

# THE SABBATH RECORDER.

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

VOLUME 56. No. 39.

SEPTEMBER 24, 1900.

WHOLE No. 2900.

## CONTENTS.

### EDITORIALS.

Paragraphs.....	610
Training for Higher Life.....	610
Anchoring the Soul in Truth.....	610
Laymen's Work.....	610
Chinese Thrift.....	611
Our Kindnesses.....	612
Adams Centre.....	612
Hast Not Fainted.....	612
Never Admit Defeat.....	612
Illinois Letter.....	613
News of the Week.....	613
Complete Only in Christ.....	613

### MISSIONS.

Paragraphs.....	614
Report of Rev. S. H. Babcock.....	614
Fox Breeding on the Alaskan Islands.....	615
Overwork and Underwork.....	615
Work, its Own Best Reward.....	615

### WOMAN'S WORK.

Letter from Mrs. Booth.....	616
Waiting for the Vision.....	617
Grandfather's School-Books.....	617
A Young Man and his "Wild Oats".....	617

### YOUNG PEOPLE'S WORK.

"Like as a Father"—Poetry.....	618
Emphasis.....	618
Harsh Mercy.....	619
The Red Cross to Aid India.....	619

### CHILDREN'S PAGE.

Take the Safe Path—Poetry.....	620
A Vacation Story.....	620
Some Funny Folks.....	620

### OUR READING ROOM.

Paragraphs.....	621
The Enlarging World.....	621

### SABBATH-SCHOOL.

Lesson for Sabbath-day, Oct. 6, 1900.—Jesus Dining with a Pharisee.....	622
Annual Meeting.....	622

### POPULAR SCIENCE.

Improvement of Speed on Railroads.....	622
--	-----

DEATHS.....	623
-------------	-----

LITERARY NOTES.....	623
---------------------	-----

SPECIAL NOTICES.....	623
----------------------	-----

## GIVE US THIS DAY OUR DAILY BREAD.



GIVE us this day—  
Life brought her nothing men call good—  
None of its brightest or its best—  
But sorrow broke her solitude,  
And anguish sought her patient breast,  
Yet through it all, her faith was strong,  
And strongest when most dark her lot;  
She knew that peace was hers ere long,  
Where sorrow dies and tears are not,  
So, with clasped hands and bended head,  
Her lips could say,  
"Give us this day  
Our daily bread."

She climbed the weary hill of life,  
With feet unaided, and unshod—  
Save by God's grace—and constant strife  
Attended every step she trod.  
Yet through the gloom these shadows made,  
A light about her feet was cast,  
And lifting up her voice she laid  
Her load, where loads must come at last,  
Hence, those poor lips so scanty fed  
In faith could say,  
"Give us this day  
Our daily bread."

—The Quiver.

\$2.00 A YEAR

PLAINFIELD N J

## Sabbath Recorder.

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

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

IN times of revival, especially, some people seem to think it a great merit that they are anxious for the salvation of their friends. Anxiety is a good thing when it leads to something more, but anxiety which does not result in right action, and continuous endeavor, is often worse than nothing. It frequently happens that these same people, who are so anxious concerning the salvation of their friends, say, "I can do nothing to help them. The evangelist, or the pastor, or some one else, must lead them to Christ." There may be a little truth in such statements sometimes, but usually the statement involves more error than truth. If friends were not only anxious, but would give expression to their anxiety in earnest words and wise counsel, the anxiety would soon turn to rejoicing, and there would be the merit of work rather than the lack of merit which comes with mere anxiety.

COME up higher is the constant call of God's spirit to each one of God's children, as well as to those men who have not yielded their hearts in obedience. Christians make a serious mistake when they think that ordinary attainments are all that God requires, and all that they can secure. God has not ordained that only the few shall reach higher life. On the contrary, it is his wish and purpose that all his children should rise steadily toward that higher and holier life, which is the ideal of our best moments and may become a reality in each one's experience. It is to be feared that the reader fails just at this point in supposing that the call to come up higher is addressed to some one else. We beg you not to continue in that mistake.

Too many students come from college possessing little knowledge. They are more like stuffed specimens in a taxidermist's shop than like efficient scholars. They are filled with facts which they cannot apply, theories which they half understand, and formulas which they repeat without comprehending. They are nearly worthless for actual life, because they have neither digested that which has been poured into them, nor have they entered into such practical plans as give meaning to existence and aid men in definite action. He only is educated, in any direction, who knows how to use what he has learned. More than all, he is of little value to the world who has not studied with definite purpose, and in learning has attained that most important element of education, the ability to weave facts, theories and attainments into noble purposes, higher living and actual experiences for good.

WHEN we were younger and more foolish than now, we thought it possible to understand the deep things of God, and were inclined to be skeptical concerning all things we could not understand. Such fancies are common when boys are laboriously and blindly fighting their way toward higher and better things. That experience, as it now seems to us, would have found its counterpart had we been foolish enough at our first visit to the Atlantic coast to have waded out from the

surf-kissed sands, determined to measure the Atlantic, explore its depths, to understand the mysteries of its tides, and to explain the hidden sources of its power. What we did do at that first experience was to wade out a little way, be overwhelmed by incoming breakers, half-strangled by the water we swallowed, and taught, in a brief period, the impossibility of measuring the immeasurable or withstanding the irresistible.

FORTY years have passed since the follies of those earlier days, when we doubted what we could not measure. Now, we know a little of infinite love, and something of the mysteries of infinite power. We have caught glimpses of what infinite compassion means; but we have long ago given up trying to solve the "plan of salvation," or the mysteries of God's sovereignty, as applied to human life. But this we do know, that along the shore of the sea of boundless Divine love, the trustful soul may wander with joy, and rest in peace. We do not care to fathom Divine power or measure Divine love. We have learned to rest in the one, and to trust without fear in the other. The childish experiences that culminated in doubting what we could not understand have given way to that richer faith which believes in what cannot be measured, trusts in what cannot be wholly understood, and rests without a tremor of fear in the love that fills the unknown, and guides through every possible tangle that can arise.

THE attention of every stockholder in the Sabbath Evangelizing and Industrial Association is called to the notice of the Annual Meeting to be held in Plainfield, October 1st. Ten Directors are to be elected. It is *important* to mail your ballots *promptly*.

### TRAINING FOR HIGHER LIFE.

We went one day into a workshop where pianos are made. There was nothing like music. There were piles of lumber, heaps of shavings, plenty of dust. There was sawing and planing, chiseling and glueing; coarse, but necessary, preparations for music. What we saw and heard was unlike the finished product and the entrancing music that comes from the piano when the performer, trained as to soul and to fingers, awakens the sleeping harmonies. From the workshop we passed to the salesroom. Finished instruments filled the room, but all were silent except one, at which a performer sat.

We came away, saying, this workshop and salesroom have much in common with Christian experience. Preparation for the sweetest spiritual music must be wrought out in the din and dust, amid the sawing and hammering of common-place life, daily duties, hourly temptations, and like earthly experiences. Through these formative influences souls approach preparation for the higher experiences where the music of spiritual attainment begins to be heard. At first this music is like the thrumming of the pupil when the simpler lessons are taken; but, as from the workshop, through the salesroom, and at length upon the concert stage, or in the parlor, the finished product makes it possible to secure higher and better things; so souls, through the experiences of life, pass on toward the enjoyment of the future. Fitted by earth experiences, they can appreciate,

and, in time, be able to produce those higher strains of Divine harmony, which, beginning on earth, find their full perfection when redeemed men mingle with the choir above, and join in the songs of rejoicing which fill the temple not made with hands.

### ANCHORING THE SOUL IN TRUTH.

During a summer vacation spent upon a halibut smack on the Banks south of Newfoundland, we were often interested in the matter of anchoring. Where the waves run with great vigor and the winds are sometimes fierce, it was not always easy to secure an anchorage which would hold. When such ground was secured, safety was assured, so far as human efforts can provide against the forces of nature.

The experiences of the human soul, in hours of temptations, have many things in common with the experiences of a fishing-smack on the Banks. Truth offers the firm and only safe anchorage ground. A positive determination to obey what truth requires is at once a secure anchor and a safe anchor-chain. When a soul is thus anchored, it may bid defiance to whatever storm of temptation or tide of evil can assail it. It may be tossed about somewhat as an anchored vessel is tossed upon the surface of the water, but in the depths of truth the anchor holds, and the peace that passeth understanding remains in the heart, however wildly it may be tossed.

In a similar way those who do not obey truth are anchored by their evil desires and acts of disobedience where the tides of evil and dissipation never cease to rise. Those who are thus anchored to evil drift downward upon the rocks of destruction, because they cannot turn into the ways of righteousness when truth calls them to better life. There is an anchorage ground unto life, and, equally, one unto death.

### LAYMEN'S WORK.

Presented at the South-Eastern Association, Lost Creek, W. Va., 1900, by H. C. Brown, M. D., of Brookfield, N. Y., delegate from the Central Association; requested for publication by vote of the Association.

Christianity is awaking to the fact that there is a great work to be done outside the pulpit. Christ has been preached from the pulpit for centuries, and yet the great pulsating, throbbing mass of humanity has not been reached. Christianity has been waiting for the world to come to Christ, but we are beginning to learn that Christ expects us to bring him to the world.

This is our work. How can it best be accomplished? Before we attempt to answer this question, let us look into our own lives and see if we are fitted to do any work. Are we in touch with Christ? Does Christ live in us? If Christ lives in us, if his love permeates our whole being, we will be willing to do the smallest things, as well as to attempt the greater ones, without thinking of self; doing it in his name, only caring for his approval. Are we, like the fishers of Galilee, so different from the rest of the world that even the scoffers can say, "They have been with Jesus," or must the church-roll be called in order that people may know where we stand? The world is throwing a powerful searchlight upon our lives and the little flaws in our characters that are overlooked by members of our own church are brought out in such clear-cut, tangible form that they largely obscure the good intentions, well-meant deeds, and little sacrifices we make for others. This casts a

shadow on the cause we love. Let us try to correct these little faults, they are the little foxes that destroy the grapes.

We hear it said, "Do not look to me for an example, but to Christ, the perfect pattern." Dear Christian, the world looks just the same, shrugs its shoulders and says there is a flaw in your character that you know ought not to be there. One flaw appears many times when the Spirit prompts you to speak a kind word, or do a deed for Christ, and delay prevents you from doing it. How can the world's people learn of Christ except he be shown them by his followers? They will not attend church, will not read the Bible, but they will study our characters. Paul said, "Be an example in word, in conversation, in charity, in spirit, in faith, in purity." There is nothing so powerful for Christ as a perfect Christian life.

Our work as laymen naturally divides itself into two parts: work in the home, and work outside. Our first work is with our own children. Of old, each man builded over against his own house. It is equally needful to-day. The life of our churches, and of our denomination, the life of our nation depends upon the home. Why is this part of our work so necessary? Because in the home, around the hearthstone the formative period of life is spent. Here, in the earliest childhood, spiritual life begins. At this period the child's very existence depends upon absorption. It will take in whatever it is brought in contact with. If its surroundings are unhealthy and its food impure, it soon contracts disease, and suffering is sure to follow. If its surroundings are contaminated by impure words and unholy lives, evil results are inevitable. We cannot gather grapes of thorns nor figs of thistles. Furthermore, the impressions made on the young, their early habits, modes of thought, and impressions of life are retained in after years when influences of more recent date are weak or powerless. We realize the necessity of early training in mental and physical development; why not in spiritual? What a lesson our nation lately taught the world when war was declared against Spain. How Europe laughed to think of a nation going to war without an army or equipage; but our leaders understood one thing that Europe knows little about, and that is our strong love of country. You remember when the call came for men, thousands had to be turned away. Why was this so? Because our fathers and mothers had surrounded our young days with an atmosphere of patriotism. Our mothers sang songs of home and liberty. Our fathers told us of deeds of bravery and privation until patriotism became a part of ourselves. Our young men bounded forward at the call, from love of homeland. If the strength of our nation depends so much upon home training, how much more must the strength of our denomination depend upon it.

We all know the greatest loss we sustain is because our young people leave us. What are we to do? First, teach the little babe of Jesus. The child old enough to enjoy a Mother Goose rhyme is old enough to be told something of Jesus. Although it may not fully comprehend at first, you will be surprised to see how soon it will be able to do so. Do not leave this for the Primary Sabbath-school teacher; but let your little ones hear you talk about Jesus as your best and dearest

friend. Let them hear your voice every day in prayer. Mothers, sing songs of him as you go about your daily tasks. It will make the work easier and at the same time show them the truth of what you profess. A heart made glad by the love of Christ will show itself in a happy, joyous home life. Children always like stories; let some of them be real ones, from the Bible, told in your most fascinating manner. Picture the beauty of the characters represented. Show them that faithfulness is always rewarded and that disobedience toward God must receive punishment.

Then comes the work of the Sabbath. This is very important, not only on account of the peculiar faith of our denomination, but on account of the great tendency of our times to no-Sabbathism. Let this be your strongest day for God. You are weary, would enjoy a good book, or Bible study; it would be restful, would do you good, but you must not be selfish. Make it a point to make this the pleasantest day in all the week for your little ones. Be careful that all you do is in keeping with the command, but give your children your best self for this day. Do not forget the fact that they are children. Spend a few minutes in looking over the lesson for next Sabbath, and then talk with them about it during the week. But a child that has attended church and Sabbath-school needs something besides Bible study for the remainder of the day. If the weather will permit, go with them for a walk in some quiet place, where nature is declaring the handy-work of God. Talk with them about the flowers, the shells, the peculiar stones; interest them in the things God has made. The pleasant hours thus spent will help to make the day sacred to them, and they will learn to associate joy and happiness with it. Never let it become irksome, never let them feel a longing for the sun to go down. You have seen children as restless as a lion in his cage, because it was Sabbath-day and they must wait for certain pleasures. These are the children that will leave the Sabbath a few years later when they get out from under your control. This is all wrong; the child is not to blame for it, but we as parents are. God has given our children life and strength, and it is only natural that they should be restless if they are confined with nothing to occupy their minds except thinking of the pleasures they are deprived of. In this way they learn to dread the Sabbath and to look upon Sabbath-keeping as a hard duty rather than a blessed privilege. If the day is too stormy for a walk, go into the pleasantest room in the house, gather your little ones around you and read them a good story, talk with them about it and encourage them to talk about it. Be careful in your selections. Your time is worse than wasted if you spend it reading a book that is neither instructive nor elevating in character. Select something instructive and at the same time within their comprehension; stories of great men, insect life in story form, stories of missionaries with an occasional Bible story. There are so many good books it is not wise to read those that are poor. Many other methods will present themselves to the mind of the God-loving, Christian parent who feels the necessity of right, early home training. If any one doubts the power of this early training, let him look at the Catholics and Jews. The very air their little ones breathe is freighted with Catholic-

ism and Judaism, from the cradle until they leave the parental roof. Remember how hard it is to convert one of them. How many fathers and mothers impress upon the minds of their children that they have something else to do in this world besides earning a living? How many try to teach them that God has given them life and health and strength and power in order that the world may be made a little purer for their having lived in it? This should be taught every child; but we as Seventh-day Baptists have more than this to do. With the foundation of the child's character thus laid, it will be comparatively easy to build the superstructure.

(To be continued.)

#### CHINESE THRIFT.

A correspondent of the *Interior* writes at length concerning the economical habits of the Chinese. Among other things he says:

"The clothing of the common people is of blue cotton. It is the universal dress, and the whole Empire swarms with blue-garbed millions. In the autumn, the garments worn in the summer are washed and wadded, the wadding being removed the following spring, washed and put carefully away, to be replaced when winter rolls around again. The change in the appearance of the wearer is remarkable; the slender man or woman—for their clothes are strikingly alike—suddenly assumes the most Falstaffian proportions. A missionary said that the winter clothing of the congregation made a great difference in the seating capacity of the church, every pew being able comfortably to accommodate one more person, when they put off their winter garments and put on their summer clothes. This clothing, awkward and inconvenient as it seems, is the Chinese substitute for heat in their houses—a difficult problem which they dispose of with much ingenuity.

The stove in the houses of even the well-to-do consists of a square hole in the floor. Over this the kettle may be boiled, and pipes leading from it pass under the K'ang or brick bed, upon which the family not only spread mats and sleep, but where they sit, eat, sew, converse and entertain their visitors, the year round. The floors of all houses—palace and hovel—are of brick, stone or earth. These are not covered with rags or matting as in Persia or Japan. They are damp and cold, and the Chinese shoes are made to obviate this difficulty. His shoe sole is his carpet. It is made of many thicknesses of cloth, and it is another illustration of their skill in utilizing odds and ends. The sole is not made of one piece, but of many, pasted together, layer upon layer, and into its composition go all the bits that a Western housewife would throw away or save for her patch-work quilt. Coal, which is of excellent quality, is too costly for common people, who must have something more lasting than weeds or corn stalks to heat the K'ang. Coal dust and screenings are bought, mixed with earth and water, as mortar is mixed, and when it has been thoroughly blended with the hoe, it is shaken in coarse wire sieves, and thus molded in round balls. These are dried and these "coal balls" feed the square oven, and, once red-hot, retain their heat amazingly.

Rice, fortunately, and millet, are very cheap, but, as this is a comparative term—they are still beyond the means of those who have nothing. The food—so difficult to get in a land where famine is the common lot of thou-

sands—is eked out by every available means. Meat is eaten by the poor very rarely indeed; but even these manage to get a little oil or grease of some sort, in which the cabbage is fried that serves to give the rice a proper relish. When meat is served, the piece is not wastefully cooked by itself, but is cut into bits and made to flavor the vegetable that accompanies it. As to their cookery in general, were the Chinese a little more careful as to their hands and utensils, it is as exquisite as that of the French. Every dish is perfectly seasoned and done to a turn. Many things which we should consider unpalatable, and disgusting—sharks' fins, duck skin, fishes' brains, bamboo sprouts, are really most delicate and palatable when they come to the table, after having passed through the kitchen of an expert Chinese cook."

#### OUR KINDNESSES.

Robert Louis Stevenson, in one of his letters to Edmund Gosse, wrote: "It is the history of our kindnesses that alone make this world tolerable. If it were not for that, for the effect of kind words, kind looks, kind letters, multiplying, spreading, making one happy through another and bringing forth benefits, some thirty, some fifty, some a thousandfold, I should be tempted to think our life a practical jest in the worst possible spirit."

Apropos to these sentiments, here is a good story about Gladstone, entitled "The Shoemaker's Wreath":

Among the rare and costly floral tributes from kings and emperors, a plain wreath of oak leaves was sent to Hawarden Castle by a shoemaker of London, with a request that it might find a place on Mr. Gladstone's coffin. As the simple offering of a grateful heart, given in remembrance of a deed of kindness done, that oak wreath is an *immortelle*.

It had a history. One day, twenty years ago, a young shoemaker, in the whispering gallery of St. Paul's Cathedral, London, was confiding to his betrothed the sad condition of his affairs. He had established a small workshop, but in spite of his industry things were going from bad to worse—no leather for work already ordered, nor money with which to buy. The girl gave her lover her little saving, and the two left the church. Going next day to make his purchase, the leather merchant proposed to open a small account. Soon fortune began to smile. To his great astonishment, orders began to come in from the wealthiest circles in London. He became known as the "parliament-shoemaker," and was at the head of an established business. Finally the secret came out that he owed the small credit account that gave him his start in business to none other than Mr. Gladstone. The cabinet minister had been in the whispering gallery when the poor shoemaker was telling of his poverty, and, owing to the peculiar acoustics of the gallery, he had heard every word that was said, and immediately took the steps for his relief.

#### ADAMS CENTRE.

In looking back over the last three weeks which have passed, how much has transpired in our small village, and how little is left to-day to remind one of the events which have taken place, save memory of the same. The Anniversaries have come and gone, the many friends who were with us to participate in its blessings are scattered and have gone to their homes. The business of the society

has been transacted, the discussions are over; the reports of the different departments have been read and approved, the voices of the beloved brethren in Christ are lost upon our ear, the handshaking is over and the farewells have been said. The bustle and din of the dining-tent is hushed; the occupants have departed, the tent itself has disappeared, and only memory remains. May the Lord's blessing go with, and be with, each member in attendance, and may the inspiration received during these meetings be carried to each home and into every branch of the Lord's work, until he shall pour us out such a blessing that there shall not be room to receive it, and that it may be scattered broadcast upon the waters, that the fruit thereof may return to us an hundred-fold. There were present with us about four hundred delegates from the different Associations, and a general good time was experienced by all. The tone of the meetings throughout was of a high order, and much enthusiasm was exhibited by those in attendance.

The desire for a more thorough system of work, through which more laborers might be drawn into the field, that the work might be lengthened and broadened so as to reach and save more lost and perishing souls, was discussed quite fully, and the influence of which is felt quite forcibly by the members of our own Y. P. S. C. E., and has created a desire in them to launch out and do more efficient work for the Master. As a trial venture, they will begin a series of weekly prayer-meetings in a school-house, about two and one-half miles from here, Wednesday evening, Sept. 12, taking with them singers enough to guarantee a chorus of voices, with a promise from each to be prompt in the prayer and testimony service, and putting it under the leadership of a member of the Society, changing the leader each week, as in the C. E. meeting. We go, trusting in the Lord, and ask your prayers for us, that they may not result in a failure, but that much good may be done, and those reached whom we have been unable to reach in other ways.

Our pastor, A. B. Prentice, is having a short vacation, and the pulpit was supplied last Sabbath by Elder Knight, of the State Road church.

A few delegates are still here, visiting friends, but soon they, too, will be gone, and our little village which, so short time ago, was a scene of busy action and animated life, will then have settled back into its old, quiet ways, and will assume the same general appearance it did before these events took place.

F. A. B.

SEPT. 10, 1900.

#### HAST NOT FAINTED.

It may be a grand thing to lead a charge, to advance a line of battle, to secure a wider boundary for imperial domain, but the first blessing the Risen Christ bestows upon a struggling church, that of Ephesus, is that it had "not fainted." It may not seem much to do, but it counts for the whole battle with God.

In our states alone there are twenty suicides for every day in the year. That means that some men and some women absolutely give up the struggle for a clean and calm and holy life, and lie right down to die. And among these we find as many millionaires as

paupers, as many merchant princes as out-cast tramps. Some of them are young children, scarcely out of the warm cradle; and some are nonagenarians, already trembling upon the edge of the waiting grave. Life is not without its tragedies to each and every age and class.

Few students of the Bible realize how sympathetically God deals with men who have never scored a victory but have simply "stood it through." The Frenchman who had passed the years of the Reign of Terror in Paris was asked what he did during all those dreadful days, and he replied, "I lived." There are experiences when that is all God asks of a man, the mere enduring all things without murmuring or despairing.

The great battles of the world have been defensive battles: Thermopylæ, Marathon, Leyden, Derry, Lexington, Sumter. A hundred years ago it seemed most certain that the Gaul would put his spurred heel upon every foot of European soil. But to-day the Teuton rules the land and the seas. In the long run mere dogged resistance is worth more than dash. It is the anvil that wears out the hammer. It is the man who never knows when he is whipped that comes at length into the kingdom.

God does not require of any of us that we should sing and shout and dance under our afflictions, but simply that we shall be found among the followers who do not give up. We shall not know the reasons of our tears, perhaps, this side of heaven; but we can wait. We may not understand his dealings yet; but we can hold on. We are not able to answer all the arguments of the infidel; but we can commune with our own heart and be still. Fortune is swept away, but faith stands firm. Hard work and ceaseless grind is all that many of God's children know of this present world; but they hold fast their integrity; and when they come to die God will write for their epitaph the words with which he commended the church at Ephesus: "I know thy works, and thy patience—thou hast not fainted." That is enough. Heaven is opened by that word. Not to faint in this world is to conquer.—*Ex.*

#### NEVER ADMIT DEFEAT.

Never admit defeat or poverty, though you seem to be down, and have not a cent. Stoutly assert your divine right to be a man, to hold your head up and look the world in the face; step bravely to the front, whatever opposes, and the world will make way for you. No one will insist upon your rights while you yourself doubt that you have any. Hold firmly the conviction that you possess the qualities requisite for success. Never allow yourself to be a traitor to your own cause by undermining your self-confidence.

There never was a time before when persistent, original force was so much in demand as now. The namby-pamby, nerveless man has little show in the hustling, bustling world of to-day. In the twentieth century a man must either push or be pushed.

Every one admires the man who can assert his rights, and has the power to demand and take them if denied him. No one can respect the man who slinks in the rear and apologizes for being in the world. Negative virtues are of no use in winning one's way. It is the positive man, the man with original energy and push that forges to the front.—*Success.*

## ILLINOIS LETTER.

While in Vandalia, our county seat, a few days ago, an amusing incident was told to me by old inhabitants of the place in which Abraham Lincoln was a prominent actor. And as the incident has a historical interest, I will relate it here after a little historical introduction.

Mr. Lincoln took his seat in the General Assembly of Illinois in 1834. Vandalia was at that time the capital of the state. Mr. Lincoln was a Member from Sangamon county, in which Springfield, the present capital, is situated.

In 1837 a bill was introduced in the General Assembly providing for the removal of the Capital. A historical writer says: "The bill was under the charge of 'the long nine,' headed by Abraham Lincoln." ("The long nine" was a group of tall men.)

Now for the incident mentioned. After the bill for removal of the Capital had passed through its preliminary stages, and the day had come on which the vote was to be taken on its passage, it was found that some of the friends of the bill were absent, and there was barely a quorum of Members present. The door of the room was locked to prevent any Member from going out before the vote should be taken. The room was on the second floor. Seeing that the bill was not likely to pass if the vote should be taken then, Mr. Lincoln and "another long-legged Member" swung themselves out of the windows and dropped to the ground, thus breaking the quorum and preventing the taking of the vote.

From an observation of the building, which is now the court house of this county, I judged that the men, long-legged as they were, must have experienced a severe shaking up in the drop.

The bill finally passed, and the Capital, which had been at Vandalia since 1821, was moved to Springfield.

To those unacquainted with the history of the settlement of Illinois, it must seem strange that the State Capital should have been so near the southern end of the state as Vandalia. But stranger will the statement seem that the Capital of "Illinois County" had been eighty miles still farther south, at Kaskaskia, on the Mississippi, over 100 years before its removal to Vandalia in 1821. The explanation of this statement is this: Southern Illinois was settled by the French from Canada, who followed in the wake of the explorations of Marquette and La Salle down the Illinois and Mississippi rivers. I make the following quotations from the Blue Book of Illinois, and from the Library of Universal knowledge: "Authentic records show that in 1675 Marquette established a mission among the Kaskaskia Indians, known as the Kaskaskia Mission, near the present site of Utica, La Salle county, and that on account of the repeated attacks of the warlike Iroquois, the Mission, with a considerable body of the Kaskaskia Indians, was removed in 1700 to the present site of Kaskia." "Some authorities claim that a settlement had previously been formed here as early as 1682 by some of La Salle's followers on the return voyage from their exploration of the Lower Mississippi." "The first military occupation of the village by the French Government was in 1718, and 1819 saw the first regular parish organization. A monastery and college were erected as early as 1721." "The American Bottom,

following the Mississippi from Alton to Kaskaskia, ninety miles in length and five or six miles wide, is, perhaps, the largest and most fertile body of alluvial soil in the United States, some portions of it having been continuously under cultivation for nearly 200 years, and without artificial fertilization, still yields abundant crops." In this strip of country are Kaskaskia and Cahokia, which were the first permanent settlements within the bounds of the state.

In 1763, the "Illinois county" was ceded by the French to the English, and in 1778, by an act of the Virginia Legislature, the "County of Illinois" was established, with seat of government at Kaskaskia. The county was ceded by Virginia to the General Government in 1784, and in 1809 the Illinois Territory was organized, and in 1818 was admitted into the Union as a state, with Kaskaskia as its capital. Two years later, in compliance with a petition from the General Assembly, Congress donated to the state four sections of land, to be "situate on the Kaskaskia river, as near as may be to the third principal meridian, for a seat of government for this state." Five Commissioners were sent to select a site. Going up the Kaskaskia about eighty miles, they selected a location for the capital in an unbroken wilderness, "twenty miles from the nearest settlement," and named it Vandalia. The capital was moved to that place the next year.

## A GOLDEN WEDDING.

On the 29th of last month, the neighbors of Bro. James F. Greenman and wife, and friends from near and far to the estimated number of 200, or more, of all ages, met at their residence in this village, to celebrate with them the fiftieth anniversary of their marriage. They began to gather in the front yard about 4 P. M., and tables were set and reset until about 9 P. M., except during the time taken in rendering a program, consisting of songs, speeches, and the presentation of \$30 in gold to the estimable couple. As the weather was perfect, without a breeze sufficient to flicker the burning lamps, and as there was not room in the house for so many, the tables were set in the yard. In the morning of the anniversary day, the family were surprised by the unexpected appearance of a sister of Bro. Greenman and a brother of Mrs. Greenman, from Berlin, N. Y., just married, and just in time for the golden wedding.

A sad event occurred in our vicinity last week, in the sudden death of Mrs. Sally Davis, wife of Mr. Fred Davis, of Shiloh, N. J. She had come to Farina a few weeks ago, to attend the marriage of her son Theodore, and had been visiting here since. The remains were at once taken by her son to their home in Shiloh. C. A. BURDICK.

SEPT. 18, 1900.

## NEWS OF THE WEEK.

Li Hung Chang and those Chinese officials who are co-operating with him to negotiate a peace with the Powers are very urgent for early action by the United States, and are pushing to have this Government take steps to open negotiations regardless of the other Powers. Minister Wu called at the State Department September 20, and suggested that authority be cabled Minister Conger to act as the representative of the United States in negotiating with Prince Ching and Earl Li upon the arrival of the latter at Peking. Mr. Wu's desire is to have the United States act independently of the Powers by authorizing Mr. Conger to enter upon peace negotia-

tions with the Prince Ching and Li Hung Chang. He thinks these negotiations should take place at Tien-Tsin, which is the capital of the Province of Pe-Chi-Li. At Tien-Tsin Li Hung Chang has his Yamen and there it would be most convenient for him to conduct negotiations.

Every man who is willing to work has been pressed into service at Galveston, Tex., and the wreckage left by the storm is being rapidly cleared away. An air of business once more pervades the city. A revised list of the casualties places the number of known dead at 4,754. Captain Page, of the Dallas Rough Riders, has made a careful survey of the town, and estimates that there are 1,000 bodies yet to be taken out of the ruins which are in the city. It is believed the ruins in the east, south and west ends contain at least 700 corpses. Supplies are now denied to all men at work and earning money. This will restore retail business in part. Widows, orphans and sick or crippled men will continue to receive aid.

The Philadelphia *Public Ledger* says, editorially: "The strike of the coal miners in the anthracite region of Pennsylvania appears to have attained nearly if not quite the proportions predicted by the leaders of the Miner's Union. The miners several weeks ago made public a statement of grievances alleged to exist, and requested the operators either to acquiesce in the demands of the employees or submit the whole subject to arbitration. The operators having shown no disposition to adopt the suggestions of the workmen, the latter have resorted to a strike which, considering the number of men involved, is one of the greatest that has occurred in that state. The strike is momentous, not only to the operators and miners, but to the general public as well. If long continued it will bring distress upon the working people and their families, and so increase the price of fuel as to injuriously affect householders and manufacturers.

Do the miners get what they are entitled to? Are they asking the operators for excessive remuneration? These are questions that can be determined by arbitration more promptly, more satisfactorily and more honorably than by any other way."

## COMPLETE ONLY IN CHRIST.

Human character and human conditions are made complete only in Christ. The character which rejects, or does not openly and heartily welcome Christ, is a bad character. Men were made for fellowship with God and communion with him. Estrangement from the good God, who is our Maker, or antagonism to him, is a mark of spiritual degeneration. Conditions and prospects are bad for the man who does not possess, in his character and temper of mind, the Christ-spirit or Christ-likeness. He is destitute of life in the most important element of his being. He is the subject of unsatisfied longings and cravings. The nature of man not only needs Christ, but calls out for him, and cannot rest satisfied without him. As Christ is the life and satisfaction of man, who is made in the image of God, but fallen by sin, so he is also the real element of power in man—power to do himself good, or others good, real, permanent and lasting good. Life, peace and power are found alone in Christ. These are marks of the "perfect man" of whom the Psalmist sings.—*Examiner*.

## Missions.

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

IN a "budget" letter received from Rev. D. H. Davis we take the liberty to quote the following for the Missionary Page, which will be of interest to the readers of the RECORDER:

Mr. Crofoot and myself are the only ones remaining at our mission. As we are located some two miles outside the foreign concession, our American Consul thought it best, for the ladies especially, to move into the settlement. This was not very convenient for us to do, so all remained until the time came for Theodore, my son, to go to America, and as he was not well at the time of sailing, I thought it best for Mrs. Davis to accompany him as far as Japan, so as to be sure he was able to take the long journey. This she did, and the other ladies with Alfred the less and Alfred the great, followed a few days subsequent. They are all now at Chofu, a place on the Inland Sea, between Nagasaki and Kobe. Japan is evidently flooded with refugees. I see, by the papers, that there are 800 now in Nagasaki. Many are taking passage to the home lands. Those whose work is in the interior might about as well go home, for it will be months, if not a year or more, before anything can be done inland. It will take a long time for the country to quiet down again, even if a settlement of affairs should be effected soon. Things move slowly in China, and we do not imagine that the settlement of this trouble will be an exception to the general rule. I fear we may not be able to open our school work at the usual time, but of course cannot tell yet. For the past month we have been having a police seik as watchman during the night; shall keep him so long as things are in such an unsettled state. Pay him \$18, Mexicans, a month; felt sure that the Board would be glad to pay this. Most missions are being guarded at night. Up to the present date (August 3), it is known that about 200 foreigners, mostly missionaries, have been killed since the Boxer troubles began. There are many in the interior who have not yet been heard from. However terrible the outlook may be at present, I think we may believe that when this trouble is over, and the settlement made, China will be more open to the Gospel than it has ever been before. I think we may hope for a new government, and one that will favor intercourse with Western nations and Christianity.

THE next regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society will occur Oct. 17, 1900. At that meeting plans will be considered, adopted, and appropriations made for the ensuing calendar year. Blank reports have been sent to the workers to be filled out and returned to the Corresponding Secretary before this meeting. All applications or communications from churches or persons should be sent to the Secretary before Oct. 10. Let every one concerned see to it that the reports, communications, applications, all business with the Board, be promptly sent in *before* the Board meeting.

A WORD to the churches that shall make an application for help in the support of their missionary pastor:

1. State the number of members of your church.
2. The spiritual condition of the church.
3. The financial condition of the church.
4. Who is your missionary pastor?
5. What salary you have agreed to pay him?
6. Are you in debt to your pastor for labor the past year?
7. How much have you pledged or raised for his support the coming year? Was the canvass of your church for funds thorough? Were all seen and solicited?
8. Do you have regular collections for the Missionary Society?

ALMOST every quarter some missionary pastor or worker wonders why his money from the Board does not put in an appear-

ance after the Board Meeting. He waits and waits, and then writes to find out the cause of the delay. The cause is right here. Appropriations for help are not made to the missionary pastor, but to the church. The check for the quarter is not sent to the pastor, but either to the clerk or treasurer of the church upon his report to the Treasurer of the Society, that the pastor has performed his quarter's work, or such a part of it as he has labored. The clerk or treasurer either forgets to send in his quarterly statement, or neglects to do it, and hence his pastor does not receive his money, often to his great discomfort. Clerks or treasurers of these churches should be prompt in this matter.

CONFERENCE and outings are over. Pastors, missionary pastors, missionaries and workers are now at home settling down into regular and steady work. The enthusiasm and fire caught at the Conference are giving purpose, energy and zeal in labor. It is expected there will be better preaching, more and better pastoral work done, greater evangelistic effort on the part of pastors, evangelists and laymen to save souls. It is expected that there will be more systematic and generous giving, so that the treasurers of the various societies shall not lack for funds. It is expected that there will be less of Sabbath-desecration, and a better, stricter and more spiritual observance of the Sabbath. It is expected that the larger churches will lend their pastors now and then to the pastorless and small churches, that they may be encouraged and strengthened, and that the results of the labors of the quartets and evangelists the past summer shall not be lost to us, but established. Shall these expectations be realized?

### REPORT OF REV. S. H. BABCOCK.

The quartet, consisting of Harvey Burdick, Will Wells, Columbus Van Horn and Eli Loofboro, began meetings at Eldridge, Iowa, on Friday evening, July 20, in the Presbyterian church, having secured the use of the building until the tent from South Dakota should arrive and be fitted up for use. I arrived on Tuesday, July 24, and preached every night and on Sunday morning thereafter, except three evenings, two of which storms broke up or prevented a meeting, and on the other at the request of the Welton people I went over there and preached on the evening of August 10, and on the following Sabbath morning. The tent arrived on Friday, July 27, and on the following Monday we erected it and put it in shape, and from that time until the close of meetings they were held in it. On Friday, August 17, Bro. Kelly came and preached the three succeeding evenings and on Sunday morning, concluding on Sunday evening with a convincing sermon on "Why we are Seventh-day Baptists." The prejudice against any kind of religious services has been so strong that the three different church organizations that have been formed in the place have each in turn succumbed to the prevailing influence. The last, Presbyterian, succeeded in erecting a very comfortable church building and maintained services for a time; but one of the two or three remaining members told me that there had been no regular service held in the place for ten years.

The Presbyterian pastor at Summit, six

miles east, offered to come, build his own fires, furnish his own lights and preach for nothing, but they told him they didn't "want it at all." He does come, however, on each Sunday afternoon and conducts a Sunday-school, having prevailed upon ten or twelve of the children to attend.

The population is almost exclusively German, the older members of which were compelled by law to attend church in the old country and because of the prejudice resulting therefrom, resolved, on coming to this country, where they were at liberty to do as they chose, not to have anything to do with churches or Christianity. We succeeded, however, in prevailing upon a good many to attend our meetings who, we were informed, were never known to attend religious services before. We called and distributed invitation cards to every house and place of business in the village and country for a distance of five or more miles in every direction. The attendance at the church ranged from 12 to 70. The first week in the tent the average was a little above 40. The second week between 75 and 80, then a rain storm struck us which continued to visit us, with more or less violence for every 24 hours for a week, and of course interfered very materially with our work, so that for the last week of our stay we were not able to wholly regain what we had lost. At the last meeting there were more than 100 in and around the tent, though the subject had been announced at the morning service and on the evening before. The large audience, however, is in part accounted for because of an arrangement previously made with the C. E. Society of the "Christian" church of Long Grove, a village two and one-half miles distant, to hold their session in the tent prior to our services that evening. Very respectful attention was paid to all of our services, and but very little disturbance of any kind. We were unable to prevail upon the people to commit themselves in a definite manner, yet we feel assured that the effort was not altogether fruitless.

After Bro. Kelly's sermon on the Sabbath question notice was given that we had a number of tracts on that question and several copies of the SABBATH RECORDER, which we would be pleased to have them take. Many came forward to the platform and helped themselves until every copy of the RECORDER was taken and many hundreds of pages of tracts. A large number bade me good-bye, heartily grasping my hand and asked me to come again. Some of them said, "You don't think you have done any good here, but we *know you have* and we want you to come back some time." The "boys" stayed and gave an "open air concert" in the tent on Monday evening, after Bro. Kelly and I left, and took up a collection (notice of which was given the night before) amounting to \$20.43. In many other ways respect and interest were shown. We were invited, at different times and places, to dinner or supper; some sent provisions, as we boarded ourselves. The man of whom we secured the lot on which to pitch the tent, at first thought he would charge \$1 per week for the use of it; afterwards he said we could have it for 50 cents, and finally, about a week before we closed the meetings he said, "Boys, you are doing good here and I shall not charge you anything for the use of the lot." And when the "boys" left, many handkerchiefs were waved

as the train pulled out. In a card received from Bro. Loofboro he says, "We came out differently from the way we came in."

My quartet are second to none as helpers and workers. But two of them had never sang together before entering upon this campaign, or had engaged in evangelistic work, and hence considerable time had to be spent in song practice. All did nobly and proved themselves worthy of confidence and respect. I enjoyed very much the opportunity of laboring with them, and am more than ever convinced of the utility of quartet work. Many people are interested in good music and can be induced to come to hear the singing if for no other reason, and who can say but the Holy Spirit may fasten some word of testimony in song or word to the saving of the soul.

I should have mentioned among the kindnesses shown, that one of the saloon-keepers let us have the use of 55 chairs free of charge, as also the lumber-dealer what lumber we needed.

There are three saloons in the place, and a large, new business house, almost completed, was rented for another saloon a day or two before we left. The country for miles around Eldridge is exceedingly fertile and crops of all kinds this year are magnificent. May the Lord redeem it for his own peculiar possession.

ALBION, Wis., Sept. 2, 1900.

#### FOX BREEDING ON THE ALASKAN ISLANDS.

The Alaskan and Aleutian chain of islands stretch westward across the Pacific, almost to the mainland of Asia. Although they have been American territory for a long time, they are seldom heard of, with the exception of the Pribylov group, which are important on account of the fur seals and the international complications which have arisen in connection therewith. Now, however, we learn from an interesting report by Howard M. Kutchin, special agent for the protection of the Alaskan salmon fishery, that a new industry is being carried on in these islands. Fox breeding for their pelts is assuming proportions of considerable magnitude on the Alaskan Islands, many of which have been leased for this purpose, and others have been appropriated without the payment of a Government yearly rental of \$100 for each island. There are now no less than thirty-five islands occupied by proprietors of fox ranches.

A considerable portion of the time occupied by the cruise of the "Perry" last season was devoted to the work of ascertaining the location of the islands in use for the purpose mentioned, and in enforcing the regulations of the Treasury Department in relation thereto. The industry is still in an experimental stage, and in many cases it is a question whether the labor and expenditure may not prove a bad investment, but there are other instances in which proper business methods have been used where the returns will soon be adequate and promise immense profits in the future. The foxes with which the breeding is begun cost from \$150 to \$200 a pair, and the work has been going on for fifteen years or more, and up to date there have been practically no returns, but as three of the islands have now over a thousand foxes it will be seen that it must be only a question of a short time when the venture will turn out satisfactorily from a financial point of view.

The original project was to propagate the

silver grey fox, the fur being more valuable than that of the blue fox, the common rate for a pelt being \$50 for the silver grey and \$16 for the blue fox. The silver grey is a comparatively ferocious beast, considering the cowardly nature of the species in general, and is also much given to killing its young. It has been almost impossible to domesticate this animal. It is, perhaps, more of a wolf than a fox in its instincts, and the breeding of them has been practically abandoned, there being but a single island where they are now to be found in any number.

The blue fox is practically the only one which is bred, and it is readily tamed, and with gentle handling soon becomes so domestic in its habits as to accept food from the hand of its keeper. Neither of these is a distinct species, the blue fox being developed from the white fox, while the silver grey and black comes from the red. The usual food is fish, either raw or cooked, and corn-meal mixed with tallow.

Except for a couple of months in midsummer the feeding is done throughout the year at the average cost of \$1.50 per fox. Each of the islands has from two to three keepers for the fox ranch, according to the number of foxes cared for, and they spend their entire time, the year-around, in the work.

The skins are taken from November 20 to January 20, the method being to catch the foxes in traps. All females are released after marking them. For each six females one male fox is turned loose, the finest animals being selected for breeding purposes. The killing age is about eighteen months, although fox skins may be had as young as eight months, and if especially well grown the animals are sometimes killed at that age. The semi-domestication of the fur-bearing animals affords the only possible escape from the early extermination of a large part of those species which now provide the most costly and luxurious of wearing apparel. It seems reasonable to suppose that the Alaskan fox industry, in which \$100,000 is now invested, may be the beginning of a great and profitable business, the island of Alaska being particularly fitted for the experiment, and very few of them are of the least value for any other purpose. It is thought by experienced fur men that it might be entirely feasible to introduce the Russian sable and other of the more valuable martin species into Alaska for propagation on the same lines as the fox experiment, and whatever the government can do in the direction of encouraging the development of fur raising, will be a step well and wisely taken. In one island bears are being raised, and the proprietor of the bear range has a dozen or more animals.—*Scientific American*.

#### OVERWORK AND UNDERWORK.

Every one has heard of the danger of overwork, yet few understand just where the danger lies. A man can hardly overwork himself if he takes care of himself in other respects—secures a normal amount of sleep, breathes pure air, takes exercise, and eats food moderately.

The main trouble is that the man who is over-working is violating fundamental conditions of health. He burns his candle at both ends.

With due care, a man of good heredity is capable of safely doing an almost incredible amount of solid work. Mr. Gladstone at

eighty-three, with no show of weariness, carried the weight of the British Empire. The celebrated John Wesley did more work than almost any other man of the last century; but he observed the laws of health, and still active, reached his eighty-eighth year.

Much of the so-called overwork is the overwork of worry, care, anxiety and haste. These make the severest draft on the vitality of the system.

We seldom hear of a Quaker dying of overwork, and yet they are a very industrious people. The pupil who has prematurely broken down in his studies might have gone on under even heavier loads if there had been nothing to fret him in his home surroundings, and competition, examinations and scholarship markings had no place in our school system. The fact is, work, and plenty of it, is healthy in a high degree.

And this leads us to say that a lack of work, with brain or hand, is highly injurious. Underwork may be as harmful as overwork to the brain if not to the body. Nations living in conditions in which the means of livelihood come almost without effort are in every way feeble. Close confinement in prison tends to idiocy.

Further, where the mental faculties are not called into action, the moral also lie dormant, and the lower propensities become all-controlling. In all ages the corruptions of the higher classes are due to this fact. Few worse things can befall one than to have nothing to do.—*Ex.*

#### WORK, ITS OWN BEST REWARD.

"One soweth, and another reapeth." In all works of reform, and results of progress, it is true that pioneers have labored, and those who come after them have entered into their labors. It is easy and pleasant to enjoy the results of pioneer endeavors in the right direction. But in this enjoyment we do not always think how much we are indebted to those who toiled and struggled when toil and struggle were the chief rewards of their noble endeavors. Yet they had this reward, and were contented with it, in the days of their unselfish and consecrated efforts to make preparation for the highest welfare of those who were to follow them. Probably to no individual in this century is so much due for the cause of popular education, and of the teacher-training which was a necessity to its securing, in America, as to the Hon. Henry Barnard, of Connecticut, who recently entered into his rest in the ninetieth year of his age. He lived to enjoy the results of his labors, and to receive the well-deserved honor and gratitude of those for whom he had done so much in his young manhood and later; but this would not have been the case if he had not been contented to labor on for years without enjoying the results of his labor, or being sure that such results would follow in the measure which he would have desired. One of the highest tributes that has been paid to his unselfish and successful labors in America is in this testimony to his uniform spirit, by one who knew and loved him, and who rightly estimates his life work: "Sixty years ago, in speaking of the difficulties in the way of educational progress, Dr. Barnard said: 'For one, I mean to enjoy the satisfaction of the labor, let who will enter into the harvest.'" That is the truth of truths. God's work is its own best reward.—*S. S. Times*.

## Woman's Work.

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

### LETTER FROM MRS. BOOTH.

PLAINFIELD MISSION STATION,  
CHOLO, B. C. A., 29 May, 1900.

My Dear Sister:

There were many things which I wanted to say in my last letter, but failed to say them for lack of time.

First, let me remind the sisters that the whole of the garments, etc., which we brought out with us, are all but finished. Some have been chosen by the natives instead of calico, only in payment for work done; others gladly received in exchange for other things, as eufa, fowls, eggs, etc.; but by far the larger number have been given to women and children who have come to us destitute of almost any covering. Let me say here, that if only those who were instrumental in making and sending these garments could have been present when they were received by these poor natives, they would feel well rewarded for their labor of love. Now I am going to tell you of some of the things we are needing, and which we hope you will find a way to send.

Strong shirts for men and boys; some blouses for the capitos' wives; just a simple waist like we would wear in the morning, with sleeves to the elbow only, perhaps gathered into a little band, a straight neck band with a falling piece about two inches gathered into it. The women like very much these to be made of colored calico, or indeed of any material. Remnants of print, muslin or calico will also be most useful for the women to work up themselves at our sewing meetings. These garments and also the shirts we shall be able to sell to the natives. They are not to be given away. The young men are glad to purchase them for their wives out of their wages, if only we have suitable goods in the store. More garments for both women and children, the same as before, especially the red sashes. These we can sell also, as nearly all are glad of them to fasten the loin cloth with, and they like the red color much. Please state the cost of one of each, that we may know how to sell them. We have to take the freight and customs duties into account when we sell anything, and, if we know the original cost, it helps us. I may say though that anything sent out to sell to the natives must not be too expensive, as their wages are really only small, even the most advanced of them. So much for the store. We shall be glad of more old linen and bandages, some cheese cloth also for hospital purposes (we have no hospital, of course, but we have patients all the same), they come every day for medicine and dressing, and any very bad case I fix up in one of the home boy's sleeping places, that I may have them near, as most of the work people's sleeping quarters are a good way from the house. One poor fellow, a Chipeta, died a short while ago, and there are at the present time three others, all of the same tribe, who are very ill. We need a hospital and some one qualified to take charge of it very badly indeed, also a good teacher for the more advanced natives. While I think of it, let me say that we shall be glad if you can send us some knives, for both table and kitchen use, as we are very short, several having been either lost or broken during our wandering about the country. Please send knives that will cut.

In a later letter, Mrs. Booth says: I omit-

ted to say again how very badly we need a bell, with which to call the people together on the Sabbath to worship; it pains us much each week to be obliged to use the bugle as on other days, when they are being called to their work. I should be glad also of a pair of letter scales, also some nice texts for the walls, and a supply of needles and cotton, also some ribbon for Mary's hair.

It is not an easy task by any means to impress upon the house boys always the importance of leaving all things clean and in their right places. They appear to think that if they manage to wash or clean a thing just as it is wanted for use, that *that* ought to do very well. You will understand how, to any one accustomed to neat housekeeping at home, this kind of thing, constantly repeating itself, is very trying to one's patience. Father sometimes says that my two or three folks in the house appear to be more difficult to manage than his three or four hundred out on the plantation, but then men generally think that the household wheels can run smoothly with next to no work, and that anyone can wash dishes or sweep a room, but I can assure you that some of my greatest troubles with the boys come out of these simple things. How would you feel, for instance, on going to the kitchen or pantry with perhaps a dozen other things all waiting to be done, and you wanted as quickly as possible to set bread or make a pudding, and you found your mixing basin three parts full of dirty dish water, and your spoon nowhere to be seen, paste-board and rolling-pin dirty, etc., and all this after having given the most minute and plain directions as to these things times almost without number? I have often said that any one coming to Africa ought to be possessed of a very large stock of patience, and I am sure, after what I have said, that you will agree with me, at least from a housewife's point of view.

Chantungo, the young son of the Chief Chikusi, whom I spoke of in one of my past letters as having come with Mr. Booth when he left Portugese territory, has just brought his copy to me. He knew simply nothing when he came to us, but now he is beginning to write quite nicely. He is a great friend of Mary's. If she sees him anywhere near, she nearly always shouts out, "Tingo"!—(the full name she does not seem to have grasped properly yet)—and will not rest satisfied until she has brought him right into the house, where she makes him sit down on the floor, native fashion, when she lugs out most of her little possessions for him to see and admire. Our Mary is very friendly indeed with all the natives, both men, women and children; at times almost too friendly. One day I found her in earnest conversation with a tall man, one of father's machila team, who had cut his foot against a sharp stone. She had found a bit of rag and was endeavoring to bind it round his toe. You will remember a little time ago I mentioned that the *father* of my cook boy, Petros, had lost his reason and wandered off into the forest. It appears that the poor fellow has since met with a dreadful death. The villagers, who have been in search for some time, at length made the discovery that he had been attacked by a leopard, most likely several, as when found there was nothing but some bones and the head (which had not been touched) left. What a terrible ending, is it not?

Poor laddie, when he heard this we asked him if he would like to go to his mother. His answer was that he would like to take his mother away from the village where she has lived, that being the native custom in cases of the kind; so father said that if he and his mother would like it, she might come and live on the mission land, build her house and hoe her garden. This I believe she will do. At present her home is a long way from here. She is a nice woman. I have seen her once, as she came to see me while we were at Likabula, when father was away. I remember I liked her face very much. Poor woman, it must be very hard for her to bear.

We shall not be surprised if we are visited by lions before long, as we have heard from a planter not very far away that they have made several visits to his place lately.

Quoting again from Mrs. Booth's last letter: The lions came the night before last, not quite close to the house, but near enough to be heard quite plainly out in the plantation. For my part, I hope they will not venture on the veranda, as the house has large French windows, which they could push open or break through with very little trouble, if only they made up their minds to it.

Leopards have already paid their respects to us, I suppose feeling it to be their duty, as we are new comers in Cholo,—but as they have always come while we are in bed, with the doors and windows fast, we only hear them from within, and see their footprints around the house in the morning. After they had come for the third time one day, Capito set to work and set a trap for them, as we do not use a gun, but the wary creatures have not visited us since. But it is often the unexpected that happens, so that the trap is set each night.

As I write, we are all well, at least Mary and I are very well. Father is not ill, but worried, as we have no money with which to carry on the work week by week. As nothing has been sent from the officers of the Association since November last, my husband has been obliged to purchase cloth, blankets, etc., wherewith to pay the native wages, as there are some hundreds working at the present time. For these goods Mr. Booth has had to draw bills. The money received from the owner of this estate in return for father's oversight of the place is enabling us to scratch along somehow, but the Capiteos and others who need cash payment instead of calico, that they may be able to pay their tax, which must be paid in money, have been obliged to take the greater portion of their wages for some time past in goods, as we simply had no cash to pay them. I believe father has also sold quite a quantity of his own clothing to tide along until we receive money from America. I believe it is quite likely that a number of huts will be burned down through our having to press cloth upon some of the workers. The Government tax collectors have instructions to burn down all the huts where the people have not the money for the tax ready when they come for it. This fact has been, and *still is*, troubling us much, as, if these had been working elsewhere, no doubt they would have received cash any way for their last month's work, this being the plan of the Zambezi Industrial Mission stations. In addition to this, more money is generally needed during the time of



harvest, as it is necessary to employ much more labor, and also labor of a more experienced kind, and these, of course, have a right to expect and receive money in payment of their wages. The fact that this large piece of work is to be carried on under the present existing conditions is causing Mr. Booth a good deal of unnecessary worry, and he is just in that state of health, to my mind, that if he were anywhere but in Africa, a few weeks' rest by the sea would seem to be almost a necessity. But no doubt a way will be found before long for him either to get relief from this strain, or a rest and change of some kind. One thing is certain, he can't go on much longer in this way. It seems strange that, seeing that the Association has funds in hands, they should leave us here altogether without provision.

May 31—Father has just gone down to the stream to baptize a young man who wishes to join the church, for we have already formed a church, the exact number of members I am not quite sure of. Mr. Booth will, no doubt, send notice as to this. I know there are quite a nice number, and the part I am especially glad about is the fact that the members include some women,—I think *four*. There are other inquirers, also more candidates for baptism, but we consider it best and wisest not to baptize them until we have had more time to prove them, and until they have been longer under instruction.

It is Winter here now, and for some days past the days toward evening have been quite cold, and we are glad of a bright log fire, as in the early days of Likabula. The home we are now living in is large and roomy and very pleasantly situated. I wish you could see us. In front there are several large rose trees, all covered with most beautiful blossoms, tea roses, red, white and yellow. They are almost over now, and drop quickly after we pluck them, but as they are so plentiful I am able to renew them each day, and so our rooms look bright and nice with them, and the good part of it all is that they do not cost anything. I am very busy, so must not stay to write more, having other letters also to write.

With greeting to all and love to yourself,  
Yours for Christ and Africa,  
ANNIE S. BOOTH.

#### WAITING FOR THE VISION.

Before undertaking new work, Leonardo da Vinci often sat for days without moving his hand, lost in deep reflection. It was so when Filippino Lippi transferred to him an order for an altar picture in the monastery of a church. The complaint of the prior was of no avail. Without the vision of an ideal, he would not lift brush to the canvas.

It was especially so in his great masterpiece, "The Last Supper." For days he awaited the moment when the face of Christ would be revealed to him in a manner worthy to represent his matchless perfection. The vision came, and all after ages have been ennobled by its reproduction.

Native endowment and scholarly equipment are not adequate to the work of acquainting men with the life of God. As Da Vinci would not touch the canvas until the vision of Christ had flooded his soul, so every one who would communicate good to his fellowmen must first enrich his own life by the fullest possible discovery and appropriation of the Master's ideal.—*S. S. Times*.

#### GRANDFATHER'S SCHOOL-BOOKS.

The young folks have gone off to the golf-links, after a merry half-hour with a little pile of books which they have left behind them upon the study table; but as we gather them up and prepare to lay them back in their safe retreat, we wonder whether the generation now maturing will do a larger or a nobler work than that whose "book-learning" was compassed within so narrow a circle.

We open the little volumes again, one by one, Reader, History and Geography, and the curious insufficiency of the means is in marked contrast with the large result. They are all such tiny volumes, not one of them reaching to the dignity of an octavo, and several being under half that size. The larger may number three hundred and fifty miniature pages. But what is worse, they are for the most part poor reprints of English originals. The scenes which they casually describe are English scenes; the rude, indeed grotesque, wood-cuts which adorn (or disfigure) them are English conceptions, and the customs they describe never obtained favor in American communities. "Little Charles" is solemnly warned that he "must not ask for wines;" that boys of his age are "not permitted to use butter on their bread," and that it is about time to put on his cap and take the hay-makers in the field their allowance of "cheese and beer."

In grandfather's geographies, two volumes of which are preserved, note that the whole habitable world is condensed to half a dozen maps, each four inches square. It surprises one to find among the few statistics given that with the exception of four New England states and Ohio, every state returned a slave population, New York and New Jersey containing over 25,000 men. Illinois, then a territory, stretched to the Manitoba line, and Chicago had neither local habitation nor a name.

There is no arithmetic in the little pile of books, and we remember how Lyman Beecher tells us in his Autobiography that the "sums" he was taught in schools he was taught by the blackboard and the slate. But the Readers, a number of which survive, are filled with grandiloquent passages from Dr. Johnson, Dr. Blair, Joseph Addison, Oliver Goldsmith and others, who have died and left few successors in their line of grandiose speech. Chemistry had not been born and Geology was undreamed of. Boys were admitted to college at fourteen or younger, and graduated after passing through a curriculum inferior to that of many a modern high school.

And yet, as we put the little worn books away, the thought uppermost in mind is not the paucity of tools possessed by our sires, but the grandeur of their achievements. The flint-lock musket might compare poorly with a Gatling-gun, but it won our liberties. Scant justice has as yet been done the generations which intervened between the Revolution and the Civil War, and yet these were the men and women who made our Greater America possible. Not only did they preserve the liberties won by their predecessors, but they corrected their political mistakes, broadened the religious life and works of the previous age, and wrested from the savage and the wilderness half a continent. That they accomplished so much with such appar-

ently inadequate equipment shows to us that we have not taken into view their best training when we have turned over their little school-books. To know the Bible as they knew it was in itself a liberal education. The pulpit in their days dealt with the deepest problems which affect the conduct and the welfare of the race. "Plain living and high thinking" constituted their path to success and honor. They grappled with every great problem in church and state, and the struggle was in itself more than a university diploma. Their few and simple school-books made but a sorry show beside the abundant libraries of the young students of to-day, but their posterity will do well to remember that in every age the man is more than the method; the purpose is more than the tool, and quality of the brain counts for more than the size of the book. Not what we have, but what we are, is of interest to the world. That is the lesson which the best-equipped scholar can least afford to forget.—*The Interior*.

#### A YOUNG MAN AND HIS "WILD OATS."

There is a popular notion abroad in the world that every man must at some time in his life "sow his wild oats," as it is called, and the usual time is generally understood to be during his young-manhood days. To use a more popular phrase, he must then "have his fling." He must "see the world," the reasoning goes on, in order that he may have "a broader view of life." In other words, to take the veneer off these phrases and put them into perfectly plain English, a young man is expected to soil his character; for that is, after all, what "sowing one's wild oats" really means; it is nothing more nor less than the self-degradation of a young man. He must be false to the teachings of his mother, false to his self-respect, false to himself.

No man has ever passed through a period of indiscreet living during his early manhood without regretting the memory of it in after years. Nor has any man, by reason of "sowing his wild oats," known one iota more of "life," except that particular phase of it which, if it had a glitter for him in youth, became a repellant remembrance to him in his more mature years. The reputation that comes of right living and good character is what the man of forty to seventy desires, and nothing but the well-spent years of early life can secure this. There is no such thing as an investigation period in a man's moral living; at one period it is as important to him to be honorable and true to his own conscience as it is at another. The young man who reaches manhood without a knowledge of the dark and vicious side of human nature is far better off than he who has seen it. . . . There is no discounting the fruits which come of a well-spent life. A young man is always known by his true color. Of that he never need fear. An adherence to high principle always shows itself in a young man's life, and the instance has never been known where it failed to count for much. And as a young man progresses in life, and a clearer understanding of the right kind of living comes to him, he will see for himself that the men who hold the true respect of the world are the men whose lives are so pure that they can fearlessly and honestly look every man and woman in the eye.—*S. S. Times*.

FAITH and unfaith can ne'er be equal powers;  
Unfaith in aught is want of faith in all.

—Alfred Tennyson.

## Young People's Work

By EDWIN SHAW, Milton, Wis.

### "LIKE AS A FATHER."

BY GEORGE EDWARD DAY.

My little son  
Sits with his gaudy playthings on the floor,  
And laughs and coos with infantile delight,  
As one by one,  
And o'er and o'er,  
He tosses them to left and right,  
His fair hair golden in the winter sun.  
'Tis all so sweet and beautiful a sight,  
I watch him through the slightly open door,  
Idle, my work but just begun.

An hour ago,  
When last he saw me as I left him there,  
His little heart seemed broken with a wo  
Beyond all hope of healing and repair;  
But now he does not seem to care  
That I am gone. He does not even know.  
In swift despair  
My jealous heart cries, "Can it be  
He loves his silly playthings more than me?"

But presently he hears my voice,  
Yet sees me not.  
No more, no more  
His trifling treasures are his choice,  
But, with insistent clamor, o'er and o'er  
He calls for me, and I rejoice  
That I was wrong in thinking he forgot.

And is it not like this, O Father mine,  
O Heavenly Father, whom I truly love,  
That sometimes dazzled by earth's playthings for a  
while,  
That so beguile,  
I seem to quite forget thee for a time?  
And yet, when most absorbed, and most beguiled,  
With old delight I hear above  
Life's wildest tumult, still and small,  
The voice I love the best of all,  
As with unsatiable desire divine  
I leave my baubles for thy heart of love.

—S. S. Times.

### EMPHASIS.

BY MARY LEE STILLMAN, HORNELLVILLE, N. Y.

We find ourselves to-day in the midst of a vast throng, hurrying, skurrying, jostling one another in the struggle to be foremost. All cannot be first. In consequence, comparatively few gain any degree of prominence. Those who do win, usually accomplish their success through force of will and steadiness of purpose. This, however, is not always an indication of superiority. The judgment of the world, generally, is based, not upon the merits of a person or object, as the case may be, but upon its appearance as it is presented. Hence, the value of anything depends largely upon the manner in which it is presented, the position it occupies, and the use that is made of it, the true value being often undiscovered.

This is, in part, due to the many and varied occupations and interests with which the minds of the people are absorbed, and partly to the exciting times in which we live, when marvelous happenings are of daily occurrence, and the simple mention of an ordinary subject remains unheeded by the majority of people. Something unusual is required to waken the dull senses and rouse the mind to a thinking attitude.

So we see the necessity for using emphasis if we wish to attract the attention of the average person, a truth long since discovered by business men. How familiar to us all are the startling advertisements which confront the reader of the daily paper, serving, in many instances, to confuse the mind and cause hasty transactions, which, upon sober reflection, might seem unwise. We do not believe in undue excitement as a means of gaining attention, but we do believe in being emphatic.

You do not enjoy a recitation or reading delivered in a monotone. No matter how soul-inspiring a piece may be, the life and beauty of the selection are entirely lost by monotonous reading. It is the same in

everything. The world is full of good things, which fail in their mission, because they are not properly developed. Emphasis, or specialization, is a force which must be exercised if we would be progressive.

But let us be careful *what* we emphasize; for it is an alarming fact that evil has equal chance with good in the race for distinction, which knowledge should act as a stimulus to greater activity on the part of every Christian.

Are we indifferent, or are our senses impaired, that we do not see with what rapid strides evil is gaining the ascendancy? The advocates of wicked devices are not idle. In our large cities to-day, which is more prominent the church or the brewery?

Are we not too easily satisfied to let the world take its own course? We are a part of the universe; if we have any influence whatever, for the right, duty and circumstances demand that we exert that influence right speedily.

Are you known to the world as a Christian? What profit would it be for a man to become a skilled mechanic or an able lawyer, if he did not let the public know his vocation? His knowledge would be of no use to the world and of small benefit to himself.

What would you think of a fruit-vender who went each day to the wholesalers and purchased a quantity of fruit, then took it home and set it away, leaving it until it decayed? Yet this is about the consistency of many Christians who go to church each week to get "filled up," and that is the end of it.

We are too reserved, too monotonous. How are people to see the beauties of Christianity unless it is demonstrated to them by Christians? We cannot expect the sinful ones to *find* Christ unless he is shown to them. We are told, that "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be *lifted up*." Then we, who are his followers, must hold up Christ before the world as its Saviour, that all who will may come and be healed.

Emphasize your Christianity. You'll find that it will brighten the dull pages of your life, and the lives of others, besides bringing innumerable blessings to yourself. "Freely ye have received, freely give."

How about our own denomination? Have we anything worth emphasizing? Let us see.

There is the Sabbath Reform movement, our *special* work.

True, we have one grand exclamation point, in the person of Dr. Lewis; but, it is to be feared that the majority of us do not feel the responsibility of this work as we should; we are too content with occupying the place of conjunctions and prepositions, useful, perhaps, in making connection, but lacking in force and strength of purpose.

We are in possession of a great truth, of which many are entirely ignorant, and which by some is ignored as being of small account.

We need to be more careful in presenting this truth to the world, making it clearly understood *what* the Sabbath is, and *why* we observe it, and demonstrating our belief by our lives. We are not emphatic enough in the observance of God's holy day, and, indeed, some of our lives must be a puzzle to the unconverted.

We must show more loyalty and more desire to work, if we would have a part in this great movement. We can double our

usefulness if we will. We would urge the young people to study this question, to become stronger in the faith. Do not allow outside influences to undermine the principles which were instilled into your lives in youth.

While we can do much in the way of educating the ignorant and indifferent, we believe much depends upon the parents in the training of the children. If we have not strength to retain those who are reared in the faith, it will be a difficult matter to bring many new ones into the ranks. Parents should emphasize the home training. It is in the home, where his interests are centered, that the child receives his earliest instruction, and, in a measure, forms his life habits. The impressions made upon his mind in this early period of his childhood will remain throughout his lifetime. Now, if this be true, how important that we exercise great care in his training! Yet how few parents seem to realize the great responsibility that is resting upon them.

If a child is taught prompt obedience to his parents' requests, one of the greatest points in his training has been gained; for, if "The child is father of the man," it follows that an obedient child will make an obedient man, and the reverse, a child who disobeys his parents will not be particular to obey God's laws.

It is not necessary to speak here of how to make obedient children, for we believe that any person of good judgment can teach his child obedience, if he loves him enough. Love and obedience are inseparable.

But, in addition, if we would establish in the child's mind sound moral and religious principles, we should exercise great care in the choice of his associates and in his reading. The latter, especially, has more influence upon the mind than most people think. It is not a difficult matter to teach children to love good literature, if we are careful to allow nothing but good literature to enter our homes. Watchfulness is a necessity, for if a child finds hidden away somewhere a book with a questionable title, that is the very book he will read. But do not give him a chance to hunt for reading matter. Keep the house well stocked with good, wholesome, interesting reading.

It is not surprising that so many young people turn out badly when we look inside the books that feed their minds. It is not surprising that so many young people, sons and daughters of Seventh-day Baptist parents, leave the Sabbath, when we look in vain for Sabbath literature in their homes.

We have in mind a young lady, reared by a good Seventh-day Baptist, whose ignorance in regard to the interests of our denomination is shocking beyond description. It is safe to say there are many such who do not know why they are keeping the seventh day.

We believe that *one duty* of every parent in the denomination is to take the SABBATH RECORDER, and not only take it, but read it and talk about in the family. We sometimes have occasion to wonder what people *do* talk about when we see how little they know of things which should concern them.

Another great hindrance to the cause is our lax manner of observing the Sabbath. The parents' example is a silent influence, which will tend either to strengthen or weaken the conscience of the child.

If father or mother attends a real good lect-

ure on Friday evening, it is not long before John thinks that it is no worse to go to a good concert on Friday night, and so, little by little, the conscience is stretched, until all feeling of restraint is gone, and away goes precept, training and principle.

The development of conscience is one of the most important elements in the child's training; for, in after years, when he has grown to manhood, it is his conscience which must serve as a guide-board to direct his course in life. It is the lack of conscience which allows so many of our young people to sacrifice principle for popularity. A conscience invincible, and a will to match, are needful to resist the adverse influences to which we are subjected.

Emerson has said: "It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who, in the midst of the crowd, keeps with perfect sweetness the independence of solitude."

Parents are often called to mourn over the moral and spiritual degeneracy of the son or daughter who has been to college. Too late they are brought to see their mistake in patronizing foreign schools, while those of their own denomination afford equal, if not superior, advantages. We do not wish to place too much blame on parents who have apparently done their best, for there are exceptions to every rule. But when we view the matter squarely, we see there are innumerable excuses for the existing state of affairs, and there is also a remedy for every evil.

Therefore, let us be alert, steadfast, always with an object before us. If we would make ourselves and our belief valuable to the world, we must be emphatic. Emphasize God's Sabbath and its proper observance, Sabbath literature, and Seventh-day Baptist schools. Emphasize the good that is in you, and that will bring out the good in other lives.

In fact, emphasize everything that you believe to be right. If all would do this, we would have the consciousness of having done our best; and, though we should not see immediate results, we are confident that if we labor, in Christ's name, his truth will triumph.

"Then be active and be earnest,  
With a heart for any fate,  
Still achieving, still pursuing,  
Learn to labor and to wait."

#### HARSH MERCY.

One day about twenty years ago, out in the far west of Montana, a stage coach was making its regular trip. It was in the winter season, and, as is not uncommon in that region, there had been a sudden fall in the temperature, and the weather had changed in a few hours from comparative mildness to most intense and bitter cold. A fierce wind was blowing, which made the coldness of the atmosphere more difficult to repel, and rendered all exposure to the out-door air most trying and even perilous. No one who could possibly avoid it ventured to brave the atmospheric conditions of the day, and the only passengers within the coach was a woman with her little babe. Either some stringent necessity must have forced the mother to venture upon her journey, or else she was ignorant of the danger to which she exposed herself and her child. But, if the passenger was unaware of the peril, the driver was not,

and, supplying her with all extra covering he had at command, he watched his charges very intently, and sought by all means in his power to keep the mother alert and awake. But, as the journey continued and the dreadful bitter cold penetrated her coverings, and drowsiness was stealing over her, the driver became more and more alarmed for her safety. Despite all his efforts and precautions, her eyes closed, and her body swayed to and fro, and it was evident that the fatal lethargy was stealing over her, the sad issue of which would soon be declared.

There was but one course of procedure that suggested itself to him in this extremity, and upon this he resolved to act. Suddenly reining up his horses he left his seat, and descending to the ground he opened the door of the coach, grasped the woman roughly by the arm, and dragged her into the road half-dazed with sleep, and before she could recover from her bewilderment, rolling the babe into a safe bundle on the seat, he sprang to the box, gathered up the reins, and drove on. In an instant the instinct of motherhood was aroused in the woman, and, as the stage rattled on the frozen road, the mother ran after it, imploring the driver to stop, and crying out in her anxiety for her child. "Oh, my baby! my baby! Give me my baby!" she shouted. But the driver apparently gave no heed to her distress. Sometimes he would slacken pace and allow her to draw near, and then he would increase the speed of his horses and leave her farther than ever behind. He continued this course of action until he was assured that the object of his severe kindness was attained and that the danger spell was broken, when he stopped the stage and let her in, with the life-blood pulsating through her frame and every energy of mind and body aroused; she was, as he thought, safe from further peril, and made the rest of her journey secure and comfortable.

The story carries its own comment. It is a striking and suggestive illustration of the way a loving Heavenly Father often deals with his children. Many life experiences are analagous to that mother's stage-coach ride. Cold temptations are more dangerous than hot ones oftentimes. When salt water freezes the salt is eliminated. The chilling, benumbing influences of the world cause the salt of character and soul life to lose its savor, and nothing but strong, vigorous counter agents can prevent and restore the tone. Loss of property has saved souls. Children caught in the grasp of disease and snatched away have led parents' feet to follow them to the arms of Jesus, where both child and parent were safe.—*Christian Intelligence*.

#### THE RED CROSS TO AID INDIA.

The American National Red Cross, now in course of reorganization under the new powers conferred by the last Congress, has taken up as its first active work the relief of suffering in the famine districts of India. Although the work of reorganization is barely begun, yet Miss Clara Barton, President of the Red Cross, believes that famine relief should be undertaken at once, not only because the need of relief grows more urgent as time passes, but also because this is the kind of work that Congress and the President have committed to the hands of the Red Cross.

To avoid delays and to prevent complications with the reorganization work, which will be carried on at National headquarters at Washington, Miss Barton has placed the India famine work in the hands of a commit-

tee with headquarters in the Presbyterian Building, 156 Fifth Avenue, New York City.

The committee has already received a large number of volunteer offers from persons desiring to aid in the Red Cross work in India. The offers came from physicians, trained nurses and persons who had already seen service in India.

The committee has selected as its depository of funds the North American Trust Company, 135 Broadway, New York City, to which all contributions should be sent direct. Checks should be drawn to the order of the North American Trust Company and marked "for the Red Cross India Famine Fund." It is hoped that funds will be forthcoming immediately, as the suffering in India is still widespread and acute.

By Act of the last Congress the American National Red Cross was designated as a permanent agency for the relief of suffering by war, famine, pestilence, flood, fire and all other calamities of sufficient magnitude to be of National importance. The organization acts under the Geneva Treaty, the provisions for which were made in international convention at Geneva, Switzerland, on Aug. 22, 1864, and since signed by nearly all civilized nations. The United States gave its adhesion by Act of Congress on March 1, 1882. This was ratified by the Congress of Berne, on June 9, 1882. It was proclaimed by President Arthur on July 26, 1882.

Under its new powers conferred by Congress, the American National Red Cross has full protection for its insignia. Unauthorized persons or societies using the name or the emblem of the Red Cross for the purpose of procuring money are liable to punishment under the law.

In its new form the Red Cross will establish permanent auxiliaries in all parts of the United States, with branches in Cuba, Puerto Rico and the Philippines; it will be ready at a moment's notice to send trained and experienced relief agents to any part of the world where the relief of suffering may be needed. It will be ready also to receive and forward money and supplies in cases where trustworthy agents, such as missionaries and consuls, are on the ground in sufficient force to undertake relief administration.

It is believed that with the Red Cross always at hand as a permanent official agency for emergency relief, religious organizations and voluntary committees of citizens will be spared much of the labor that has fallen upon them in recent years. That this centralization of relief work will be welcomed by the public at large there is abundant reason to believe.

The committee having in charge the Red Cross India Famine Fund invites the cooperation of all lovers of humanity in this work. A special invitation is given to persons who were members of the old Red Cross auxiliaries during the Spanish-American War.

#### 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.  
WALDING, 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.

## Children's Page.

### TAKE THE SAFE PATH.

"Take the safe path, dear father,  
I'm coming after you,"  
Rang out in silvery accents,  
From a dear boy hid from view.  
His father climbed a mountain  
Precipitous and wild,  
Nor dreamed that in his footsteps  
Pressed close his only child.

His heart stood still one moment,  
Then rose in prayer to God  
To keep his boy from slipping  
In the path his feet had trod;  
And soon upon the summit  
His darling child he pressed,  
With rapture all unspoken,  
Unto his throbbing breast.

"Take the safe path, dear father,"  
Rings clearly out to-day  
From many a little pilgrim  
Upon life's rugged way.  
They're pressing close behind you;  
O fathers! take good heed;  
Their lives will closely copy  
Your own in word and deed.

"Take the safe path," ye fathers,  
Nor ever dare to slip  
The cup that seems so tempting  
To many a youthful lip.  
Take Christ for your example;  
Then, if they follow you,  
Your children's lives will also  
Be noble, grand and true.

—Lizzie T. Larkin.

### A VACATION STORY.

Mildred, with dolly in her arms, had seated herself beside mamma's chair ready for a good visit. She had been away to kindergarten all the forenoon, and mamma, being unable to go from home, was glad to have a visit from her little girl. A bouquet of different colored roses filled a vase upon the table, and their sweet odor made Mildred think of the happy time that she and papa had had in the early morning picking them for mamma.

Mildred talked about their work and play in kindergarten, and after singing a new song about the flowers, mamma said: "One week more of kindergarten and then comes the summer vacation."

This made Mildred think of so many things she had heard her companions talk about as to where they were going soon, that she talked and talked to her mamma until dolly lay fast asleep in her arms, and she herself was growing so sleepy that all the roses in the vase and on the bushes seemed to be nodding and whispering something about vacation.

"If the children expect such a pleasant time why cannot we go, too, for a vacation," said all the roses at once. The yellow roses grew a little sunnier, and the pink roses blushed a little redder as each told where it wished to go and what it wanted to do.

Mildred could not hear all that was said, but she heard the moss roses say that they wished to visit some large forest where they might look for pretty mosses, perhaps finding some to match their own little jackets. The climbing roses wished to visit some high hill or mountain, and find a veranda upon which to climb so they could see all around. The wild roses longed to see their old home again near the woods, and the little fairy roses wanted to go to Fairyland, of course. The Martha Washington roses wished to make George Washington a visit, for they heard about his being such a brave, good man, but had not heard that he lived ever so many years ago. The yellow roses wanted to go down South and visit the little colored children who loved them all so much.

Mildred noticed that one rose shook its head and said: "I think we had better stay right

here in the garden home, for I don't believe there is another place in the world where we can see the sun better when he goes to bed at night and draws the beautiful sky curtain." These roses had loved to see the sun set so much that their faces had become bright like the evening sky, and people called them sunset roses.

"What fun it will be to tell each other about everything we have seen when we get back," said a dear little white rose.

"Swish-sh," said Mr. Wind, as he broke off a bough from a pine tree standing near by and carried it over to the rose-bushes; "here is a carriage upon which you can all ride to the very place that each wishes to go."

The roses seated themselves upon the pine bough, the largest in the middle, the next smaller ones about them, the next in size about the last, until the wee fairy roses formed the very outside circle.

"A real cone of roses," laughed the pine tree, and all his branches waved "good-bye" as the roses rode away. "Perhaps Mr. Wind will take my cone children for a ride next fall," said the pine tree.

Before the roses hardly knew it all had landed where they wished to be except the fairy roses, upon whom Mr. Wind had played a little joke. Seated in a vase in a pleasant room where there were tiny chairs and tables, and where tiny folks skipped about to the tunes of lively music, they supposed that they were really in Fairyland, until the little ones commenced singing, "How we love our kindergarten." The roses were so surprised and said: "Well, if this is not Fairyland it must be the very next place to it, so I guess we will stay awhile."

Mildred was wondering how all the roses would get back home again, when she opened her eyes and there they were in the vase and on the bushes, as pretty as ever. She told her dream to mamma, who said: "Well, the roses will soon leave us, but we will give them the same pleasant good-bye that we give the children when they go away, and the dear Heavenly Father will bring them all back again when the right time comes, as surely as the children will come come back to school and kindergarten when vacation is over.—  
*Cora E. Harris, in Child-Garden.*

### SOME FUNNY FOLKS.

BY ELLA SCATTERDAY.

"Kerchunk, kerchunk!" A great green frog sat sunning himself on an old log in the creek that ran down near the old mill. "Kerchunk, kerchunk!" A stone struck the log just as he jumped off into the water.

"You missed him that time, John Green," and two little boys stood on the bank waiting for Mr. Frog to put his nose out of the water again.

"Croak, croak," sounded a hoarse voice so near them that the boys almost fell into the water themselves in their surprise.

"Well," said Tommy Grey, as he sat down on a stone, "I wonder what that old fellow said."

"Some folks do understand animal talk," returned John, "for I read about it in a book."

"Let's listen," said Tommy, "and perhaps we can learn it."

Both boys laid flat on the ground and watched the log in silence. Pretty soon a short head and two big, round eyes looked over the side of the log. Then, with a hop,

the same old frog landed right in the middle of the log. Then another head appeared out of the water, and another, and soon there were a half-dozen frogs stretching and sunning themselves on the log.

"Shu—," whispered Tom, "don't move, just listen."

"Ugh," said the big frog, as he puffed out his chest, "this is something like. If boys would let us alone we might be happy. I am sure if they only knew us better they would never pelt us with stones. I am thinking seriously of turning school-teacher."

The boys nearly laughed out loud when they heard this, and only kept from it by holding both hands over their mouths.

Just then a small snake slid up the log toward the frogs. Splash! and every one of them were into the water and off as fast as they could go. The boys watched a long time, but the frogs did not come back. That evening the boys told old Dan, the colored man who had worked on the farm for years, all about their experience with the frogs.

"It's a fact," said Dan, earnestly, "if boys knew animals better they would never be so cruel. Just you go out and get some frogs' eggs, or little bits of tadpoles, and raise some frogs for yourselves. I'll show you where to get 'em."

The next day the boys followed their guide down the creek, where the reeds and rushes grew in marshy ground near the edge of the water. Here they found frogs' eggs in abundance. Each egg was very small, with a tiny black point in the center that Dan said was the yolk. The eggs were in large, jelly-like masses. The boys took a large number of the eggs and many of the smallest tadpoles that were swimming about.

"Put 'em in an old tub of water," said Dan. "Give 'em some water plants and grass to feed on and they will grow fast."

The boys did as directed. During the next week they spent many happy hours watching the strange things that happened in that old tub. The eggs soon began to burst open, and out of each floated a tiny tadpole. Each day they were bigger.

"Look at this little wriggler," said Tom; two little fins are growing on each side of his neck, and see how long his tail is getting. If he keeps on, he'll soon be all tail."

The fins disappeared as the head grew larger. Then John noticed something else. Were little buds growing on each side of the small body? How closely the boys watched them. What was their joy at last to see these little "buds" grow into little legs. The hind pair came out first. How the tadpoles did kick with their new legs, getting larger and stronger each day. Then the forelegs grew out, but they were not so long as the hinder ones. The tadpoles now began to look like little frogs, and as their bodies grew larger their tails grew shorter, until at last they had no tails at all.

"Now it's a sure frog," said Dan. "When it was a tadpole it could only breathe while in the water, like a fish. Now it can breathe the air in the water like a fish, and it can also come out of the water and breathe the air like a land animal."

"Dan," said the boys, one day not long afterward, "that old yellow-frog was right. Since we have found out how they grow, we would rather watch them than throw stones at them."—*Child-Garden.*

## Our Reading Room.

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

MARLBORO, N. J.—The Marlboro church, although its membership is not large, has accomplished a great deal of work within the last few years. A substantial parsonage and barn have been built, a heater placed in the basement of the church, an organ for the use of the church and Sabbath-school purchased, the outside of the church painted, and the interior very tastefully painted and decorated. During the time that these extra expenses have been met, our contributions to the various interests of our denominational work have not diminished, but increased. Spiritually the aim of our church members, as a whole, seems to be to reach a higher standard of Christian living.

We feel that, as a church, we have been greatly blessed in the labors of our pastors: the late Rev. J. C. Bowen, whose recent death took from us a valued friend and adviser; the Rev. G. H. F. Randolph, who is laboring as faithfully in the Southwest as when at Marlboro; and our present pastor, the Rev. Leon D. Burdick, a most earnest and effective preacher.

The Sabbath-school is well attended, and is growing in interest. Our Superintendent has been called to that position for three successive years. After Sabbath-school a short teachers' meeting is held.

The Junior C. E. is also held after Sabbath-school. We are proud, and justly so, of our Juniors. Even the very smallest, who constitute the "Sunshine" Committee, are not too small to work for Jesus. They have raised some money by their own efforts, and, in accordance with their wishes, it has been sent to Mrs. G. H. F. Randolph. She intends to use some of the money in buying small Christmas gifts for the children of lone Sabbath-keepers. Isn't that a very good idea? We feel very grateful to our Junior Superintendent, Mrs. Adelaide Randolph, who spares neither time nor effort in her work for the Juniors.

The Senior C. E. reorganized recently, and the following officers were elected: President, Mr. Harry Davis; Vice-President, Miss Bernice Ayars; Secretary, Miss Alice Campbell; Assistant Secretary, Miss Mabel Harris; Organist, Miss Della Randolph. Our C. E. meetings are held on Sunday evenings, as a great many Sunday people come, encourage us by their presence, and whom we hope are benefited by our meeting. The pastor gives a short talk after the regular C. E. meeting.

Three of our young people attend Alfred University: Miss Phebe Davis, Mr. Wilbert Davis and Mr. Robert Jones. We miss them greatly. E.

ALFRED, N. Y.—If any Seventh-day Baptist is looking for work or business opportunities, let him put himself in correspondence at once with Alfred. Both the Terra Cotta plant and the Machine shop are constantly adding to their force, and there are good openings for the investment of capital.

Rogers & Hemphill are, at this writing, enlarging their shop so as to provide at least half larger capacity. Wages paid to those learning the trade are 75 cents a day the first year; \$1 the second year; \$1.25 the third

year. After that the wages are increased according to the efficiency of the man, the general policy toward employees being a liberal one.

The present improved Terra Cotta plant is unsurpassed in this country. The work turned out is of the highest class. Wages at the start are about \$1 a day with the chance of advancement in a short time if the employee shows himself capable and energetic. The pay at present does not usually rise above \$1.25 and \$1.50; but it is not unreasonable to expect that wages will improve with the continued prosperity of the company.

Just now there is a hotel for rent or sale at Alfred Station on very favorable terms. The right kind of people can do well.

If some one will put up a few tenant houses they can be rented immediately at good rates. A meat market for sale. Household help is often inquired for.

The largely increased enrollment in the University threatened to tax the resources of the village. But every student on the ground is satisfactorily provided for. Privileges are still offered, and there remains at least two families that would take students to work for their board. The Alfred people are loyally interested in providing students opportunities to work their way.

If you who read these lines are attracted by any of these items, *write at once*. I will not only put you in communication with the proper parties, but also will answer questions cheerfully. Don't delay. There are places here for our people, and somewhere in the denomination there are people for the places.

Men who have capital may not only make good investments, but also help build up our interests as a people by identifying themselves with the vigorous, growing business life of the town at this time of peculiar opportunity.

Not a store is open here on the Sabbath-day, and no work is done in the factories except what is regarded as necessary. It is a Seventh-day Baptist town. It will be the fault of no one but ourselves if it does not always remain so.

PASTOR RANDOLPH.

GARWIN, Iowa—DODGE CENTRE, Minn.—We preached our last sermon, before moving from Garwin, Sept. 1. A few days visiting friends in other parts of the state, and we returned to pack and arrange for shipping our household goods. Many kind friends and neighbors made our hearts glad with loving words and sincere regrets at our departure.

On the Sabbath of our absence from the church, Sister Townsend occupied the pulpit. Two little girls, who had desired baptism when Bro. L. D. Burdick was pastor, concluded to again present themselves, this time their parents consenting, and Mrs. Townsend administered the beautiful ordinance. These, with two aged people, members at Grand Junction, were received into the church. The Lord give them his blessing.

On the 13th we came to Dodge Centre. Sabbath, the 15th, we preached once more to this people, who have given us a glad welcome back to our former home. It was a privilege we greatly enjoyed, looking into the faces of a congregation we served over six years. Pastor Hurley is making his influence felt in this part of the state on the Sabbath question.

As this society has a regular correspond-

ent, we will not give details in this communication. We are hoping for a good Semi-Annual Meeting next month. This will be our home temporarily, or until the Lord directs us to whatever field of work he may possibly have for us. We have no wish to be idle in the Lord's vineyard.

H. D. CLARKE.

DODGE CENTRE, Minn.

### THE ENLARGING WORLD.

The world is apparently growing smaller day by day, as its means of communication are extended and the unknown continents are opened up. It is possible to make the circuit of the earth to-day in little more than half the time it took the Pilgrim Fathers to cross the Atlantic. The wires of the telegraph are reaching everywhere. A heroic assault on the heights of the Transvaal thrills the heart of Englishmen in London before the surgeons on the field have finished attending to the wounded. A death in New York or Chicago affects the markets of the world before the body of the dead is cold.

Yet, these same facts, looked at from the other side, prove that the world is really growing larger. The influence of word and action extends as the hindrances of time and space are overcome. The Athenian world was little more than Athens. Shakespeare's world was England. The world of Queen or President extends to-day as far as the telegraph reaches or the trader goes. A word spoken in St. Petersburg or London may throw all Europe, Asia and Africa into immediate peril of war.

This knowledge makes men in high places cautious, even timid, in word and act. The forces of modern war are so terrible that the bravest statesman may well hesitate before he speaks the decisive word which shall set them at their work. It should, on the other hand, make the Christ's servants bold. They are the messengers of the Prince of Peace. They have no terrors of battle to unloose. The widening opportunity of influence is their opportunity. God has given it to them, but all experience warns them that it runs swiftly by.

This enlargement of the world of influence affects the home life of our churches also. Thanks to the telegraph and the newspaper reporter, nothing scandalous is any longer done in a corner. A church quarrel in the remotest village, if it be only picturesque enough in its details, is served up with *sauce piquante* at 10,000 city breakfast tables. The ill-considered words, the unthinking or passionate deeds, which make or intensify church differences have come to be so terrible a danger that men may well hesitate to meddle with them for their own sake, as well as for the sake of Christ's kingdom on the earth. It is not the influence of the individual alone which is at stake (that, indeed, is always ruined by participation in church quarrels); it is not merely the influence of a church in a particular community (though the wicked scoff when the disciples wrangle); but to the whole region, and perhaps the whole land, the witness of the individual and the church, which should have been for Christ, is turned against him, and the followers of the Prince of Peace are held up to the world as examples of graceless bickerings.

The world has grown so large that influence for good or evil counts as it has never done before. The world has grown so small that nothing which the church may do can any longer be hidden in a corner. There is a special blessing for our time upon Christian self-devotion. There is a special judgment upon negligence or deliberate false witness to the character of Christ.—*Congregationalist*.

## 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.

FOURTH QUARTER.

Oct. 6.	Jesus Dining with a Pharisee.....	Luke 14: 1-14
Oct. 13.	Parable of the Great Supper.....	Luke 14: 15-24
Oct. 20.	The Lost Sheep and Lost Coin.....	Luke 15: 1-10
Oct. 27.	The Prodigal Son.....	Luke 15: 11-24
Nov. 3.	The Unjust Steward.....	Luke 16: 1-13
Nov. 10.	The Rich Man and Lazarus.....	Luke 16: 19-31
Nov. 17.	The Ten Lepers Cleansed.....	Luke 17: 11-19
Nov. 24.	Sober Living.....	Titus 2: 1-15
Dec. 1.	The Rich Young Ruler.....	Matt. 19: 16-26
Dec. 8.	Bartimeus Healed.....	Mark 10: 46-52
Dec. 15.	Zacchaeus the Publican.....	Luke 19: 1-10
Dec. 22.	Parable of the Pounds.....	Luke 19: 11-27
Dec. 29.	Review.....	

#### LESSON I.—JESUS DINING WITH A PHARISEE.

For Sabbath-day, Oct. 6, 1900.

LESSON TEXT—Luke 14: 1-14.

GOLDEN TEXT.—Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.—Luke 14: 11.

#### INTRODUCTION.

The lessons of this quarter, with the exception of the special temperance lesson, are connected with our Lord's long journey through Perea to Jerusalem. Most of them are from the Gospel according to Luke, and have no parallel passages, as Luke alone speaks of this journey. Jesus was offering himself to the people for their acceptance; by his messengers and by his own teaching he was setting forth the nature of his kingdom. He was correcting false ideas in regard to sin and righteousness, and teaching the doctrine of personal responsibility.

The people were kindly disposed toward him on account of his wonderful deeds of mercy, but the religious leaders continued in their hostility and were eager to find something in his doings or sayings whereby they might bring him into discredit with the people or into conflict with the civil authorities. Our Lord's teaching in regard to the Sabbath was especially distasteful to them, as they had overlaid the observance of the Sabbath with a multitude of traditions.

TIME.—In December of the year 29, or January of the year 30.

PLACE.—Perea.

PERSONS.—Jesus and the man who had the dropsy, the Pharisees and lawyers.

#### OUTLINE:

1. Teaching in regard to the Sabbath. v. 1-6.
2. The Parable of the Guests at the Marriage. v. 7-11.
3. Teaching in Regard to Inviting Guests. v. 12-14.

#### NOTES.

1. *Into the house of one of the chief Pharisees, etc.* That is, as an invited guest. We need not suppose that this Pharisee had sinister motive in inviting Jesus. The Jews were accustomed, and are accustomed even to this day, to have better food upon the Sabbath than during the week. Compare Neh. 8: 10. *They watched him.* The Pharisees were on the lookout for any cause of complaint against him.

2. *And, behold, there was a certain man before him which had the dropsy.* Some have imagined that the Pharisees had brought in this man on purpose to tempt Jesus; but that is improbable. It is likely, however, that the man himself was desiring healing; but feared to ask on account of the Sabbath. He had doubtless come in unbidden and remained as a spectator of the dinner, as Oriental custom allowed. Compare the presence of the woman at the house of Simon, the Pharisee. Luke 7: 36-50.

3. *And Jesus answering spake unto the lawyers and Pharisees.* He answered their thoughts rather than their words. They noticed, as did Jesus, that here was an opportunity for the use of his power of healing. The expression "Lawyers and Pharisees" means, practically, "Pharisees who were lawyers." *Lawyer* is used in the sense of one learned in the Old Testament law. *Is it lawful to heal on the Sabbath-day?* If they had answered sincerely they would have said, No. Compare chapter 13: 14.

4. *And they held their peace.* That is, they remained quiet. Thus they showed their hypocrisy; for they were already to condemn Jesus for healing on the Sabbath. *And he took him and healed him.* Jesus was not waiting for their approval. He asked the question in order that they might see their inconsistency; and now proceeds to heal the man before going on with his argument.

5. *Which of you shall have an ass or an ox fall into a pit, etc.* It is probable that we should follow those

authorities who substitute "son" instead of "ass." See the margin of the Revised Version. Our Saviour is not arguing from the less to the greater as in chapter 13: 15, 16. The Pharisees would find a way to help their own, whether son or beast, even upon the Sabbath; and should not the Son of Man be alike merciful to any suffering one?

6. *And they could not answer him again to these things.* By his argument Jesus had shown them clearly in the wrong.

7. *And he put forth a parable to those which were bidden.* These guests were doubtless of the number of those who were watching Jesus, that they might find something against him. Our Lord turns aside from the teaching in regard to the Sabbath to reprove them for selfish pride, which was, perhaps, the very cause of their inconsistency in the matter of Sabbath-observance. *The chief rooms.* Much better, as in the Revised Version, "the chief seats," that is, the best places at the table.

8. *Sit not down in the highest room.* That is, the chief seat. The same word used in the previous verse. Compare Luke 11: 43. *A more honorable man.* That is, one worthy of more distinguished consideration.

9. *And thou begin with shame to take the lowest room.* The intermediate places had doubtless already been taken by others in proper relative order. The form of expression denotes the reluctance of the movement. Even worldly wisdom would teach that it is not best to lay claim to a higher position than one can hold.

10. *But when thou art bidden, etc.* The lesson is that the guest should put away selfish pride and esteem himself at his true value. Jesus does not mean that a man should with mock humility take the lowest place for the express purpose of getting promoted. *Then shalt thou have worship.* Much better "glory," as in Revised Version. "Worship" is used here in a sense now almost obsolete. Compare Prov. 25: 7.

11. *For whosoever exalteth himself, etc.* A general conclusion of the parable. Compare Isa. 14: 13-15; Phil. 2: 5-11.

12. *Then said he also to him that bade him.* Jesus takes this opportunity to give practical admonition to the host who was, evidently, like the others, proudly selfish. *Call not thy friends, nor thy brethren.* This is not a command never to entertain one's particular friends; but rather a reproof of that selfishness which suggests to a man who gives invitations to bid those to come who will be likely to make a fitting return for their entertainment.

13. *Call the poor, the maimed, the lame, the blind.* That is, those for whose invitation you could have no selfish motive. These cannot invite you in return. No impulse but love would impel a Pharisee to invite the beggars to his table.

14. *For thou shalt be recompensed at the resurrection of the just.* For this true kindness there is promised great reward, not at the present time, but at the end of the world. Those who thus love their fellowmen will be among the number of the just, and receive the praise of God.

#### 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, October 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 October 1 will be recorded.

The following are the present Directors:

#### DIRECTORS CHOSEN FOR THREE YEARS.

Henry M. Maxson, David E. Titsworth, 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. Willfam 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.

## Popular Science.

BY H. H. BAKER.

### Improvement of Speed on Railroads.

About the year 1831, in company with Eld. Orson Campbell, then a resident of Berlin, N. Y., we being in Albany, concluded to take our first ride on the first railroad, just then completed across the plains between Albany and Schenectady, a distance of sixteen miles.

The road-bed was but a trifle graded, the sandy plain being quite level. The rails were flat bars of iron, spiked on timbers, which rested on small stone piers, and were connected by cross-ties at about every ten feet.

The engine, made in England, was formed of two little five horse-power walking-beam engines, working to the driving-wheels on quarter-centers. These two driving-wheels formed two of the four wheels of the platform-car for the engine, the boiler of which was securely fastened near the rear end of the car. Those driving-wheels were just about the size of the common car-wheel now in use.

The coaches in which we rode were the regular stage-coach, having bodies hung on thorough-braces; the wheels were removed, and flanged iron wheels substituted, about eighteen inches in diameter.

On a portion of the road an effort was made to attain a high rate of speed, and was declared to be successful for about four miles; then, by distance and time, it was estimated that we outstripped the horse, and traveled at the enormous speed of sixteen miles an hour; but for the whole distance we averaged only about eight, as we had to be let down a long incline by a rope and stationary power.

The engine that drew us at this time had no covering over it, or over the boiler; there was only a railing along the sides to hold the pine wood. This was not the engine called "John Bull," which we saw at the World's Fair in Chicago. The John Bull, we think, was made for a road in or near Baltimore.

We have described how the road was constructed, also the engine, cars, and speed obtained. We will not attempt to describe anything of railroading now, as all are so well informed. For improvement in speed we will select the United States, France and the United Kingdom, and give only the speed of their fast trains, by which we can see the scientific improvement, coupled with invention, that has taken place within the past seventy years.

#### UNITED STATES.

The Empire State Express traverses 440 miles in 8 hours and 15 minutes, averaging 53.33 miles an hour. This train has to slacken speed 28 times, owing to crowded streets in cities through which it has to pass.

The New York Central traverses the 95 miles between Albany and Utica at the rate of 55.8 miles an hour, and the 80 miles between Syracuse and Rochester, at the rate of 57.1 miles per hour.

The schedule time of the Reading Road, between Philadelphia and Atlantic City, a distance of 55½ miles, is 50 minutes, or at the rate of 66.6 miles an hour. On a portion of this road a speed of 90 miles per hour has frequently been obtained.

#### FRANCE.

The "Sud" Express, between Paris and Bayonne, a distance of 486 miles, is traversed in 8 hours and 59 minutes, averaging 54.2 miles an hour. This is said to be a

# ROYAL

Absolutely Pure **BAKING-POWDER**

No inferior or impure ingredients are used in Royal for the purpose of cheapening its cost; only the most highly refined and healthful.

Royal Baking Powder imparts that peculiar sweetness, flavor and delicacy noticed in the finest cake, biscuit, rolls, etc., which expert pastry cooks declare is unobtainable by the use of any other leavening agent.

Alum is used in making cheap baking powders. If you want to know the effect of alum upon the tender linings of the stomach, touch a piece to your tongue. You can raise biscuit with alum baking powder, but at what a cost to health!

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

light express, giving the engines not over one-half the work required by the engines of the United States and English express trains.

France has four other trains that make better speed for shorter distances, but exceeding 100 miles. The different speeds average 54.7, 55.8, 57.1, 57.7 an hour. On distances less than 100 miles her best record is on a distance of 67½ miles, between Bordeaux and Morceaux, an average speed of 61.6 an hour.

#### ENGLAND.

From London to Glasgow, Scotland, a distance of 401½ miles, is traversed in exactly 8 hours, which averages 50.18 miles an hour. Of the two highest speeds in England, on distances less than 100 miles, one between Peterborough and Finsbury Park, of 55.3 an hour; the other on the London and Southwestern, averaging 60.1 an hour.

Possibly there may be other roads in other countries that excel in speed, but if so, they have escaped my observation. We think that the Philadelphia and Atlantic City is entitled to the honor of being the fastest train in the world.

It will be seen from the above that the United States exceeds the others in speed. We think she will within five years pass the 100 mile-mark.

We have lived to witness this steady march of improvement; and from our first ride of a distance not exceeding four miles at the high speed of not over 16 miles an hour, we have enjoyed a ride at all the different grades of speed, until we have passed the 60-mile post in 60 minutes. We felt well satisfied and pleased with the mile-a-minute speed at the time; still, when a few more scientific touches have been given, we feel sure we would be delighted, and would richly enjoy, a ride of 100 miles in just 60 minutes.

## DEATHS.

**STILLMAN.**—In Albion, Wis., September 15, 1900, John Wells Stillman, aged 75 years, 9 months and 6 days.

Mr. Stillman was one of several children born to John and Lavina Wells Stillman, only two of whom survive him—Mrs. Silas Crandall, of Rock River, Wis., and Mrs. Thomas Rogers, of Waterford, Conn. The family came from Alfred to Milton in 1839, and when the Seventh-day Baptist church of Milton was organized, in 1840, they were charter members. Bro. Stillman has since been a member of several different churches in the West, but had returned to Milton, where his membership was held until called home. In youth he was married to Clarissa Main, daughter of Deacon Prentice Main, of Albion. The wife departed this life twenty years ago. Two sons and three daughters survive him. He was tenderly cared for in the home of his son, Horace, at Albion, during his last sickness. He was an earnest, devoted follower of Christ, and an able defender of God's holy law.

L. A. P.

## Literary Notes.

### McClure's Magazine.

Especial interest will attach to a special article in the Campaign Number of *McClure's Magazine*, entitled "The Strategy of National Campaigns." This article in the October issue will describe some of the most striking strategic measures adopted by Presidential campaign leaders during the past twenty-five years. Dr. A. Conan Doyle will write in the October *McClure's* on "Some Lessons of the War," in which he takes up the various branches of the service in the South African war and criticises their conduct in the late struggle as well as the general system governing the British army. Dr. Doyle was in the thick of all the most important fighting; and he writes with great courage and conviction of the faults of the British army system. "The Horse Thief" is the title of a story by E. Hough. It tells how four Western ranchmen, as they innocently would have put it, attempted to "run off a bunch" of several hundred horses "up in Montanny." The illustrations are by H. R. Poore. The work of Mr. Walter Glackens for the magazines has attracted much attention of late,

and his illustrations to "Santa Claus's Partner" by Thomas Nelson Page, published last year, made it one of the most attractive books of the season. Mr. Glackens will illustrate a quaint, charmingly-told love story, "The Lady with the Waterfall."

### A DROP IN THE BUCKET.

Only a drop in the bucket,  
But every drop will tell;  
The bucket would soon be empty  
Without the drops in the well.

A few little bits of ribbon  
And some toys—they were not new,  
But they made the sick child happy,  
Which has made me happy, too.

A word now and then of comfort,  
That cost me nothing to say;  
But the poor old man died happy,  
And it helped him on his way.

God loveth the cheerful giver,  
Though the gift be poor and small;  
What doth He think of His children  
When they never give at all?

—Author unknown.

## 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 Canisteo St.

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

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

GEO. B. SHAW, *Pastor*,  
1279 Union Avenue.

☞ 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.

HOW TO CLEAN OIL PAINTINGS.

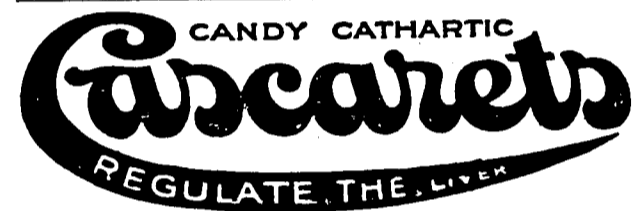
Artists sometimes use a raw potato for this purpose. Cut off the end of the potato, and rub the painting very gently with the cut end. As fast as the potato becomes soiled cut off a thin slice, and continue to use it until the whole surface is clean. Another method is to rub the soiled surface with the finger wet in warm water. If the dirt is very hard and old, use oil instead of water. Let it rest for a few hours so that the dirt may be softened, then wash off with a sponge and tepid suds.—Ladies' Home Journal.

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

HOW TO KEEP VIOLETS FRESH.

A bouquet of violets may be kept crisp and fresh for several days with a little care. At night fill a deep soup-plate with cold water, place the violets in this and cover with a bowl. Set the dish in a cool place.—Ladies' Home Journal.

JUDGE before friendship, then confide till death; A friend is worth all hazards we can run.—Edward Young.



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
Mrs. W. C. Burdick, Alfred, N. Y.
Milo D. Moland,
A. W. Kear, Wellsville, N. Y.
Bertha Kear,
R. G. Lawrence, M. D., Hornellsville, N. Y.
John Holleran,
J. J. Costigan, Friendship, N. Y.
T. B. Warner,
B. J. Rice,
Mrs. Nancy E. Clark's Sabbath-school class, Alfred Station, N. Y.

Amount needed to complete fund.....\$ 98,513 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. UTTER, Treasurer, Westerly, R. I.
The regular meetings of the Board of managers occur the third Wednesday in January, April, July, and October.

BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT.

IRA B. CRANDALL, President, Westerly, R. I.
O. U. WHITFORD, Corresponding Secretary, Westerly, R. I.
FRANK HILL, Recording Secretary, Ashaway, R. I.
ASSOCIATIONAL SECRETARIES: Stephen Babcock, Eastern, 344 W. 33d Street, New York City; Edward E. Whitford, Central, Brookfield, N. Y.; E. P. Saunders, Western, Alfred, N. Y.; G. W. Post, North-Western, 1987 Washington Boulevard, Chicago, Ill.; F. J. Ehret, South-Eastern, Salem, W. Va.; W. R. Potter, South-Western, Hammond, La.
The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment.
The Board will not obtrude information, help or advice upon any church or persons, but give it when asked. The first three persons named in the Board will be its working force, being located near each other.
The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Associations, and give whatever aid and counsel they can.
All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries, will be strictly confidential.

Adams Centre, N. Y.

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.

Next session to be held at Adams Centre, N. Y., August 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. WHITFORD, Alfred, N. Y., Treasurer.
MR. A. W. VARS, Dunellen, N. J., Rec. Sec'y.
These officers, together with A. H. Lewis, Cor. Sec., Tract Society, Rev. O. U. Whitford, Cor. Sec., Missionary Society, and W. L. Burdick, Cor. Sec., Education Society, constitute the Executive Committee of the Conference.

Utica, N. Y.

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

Alfred, N. Y.

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

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

SEVENTH-DAY BAPTIST EDUCATION SOCIETY.

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

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

Office Hours.—8 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. Sec., Plainfield, N. J. Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 P. M.

THE SEVENTH-DAY BAPTIST MEMORIAL BOARD.

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

THE SABBATH EVANGELIZING AND INDUSTRIAL ASSOCIATION.

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

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

Chicago, Ill.

YOUNG PEOPLE'S BOARD OF THE GENERAL CONFERENCE.

M. B. KELLY, President, Chicago, Ill. MISS MIZPAH SHERBURNE, Secretary, Chicago, Ill. EDWIN SHAW, Cor. Sec. and Editor of Young People's Page, Milton, Wis. J. DWIGHT CLARKE, Treasurer, Milton, Wis. ASSOCIATIONAL SECRETARIES: ROY F. RANDOLPH, New Milton, W. Va.; MISS L. GERTRUDE STILLMAN, Ashaway, R. I.; G. W. DAVIS, Adams Centre, N. Y.; MISS EVA STCLAIR CHAMPLIN, Alfred, N. Y.; MISS LENA BURDICK, Milton Junction, Wis.; LEONA 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, DeBuyter, N. Y.
Western Association, Mrs. 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 8, 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.