boys; blouses for the capitos' wives—just a simple morning waist, with sleeves to the elbows, and a straight neck-band with a falling piece of about two inches gathered into it (colored calico is most desired for these); remnants of print, muslin, or calico (for women to work up themselves at the sewing meetings); garments for both women and children, especially red sashes; old linen bandages, cheese cloth and ribbons; knives for both table and kitchen use; needles and cotton; texts for the walls; a pair of letter scales.

Send all things for this box to D. E. Titsworth, Plainfield, N. J.

THE LIFE OF A LECTURER.

"Ian Maclaran" contributes an amusing paper to *Pearson's Magazine*, describing his experiences as a lecturer in England and in the States. Discussing chairmen, he says:

My experience of chairmen is wide and varied, and I have lectured under the presidency of some very distinguished and able men; but, on the whole, I would rather be without a chairman. There was one who introduced me in a single sentence of five minutes' length, in which he stated that as he would treasure every word I said more than pure gold, he did not wish to curtail my time by a single minute. He then fell fast asleep, and I had the honor of waking him at the close of the lecture. Had he slept anywhere else I should not have had the smallest objection, but his restful attitude, in the high estate of the chair had an unedifying and discomposing effect on the audience.

On the whole, I preferred that chairman to another who introduced me to the extent of twenty-five minutes, and occupied the time in commending to the exasperated audience the claims of a foundling asylum with which he had some charitable connection. This time it was the lecturer who fell asleep, and had to be awakened when the audience drove the chairman to his seat. A lecturer is also much refreshed amid his labor by the assurance of the chairman that he has simply lived upon his books for years, and has been looking forward to this evening for the last three months with high expectation, when after these flattering remarks he does not know your name, and can only put it before the audience after a hurried consultation with the secretary of the lecture course. My memory returns also with delight to a chairman who insisted that one object had brought them together, and that I was no stranger in that town, because the whole audience before him were my friends, and then, having called me Doctor Maclaran and Ian Watson, besides having hinted more than once at Mr. Barrie, introduced me to an hilarious audience as Mr. Ian John Maclaran Watson.

Missions.

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

CONSECRATION THE MEASURE OF SUCCESS.

A Paper prepared by the Rev. G. J. Crandall, of Milton Junction, Wis., for the Anniversary exercises of the Missionary Society held in connection with the General Conference at Adams Centre, N. Y., and read by the Rev. L. C. Randolph, of Alfred, N. Y.

The religion of Jesus Christ claims to be a revelation of truth from heaven. To fail to recognize this, either in thought, word, or deed, is to depart from the genius of the revelation, as well as from the expressed teachings of Jesus Christ. How we came here, and what are our relations and obligations to the things we find here, are the first inquiries of a thinking and reasoning human being.

To answer these inquiries, God gives us the Book of Genesis, a book of beginnings. The first statement which he makes in this book is that, "In the beginning God created the heavens and the earth," so that whatever man looks upon, whether above, or before, as beneath him, was created. The second great truth revealed to man is, that he himself was created by the same God, and that the model by which he was created was nothing less than the Creator himself. Then he is told that God's blessing was given to him, and God said unto them (the man and the woman) "Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

This passage shows that under God's blessing the man was to go forth into this creation and fill and subdue it. Man was to be a worker, a king over the animal kingdom, an agent of God, for he had received his commission from God to subdue the world. The man was made in the image of God, upright as to his purposes, as to the tendencies of his nature, the physical world so perfectly adjusted to him as to produce the greatest possible happiness, joy and gladness thrilling his entire being. Under these circumstances it would be as natural for this man and woman to love and praise and adore God as it is for the birds to sing in the spring-time. But man has his work to do—to subdue the earth and to reign over the beasts of the field, the fishes of the sea, and the fowls of the air, and his own nature demands that he shall praise, adore, and give account of his stewardship unto God. He is also without experience in this world, with no one to consult except his Creator; can he do these things as the exigencies arise, or must there be special time for this, that the man may be able to do his work to the best advantage? Any man who has attempted to think deeply upon any subject knows that he must not have other things coming into his thought to distract his attention while he is thus engaged, if he is to be successful in securing right results. The man to whom God has committed such a great work *must* have time to think, *must* have time for instruction, *must* have time for the renewal of spiritual energy, in order to be fitted to apply himself in a proper frame of mind and condition of heart, to the great and important material interests, committed to him, by his Creator. These facts show that there was an absolute necessity in the nature of man, and in the work God had given him to do, for a Sabbath, even in the innocence in which he was created. So we find that just as soon as man

was created and his work given him to do in this world, this necessity for spiritual instruction, renewal and direction is met in giving him the Sabbath. The moral obligation that man would feel he was under to worship and serve the One from whom he had received such great blessing, would be satisfied and his power to do this cultivated by the exercises and duties of the Sabbath-day. Man must obey his Creator in doing the work God had given him to do, and he must love, serve and worship him because his own nature demanded it; so there was a necessity in his nature that God should tell when to do these things. There is also another necessity in the man's moral nature that must be met; or the man could not love and worship God. It is not possible for any person to love and adore, and worship, except the character of that person or being has that in it which awakens and thrills that nature with love and adoration. I do not see how the man was to know God's character at the first, only as it was revealed to him, by his Creator. This revelation would be given to man in the fact that God blessed the Sabbath, that is, made it a blessing, and also in that he made the Sabbath holy, for he could only impart to other things the qualities which he himself possessed. In this way, it seems to me, God revealed his holy character, and furnished man the motive for love, service and worship. To every system of true religion these things are fundamental, because, the true God being holy, the essentials of his worship must be holy.

From the giving of the Sabbath, which was the first revelation of God's character to man, we find, as the revelation continues, that this characteristic is made more and more prominent. We have the sacred altar anointed with oil, the place of worship; the sacred tent, the sacred dishes, the sacred men, their sacred clothing, the sacred fire, etc., all these, as God told the children of Israel, because he was holy.

The teachings that men and things are revered, because of their relationship to a holy God, pass over from the Old Testament into the New. The Christian must not think of himself as his own. "Ye are bought with a price, therefore glorify God, in your bodies and in your spirits, which are God's." "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

No language could more clearly, or specifically, teach the sacredness of each Christian, than this. Besides this, we are positively commanded to be holy, because God is holy. Now, if Christians are holy, it must be because they are consecrated to God; and if they are consecrated to him, their service must be holy. That this consecration and service must be full, and from the heart, in order to be acceptable to God, is fully shown in the history of Ananias and Sapphira. God is not mocked by a life, or formal service. Service must be genuine, hearty, "unto the Lord, and not unto men." Christians cannot be careless of these relationships without great sin.

We are taught in the Old Testament that if one who was unclean entered into the tabernacle, or touched that sacred place, he polluted it, and should die because he had polluted it. If such sacredness attached to the

tabernacle, and such dire consequences followed the guilt of such sacrilege, then what shall be the results to that person who presents an impure offering, or service, in the blood-bought and blood-cleansed church of the living God, the pillar and ground of the truth?

Take this thought into our relation to the work of the church of the denomination; of our various Boards. Men and women all over the denomination give themselves to Christ, in a complete consecration; then they earn and save money, and in prayer consecrate this to the service of God. They appoint men and women whom they suppose to be personally consecrated, to take this consecrated money and use it as they are directed, or according to their best judgment, for the advancement of Christ's kingdom in the world. In this use there is no place for the exercise of worldly ambition, nor personal preference, nor worldly methods of doing business.

These Boards receive a sacred trust from God, and from their brethren, and the only possible way for them to discharge their personal responsibility is to be holy themselves, lest the consecrated money they handle be polluted. That all the relations of the Christian are sacred is shown from the fact that Christ would not allow his blood-bought disciples to commence the work of proclaiming the gospel until they were endued with power from on high. As the priest could not serve in this tabernacle, or temple, till he had been anointed with holy oil, so the disciple cannot serve in the church, which is the temple of God, until he is anointed with the Holy Spirit. This anointing belongs to all the members of the church, because Christ has made us all "Kings and priests with God." "They must have clean hands who bear the vessels of the Lord."

The thought that runs through the entire Bible is, that God is holy, that the truth he reveals is holy, that through obedience to this truth in believing in Jesus Christ as their Saviour sinners are to become holy, and that they are to render to this holy God a holy service. To make such men, the revelation is given in all its detail, and all its holy appointments are to furnish holy environment for the cultivation and development of such men. If the above deductions are rightly drawn, it will be readily seen that our success, in all our work is dependent upon our consecration. It is not dependent upon the amount of money we give, nor upon the zeal we have, nor upon the amount of work we do, nor upon the places where we work; but it is always, and everywhere dependent upon the closeness in which we live to the living God, the obedience in which we live to his holy Word, and our submission to the indwelling Holy Spirit. Many think that success is to be measured by the number of adherents one secures for a given cause.

Most of the large churches and denominations think they are right, because they are large and have been so greatly blessed. All these seem to forget that Christ's kingdom is a spiritual kingdom, and that God's measure of success is a spiritual one. Real success in his kingdom, therefore, is secured only so far as there is spiritual life and power in those who come into the ranks of believers. Let us remember then, that our success is to be measured by this test, "If any man have not the Spirit of Christ he is none of his," and so plan and do our work as to secure the highest measure of success.

THE PARABLES BY THE SEA.

BY MARY MUNCY CHURCH.

'Twas an eager crowd that gathered in haste
By Galilee's lake that day;
And they thronged the Master, e'en to the shore,
Where the boats of the fishermen lay.

So he sat him down on the edge of a boat,
For the people could all hear him there,
And he tenderly searched each heart as he sought
For the kingdom of God to prepare.

To show them best what his kingdom was like,
The simplest of pictures he drew;
And the stories he told were of commonest things,
And in language which every one knew.

From his place in the boat the Master could see
Capernaum's dwellings and throng,
And the hillsides beyond, with their green shrubs and
trees,
Where the husbandmen toiled the day long.

He spoke of the sower who scattered the seed
Over wayside and thin, rocky ground,
Or else among thorn-roots that soon choked it out,
And on deep soil where harvests abound.

Of all those who listened the Saviour knew well
How few were receiving the Word;
There were Scribes with hearts made hard by false
views,
And Rabbis, whose envy was stirred.

The Master, in pity, saw weak, willing souls,
Who would follow him gladly awhile;
But their roots were too short, they would soon turn
away,
When the Pharisees came to revile.

Not all of the seed could be choked by the thorns
Of pride, ambition and care;
There were warm, tender hearts prepared for the Word,
And a bounteous harvest to bear.

There were eyes fastened long on the Master's face,
Drinking in each word that he said,
As he taught them still more of the kingdom he ruled,
And their souls with the Bread of Life fed.

He showed them how always, unseen and unheard,
The kingdom grows up unawares,
And how it is mingled as close with the bad,
As the wheat with which Satan sowed tares.

"Like the growth of the mustard-seed," he said,
"Is the growth of the kingdom of heaven;
Or the steady expanse of the masses of meal
Where the woman had hidden the leaven."

"And he who would gain the kingdom must seek
As for treasure hid deep in a field;
Or like merchants, desiring a pearl of great price,
Who all other possessions will yield."

'Twas a privilege sweet the multitude had
On Galilee's shore that day,
But the very same kingdom may come to us all,
For the very same Lord holds sway.

PARAGRAPHS.

BY G. W. H.

The beginner who runs his "bike" down hill and strikes in a bed of sand at the bottom sometimes finds that when his wheel suddenly stops, he goes on.

This is much like the impetus given to life by habit. The young man who carelessly contracts an unmanly habit sooner or later finds himself running down the hill of his manhood, and at last he lands in the shifting quicksands and quagmire at the bottom. Blighted hopes, a wrecked life, and wasted possibilities are all that remain to him, a helpless victim in the bondage of depraved appetite and sinful habit that nothing but the grace of God and the blood of Jesus can free him from.

Good habits are to be encouraged, for they have much power and influence in strengthening the life. The young person who early forms the habit of daily reading the Bible and communing with his Father in heaven, and becomes accustomed to being led by the Holy Spirit, will find his ability to resist temptations to continually increase.

Good habits are not as easily or rapidly formed as evil ones; for it is more difficult to row a boat upstream than to allow it to drift with the current. The true life is self-poised, self-subdued, self-controlled, self-restrained. There must be a power within it more than natural to accomplish this end. Jesus must be "all and in all."

In forming good habits of truthfulness,

sobriety, industry and frugality, every step gained not only adds to the strength of the character, but it also gives added power needful in taking succeeding steps in the onward course. Herein is found much of the force of the exhortation, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." Eccl. 12: 1.

MANY appear to think the strong characteristics of their lives the measure of the strength of their character, and not unfrequently do we hear the self-righteous moralist boast of his superiority in this light. The fact is, one's life is no stronger than its weakest characteristic. The strength of an anchor chain is no more than the strength of its weakest link. The pressure and strain in a storm will find and sever that weakest link. So will the adversary of the human soul find and overcome the life in its weakest place in the trying storms and tempests of life. Although the life may be adorned and ennobled by grand and strong characteristics, the tests of life reveal its weaknesses, here is the place of its fall, therefore we are instructed to "Guard the heart with all diligence, for out of it are the issues of life." Prov. 4: 23.

THE soul that feeds itself upon the husks of worldiness and is content to dwell in the malarial swamps and the miasmatic lowlands of life, can never expect to enjoy the beautiful and health-giving brightness of the presence of the "Sun of Righteousness, that rises with healing in his wings." Nor can it hope to be led up onto the Mount of Transfiguration in Christian experience where Jesus invites all to come, yet none but those who are prepared by the indwelling Spirit of God are able to come. No matter what the professions or appearances may be, it is the possession, in the inner being, that counts with the Lord. He looks on the heart. "The Lord seeth not as man seeth for man looketh on the outward appearance, but the Lord looketh on the heart." 1 Sam. 16: 7.

ALL are led by some person or influence, whether we admit it, or realize it, or not. Far too many are led the downward way against their own highest interests and eternal welfare, "as an ox to the slaughter," while others heed the voice of the Spirit and are led by it from one degree of Christian attainment and growth to another in the fuller and richer Christian experiences. All choose their leader either in a positive way or by the negative of neglect. In the choices of life we shape our own destiny and decide our own eternity. The Lord does not make our eternity, we make it by our choices and living; therefore we cannot be too careful in this matter, "For as many as are led by the Spirit of God, they are the sons of God. . . . And if children, then heirs; heirs of God, and joint heirs with Christ." Rom. 8: 14-17.

PRAYER is not a form of words to be read or repeated. It is more than "lip service." It comes from the deep recesses of the humble heart. How frequently the fact is overlooked that the three persons of the Trinity are all interested in true prayer. We pray to the Father on the throne, while the Son stands at the right hand of the throne to intercede

in our behalf; at the same time the Holy Spirit within the prayerful heart "maketh intercessions for us with groanings that cannot be uttered." How frequently do we feel longings and desires welling up in our souls while engaged in prayer for which it is impossible for us to find words to express. This is the work of the Holy Spirit who knows the blessings the Father desires to send. He also knows our needs and our frailties, and in this way he tries to lead us to petition for the real needs of our soul and thus into the very plans and purposes of God and up to the higher and broader experiences of life. These facts give fuller meaning to the words of our Lord, "All things, whatsoever ye shall ask in prayer, believing, ye shall receive." Matt. 21: 22.

FAITH that is born of God (1 John 5: 4) comes only to a fully surrendered life. It is supernatural. It is natural for us to believe in things of which we have some knowledge. It is natural for our emotions to be touched and we are led to trust, in some degree, in things which we believe; but it is not natural for us to surrender our will to correspond with our knowledge and feelings, yet we must fully surrender our will to God before our faith is made complete, for faith is made up of the activities of the entire being. The intelligence, sensibility and will are all involved. It was the will of Adam and Eve in Eden that went into rebellion against God; it is the same with all unregenerated ones, therefore the rebellious will, must come back and surrender to God before the heart can become truly penitent and be again united with God whom it has rebelled against. It is not natural for the will to do this, therefore the Holy Spirit assists in this full surrender. When this is done we have "living faith" that is "born of God." Thus we see that belief, plus trust, plus a surrendered will, equals faith, and is "the substance of things hoped for, the evidence of things not seen." Heb. 11: 1.

TRUE repentance and true conversion can come only with the surrender of the will, and the power to surrender comes only from above. This, then, is not only the completion of the "faith born of God," but is also accompanied by the "birth from above," according to our Saviour's statement to Nicodemus, "except a man be born from above he cannot see the kingdom of God." John 3: 3.

DANGERS OF THE EPIGRAM.

Recently the career of a man who has made considerable fame as a public speaker, by epigrams, has been made the subject of study. Out of twenty epigrams six were true, original and suggestive; eight were unmistakably false in their estimates of men, and the rest half truths that were very deceiving; but his delivery is so striking that while he speaks most persons believe every word that he says. To beware of the *epigram*, be wary of the *proverb*, be cautious in accepting the *aphorism*, investigate the *assertion*, follow no speaker or writer blindly, but seize the moment of excited suspicion to bolt his matter to the bran, are maxims which would save those who adopt them from many a blunder and foolish notion, and also from many a foolish speech. He whose utterances will not endure this test will be classed among those who are weighed in the balance and found wanting.—*Advocate*.

Woman's Work.

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

THE ZEPHYR'S CALL.

BY EUPHEMIA L. GREEN.

A "Shut-In."

Softly the zephyrs are whispering to me
Of beautiful woodlands, streamlet and lea,
Bringing the fragrance of fir-tree and flow'r,
Telling of rest 'neath nature's own bower.

So softly, so sweetly, their message tell
Of the babbling brook that flows thro' the dell,
Of maples that beckon with out-stretched arms,—
"Come to the woodland and drink of its charms."

Follow the cool winding path in the shade,
Up, to the green mossy bank in the glade,
On, to the home of the maiden-hair fern,
Where lichens and flowers grow in their turn.

List' ye; the zephyrs are pausing to hear
Grateful acceptance of pleasure so dear.
So away dull care; for in thought,—I go
Where the birchen tree and violets grow.

Where oft have I trod' in childhood's sweet days
That well beaten path, and know all its ways,
Where the Woods-nymph dwells and the robins sing:
"Cheer up; O, cheer up," by the cooling spring.

Yes, away; while I live those bright days o'er;
That sweet, merry sister is mine once more;
Once more, we're sharing in nature's own wealth;
Once more, I am happy in childhood and health.

CENTRE BERLIN, N. Y.

THAT ONE THOUSAND DOLLARS.

The Treasurer of the Woman's Board takes pleasure in announcing, through the columns of "our page," that the one thousand dollars toward the reduction of the debt of our Missionary Society, undertaken to be raised as a special fund by our women, has now been paid in full to the Treasurer of that Society. We congratulate the entire sisterhood that this gift, outside our regular work, has been made. In some Societies, it has furnished the occasion for general co-operation and a union of effort that have not been so fully realized in any other way during the entire year.

We, your Board, servants of the women of the entire denomination, begin the year with the completion of this fund, and accept it as an omen for the work of the year; frank, free, full, finished. We make the following extracts from letters received by the Treasurer, showing how broad is our field as a people, and how urgent the need that we continue to listen to the calls for evangelistic work, and send forth "more laborers:"

Canada.—Mrs. Alida Sherman, of Hatsfield Point, New Brunswick, Can., is a convert to the Sabbath, was formerly a Methodist; is a cripple. She is very anxious that an evangelist should be sent to New Brunswick. Says there is not any prejudice there against the Sabbath—that the Adventists have been there, and while the truth of the Sabbath can be accepted, their other views cannot. She thinks it a good field for an earnest worker.

Talent, Ore.—We are still hoping that the way may be opened for one of our evangelists to come to this coast. We would not have other calls neglected, but the rather that the whole denomination should be so consecrated that it will be possible to answer all calls. Let us pray that the Conference now in session may be a "consecration meeting" for all present, and that its influence may extend to every church, family and individual member so there may be no indifferent ones."

MRS. L. A. PLATTS, *Treas.*

The oldest loaf of bread in existence has recently passed into the hands of the British Museum authorities. It was discovered in Assyria by a French explorer, together with the remnants of several other pieces of bread carefully wrapped in cloth. It is supposed that it was leavened and baked about the year 560 B. C., when it was the custom to put food in the coffin with a dead person. It resembles an ordinary penny bun in shape and color, and is in perfect condition.—*New York World.*

AN ASH-BARREL BIBLE.

A church in New York City acquired its pulpit Bible in a way that was probably never paralleled. During the absence of the pastor, Rev. John B. Shaw, D. D., as he relates the circumstances in the *Presbyterian Banner*, certain repairs and additions to the church edifice had included the gift of a handsome new pulpit. But the new Bible, donated as its companion piece, was found to be too large to fit its lectern, or reading-board. The same objection prevented the use of another one, sent by a different donor.

One day a woman came to the Doctor with a neat package, which she proceeded to untie. He was not surprised to see a beautifully bound, gilt-edged Bible unfolded in her hands; but his feelings changed when she told him she had found it in an ash-barrel.

A family, after a short residence in the apartment where she lived, had moved out that morning, and had left their rubbish with the janitor to be carted away in the city garbage wagon. The costly Bible was among this "rubbish." The family record had been cut out of it, being evidently the only thing about it that its owners wished.

The minister took it to his new pulpit, and it has been there ever since. It fitted the book-board exactly. He wrote out his thoughts about that ash-barrel Bible, two columns of them; but we cannot repeat them here.

There is a sadly pathetic vision of a sacred wedding gift once prized; of resolutions forgotten; of decaying household piety amid a hurried city life and frequent removals; of a birth and death, and their little record; of the final loss of religious faith and all reverence for its symbols. The family Bible meant only so many pounds of paper and leather—a piece of lumber too heavy to carry away.

There is another form of neglect of the Bible that appears less rude and disrespectful to the holy volume. It adores its beautiful covers, but does not open them—a kind of fetish-worship of a book that is never read. Which neglect is the worse?—*Youth's Companion.*

WOMAN'S BOARD.

Receipts in August.

Farina, Ill., Ladies' Aid Society, Unappropriated.....	\$ 1 50
Berlin, Wis.,	5 00
Stacy Basin, N. Y., Ladies' Benevolent Society, First Verona church, Tract Society, \$10; Miss Burdick's salary, \$5; Native Helpers, \$2; Home Missions, \$9; Board expense, \$2.....	28 00
Hammond, La., Mrs. M. E. Rich, Tract Society, \$5; Missionary Society, \$5; Missionary debt, \$1; Missionary Society, \$4.....	15 00
Shiloh, N. J., Ladies' Benevolent Society, Miss Burdick's salary, \$10; Native Helpers, \$10; Board expense, \$1.....	21 00
West Edmeston, N. Y., Miss Burdick's salary, \$5; Missionary debt, \$5.....	10 00
Ashaway, R. I., Ladies, Miss Burdick's salary.....	26 00
Doland, S. D., " Unappropriated.....	11 15
Hebron, Pa., Ladies' Aid Society, Unappropriated.....	8 00
" Mrs. Esther Burdick,	1 00
Preston, N. Y., Mrs. Harriett Rogers,	20 00
Utica, N. Y., Mrs. J. H. Spring, Unappropriated.....	5 00
Lucklaen, N. Y., Ladies, Unappropriated.....	2 25
East McDonough, N. Y., Mrs. W. H. Whitmore, Missionary debt.....	1 00
Adams Centre, N. Y., sale of photos by Mrs. Frank Kellogg, S. M. S.....	3 25
Collection at Conference, Adams Centre, Missionary debt.....	15 05
Talent, Ore., W. Y. P. M. Society, Missionary Society.....	3 00
Total.....	\$176 20
E. & O. E.	MRS. L. A. PLATTS, <i>Treas.</i>

ONE day I took up a little book, "The Greatest Thing in the World," and began to read it. But before I finished it I went to my room, and on my knees thanked God that it was possible for me to know the English language that brought to me such a book.—*Miss Singh.*

THE kingdom of heaven is at hand just where we are. It is just as near us as our work is, for the gate of heaven for each soul lies in the endeavor to do that work perfectly.—*Rev. W. C. Gannet.*

THE SURPRISES OF TIME.

"They say I am growing old, because my hair is silvered, and there are crows' feet on my forehead, and my step is not so firm and elastic as before. But they are mistaken. That is not me. The knees are weak, but the knees are not me. The brow is wrinkled, but the brow is not me. This is the house I live in. But I am young, younger than I ever was before."—*Guthrie.*

Many readers will recall how similar in expression are these sentiments to those of John Quincy Adams, when he refused to admit that the old house in which he lived made up his personality, saying: "The old tenement is becoming almost uninhabitable, and I think John Quincy Adams will have to move out of it soon." It is a grand thing that men and women of noble intellects and full, rich souls refuse to entertain for a moment the idea that they, themselves, are growing old or passing into a state of decline. It is stimulating and helpful every way to feel within one's self the increasing soul value as the swift years roll by, and multiplying events and increasing knowledge *prove* to the satisfaction of the old that there is no real decadence, no enfeeblement of the vital powers and faculties which are created to endure and which are meant to outlast the frail earthly tenement. The greatly gifted Victor Hugo is said to have found when an old man "a strong argument in support of the immortality of the soul in the unexhausted and seemingly inexhaustible powers of his mind and soul." This is but an echo of Addison's clear argument, put into the mouth of the half heathen philosopher, Cato, where the soul's insatiable longings "intimate eternity to man."

The young look at the old and wonder in a half pitying way what attraction life can still hold for them. Many of us can recall having had this thought, and feeling reluctance at considering the time when youth shall have passed with its merry hours, maturer years with their golden opportunities should have slipped away, and only the sere and yellow leaf of life's autumntide should have come glooming down. This is simply because youth has not come up, and cannot come up, to any appreciable knowledge or realization of the spiritual or chief part of man's existence. Age does not come glooming down, except for the ignorant or the sinful. And even for the ignorant there are compensations. Age and its compensating respite and comforts are but added proofs of how God tempers the conditions of our changeful lives to the orderings of his divine will. Just as summer must succeed the spring and winter follow the autumn, so age must follow the years of middle life, and quiet and restfulness must succeed the years of activity and more pronounced endeavor. It is in the winter, however, that we enjoy the result of the summer's toil, and in the winter that we hoard and enjoy the fruitage of both summer and autumn gleanings. There never is a time when life is so full and running over with quiet peace and satisfaction as it is for the aged Christian; for unless pain racks the body, or great poverty causes piteous anxiety, the spirit that is at peace with God must also be at peace with itself and with all the world besides. It is one of the surprises of time, that old age overtakes us with such stealthy steps that we do not realize its approach until it is fairly upon

us. It is sometimes laughingly asserted that we have no old people now. And it is a fact that old and young commingle many of their pleasures and interests as they never thought of doing in the past. Travel where one may, on steamboat, railroad train, or steamer bound for foreign shore, the old are met with everywhere. The papers have recorded recently the "passing on" of the brave soul of one of the distinguished Beechers. At eighty-four he has entered into rest. But only within a very few years there has been a failing of the keen mental faculties that have made his age remarkable for all that goes toward making up a rich equipment of a full, ripe scholarship, the garnering of many studious years. And it must, we think, have been since his eightieth birthday that he started forth and safely accomplished a visit to his son in Vancouver, British Columbia. It is charming to think that the pleasure and advantages that once seemed to pertain to a limited number of years, now extend to all who are able and willing to make a little extra exertion, no matter what the age.

It is amusing to notice how often the remark is made: "Any one but mother would have given up long ago, but she has so much will power that she simply won't give up and become an invalid." Yes, there are a great many of these plausibly determined old ladies and men among us, who are surprised themselves to see how much will power can do for them. An instance came under our own observation recently where an aged lady who had not been into any company to speak of for a long time announced her intention to be present at a large gathering of friends and acquaintances. "Do you think she will really venture?" was asked of a member of the household. "I don't know," was the reply, "but she has expressed herself for some days just as you heard her a moment ago." When the time came the old lady gave directions about her toilet, was assisted to dress, went to the reception, and declared she had a lovely time. We secretly mistrust that dear old madam was a little surprised to see what she *could* do yet were she but inclined. Our advice to Our Old Folks always tends one way: Enjoy all you can, all that God and nature will permit, enjoying the reserve knowledge that *you yourselves* are not gradually and perceptibly failing, but only the temporary house that the Soul, the real Life, inhabits.—*Christian Work*.

BROKEN PROMISES OF GOOD.

That laughing philosopher, Robert Burdette, says: "Every day I am sorry for something I did yesterday, and live in a chronic state of remorse and hair-shirt. I only hope the day after I die I shall not be sorry I did it." William Dean Howells puts an allied thought with poetic pertinence when he says:

How tired the Recording Angel must begin
To be of setting down the same old sin,
The same old folly, year out and year in,
Since I knew how to err, against my name!
It makes me sick at heart, and sore with shame,
To think of that monotony of blame
For things I fancied once that I should be
Quits with in doing! But at last I see
All that I did became a part of me,
And cannot be put from me, but must still
Remain a potent will within my will,
Holding me debtor, while I live, to ill.

In some kind or degree every honest heart must admit the "monotony of blame." A white-souled old lady, whom one cannot imagine as having much need of repentance in her gentle, helpful, stainless life, says she gets a great deal of comfort and encouragement out of David's falls, because he "always got up again."—*The Standard*.

ASPIRATION TRIUMPHANT.

The ship may sink,
And I may drink
A hasty death in the bitter sea:
But all that I have
In the ocean grave
Can be clipped and spared with no loss to me.

What then care I
Though falls the sky
And the shriveling earth to a cinder turn?
No fires of doom
Can ever consume
What never was made or meant to burn.

Let go the breath!
There is no death
To the living soul, nor loss, nor harm:
Not of the clod
Is the life of God;
Let it mount, as it will, from form to form.
—Selected.

THE PEANUT INDUSTRY.

The peanut crop of 1899 is nearly a million bushels heavier than the crop of the preceding year. The total crop will, it is thought, reach nearly 4,500,000 bushels of 22 pounds each. The bulk of the crop is produced in Tennessee, Virginia, and North Carolina. It is not generally known that the American yield constitutes but a small proportion of the peanut crop of the world; the exportation from Africa and India to Europe is nearly 400,000,000 pounds annually, half of which goes to Marseilles to be made into oil. The running variety is a typical American peanut, says the *Evening Post*, from which we derive our information. Its vines are large, with spreading branches growing flat on the ground. The pods are large and white. There are many more varieties grown, some of them being upright bushes instead of vines. The so-called Spanish nuts are used principally by confectioners. They have small, round kernels, and are very fine. The crop averages annually 150,000 bags of 110 pounds each. It is only within the last few years that peanuts have been shelled by machinery. With the increase of their production machines have been taking the place of the old slow-going methods.

To grow peanuts successfully requires a calcareous soil without too much lime, and under such conditions the yield runs from thirty to forty bushels per acre. There are about twenty peanut factories in America, and the capital required for starting a mill is small. One factory handles 5 tons of peanuts daily, producing 235 gallons of refined oil, 175 gallons of crude oil, 3,680 pounds of flour and meal and 3,300 pounds of stock food. An extensive grower does not take the trouble to separate peanuts from the vines and dirt when he has dug his crop, but sends everything to the factory. They are put into the mill, vines, dirt and all, and are then placed into a hopper and fed into a revolving cylinder, which cleans them by friction, the dirt, leaves and vines being taken out by a suction pipe. The nuts remain in the cylinder, and they are fed out upon a revolving slat-table, the slats resting upon canvas from which negro women pick out those of the first grade which are known as "fancy." The selected nuts are fed from the table into chutes and then into bags. The remainder are run over a second revolving slat-table, fed into chutes and packed into bags labeled "extras." Four grades are sorted, the first three being sold to dealers and the fourth to confectioners for making burnt almonds and cheap candies. America does a heavy export business to Europe in peanuts. Foreigners do not eat them as Americans do, but grind them into meal. They also make oil of them which is resold to Americans as olive oil. The nuts are very rich in oil, 40 per cent of the shelled nut being oil. After the oil is extracted the cake which remains is

sold for \$30 a ton in Germany and fed to cattle and sheep. Peanut butter is one of the latest uses of the peanut. It is made by grinding the nuts very fine and reducing the mass to a pasty substance, a portion at least of the oil being removed. Salt is added as flavoring.—*Scientific American*.

TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, Sept. 9, 1900, at 2.15 P. M., President J. Frank Hubbard in the Chair.

Members present.—J. F. Hubbard, D. E. Titsworth, W. M. Stillman, J. A. Hubbard, W. C. Hubbard, J. M. Titsworth, H. M. Maxson, C. C. Chipman, Corliss F. Randolph, O. S. Rogers, H. V. Dunham, A. L. Titsworth, and Business Manager J. P. Mosher.

Visitor.—H. H. Baker.

Prayer was offered by Henry M. Maxson.

The Supervisory Committee reported that the Business Manager had prepared data concerning delinquent subscribers to the RECORDER, and had reported the same to them, and the report was used by Pres. T. L. Gardner in his remarks on the RECORDER at the Annual Session.

The minutes of the Annual Session were read by D. E. Titsworth, Secretary *pro tem.*, and, on motion, adopted.

On motion, the following Standing Committees were elected for the year:

ADVISORY COMMITTEE.—J. F. Hubbard, J. D. Spicer, J. A. Hubbard, F. S. Wells, C. C. Chipman.

SUPERVISORY COMMITTEE.—J. F. Hubbard, J. D. Spicer, J. M. Titsworth, D. E. Titsworth.

COMMITTEE ON DISTRIBUTION OF LITERATURE.—A. H. Lewis, F. E. Peterson, C. C. Chipman, C. F. Randolph, A. W. Vars, W. C. Hubbard.

AUDITING COMMITTEE.—D. E. Titsworth, W. C. Hubbard.

On motion, Rev. A. P. Ashurst was appointed the representative of the Society in the South for the year beginning Sept. 15, 1900, on the same terms as the previous year, and the Recording Secretary was requested to notify Mr. Ashurst of his appointment.

Correspondence was received from Joseph Ammoko, of Salt Pond, West Africa, and, on motion, the Business Manager was instructed to notify him that the Society does not publish such books as he desires, and that the matter had been referred to the Sabbath Evangelizing and Industrial Association.

The question of furnishing literature to Mr. Joseph Booth, of East Africa, was, on motion, referred to the Committee on Distribution of Literature.

The Business Manager spoke of his attendance at Conference, and reported the receipt of \$110 for RECORDER subscriptions and publications, and the securing of thirteen new subscribers to the RECORDER, and noted the evidences of marked interest by all in the publications of the Society.

Mr. H. H. Baker being present, spoke of his work as Editor of the Scientific Column in the RECORDER, and the expression of the Board was unanimous in approval of his work, and desire for its continuance.

On motion, the Recording Secretary was instructed to secure a new book, in which to record the transactions of the Society and Executive Board.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH, *Rec. Sec.*

Young People's Work

By EDWIN SHAW, Milton, Wis.

WANTED! by the Seventh-day Baptist Missionary Society — men, more men. As much as our Missionary Society needs money, it needs men more; strong men, consecrated men, self-sacrificing, loyal men, men of tact, of ability, of learning, men of the Christ-like spirit; Holy Ghost men; men such as are already in the field, but more of them.

WANTED! at Salem, Alfred and Milton—men, 500 more men. As much as our Colleges and University need money, they need men even yet more; men to teach and men to be taught. What do buildings and apparatus amount to compared with men! Men from the farms and villages, men from the hills of the East and prairies of the West, men from the way-back country school, and men just out from the village or city high school; men of purpose, of high ambition, men of talent, truth and tenacity.

WANTED! by the Seventh-day Baptist denomination—men, more men.

N. B.—As used in the above, the word "men" includes women.

WHAT AILS US?

Another friend has sent me the following:

"We call Jesus Christ Lord, and do not the things that he said. We are 'partial, having people's persons in admiration because of advantage,' clanish instead of fraternal helpers of brother man. Our interests are divided, and the worldly interests are blinding our spiritual eyes. We need to get into the transparent light of truth. We need to love our brother's interests as our own; not taking advantage of our simpler brother in his foolish offers. We need to be honest all around.

"In the sphere where we have done wrong we need to confess, and to quit doing a God-forbidden course. We need to do promptly as individuals the 'sayings' of Jesus, in love, in expressions of interest, at the first opportunity. We need to get about our special individual missions humbly."

THE JUNIOR SOCIETY; ITS PLACE AND WORK.

By HENRIETTA L. MAXSON.

Why should we have a Junior Society? This is a question that the Junior workers must often meet. Our children have come from good Christian homes, they attend church and Sabbath-school, and the need of another organization is not evident, when from these sources they can receive all the religious instruction necessary. But to this same Junior worker the necessity for such a society is probably more apparent than to the average thinker. The child is rich who is surrounded by the good early influences of church, home and Sabbath-school, but richer and fuller is the character of the boy or girl who has the advantage of a good Junior Society.

The wise Junior worker must needs be a specialist. She must study her boys and girls, must know their characters and needs, and study each child individually. This individual work is peculiarly the work of the Junior Society. The following of the boy to his home, knowing his family, his habits, his life in school, among his playmates, and then adapting the lesson to the special need. In

this way the Junior Superintendent may be a help to the mother or an assistant to the boy's teacher. If you will allow a broad assertion, the church deals with the spiritual life of the child, the Sabbath-school presents the Bible lesson from the historical as well as spiritual standpoint, while the Junior work deals chiefly with the practical teachings of Christianity, and through this practical side leads up to the spiritual.

For instance, if you have discovered through this intimate knowledge and close study that one of your boys is untruthful, it is your duty as a Junior worker to bend your energies to teaching the folly and sinfulness of lying. The boy looks at the present rather than the future, and you can touch this evil better by beginning with worldly effect and leading up to the higher and more lasting results. You might tell your class of Ananias and Sapphira, but they lived long ago and mean little to our boy, but tell him the bad name he will get among his fellows, and how useless and foolish a lie is, the lack of confidence that will follow, and how people will not believe him even when he is telling the truth, and it means far more to him than even the dreadful disaster that befell these two people so many years ago. I was talking with my class one day on this subject and its evils, when the boy for whom the lesson was intended, though he did not know it, interrupted me by saying: "It's no use to tell a lie, for some one will be sure to find it out." Then, from this practical side, lead to a spiritual view, and show them how to do right, because it is right, and because Jesus wants them to, and approves, and would have done the right thing only when he was a boy. Bring the practical and spiritual so close together that they will come to be one in the child's mind.

There are many ways similar to this by which the Junior Superintendent can teach lessons of lasting practical value, and so lead the boys and girls to understand the meaning of that clause in their pledge, "I will try to do whatever I think Jesus would like to have me do."

The Junior Society should be just what it claims to be, a training-school for Christ and the church, and the Junior Superintendent should work with the pastor to bring these little ones into the church. In her close connection with the children, she can see when Jack or Mary is ready to receive the loving Saviour as an everlasting guide, and give to these little ones the spiritual food as they can take it. Her work should be first, last, and always, a continual effort to save the little ones to Christ.

Too much should not be expected of these children, for they are but children, and we should not look for the maturity and judgment of older years, but we should find that in a well-ordered Junior Society the children pass into the ranks of the Senior Society and the church with higher ideas of responsibility and greater zeal in religious work than when they have not had the advantage of the training of a good Junior Society. The value of a good organized work for and of the children, a Society for which they must feel personally responsible, is of untold value to the boys and girls in preparation for their future work in the church.

I want to protest against poor Junior Societies. A poor one is worse than nothing; it

fails utterly of the end for which it was intended. If it has so far missed its point as to be merely a place where the children can go for a good time, where they attend the meetings merely for the sake of a social that may follow, when they lose sight of the higher thought, then it is better to have no Society at all. These good times have their place, but should not be the prime factor, only a side issue. Juniors should be taught that the house of God should be honored, and not desecrated by laughter and other forms of disorder, and a Junior meeting should be conducted in as orderly and reverent a manner as any other service of the church.

If some Superintendent feels that, with God's help, she has done all in her power, and has failed of making her Society what she thinks it ought to be, a training-school for child Christians, then it is but right to her and for the good of the children that some one else should take the lead, or the Society be disbanded and start again. Do not, however, be too easily discouraged. It is often the case that our most feeble efforts, as they seem to us, are productive of greater good than when we have thought we were doing more. We are sometimes not good judges of our own work, and need advice and criticism from those who can view our work from a broader standpoint and decide on it with justice. If, after faithful, prayerful work, we find that after all, we are square pegs in round holes, then it is best to drop out entirely and leave the field to some one else.

The place, then, of the Junior Society is between the other organizations of the church; the work to help the pastor and church by rearing up workers that shall be a help to both, by laying foundations for strong Christian character, and helping the home by precept and teaching. A combination, then, of church, home and Sabbath-school, but enlarging and making strong each one, yet in no way taking the place of either.

"THE BRAVEST OF THE BRAVE."

Europe was never so entirely and terribly armed.
Woe to him who sets Europe on fire now.

Von Moltke.

And who the bravest of the brave,
The bravest Hero ever born?
'Twas one who dared a felon's grave,
Who dared to bear the scorn of scorn,
Nay, more than this, when sword was drawn
And vengeance waited but his word,
He looked with pitying eyes upon
The scene and said, "Put up thy sword!"
Could but one king be found to-day
As brave to do, as brave to say.

"Put up thy sword into the sheath,
Put up thy sword, put up thy sword!"
By Cedron's brook, thus spake beneath
The olive trees, our valiant Lord;
Spake calm and king-like. Sword and stave
And torch, and stormy man of death,
Made clamor; yet He spake not, save
With loving word and patient breath;
"Put up thy sword into thy sheath"
The peaceful olive branch beneath.

Ye Christian kings, in Christ's dear name
I charge you live no more the lie!
Put up thy sword. The time they came
To bind and lead him forth to die—
Behold, this was his last command,
Yet ye dare cry to Christ in prayer,
With red and reeking sword in hand,
Ye dare to do as devils dare!
Ye liars—liars great and small,
Ye cowards, cowards, cowards all!

Oh God, but for our gallant czar,
Our valiant king, our fearless queen,
Yea, there would be an end of war,
If but one could be heard or seen
To follow Christ, and bravely cry,
"Put up thy sword, put up thy sword,"
And let us dare to live and die
As did command our valiant Lord,
With sword commanded to its sheath,
The peaceful olive boughs beneath!

—Joaquin Miller.

Children's Page.

A STUDY IN BLACK.

He was the largest and strongest of the family of five, and wore a thick coat of black, decorated with a white star on the breast.

To his mother he did not differ much from the rest, for his eyelids unfolded and his tiny legs grew just like the others. During the first few days, as he lay in a cosy nest in the back corner of a hay-mow, life was little more than a succession of eating and sleeping. Occasionally, when his mother was gone longer than usual, he would give out little piteous cries and move around among his brothers and sisters, seeking the needed food. As he waxed larger and stronger, and could move with more ease, he began to look beyond his snug little home and to explore farther and farther. Coming one day to the edge of the mow, he saw something that made his heart beat very fast, and, because of the great fear that came upon him, he shrank into the smallest possible heap and dared not stir. To his newly-opened eyes, the head of a large Jersey cow appeared awful indeed. Those great eyes and ears looked so much larger than his mother's, and the big nose, with two great holes into which he could almost crawl, struck terror to his heart. He saw the great jaw move, and the head go up and down in the manger, and yet he was not hurt.

After a little time came the instinct of self-preservation, and, summoning all his forces, he scampered back to his home where no harm had ever come. For several days he dared not venture again to the scene of his fright, though he sometimes heard a crunching sound that came from the great animal.

Gradually his timidity wore away when it was found that the cow did not hurt him or come any nearer. There was also something within that was pushing him and making him bolder. It was the consciousness of greater strength. The little claws were growing longer, and he found they would help him in climbing and holding things. By this time, he and the other inmates of his home spent much time in play. They would scamper across the hay and jump at one another, to fall over and kick with all their might, or they would try to catch their mother's ears and tail. They could not keep from this play, for the blood was flowing so swiftly that they must move and move quickly in scampers and springs and rolls. It was the energy and joyousness of life.

One day, while taking dinner, he was suddenly seized by the back of the neck and lifted high in the air, though kicking and struggling with all his might. It was of no use to resist, for he could not escape from the vise-like grip, so he kept still and heard from the great thing that held him noises not at all like those his mother had taught him. It was only a boy saying, "Kitty, kitty, nice kitty, don't be afraid." To be sure he did not understand, but the sound was reassuring and he felt better. The boy continued, "I am agoing to name you Purrblack, for you are so black and you were purring so nicely, just now."

Purrblack—for now we will call him this—looked at the strange creature and then at his mother, who lay contentedly singing her well-worn song, and wondered. After this, the boy came every day, and at first Purr-

black would try to get away and hide in the hay; but it was in vain, for he would be caught and his back and head rubbed until he was no longer afraid. In a short time he was glad to see this boy, and would run to meet him.

One day, while a little apart from the others, he heard a grating sound that gave him a strange sensation, and he began to listen with all his might. As the sound ceased and there was a rustle in the hay, his snuffing nostrils detected an odor entirely new and yet strangely familiar. He wanted to get at the source of that smell, but was not able to do so. Though having an inherited memory, Purrblack was not yet big enough, or brave enough, to leap upon the prey of his race. So the mouse escaped.

There came a time when Purrblack and his brothers and sisters leaped from the hay-mow after their mother, and scampered around on the barn floor. To her cries of warning they paid little heed, for they found something new to look at.

When a loud noise near by put them to fright they found that they could not climb back to their nest, but had to hide behind some rubbish on the floor. By-and-by their mother started toward the house after food, and they all followed. They ran along delighted with their freedom, but much astonished at the things they saw. It was a new world indeed. The bright sun dazzled their eyes. The cackling of the geese, the cawing of some crows overhead, and the squeak and whirr of the windmill combined to unsettle and terrify them; but the mother cat quieted part of their fears and the boy met them on the porch and carried them into the house to show to the family. It was all so strange. When some milk was poured in a dish for the mother cat, the boy wishing to teach Purrblack to drink, dipped his nose in a little way. He spluttered and drew back and put out his tongue to wipe off the wet. As he did so he knew the taste, and began at once to follow his mother's example. In and out went the little tongue, pausing now and then to allow him to breathe and swallow better, until the small stomach was filled.

So the days went on, and Purrblack, with his fellows, grew larger and stronger and more nimble. They would chase each other, roll balls or any round object, climb fences and trees, then when tired, lie down together and sleep away the long afternoon.

One day the mother cat laid a small object at Purrblack's feet. There was about it the same odor he had detected that other time when something had rustled in the hay-mow. He became greatly excited, and with a deep growl grasped the mouse—for mouse it was—with his teeth and hurried away to a spot where nothing would interfere with his prey. There he tossed and rolled it about in great delight, until he was tired. Then he began to eat and did not stop once till the whole had disappeared. It was a great feast and aroused a strong appetite for more of the same kind.

By this time his hearing had become very acute. He knew what it meant when a dog barked, a bird chirped or a mouse squeaked, and would come bounding at the call to eat. His sense of smell had also developed greatly. He did not have to taste a thing, as the boy did; to tell whether he liked it.

Then, too, he found that he could see very

well at night. Of course, he never understood how the pupils of his eyes were made to become very large in the dark, in order that he might be able to see his natural enemies and prey.

When he had become half-grown, it happened that the boy's cousin, living in town, came for a few days' visit. Her name was Grace Underwood, and she had just passed her ninth year. She soon became very fond of Purrblack, and even begged her cousin for him, offering all the money in her safe, which amounted to three dollars, in payment. She was not required to make such a sacrifice, however, for on the advice of his parents, the boy finally consented to part with his favorite.

What Purrblack thought will never be known, as he found himself tightly shut in a basket and carried he knew not where. There were jolts and jars, and screechings, and other terrifying noises, but Grace sat near and tried to quiet his fears. At last it was over. He was taken from the basket and found himself in a strange place. He could not understand that it was to be his home, henceforth, and would hide at every chance. For a while he missed his companions and the familiar places, but under the petting of his little mistress his fears vanished and he became very lively indeed. He soon knew her voice, her laugh, and even her step at the door, as she came home from school. Some of the things he did seemed very wonderful to her, and she often marveled at his wisdom. Her friend across the street had a dog that would lie down, sit still and do a number of tricks when commanded. She wondered why Purrblack could not be taught to do likewise, but all her efforts were made in vain. It was the independence of the cat tribe she was trying to overcome, and her failure was not surprising. There was no fawning or cringing about Purrblack. He acted as if entitled to certain rights and privileges. Of course he sometimes went too far and once leaped upon the dining-room table, attracted by a delightful odor. A cuff on the ear was not forgotten and the table was not invaded again.

It was singular how well he knew where everything in the house belonged. If any article of furniture was moved or a change was made in the furnishing of a room, he showed his disapproval in a decided manner. He would walk around and investigate and appear very uneasy and unwilling to take his usual nap. Indeed, he seemed as fond of order as a model housewife. To this trait is due his fame as a hero. Purrblack was sometimes allowed to sleep in the kitchen, particularly during cold weather. One night he noticed a very strange smell and the room seemed much lighter than usual. Something was wrong he felt, and so he mewed with all his might and scratched the bed-room door. The family were soon aroused by his unusual behaviour, and, hastening to the kitchen, found the floor on fire. A few coals falling from an open stove door had started the blaze. The house was saved, thanks to the intelligent cat.

It is needless to add that Purrblack henceforth held a place of honor in the Underwood household.

W. F. C.

AN old writer has said that preachers may be divided into three classes: Preachers you can't listen to; preachers you can listen to; and preachers you can't help listening to.

PUEBLO INDIANS AND CLIFF-DWELLERS.

In the SABBATH RECORDER of a few weeks ago, a brief item on the subject of the cliff-dwellings of New Mexico suggests the following: Three bicyclists, your correspondent being one of the number, departed from Los Vegas June 21, on a trip to the Rio Grande River Valley, to witness the corn dances of the Pueblo Indians, and to visit the rocky abodes of the ancient cliff-dwellers. After carrying and walking and running our wheels for three successive days, most of the time in sight of lofty snow-capped mountains, we crossed the Sierra Madre Range, and descended to San Juan, a Pueblo village in the Rio Grande valley. We purposely arrived there on June 24, the feast-day of St. John the Baptist (San Juan), from whom the village derives its name. The place was thronged with people, mostly Indians and Mexicans, from all parts of the valley and surrounding country. Early mass was celebrated in the Roman Catholic chapel, which was crowded with these semi-idolatrous worshipers. A group of Indian braves just outside the main entrance kept firing rifle shots (for what purpose we could not learn) during the entire service. Images of saints and highly-colored banners, blessed by the priests, were borne from the chapel in procession through the principal streets. The Indian dances and foot-races, however, formed the most interesting and attractive feature of the celebration. But to this scribe, a tender-foot from far-off New England, the festivities of the day were most hideous and revolting.

Passing down the valley a few miles, we left the Rio Grande at Espanola, and proceeded due west eleven miles, to the celebrated cliff-dwellings. The first and only town of these dwellings we visited is probably typical of them all. A mountain of stone, with a perpendicular edge, more than a mile long, forms the frontage of the ancient town. In this frontage, chiseled by cunning hands, are the doors, some regular, some irregular; some with angular, and others with arching tops. Within, carved out of the solid mountain, are the rooms and suites of rooms, with cemented floors and walls in a good state of preservation. The fire-places and smoked ceilings leave no room for doubt that these rooms were once inhabited; and the pieces of arrow-heads and broken Indian pottery found thereabout seem to indicate that they were the abode of an Indian race. From a careful study of the contents of these dwellings and the burial mounds near by, scientists have inferred that the earliest cliff-dwellers were exterminated by the Pueblo Indians; and that the Pueblos, after occupying for hundreds of years the rocky abodes of that evicted extinct race, were terrified by an earthquake, and quit these dwellings forever. A Pueblo can scarcely be induced to-day to visit the cliff-dwellings, much less to enter them. This theory, which is supported in part by Indian traditions, explains, probably, as well as any other, the existence of these mysterious cliff-dwellings.

We returned from this interesting section of the country, via Santa Fe, the ancient capital of New Mexico.

ENOCH HANTS SWEET.

EAST LOS VEGAS, N. M.

THAT is the best sermon which makes life easier Monday morning.—*Lyman Abbott.*

QUARTET WORK IN THE WEST.

The summer quartet work for 1900, in the West, is now completed, and the students are again registering for another year's work in Milton College. Last night, September 6, the two ladies' quartets and parts of two men's quarts who went out from Milton, gave a concert in the Milton church, using, for the most part, numbers which they had used in their work on their respective fields. They were assisted by Miss Bessie Clarke with some choice readings which were finely in keeping with the spirit of the occasion. The result was a musical treat, a real spiritual uplift and a nice little addition to the expense fund for the work.

I may briefly recapitulate what has been said of this work at various times during the summer. Five quartets have worked at seven different points in Wisconsin and Iowa, averaging six weeks for each quartet. Two evangelists, Mrs. M. G. Townsend and Rev. J. G. Burdick, and five pastors have accompanied the quartets, directing the work and doing most of the preaching. The pastors are L. A. Platts, of Milton; G. J. Crandall, of Milton Junction; S. H. Babcock, of Albion; Geo. W. Hills, of Nortonville; and M. B. Kelly, of Chicago. The churches have freely given the time of their pastors for this work, and are contributing liberally to the cash expenses of the campaign. The work has embraced nearly two hundred public services, besides "after-meetings," private or house to house meetings for prayer, conversation and singing, personal labor, etc. About fifty persons are believed to have been converted, twenty-six or seven persons have been added to three of our churches, most of them by baptism, and about one-half of these are converts to the Sabbath. Precious seed of gospel truth has been sown, and many persons are studying the Sabbath question as they have never done before, and many Christian people have better conceptions of Christian living. Twenty young people have been wonderfully blessed in their efforts to bless others, and some churches with their pastors are living a little nearer to the apostolic ideal of church life in giving and doing for others. God has gloriously blessed the work. To his name be all the praise.

L. A. PLATTS.

MILTON, Wis., Sept. 7.

LESSONS FROM THE LILIES.

There are several practical lessons in spiritual growth to be learned from the lilies. The first one is that the flower grows by the action of the vital principle within it. A bit of white marble is the same thing to-day that it was a century ago; there is no life there. But there is a subtle, mysterious agent or principle in the lily, which slowly lifts it from the earth, and expands it into an exquisite cup of white and gold. Life is never self-produced. The first lily was created by God; all of the rest have been its propagated successors. Spiritual life is never self-originated. It begins with the entrance of the Lord Jesus into a converted soul; that is regeneration. He that hath the Son of God *hath life*. . . . Our only anxiety need be whether we really have Christ within us; but if sure of that, then we may dismiss anxiety just as the lilies do, and grow just as they grow, without any worry. . . . We are not required to furnish the *growing power*; the Spirit of Christ furnishes that.—*Theodore L. Cuyler, D. D.*

THE HILL COUNTRY.

The song of the summer in many a soul is "Away to the hills, away!" The dear old psalm of life will live. For since David's free life and long before, the hills have hid the treasures of clear air, pure water and refreshing nights; and in the torrid town days, and still more trying nights, the souls of men cry out for the coolness of the hill-country with a deeper yearning than for the sea. We love the ocean and its breath is strong and often soothing to distressed nerves; and besides, to many, perhaps to most, the sea is nearer; it can be touched at once, and a bath seems to make one owner of the deep. The dwellers by the sea have this refreshment, with some abatements that are real distresses. The glare of a long, hot day is the price one pays for moonlight and starlight by the sea; the freshness of the ocean air is discounted by a few hours of the land-breeze which invariably comes when it is not wanted. The rarity of a shaded sea beach is a confession; even a great rock on the shore is a refuge. This side of Mount Desert one may scarcely hope for shade other than canvas on the shore.

The hill people believe in the sea, but they are secure in their uplifted homes, even when the heats climb after them. The torrid temperatures hang by the eyelids along the hills; they cannot endure; they fall more swiftly for their precarious hold, more easily, because all nature is against their stay. The hills are jealous of intrusive temperatures, and if you suffer them for a moment, you have the assurance of speedy relief. The stars in their courses fight for the hill people; the sons of the mountain are not only strong but they are safe. The strongholds of God are uplifted in Alps of ineffable seclusion. Sliding out from the Mont Cenis tunnel, the secret heart of Piedmont is opened at a glance; you break into songs of the Waldensian Christians. The great splendors of a hill-fortress for the ages of unrest of cruel conquest seem to overwhelm you. But you have fled some day from the superheated street, and when your train has suddenly found the gate held open by some river of the hills, you touch the edge of Paradise. The blistering bustle of Broadway recedes like the army of Attila, and the green hills open welcoming arms to defend and to cherish the threatened fugitive.

We remember how a great financier fled from Wall Street one day, and, dropping into a seat on the cliff at Catskill Mountain House, cried out: "God is good to New York for piling these hills so near!" Our brothers at Mohonk have found a gift of equal goodness. We over the way, in the hill country of Eastern Connecticut, supplement our thanksgiving with a recognition of the merit of men like Bushnell and Beecher, with the later contingent of summer residents, who have made these hills historic. And when God who made the sea, uplifted also the hills above the sea-levels, his purpose was to do us good and teach us some secrets of true well-being.

What a broad, free life we live in the hill country! It is a religion to enter into it. Every day, all day, the free winds blow cool and sweet, finding every nook with cheer. Your uplifted life can never be morbid, never narrow. Here the deepest ravine has the clear sky shining in the clear water flowing at the bottom; here your lake is a soul that gathers into itself all the stars of God. In your canoe afloat on the still inlet you float between the

infinite spaces above and beneath alike. A man is cast free from bonds and limits and lives the spiritual alertness and joy of the finally emancipated. It is man upborne by his hills to the serenity and the charity of heaven. When you flee to the hills you find more than you know; when you lift up your eyes to the hills in holy inspiration, you are in touch with the saints and angels in glory unfading and ever glad!—*The Evangelist.*

AFTER CONFERENCE.

I have been reading in the RECORDER some of the good papers delivered at Conference, but they are long, and I am busy, but no more so than hundreds of other people, and I read a few moments, then lay my paper down for other duties, and then go back and pick it up again. This again and again. Then I thought, why not give us Conference in a nutshell, not to save reading the details, but that we might become so interested we would read all published about it. I have looked for the nutshell account in vain. I cannot do it, but I can tell you that about four hundred people came, delegates and visitors, and hosts of young people showed the most intense interest in its sessions I have ever seen. The morning prayer-meetings at 6 A. M. were attended by from seventy people the first morning to one hundred the other mornings. Such blessed meetings I hardly ever saw. My heart ached for pastors and people who could not come to Conference. We prayed God to bless you. Remember this: you were not forgotten. You say, of course, they missed that great, good-natured man, Ira J. Ordway. Yes, we did, in every line of work. When the consecrated men and women stop making the sacrifice necessary to attend Conference, the churches will go into decline. Some of us go and have our expenses paid. How much value to Conference are we, or how much of fire do we bring home to kindle the *dry-stuff*?

A net gain this Conference year in the denomination is 107. Our Missionary Board has assisted 31 churches to keep the fires burning. Has paid \$1,500 on its debt. Has assisted in sending Elder Daland to Africa, who organized a church there. On the home field it has breathed life into old Preston, and put her name among the living churches again. I cannot tell you all, but returns are coming in good from quartet, evangelistic and foreign work. Three Quartets at Conference, besides some extras, and the "old original." The collections mounted up toward \$400. Next year Conference goes to Alfred, and the President-elect for 1901 is E. P. Saunders, not E. B. I have been congratulated already, but I am not the man. Old Adams, after such a royal entertainment, made us an excursion to the Thousand Islands; about five hundred went, more than four hundred of whom were Seventh-day Baptists. A clean crowd it was said. They needed no smoking-car on the train.

E. B. SAUNDERS.

How's This.

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

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

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligation made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, O. WARDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c per bottle. Sold by all Druggists. Testimonials free.

Hall's family Pills are the best.

"THE LORD IS MY SHEPHERD."

An old colored woman once went to a Christian delegate at Vicksburg who was very ill with fever and much depressed in spirit, and said:

"Massa, does ye see de bright side dis mornin'?"

"No, Nanny," said I, "it isn't so bright as I wish it."

"Well, massa, I allus see de bright side."

"You do?" said I; "maybe you haven't had much trouble?"

"Maybe not," she said; and then went on to tell me in her simple, broken way, of her life in Virginia, of the selling of her children one by one, of the auction sale of her husband, and then of herself. She was alone now in camp, without having heard from one of her kindred for years.

"Maybe I ain't seen no trouble, massa?"

"But, Nanny," said I, "have you seen the bright side all the time?"

"Allus, massa, allus."

"Well, how did you do it?"

"Dis is de way, massa. When I see the brack cloud comin' over"—and she waved her dark hand inside the tent, as though one might be settling down there—"an' 'pears like it's comin' crushin' down on me, den I just whips around on de oder side, and I find de Lord Jesus dar; and den it's all bright and c'lar. De bright side's allus where Jesus is, massa."

"Well, Nanny," said I, "if you can do that, I think I ought to."

"Pears like you ought to, massa, as you's a preacher of de word of Jesus."

She went away; I turned myself upon my blanket, and said in my heart: "'The Lord is my Shepherd.' It is all right and well. Now, come fever or health, come death or life, come burial on the Yazoo Bluff or in the churchyard at home—'the Lord is my Shepherd.'" With this sweet peace of rest, God's care and love became very precious to me. I fell asleep. When I awoke I was in a perspiration; my fever was broken. "Old Nanny's" faith had made me whole.—*The Lutheran Observer.*

TOOLS IN COUNCIL.

The carpenter had brought in a new tool, and left it lying on the bench. The other tools kindly welcomed the newcomer, and offered their advice.

"For doing your work you must steadily bore away till you get right through," said the Augur.

"The best thing is to push hard and twist round and round until you have done the job," said the Screwdriver.

"Show your teeth determinately and at the work again and again with patience and perseverance is the right way," said the Saw.

"Steady and smooth does it," said the Plane.

"Strike hard and frequently, and mind you hit the nail on the head, that is what I have found to succeed," said the Hammer.

Take a firm grip, and hold on till the work is done, that is the proper way," said the Vise.

"The best way to put things into shape is to be rough and determined," said the File.

"I believe in having a clear design well marked out," said the Pencil.

"I go for principle; have a standard, and never deviate the tenth part of an inch," said the Footrule.

"And I go for expediency; be ready to become broad or narrow, as the work may require," said the Compasses.

"Live for union, and have plenty of soft solder," said the Blowpipe.

"Mind you take a large view of things," said the magnifying Glass.

"Fit yourself in every part for the grand work of gas fitting," said the Gas Pliers.

"No, rather for bell hanging," said the Wire Pliers.

"Quiet all," said the carpenter, who had overheard the conversation; "you are each as bad for advice as you are good for work. I know all of your peculiarities and have use for every one. You have been giving counsel suitable to yourselves, but not to others. The newcomer is a chisel, suited for special delicate work, and all your opinions of what it should do are wrong. I know how to use it aright."

Advice is not always a boon, for what may be good for him who gives may not be good for him who takes. Each of us has his own sphere of service. We are only good when we do the will of God concerning ourselves. Each has a different use in the divine hand. God never made two blades of grass exactly alike, nor two leaves of the forest. Conformity is of man. Nonconformity is of God. No one of us is to inquire concerning a brother, "Lord, what shall this man do?" But to listen to the command of Jesus, "Follow Me," and to remember that his example is to do the work given by the Father to be done.

"I have no wish, my Master, dear,
With other's work to interfere;
But ever near Thy hand to be,
O do some noble work by me."

—J. Hunt Cooke.

GROWTH BY BUDDING.

Once there was a brier growing in a ditch, and there came along a gardener with his spade. As he dug round it, and lifted it out, the brier said to itself, "What is he doing that for? Doesn't he know that I am only an old worthless brier?" But the gardener took it into the garden and planted it amid his flowers, while the brier said, "What a mistake he has made, planting an old brier like myself among such rose-trees as these!" But the gardener came once more with his keen-edged knife, made a slit in the brier, and "budded" it with a rose, and by and by, when summer came, lovely roses were blooming on that old brier. Then the gardener said, "Your beauty is not due to that which came out, but to that which I put into you."

This is just what Christ is doing all the time with poor human lives.—*Forward.*

"FIRST THE BLADE."

The church is an assembly of imperfect Christians in the process of being made perfect. It is not an assembly of perfect scholars, but a school; not a gallery of completed statues, but the artist's studio where the statues are being made; not a showcase of finished goods, but a factory; not a completed building, but one in the process, with the scaffolding and the *debris* still about it.—*Peloubet's Notes.*

FOR SALE!

Photograph Gallery in Seventh-day Baptist Town.

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

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: 1-17
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: 35-4
Sept. 29.	Review.....	

LESSON XIV.—REVIEW.

For Sabbath-day, Sept. 29, 1900.

GOLDEN TEXT.—Be ye doers of the word, and not hearers only, deceiving your own selves.—James 1: 22.

NOTES.

The lessons of this quarter show the untiring activity of our Master and the many manifestations of his love for his disciples and for all during the time of his waning popularity. Most of our Lord's mighty works were miracles of healing. In the first lesson of our study this quarter, he appeared to his disciples, walking upon the water. This wonderful appearance was not to frighten them, nor even to cause them to wonder; but to quicken their faith and renew their confidence in him. They were probably disappointed that he had not, upon the previous afternoon, allowed himself to be crowned king by the enthusiastic multitudes. In the second lesson we have a part of the profound discourse in regard to the Bread of Life. Jesus taught the people that only through himself was there true life. They were angry because they thought that true life was to be won by good works, or inherited from Abraham. Many of the followers of Jesus left him; but the Twelve remained true. The lesson in regard to Peter's Confession shows a fitting contrast to the rejection of Jesus by the many. The Transfiguration was a glimpse of the real glory of the Son of God, and served as a seal to the faith of the three disciples.

The two lessons of healing are both very striking; the one in showing the overcoming faith of the woman who would not take no for an answer, but saw in the very words of denial encouragement for renewed petitions; the other, in showing the strength of character of the man born blind, who was not to be shaken from his faith in his Benefactor, even in the face of the most bitter opposition on the part of the religious leaders of the nation.

The remaining seven lessons of the quarter contain brief teachings of Jesus upon various practical topics, all of them having direct bearing upon every-day life and conduct. He taught that his discipline must be humble and must avoid causing others to stumble; he taught that we must forgive if we hope to be forgiven; he taught that he himself is the Good Shepherd, and that his sheep must heed his voice and enter into the fold by him as the Door. The Seventy were given practical instruction for their conduct in relation to other men, and taught what is most worthy of rejoicing. The Parable of the Good Samaritan teaches most forcibly the lesson of true neighborliness; the Parable of the Rich Fool is an apt illustration of the vanity of the things of this world, and the falseness of many ideas in regard to that which is truly valuable. The last lesson sums up the outward duties of the Christian life in one word, Watchfulness.

The lessons of this quarter present a wide range in geographical location. Several pupils might be asked to speak each of a different locality in which our Lord was at work. Other topics for study in class, or for brief papers before the school, may be chosen from the following:

Jesus the Bread of Life.

The Good Shepherd.

Who To-day is My Neighbor?

The Promise to Peter.

The Meaning of the Transfiguration.

The Duty of Forgiveness.

Affliction as Punishment for Sin.

The Right Use of Wealth.

For What Should We Watch?

How are Modern Missionaries Like the Seventy?

The Impetuous Peter.

The Readiness of Jesus to Answer Requests. (Compare Lesson 3.)

True Christian Humility.

The Duty of Temperance.

Popular Science.

BY H. H. BAKER.

Incandescent Lighting in New York.

There are three plants in New York which furnish 2,811,188 incandescent lamps, of sixteen-candle power. There are several private plants besides, which furnish light for private use.

Some idea may be formed of the expense attending the production of these lights by estimating the quantity of coal consumed by these three companies to produce these lights. These lamps require the consumption of 2,000 tons of coal an hour, or the energy contained in a ton of coal in a little less than every two seconds, while the lights are shining. This energy indicates not less than 200,000 nominal horse-power.

As electricity appears to be the most subtle of any known element (with the exception of light), and as every molecule of atmospheric air is a globe, therefore, the intervening space between those molecules of air is filled with this electric fluid, which is collected, concentrated and sent forth in a current. By arresting this current, as is done by the carbon fiber in the lamp, the fiber becomes incandescent, and gives off the glow.

The electric current, having a remarkably active, attracting and repelling force while passing through a motor, can be used for the transmission of power from one place to another, quite distant, as from Niagara Falls to Buffalo.

Such is the advance stage in scientific knowledge, that any known energy can be transmuted and changed, as from coal to steam, and from steam to electricity, or from a water-fall to condensed air, and from condensed air to electricity, or interchangeably, as the case may be, and the power thus transmuted made to do excellent service.

A New Method of Making Belting.

A new article of belting, or driving-bands, as they are called, has been invented, for which it is claimed that in many respects they are superior to belts made of leather, rubber, or other like material, in that they are not affected by oils, or ordinary acids, or variations in temperature, to which they might be exposed.

It is also said that they possess the necessary flexibility for working around pulleys, and will not slip, nor will they stretch by use, and that they also possess good strength and durability.

To make a belt, after the new method, take a piece of duck or canvas, and impregnate it with a thin solution of celluloid on both surfaces, until it is fairly saturated. When dry, cut from the piece a strip, or strips, of the length and width of the belt desired, then cement two or more of the strips together, according as the strength of the belt may require. Then cut a strip a trifle wider than double the width of those strips; this is to be folded over the core formed of the strip or strips, with its edges to abut each other in the middle. This side is to form the inner face of the belt.

This outer covering, having been saturated the same as the strips, when cemented to the strips by pressure makes the belt firm and very strong.

A belt made in this way would be far better in many places than leather, especially among farmers and lumber manufacturers, as it is not affected by wet weather and other exposures.

MARRIAGES.

WILLIAMS—GOSSMAN.—At the home of the bride, near Churchville, N. Y., August 21, 1900, by Rev. G. W. Lewis, Geo. N. Williams and Miss Mattie Gossman, all of Verona township.

ELLIS—CARPENTER.—At the home of the bride's parents, in Stephentown, N. Y., on Wednesday afternoon, Sept. 5, 1900, by Rev. W. H. Dodd, of Garfield, N. Y., Mr. Chas. B. Ellis, of Alfred, N. Y., and Luella Idella Carpenter.

ACKERMAN—DAVIS.—At the home of the bride's parents, Mr. and Mrs. William J. Davis, in New Market, N. J., Sept. 12, 1900, by the Rev. Martin Sindall, William C. Ackerman, of Plainfield, N. J., and Miss Lulu Genevieve Davis.

COON—DUNN.—At New Market, N. J., Sept. 11, 1900, by the Rev. Martin Sindall, at the home of the bride's parents, Mr. and Mrs. Ellis J. Dunn, Clayton Taylor Coon, of Plainfield, N. J., and Miss Delevan Bowers Dunn.

BURDICK—LAWTON.—At the home of the bride's parents, Mr. and Mrs. Charles D. Lawton, in Milton Junction, Wis., Sept. 11, 1900, by Rev. George W. Burdick, father of the groom, assisted by Rev. G. J. Crandall, Mr. G. Merton Burdick, of Milton, Wis., and Miss Bertha Maud Lawton, of Milton Junction, Wis.

DEATHS.

DAVIS.—At Vienna, N. Y., Sept. 3, 1900, infant son of Prof. O. J. and Mrs. Anna Conger Davis. Services were held at the home, Sept. 5, conducted by the pastor.
G. W. L.

SMALLEY.—Arthur, infant son of George and Lydia Smalley, of Shiloh, N. J., was born January 17, 1900, and fell asleep in Jesus September 7, 1900.

Arthur had not been a strong child from birth. He went to sleep as usual at night, and never awoke. Services at the home.
E. B. S.

AMISSA.—At Ayan Maim, Gold Coast Colony, West Africa, July 31, 1900, Edward Francis Amissa, aged 80 years.

Bro. Amissa was one of the constituent members of the Seventh-day Baptist church at Ayan Maim, and lived and died a devoted Sabbath-keeper. Funeral services were held Aug. 1, conducted by the pastor of the church at Ayan Maim. Interment in the Seventh-day Baptist burial ground at Ayan Maim.
E. G. A. A.

NEAL.—Roland Neal was born in Philadelphia, Pa., November 26, 1884, and died August 17, 1900.

Roland had been attending Girard College in Philadelphia. His father died some years ago, and his mother, now a Mrs. Bennet, lives in Shiloh, and is a member of our church. He had been at home spending his vacation. He, with some other boys, went to the mill pond to bathe, where he was drowned, evidently taken with cramps. Roland gave his heart to Christ when a little boy, and was a very active Christian. Funeral and burial at Shiloh. Sermon from Amos 8: 9.
E. B. S.

WORDEN.—Sarah A. Worden was born in Alfred, N. Y., September 16, 1831, and died at Dodge's Creek, near Obi, August 28, 1900.

In early life she taught school. For many years she has lived with her sister, Mrs. Elmina Lewis, at Dodge's Creek, save a few which were spent in Little Genesee, N. Y. Years ago she made a public profession of faith in Christ, and was baptized by Rev. E. A. Witter, and united with the West Genesee church. When living in Little Genesee she removed her church membership to the First Genesee church, where it remained till death called her home. Although suffering much physically, she had a bright, useful, Christian experience.
D. B. C.

THOMAS.—Amos Wells Thomas was born at Shiloh, N. J., October 14, 1822, and died at Milton, Wis., September 4, 1900.

When Bro. Thomas was nineteen years of age he gave his heart to Christ, and became a member of the Shiloh Seventh-day Baptist church, where he has for fifty-nine years remained a faithful and worthy member, though he has spent the last four years of his life in Milton with his son, Prof. Walter Thomas, and his only daughter, Miss Nettie. On February 5, 1846, he married Miss Abigail S. Ayers. Seven children came to this home, five of whom are living. Sister Thomas preceded him to that better country by seven years. Some four weeks ago he received a sun-stroke, and gradually sank away until he fell asleep to awake in that better land. His son and daughter came with the remains to Shiloh. Services were held in the church and the body laid to rest beside the wife and mother. Sermon preached from Isa. 33: 17, "His eyes shall see the King in his beauty."
E. B. S.

NYE.—At Milton Junction, Wis., Sept. 4, 1900, of dropsy, Ely Stillman Nye, aged 74 years—lacking just two months.

He was a son of Benjamin Briggs and Betsy Maxson Nye, who lived a greater part of their married life in the town of Genesee, Allegany County, N. Y. Here the deceased

Royal

BAKING POWDER

-Absolutely Pure-

For the third of a century the standard for strength and purity. It makes the hot bread, hot biscuit, cake and other pastry light, sweet and excellent in every quality.

No other baking powder is "just as good as Royal," either in strength, purity or wholesomeness.

Many low priced, imitation baking powders are upon the market. These are made with alum, and care should be taken to avoid them, as alum is a poison, never to be taken in the food.

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

united, in advanced youth, with the West Genesee Seventh-day Baptist church. When about twenty years old he went to reside at Alfred, N. Y., and labored chiefly as a hired hand on farms in the vicinity. He was joined in marriage, December 23, 1853, to Miss Cornelia P. Sweet, a daughter of Elder Spencer Sweet, of the First Alfred church. In the following year they settled in the town of Milton, Wis., near Rock River, to whom here was born, December 8, 1859, their son, Ernest. The husband served three years in the Civil War as a member of the Thirtieth Wisconsin Regiment of infantry. Subsequently, he moved to the town of Logan, Grant County, Minn., where he remained several years, and then returned to Wisconsin, making his home at Milton Junction. His wife and son survive him. The funeral services were attended by a large number of relatives and other leading men and women of the town of Milton. They were conducted by President Whitford, of Milton College, assisted by Rev. G. J. Crandall, pastor of the Seventh-day Baptist church of Milton Junction. The subject of the sermon was "Christian Patriotism," from the text, Mark 12: 17, "Render to Cæsar the things that are Cæsar's, and to God the things that are God's."

W. C. W.

VINCENT.—At her home in Alfred, N. Y., Sept. 4, 1900, of consumption, Amy Grace Vincent, eldest daughter of Joseph Vincent.

She was born on a farm near the head of McHenry Valley May 16, 1872, the third of five children, of whom three still survive. Her mother died seven years ago, and upon Amy devolved in a large degree the duties of that vacant place. She was baptized about ten years ago by Pastor T. R. Williams, and became a member of the First Alfred church, in whose fellowship she has since remained. The influence which she shed in home and community was wholesome and helpful. Unselfish and regardful of others, she was the one most depended upon for advice and assistance. Her last act was an effort of service for others. No record of her deeds may ever be given forth to the world; but they are written in the Lamb's Book of Life and held in loving memory by those who knew her. She had every care that love could suggest or skill devise. A devoted father and family and many kind neighbors gave every practical evidence of their affection. She faced death calmly and fell asleep in the Christian faith. Services at the church, conducted by the pastor, assisted by Rev. J. L. Gamble. Text Phil. 1: 21: "For to me to live is Christ, and to die is gain."

CALKINS.—In Aurora, Ill., Sept. 2, 1900, of a malignant tumor, Mrs. Eloretta Gerwin Calkins, aged 75 years, 3 months and 5 days.

She was born in Little Falls, Herkimer County, N. Y., a daughter of Martin and Sabrina Swift Easterbooks. Here she obtained a common education, and in the vicinity taught a public school. She married, Sept. 17, 1847, Jonathan Varnum Greenman, subsequently a deacon of the First Brookfield Seventh-day Baptist church, with which she united. For nine years they resided at Leonardsville and Delancy's Corners, in the town just named. Here were born their daughter, Ella J., now the wife of Rev. Watson Burchard Millard, pastor of the Congregational church of Geneva, Ill., and their son, Prof. Arthur Varnum Greenman, now Principal of the High School at Aurora, Ill., and President of the State Teachers' Association of Illinois. In 1856 the couple moved to Milton, Wis., where they interested themselves in the work of the Seventh-day Baptist church, and their children were educated in the college of the place. Here Dea. Greenman died April 22, 1864, greatly respected by the people. Over three years afterwards, August 15, 1867, she married Dr. George W. Calkins, of Merton, Wis., who afterwards made his home most of the time in Milton and vicinity until his death, April 25, 1890. Since then the deceased has enjoyed the immediate loving care of her son and his wife, a daughter of Dr. Calkins. She suffered intensely during her last illness, but not a word of complaint escaped her lips. Her resignation to the will of God was heartfelt and heroic. She was a consecrated believer in Christ of a high type, and her influence in support of his cause was constantly exercised. The funeral services were first conducted at the home of her son by the pastor of the Aurora Congregational church, of which she was a beloved member at her death; and on the next day, September 4, they were held in Milton, Wis., at the residence of Mrs. Hannah W. Randolph and her son, Clement W. Crumb. President Whitford, of the College, preached the sermon from Eph. 4: 12, "For the perfecting of the saints," and he was assisted by Rev. A. L. McClelland, pastor of the Milton Congregational church, and by Rev. Lewis A. Platts, pastor of the Seventh-day Baptist church of the place. Many old friends and acquaintances were present. Burial took place in the cemetery near by, the body being laid, covered with autumnal flowers, by the side of her first husband. Richly her life had been blessed "with the fruits of righteousness."

W. C. W.

Special Notices.

North-Western Tract Depository.

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

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

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

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

I. L. COTTRELL, *Pastor*.

201 Canistota St.

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

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

GEO. B. SHAW, *Pastor*,

1279 Union Avenue.

☞ A QUORUM of the officers of the Central Association met at Adams Centre Aug. 23, and unanimously voted to accept an invitation extended to them by the First Verona church to the Association to meet with that church for its annual session in 1901.

By order of Committee,

L. ADELAIDE CLARKE, *Secretary*.

☞ THE Semi-Annual Meeting of the Seventh-day Baptist churches of Minnesota will convene with the church of Dodge Centre, on Sixth-day before the first Sabbath in October, at 2 o'clock P. M. Oct. 5, 1900. Rev. E. H. Socwell, of New Auburn, will preach the Introductory Discourse, with Rev. O. S. Mills as alternate. Those appointed to write essays are: Mrs. Lottie Langworthy, of Dodge Centre; Miss Florence Ayers, of Trenton, Minn.; and Miss Elsie Richey, of New Auburn, Minn.

D. T. ROUNSVILLE, *Cor. Sec.*

☞ 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.

CARD OF THANKS.

We would express our heartfelt thanks to the kind friends who assisted us in the long and painful sickness, and burial, of our dear sister, especially to the pastor and quartet of the Little Genesee church, of which she was a member.

I. T. LEWIS,

MRS. I. T. LEWIS.

RESIGNATION to what may happen, hope and confidence that only that will happen which is wholesome and good, and fortitude when anything contrary occurs, are all that a man can oppose to fate.—W. Von Humboldt.

Mrs. Noozy: "She has a full-length mirror in her boudoir. What do you think of that?" Mr. Noozy: "O, womanlike, I suppose she wants to see everything that's going on."—Philadelphia Press.

"WHAT is a phenomenon, Clara?" "A phenomenon is a man who can carry an umbrella over a woman without poking her eyes out or pulling her hat off."—Chicago Record.

Mrs. Newed (engaging cook): "Have you had much experience?" Cook: "Well, mum, I've cooked for tin families in th' lasht two wakes."

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

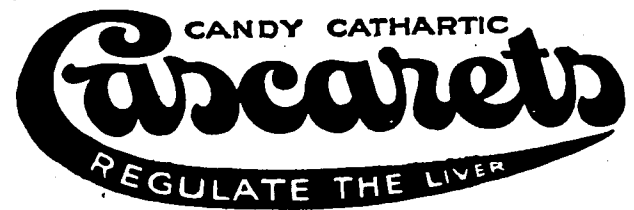
THE most terrible of all things is terror.—Wm. R. Alger.

TEMPTATIONS should end in victory.—John Newton.

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

TIME is a great corrective.—James Buchanan.

THE quietest throne is full of care.—John Hall.



ALFRED UNIVERSITY.

One Hundred Thousand Dollar Centennial Fund.

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

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

Proposed Centennial Fund.....\$100,000 00 Amount needed June 1, 1900.....\$98,698 00

E. I. Bowen, Hornellsville, N. Y. H. O. Gordon, Wellsville, N. Y. Fred R. Mather, A. W. Vars, Dunnellen, N. J. Prof. Alfred A. Tittsworth, New Brunswick, N. J. Mrs. Georgiana A. Tittsworth,

Amount needed to complete fund.....\$ 98,531 00

50 YEARS' EXPERIENCE PATENTS TRADE MARKS DESIGNS COPYRIGHTS &c. Scientific American. A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year, four months, \$1. Sold by all newsdealers. MUNN & Co. 361 Broadway, New York

Salem College...

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

FALL TERM OPENS SEPTEMBER 4, 1900.

Send for Illustrated Catalogue to Theo. L. Gardiner, President, SALEM, WEST VIRGINIA.

Fall Term Milton College...

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

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

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

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

For further information, address REV. W. C. WHITFORD, D. D., President, Milton, Rock County, Wis.

Business Directory.

Westerly, R. I.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

WM. L. CLARKE, President, WESTERLY, R. I. A. S. BABCOCK, Recording Secretary, Rockville, R. I. O. U. WHITFORD, Corresponding Secretary, Westerly, R. I. GEORGE H. URTEE, Treasurer, Westerly, R. I.

The regular meetings of the Board of managers occur the third Wednesday in January, April, July, and October.

BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT.

IRA B. CRANDALL, President, Westerly, R. I. O. U. WHITFORD, Corresponding Secretary, Westerly, R. I. FRANK HILL, Recording Secretary, Ashaway, R. I. ASSOCIATIONAL SECRETARIES: Stephen Babcock, Eastern, 344 W. 33d Street, New York City; Edward E. Whitford, Central, Brookfield, N. Y.; E. P. Saunders, Western, Alfred, N. Y.; G. W. Post, North-Western, 1887 Washington Boulevard, Chicago, Ill.; F. J. Ehret, South-Eastern, Salem, W. Va.; W. R. Potter, South-Western, Hammond, La.

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

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

The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Associations, and give whatever aid and counsel they can.

All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries, will be strictly confidential.

Adams Centre, N. Y.

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.

Next session to be held at Adams Centre, N. Y., August 22-27, 1900.

DR. S. C. MAXSON, Utica, N. Y., President. REV. L. A. PLATTS, D. D., Milton, Wis., Cor. Sec'y. PROF. W. C. WATFORD, Alfred, N. Y., Treasurer. MR. A. W. VARS, Dunnellen, N. J., Rec. Sec'y. These officers, together with A. H. Lewis, Cor. Sec. Tract Society, Rev. O. U. Whitford, Cor. Sec. Missionary Society, and W. L. Burdick, Cor. Sec. Education Society, constitute the Executive Committee of the Conference.

Utica, N. Y.

D. R. S. C. MAXSON, Eye and Ear only. Office 225 Genesee Street

Alfred, N. Y.

ALFRED UNIVERSITY opens its Sixty-fifth year SEPT. 11, 1900.

For catalogue and information, address Boothe Colwell Davis, Ph. D., Pres.

ALFRED ACADEMY.

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

SEVENTH-DAY BAPTIST EDUCATION SOCIETY.

E. M. TOMLINSON, President, Alfred, N. Y. W. L. BURDICK, Corresponding Secretary, Independence, N. Y. T. M. DAVIS, Recording Secretary, Alfred, N. Y. A. B. KENTON, Treasurer, Alfred, N. Y.

Regular quarterly meetings in February, May, August, and November, at the call of the president.

W. W. COON, D. D. S., DENTIST.

Office Hours.—9 A. M. to 12 M.; 1 to 4 P. M.

THE ALFRED SUN.

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

New York City.

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

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

Brooklyn, N. Y.

SABBATH SCHOOL BOARD.

GEORGE B. SHAW, President, New York, N. Y. JOHN B. COTTRELL, Secretary, Brooklyn, N. Y. F. M. DEALING, Treasurer, 1279 Union Ave., New York, N. Y.

Vice Presidents—F. L. Greene, Brooklyn, N. Y. I. L. Cottrell, Hornellsville, N. Y.; M. H. VanHorn, Salem, W. Va.; G. W. Lewis, Verona, N. Y.; H. D. Clarke, Garwin, Iowa.; G. M. Cottrell, Hammond, La.

Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY.

EXECUTIVE BOARD. C. POTTER, Pres., J. D. SPICER, Treas. A. L. TITSWORTH, Sec., REV. A. H. LEWIS, Cor. Plainfield, N. J. Sec., Plainfield, N. J.

Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 P. M.

THE SEVENTH-DAY BAPTIST MEMORIAL BOARD.

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

THE SABBATH EVANGELIZING AND INDUSTRIAL ASSOCIATION.

D. E. TITSWORTH, President. WM. C. HUBBARD, Secretary. O. S. ROGERS, Treasurer.

Regular Quarterly Meetings of the Board, at Plainfield, N. J., the first Monday of January, April, July, and October, at 8 P. M.

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

Chicago, Ill.

YOUNG PEOPLE'S BOARD OF THE GENERAL CONFERENCE.

M. B. KELLY, President, Chicago, Ill. MISS MIZPAH SHERBURNE, Secretary, Chicago, Ill. EDWIN SHAW, Cor. Sec. and Editor of Young People's Page, Milton, Wis. J. DWIGHT CLARKE, Treasurer, Milton, Wis.

ASSOCIATIONAL SECRETARIES: ROY F. RANDOLPH, New Milton, W. Va.; MISS L. GERTRUDE STILLMAN, Ashaway, R. I.; G. W. DAVIS, Adams Centre, N. Y.; MISS EVA ST. CLAIR CHAMPLIN, Alfred, N. Y.; MISS LENA BURDICK, Milton Junction, Wis.; LEONA HUMSTON, Hammond, La.

BENJAMIN F. LANGWORTHY,

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

Milton, Wis.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

Hon. Pres., Mrs. S. J. CLARKE, Milton, Wis. (at present acting as President.) Vice-Pres., Mrs. J. B. MORTON, Milton, Wis. Mrs. G. J. CRANDALL, Milton Junction, Wis. Rec. Sec., Mrs. E. D. BLISS, Milton, Wis. Cor. Sec., Mrs. ALBERT WHITFORD, Milton, Wis. Treasurer, Mrs. L. A. PLATTS, Milton, Wis. Secretary, Eastern Association, Mrs. ANNA RANDOLPH, Plainfield, N. J. South-Eastern Association, Miss ELSIE BOND, Salem, W. Va. Central Association, Mrs. THOS. R. WILLIAMS, DeRuyter, N. Y. Western Association, Miss AGNES L. ROGERS, Wellsville, N. Y. South-Western Association, Mrs. A. H. BOOTH, Hammond, La. North-Western Association, Mrs. NETTIE WEST, Milton Junction, Wis.

Editor of Woman's Page, Mrs. REBECCA T. ROGERS, Alfred, N. Y.

ALFRED UNIVERSITY.

SIXTY-FIFTH YEAR.

A New School of Technology.

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

COURSE OF INSTRUCTION.

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

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

FACULTY.

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

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

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

IT IS NO SECRET that the

Perry Fountain Pen

is a Satisfactory Fountain Pen. Anti-leak holders of the newest and most handsome designs, and smooth writing pens, guaranteed 16k gold, are among the attractive features of the PERRY.

Agents Wanted.

All Makes of Fountain Pens Repaired.

PERRY PEN COMPANY,

Box R, MILTON, WIS.

The Perry is a Standard Fountain Pen.

To Repair Broken Articles use Major's Cement Remember MAJOR'S RUBBER CEMENT, MAJOR'S LEATHER CEMENT.