

# THE SABBATH RECORDER.

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## BE STRONG.

BY MALTBIE D. BABCOCK, D. D.



Be strong!

We are not here to play, to dream, to drift.  
We have hard work to do, and loads to lift.

Shun not the struggle—face it; 'tis God's gift.

Be strong!

Say not the days are evil. Who's to blame?  
And fold the hands and acquiesce—oh, shame!  
Stand up, speak out, and bravely, in God's name.

Be strong!

It matters not how deep intrenched the wrong,  
How hard the battle goes, the day how long;  
Faint not—fight on! To-morrow comes the song.

—S. S. Times.

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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.

THE Editor of the RECORDER was taken ill on the day before Conference closed. A week later he left Adams Centre, though not fit to travel, for the Adirondack Mountains, Grove, N. Y. Recovery of strength has been slow, but at this writing he is able to be out of doors whenever the weather permits, and is much improved. This is the first touch of the editorial pen to paper for one month. He writes this to thank those who reported the later sessions of the Tract Society's meeting and the closing day of Conference, for the RECORDER, and to ask pastors, and other delegates to the late Anniversaries, to write "Echoes from Conference" for the RECORDER. We hope that a score of communications will come in within the next month, touching the good things which delegates have to say of the Anniversaries. The Editor intended to write of these, but illness has prevented. We wish that every church whose delegates were blessed with the privilege of being at Adams Centre could be reported. What helped you most at Conference? What impressed you most favorably in the work of Anniversary Week? What good have you gained for next year's duties? Tell it to the RECORDER, that we may tell it to all the people.

THE ADIRONDACKS, Sept. 21, 1900.

PROFESSOR HERMAN V. HILPRECHT who went to the East to superintend excavations in behalf of the University of Pennsylvania, writes that he has discovered the great temple library and priest's school of Nippur, which was destroyed by the Elamites 228 B. C. He says "The library consists of sixteen thousand volumes written on stones, and covers the entire theological, astronomical, linguistic and mathematical knowledge of those days." At the same place there has been unearthed a collection of letters and official documents, making, with the temple library, twenty-three thousand books in stone.

"KEEP yourselves in the love of God" means keep believing and rejoicing that God loves you. Keep yourselves in the conviction that God loves you. "Conviction" is a good word. It comes from *con* and *victum*—conquered. Be conquered, be enchained, by the thought that God loves you. "Keep" means guard, protect, as in a fortress. Live in this castle, and no enemy of doubt or fear can dislodge you. "Keep yourselves in the love of God."

It has been said that the crucial difference between Romanism and Protestantism is that the former represents God to be a merchant who sells—in part at least—the blessings of salvation through the church, while the latter represents him to be a loving Father who deals directly with his children and freely gives them all the bounties of redemption.

A "KANSAS LETTER" will be found on another page, which has lain in an obscure corner of the Editor's traveling bag for a month, where it was buried when he was taken ill at Adams Centre. It has not deteriorated because delayed, and we trust that it will secure the reading it deserves.

### MORMONS IN CANADA.

The following article appeared in a recent Chicago daily, and is worth repeating, both on account of the startling facts as to the growth of Mormonism which it reveals, and also because of the disclosure of the methods employed by this zealous, proselyting people. Their zeal is worthy of a better cause:

"Some people in Canada are becoming seriously alarmed at the rapid spread of Mormonism in parts of the Dominion, especially in the north-west. The Mormons themselves assert that within the last year they have brought in more than 2,000 emigrants from Utah alone. If this movement is continued, Canadian public men fear that the Mormons will shortly control large districts of the country. As the bulk of the people in Southern Alberta have come from Utah, and as the Mormons have a thorough organization, it is dawning upon the country that they may become a serious menace to the state, especially as there is a suspicion that polygamy is practiced secretly by them. Some of the elders in Alberta assert that polygamy is one of the chief privileges of the communion, and it is stated that in some cases the privilege has been held out as a bait to attract converts. Consequently the attention of the government of the dominion is being called to these Mormon colonies.

Outside of Alberta and the other north-west provinces of Canada, the Mormons say they have no less than 10,000 members in the province of Ontario. The Mormon missionaries endeavor to obtain a footing in new centers by keeping the peculiar doctrines of the Mormon church very much in the background until they gain the confidence of their converts. They use every effort in their power to proselytize. They keep a close watch over their young people, especially those who go away from home. Some of the girls in the north-west go into the towns of southern Alberta and get employment, but they are not allowed to stay very long. The church sends for them to come home again, lest the influences of Christian teaching should alienate them from their own faith.

In the Canadian north-west the Mormons are following the same course of communism and segregation which has made them a power in Utah. About ten years ago a small body of them formed a settlement on Lees Creek, about fifty miles from Lethbridge and forty-five miles from McLeod. From that small beginning has grown the large and thriving community known as 'the State of Zion in Alberta of the Church of Jesus Christ of Latter day Saints.' Just as in Utah, they have their town sites, with central church and dance hall, surrounding wards, church council, local bishops, elders, high councils, etc. They are already accumulating considerable wealth, are doing all in their power to get rid of their Gentile neighbors, are carrying on a most active propaganda and are sending out missionaries to all parts of the country.

As an instance of what an enterprising business corporation the Mormon church in Canada is, it may be mentioned that when recently a ditch thirty miles long had to be dug for irrigation purposes for the Alberta Irrigation company, the Mormon church took the contract for digging it and offered to take pay in land. So much attention is attached to the matter by the phenomenal increase of these people that, according to the politicians, the federal authorities will have to take some action."

### 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.

(Concluded from last week.)

Our young people should be educated as far as possible in our own schools. If there ever was a time when it was excusable not to do so, it certainly is not now. Our schools are as good as any, and better than many. Think of Salem College, the hold it is getting on the hearts of the people. Well may West Virginia feel proud of it. Many are they who will praise God for the labors and sacrifices of the founders and of those who may spend the best years of their lives as teachers within its walls. The same is true of Milton, with its many years of usefulness, with its students scattered far and near. Do you realize the place Alfred University is winning among the universities of the Empire State? Pres. Davis has a letter from the Chancellor of the State Regents, stating that the quality of work done there is unexcelled in the state. With these schools, how can a Seventh-day Baptist dream of sending his children to other schools? We should not send our children where the influences teach them to forget God and his law. Parents, it is wrong for us to consent for our children to break the law of God. Is it not equally wrong for us to place them where they are unnecessarily tempted to forget it?

Outside work is waiting everywhere. Christ is waiting for us to do this. The Holy Spirit prompts us to labor. The unconverted are waiting to see if we have enough of Christ to do this outside work. Other denominations are careful to see if we laymen are living what we hold as our belief. When Luther had his memorable trial, the Roman prelates soon discovered that, although he planted himself squarely on the Bible in some things, he still retained one thing—the Sunday—that came from Rome. They reasoned that as long as Luther stood thus, he would fail in the end. The Catholic church has understood from that time till now that to take the Bible as a guide, and only partially follow its teachings, will wreck the Protestant cause. To-day Rome is charging that Protestantism has stolen the Catholic Sunday, that Protestantism must either declare for and live by the Bible, or declare for and live for Rome. The world is watching, and smiles at the dilemma. Rome smiles and waits. The leading Protestant denominations are gradually falling. How their leaders lament. How their printing presses wail. How special effort is being put forth, and yet the loss goes on. We can see the battle raging in all its fury about us.

Brethren, what are we going to do? Stand like men. Show the world that we are not afraid to stand on the law of God and faith in Jesus Christ. Keep the Sabbath holy. Are we doing it, when we open our store for a few hours Sabbath morning, and then attend church, or toward evening take our produce and drive to town, to save breaking into a week-day? Oh! the inconsistency of some professed Seventh-day Baptists! Haven't we faith enough in God to see that our business will prosper if we close the shop, the store, the bank, the printing office, and lay aside our farming and all unnecessary work? "Prove me," saith the Lord of hosts. The world is looking, not for numbers, nor



wealth, nor eloquence, but for lives, consecrated lives. Rome gained her strength by being consistent. Protestantism is losing hers by being inconsistent. We are being tried in this crucible; tried by fire. Oh! my brethren, it rests with us laymen, whether when God comes for his treasure we shall be able to add our mite of pure gold, or whether it shall all be dross. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob, thy father, for the mouth of the Lord hath spoken it."

#### HINDRANCES TO SUCCESS IN THE PULPIT.

BY REV. JAMES BURRELL, D. D.

It would be presumption in me to scrutinize too closely the failures of other ministers; but as to my own I have some definite convictions, which I am quite willing to state for the benefit of others.

The Pulpit itself, judging from my own experience, is greatly in our way. Why should a minister, alone of all public speakers, be required to plead his cause from a wooden box? The thing is purely conventional, having no authority in Scripture or in common sense. It had its origin in a decadent period when the clergyman, being regarded as a superior being, climbed to his perch on the pillar of the cathedral, from which, fenced about for personal security, he addressed his congregation like an angel leaning from a balcony. Since then he has come down to his proper level of a man among men; but the fence remains. It stands for nothing that is necessary or helpful, and should be allowed, with all similar impediments, to pass into innocuous desuetude.

The Manuscript is another hindrance. If it be said that many ministers use the manuscript with great acceptance, it is safe to affirm that they would do much better without it. A man who can do good work while dragging a ball and chain is presumptively capable of better things. There are three ways of delivering a sermon. First, it may be read. Any man who can read can perform this feat, and equally well whether the sermon be his own or another man's. Second, it may be recited. This method is also purely mechanical. A school-boy can memorize a "speech" and "speak it." Third, it may be preached. The pulpit (meaning now a platform with no fence around it) should be the highest throne of eloquence. *Eloqui* means "to speak out." A minister, having mastered his theme, should stand up like a man and present his argument from text to *quod erat demonstrandum*, unhampered by either manuscript or effort to remember. The paper is, as Mr. Blaine said, a non-conductor. If a good swimmer scorns the help of bladders, much more should a minister, leaning on a divine promise, trust to his honest preparation backed by the help of God.

An Indolent Preacher is foredoomed to failure. A written sermon must be prepared with infinite care; much more a sermon which is to be delivered without manuscript. Extempore preaching has been justly called "extrumperty." There never was a time when

congregations were so exacting as now. The sermon is brought into comparison and competition with the best products of the learned professions. A man who would succeed in the pulpit must assume that he is a genius, and then add a maximum of perspiration and midnight oil.

The Dictionary is another of our stumbling-blocks. We are looking up words and elaborating phrases and sandpapering the corners of periods when we ought to be pondering our message from God. The average hearer is, I believe, tired of listening to displays of theological rhetoric. Life is too strenuous in these times for that sort of thing. The people who come to church want to hear the preacher say something, say it without euphuism or circumlocution, and say it forthwith, as if he meant it. We use too much pumice-stone and too little whet-stone. More preachers die of elegant prolixity than of anything else. While we are delivering beautiful essays on the delicate shades of non-essential truth, our congregations slip away from us. They feel as the old woman did who, retiring from a tedious discourse on the prophets, heard the minister say: "And now, beloved, we come to the minor prophets. What place shall Malachi have?" She looked back, as she opened the door, saying, "Malachi can have my place." And why not? Who shall blame the people for retiring, if they come to church for a message from Almighty God, and get a mellifluous disquisition on a millet-seed? There is a vast difference between "the foolishness of preaching" and the preaching of foolishness. While we are attenuating truth and elaborating phrases, the people are famishing for the gospel.

"Water, water everywhere,  
And all the boards did shrink.  
Water, water everywhere,  
And not a drop to drink."

Dullness in the pulpit is an unpardonable sin. A man with a message from the King of kings has no business to be dull. Alexander Pope, finding himself shut up in church with a monotonous preacher, wrote on the fly-leaf of a prayer-book:

"I whisper, gracious God,  
What have I done to merit such a rod;  
That all this shot of dullness now should be  
From this Thy blunderbuss discharged on me?"

One reason why we are often uninteresting is because we try to be profound. Truth is simple. Profoundity is mud. The man who understands his thought will find no difficulty in conveying it. The sermons of Jesus were masterpieces of clearness. He was a philosopher, but avoided the terminology of the schools. He was never dull. His sermons were plain presentations of important truth illuminated by frequent references to common life, arrows from the quiver of a great heart aimed at the hearts of men.

An Air of Uncertainty is fatal to a minister's ultimate success. He is commissioned to set forth that which his eyes have seen and his hands have handled of the Word of life. If he has no convictions, he would better step down and out. The world has had enough of doubts and speculations; it is weary of ifs and perhapses. One reason why the common people heard Christ gladly was because he taught as one having authority. Our commission rests on his "verily, verily." Goethe once wrote to a friend, "If you have any definite beliefs, let me hear them; but in God's name say no more of your doubts; I have

enough of my own." We believe in God, immortality, sin and the atonement of Christ; let us plant ourselves on these, and the people will hear us. The average man comes to church because he wants to hear something about eternal verities; and he will not return habitually to a banquet of husks. "If" is like a crack in a pitcher; the pitcher may look well, but, inasmuch as it holds no water, the thirsty do not care for it.

Moreover, we are too sensational. It is folly to undertake to recapture a lost congregation by putting in a burdy-gurdy. The people do not go to church to hear music and see pictures, but to hear the gospel of Christ. The pastor who turns his church service into an entertainment is running a stern chase with other entertainers who can always furnish a better show for less money. Our coigne of vantage is the presentation of the gospel. We have that field to ourselves, and it is quite large enough for the best of us. The old truths of the gospel are always new and attractive, if set forth in the power of the Spirit. And we preach successfully only when we preach under the power of the Spirit of God. —*Advance*.

#### CEDARS TWENTY CENTURIES OLD.

The sturdy, storm-enduring red cedar, says John Muir, in a late number of the *Atlantic*, delights to dwell on the tops of granite domes and ridges and glacier pavements of the upper pine belt, at an elevation of seven to ten thousand feet, where it can get plenty of sunshine and snow and elbow room without encountering quick-growing, overshadowing rivals. It never makes anything like a forest, seldom comes together even in groves, but stands out separate and independent in the wind, clinging by slight joints to the rock, living chiefly on snow and thin air, and maintaining tough health on this diet for at least two thousand years, every feature and gesture expressing steadfast, dogged endurance. . . . Some are undoubtedly more than two thousand years old. For, though on good moraine soil they grow about as fast as oaks, on bare pavements and smoothly glaciated overswept granite ridges in the dome region they grow extremely slowly. One on the Starr King ridge, only two feet eleven inches in diameter, was eleven hundred and forty years old. Another on the same ridge, only one foot seven and a half inches in diameter, had reached the age of eight hundred and thirty-four years. The first fifteen inches from the bark of a medium-sized tree—six feet in diameter—on the north Tenaya pavement, had eight hundred and fifty-nine layers of wood, or fifty-seven to the inch. Beyond this the count was stopped by dry rot and overgrown wounds. The largest I examined was thirty-three feet in girth, or nearly ten in diameter; and though I failed to get anything like a complete count, I learned enough from this and many other specimens to convince me that most of the trees eight to ten feet thick, standing on polished glacier pavements, are more than twenty centuries of age, rather than less. Barring accidents, for all I can see, they would live forever. When killed they waste out of existence about as slowly as granite. Even when overthrown by avalanches, after standing so long, they refuse to lie or rest, leaning stubbornly on their big elbows as if anxious to rise, and while a single root holds to the rock, putting forth fresh leaves with a grim, never-say-die and never-lie-down expression.



## ALFRED UNIVERSITY.

## OPENING WEEK.

To the Editor of the SABBATH RECORDER:

Your readers will doubtless be expecting some word from the opening week in Alfred University, and it is a great pleasure to forward to you our report.

The registration up to date is as follows: Academy 122, College 92. There are 14 students who are registered in both, making a total registration of 200 different individuals. The Freshman Class in College, this year, numbers 31. Last year it numbered 27, and was considered very large; but the most pleasing thing about that class is that 22 out of the 27 passed the work of the year successfully, and are back again this year in the Sophomore class, which has had two additions from other institutions, and so numbers now 24 members. Four students are registered in the School of Ceramics, and one in the Theological Department. Two hundred more promising and enthusiastic young people cannot be found anywhere than the students who are in College, and in preparation for College in Alfred.

Three former members of our Faculty are missed this year. Miss Gertrude B. Harris, L. B., Professor of German and French, is studying in Europe, on leave of absence. Dr. Arthur K. Rogers, Instructor in Philosophy and Education, has been called to the Professorship of Philosophy in Butler College, Ind., an honor and distinction of which he is eminently worthy. Miss Adelaide C. Evans, Instructor in Art, has resigned her position and located in Olean, N. Y., to establish a private art studio in that city.

The new members of the College Faculty are as follows: Prof. Charles F. Binns, Director of the State School of Ceramics and Professor of Ceramic Technology. Miss Celesta M. Pember, Ph. B., of Syracuse University, Instructor in Modern Languages. Miss Pember adds to her work in German and French a very interesting class in Spanish—a subject which is much in demand of late. Miss Lillie W. Tourtelotte, of Pratt Institute, Instructor in Graphics and Decorative Art. Miss Charlotte D. Groves, A. B., of Wilson College, Preceptress.

The following young people are assistants in their several departments: Waldo A. Titsworth, A. B., New Brunswick, N. J., assistant in Philosophy and Physics; George A. Main, Plainfield, N. J., assistant in Mechanics; Daniel C. Babcock, Ashaway, R. I., assistant in Ceramics; Sydney R. Titsworth, Plainfield, N. J., assistant in Biology; Beatrice Lowther, Salem, W. Va. and A. Neal Annas, DeRuyter, N. Y., assistants in Music.

The School of Ceramics has opened auspiciously, and its classes recite in other rooms in the University until the State Hall is completed. Work on the building is being pushed rapidly, and we hope to have it completed by the middle of the College year.

During the summer vacation, important improvements have been made on the campus. A large amount of underground drain has been put in, and much grading has greatly beautified the portion of the campus south and east of Ladies' Hall. Very fine cement walks have been laid on that part of the campus and connected with new approaches to Ladies' Hall. The new walk alone has cost \$563.

The effects of these improvements are very

pleasing, and are constant reminders of the wisdom and beneficence of Mr. George H. Babcock, in creating the E. L. Babcock Fund for the Grounds of Alfred University.

BOOTHE COLWELL DAVIS, *President.*

SEPT. 20, 1900.

## KING PTOLEMY'S LIGHTHOUSE.

The Pharos of Alexandria.

BY FRED. MYRON COLBY.

One morning, a messenger in great haste rushed into the newly finished palace of Ptolemy Soter at Alexandria. He was bare-headed, there was a great rent in his linen tunic, and he had on only one sandal. King Ptolemy, who was walking with his officers in the great court, on the walls of which Greek artists had recorded in gorgeous colors the battles of his master. Alexander, looked at the man with surprise. "Who are you?" he asked.

"I am Archelaus of Cyrene," answered the stranger. "I was the captain of a Greek ship loaded with silphium, and was intending to carry back a cargo of wheat. Last night as I was entering the harbor in the darkness, my vessel ran upon a rock and was lost. I alone escaped alive. O king, I'm a ruined man."

The king turned to one of his officers, a young, graceful Greek, who wore a scarlet cloak upon his shoulders. "Demetrius, how long has it been since the Cyprian merchant lost two ships as they were coming into the harbor?"

"Six months, O king," answered he of the scarlet cloak, without hesitation.

"And how much was paid him from the treasury?"

"Ten Attic talents." (About \$12,000.)

"Pay to this man five talents; and tell the shipmasters to sell him the best galley in port, if he wishes to purchase."

Demetrius wrote a few words upon a tablet and handed it to the shipwrecked mariner. "A slave shall carry the gold wherever you wish it," he said to Archelaus.

"I shall tarry at the inn of Castor and Pollux till the moon is new," replied the Cyrenian, walking away, his heart much lighter than when he had entered the royal presence. After he had gone King Ptolemy spoke again to the young Greek in the scarlet cloak.

"Seek the architect Sostrasius and ask him hither. Thou wilt find him without doubt at the Museum. These shipwrecks are occurring too often."

Demetrius, looking very handsome in his gay mantle, his helmet with its tossing horse-hair plumes and his embroidered buskins, left the palace with light steps on his sovereign's errand.

This happened a long time ago, almost three hundred years before Christ was born. Alexandria was a brand-new, busy city then, a mere mushroom growth in that old, old Egypt, where the upstart Ptolemies were reigning on the throne of the Pharaohs. The Ptolemy of our story was the first one of his line, the son of Lagus, usually called Soter, which literally means the Savior. Ptolemy was given this title by the Rhodians, whom he aided at a time when they were in great need. As will be seen, the title was well deserved in more respects than one. This Ptolemy was one of the best and greatest kings that ever reigned. Among all of Alex-

ander's generals, he was distinguished for his truth and magnanimity. No act of cruelty or self-indulgence has been charged to his memory. He was wise and learned himself, and a patron of genius and art. Under him Alexandria became one of the most splendid cities in the world. Costly and magnificent works adorned the city, and it became an intellectual as well as a commercial center. The young new city that Alexander had built was already termed the University of the East.

At the court of Ptolemy you would have seen many of those scholars and artists whose names are watchwords in learning and art. There was Euclid, who first unfolded the "Elements of Geometry;" Eratosthenes, the first of geographers; Hipparchus, the astronomer; Manetho, who wrote one of the immortal histories; Apelles, the painter; Aristarchus, the critic, and Callimachus the poet. To these we must add Sostrasius the architect and sculptor. Sostrasius was a Greek, the son of Dixiphanes of Argos. He had great skill, great energy and great vanity. Perhaps the last is the usual accompaniment of genius. At any rate, Sostrasius possessed them all in an eminent degree. He had been employed by Ptolemy in the construction and embellishment of his new palace, the Hippodrome, the Mausoleum, which contained the tomb of the great Alexander, and other magnificent buildings. At the Museum he consorted with that galaxy of scholars and artists who gave such brilliancy to the court of Ptolemy. He hastened to obey at once the summons of the king, and in his long gown, wearing a great chain of gold, a gift of the monarch, around his neck, he entered the royal presence-chamber.

"You have been at Rhodes?" asked Ptolemy.

"Certainly, O king," replied Sostrasius.

"And you have seen the brazen statue of Apollo that Chares is casting?"

"I have had that pleasure."

"You will then know how to proceed to construct a similar colossus for our harbor?"

"I have a happier plan," said the architect, "if it is a lighthouse that your majesty desires. Give me the means and I will build a structure that centuries hence will stand for the benefit of seamen, and to show the royal beneficence of the son of Lagus."

"Son of Dixiphanes, my treasury is at your service. Proceed at once to your work. I do not wish any more shipwrecks to occur if I can help it. I mean Alexandria to be the queen city of the world. Build a monument that shall honor the city and my reign."

Sostrasius bowed; "King Soter, your wish shall be gratified."

The monarch and the artist seemed to understand each other. In a very few weeks a person standing in any one of the long, wide streets would have seen men and horses engaged in conveying great blocks of white stone from the quarry to the quay. There they were loaded upon the flat-bottomed Nile boats, rowed by almost naked sailors, and conveyed to an island at the mouth of the harbor. Sostrasius then put his wits to work, King Ptolemy furnished the money and the men; and the most wonderful lighthouse that the world has ever seen blazed its beacon light over the dark waters and rocky islets. Years were spent in building it, and good King Ptolemy did not live to see it completed. His son Philadelphus, however, carried on



the work, and three years after Soter had died, 280 B. C., the superb tower of white stone stood finished, glistening in the sun. How many dollars were spent in its erection we should not dare to say, but they went into the millions. The style and workmanship were represented to be magnificent. The building was the frustrum of a square pyramid surrounded by a large base, the precise dimensions of which are not known. Its height was four hundred feet; and Josephus tells us that the light, which was always kept burning on the top at night, could be seen at a distance of more than forty miles. It is related that Sostrasius, in order to have his own name remembered, carved it deep in the stone tower and covered it over with plaster, where he inscribed by royal command: "King Ptolemy to the gods, the saviors, for the benefit of sailors." The ravages of time washed away the plaster, and there in bold characters was read by generations, "Sostrasius, the son of Dixiphanes, to the gods for the benefit of sailors."

The island upon which this lighthouse was built was named Pharos, and the structure took its name from the site. There are those, however, who think that the name was derived from a word meaning fire. The word Pharos, Phare, Faro, etc., have been adopted into more than one European language to express lighthouse or sea light. Not a few writers have asserted that great mirrors must have been used to reflect the light on the Pharos and prevent it from being lost; but there is really no proof that there was any more effectual means of illumination employed than a common fire. If, as there is every reason to believe, there was a large area at the summit, quite a blaze could have found room on it. In fact, a fire must have some magnitude in order to be visible at forty miles. But didn't it cost something to provide and care for such a blaze? and to think of it burning every night!

For more than a thousand years King Ptolemy's lighthouse shed light constantly on sea and land. The fire never went out; it lighted Cleopatra's barges out to sea; it lighted the Roman fleets in from sea. The last Ptolemy died, and still the Pharos blazed on. Christianity overthrew Paganism; and Mohammedanism displaced Christianity and the Caliphs of the green flag reigned in the land of the Pharaohs; but the Alexandrian wonder still stood for the benefit of sailors. It saw the fleets of the Crusaders go to and from the Holy Land; Saladin's grim warriors looked at it with wondering eyes. But at last it fell a prey to time and to the Saracens.

It is written that when the anguish of Gethsemane was over, an angel came and ministered to Christ. He needed help; his form was bowed, his face bore the marks of his terrific struggle. A gleam as of a star falling, and lo! an angel bent over him. And something like this comes to all who end the conflict by yielding a complete and final acquiescence in the divine will. Our Lord himself, kinder than any angel, bends down to say, "Thou has fought a good fight. Thou art my younger brother in the glory of the better life." And thenceforth we are no longer our own; our lives are hid with Christ in God.  
—D. J. Burrell, D. D.

It's all very well to be clever and witty,  
But if you are poor, why it's only a pity.

—A. H. Clough.

#### THE PARABLE OF THE TARES AND THE WHEAT.

Matt. 13: 24-30, 37-43.

Although our Lord explained this parable to his disciples, there has been a difference of opinion as to its meaning. The one view is that the "field" is the visible church, into which the Lord introduces his disciples, and that Satan also introduces false professors of Christianity, and that our Lord desires his people to let both grow together until the end of the age, when a separation will take place. The other view is that the "field" is the world, which the Lord made for his kingdom, and into which he placed the good seed, his holy people. Satan introduces also his children. There are the wheat and the tares, growing side by side in the world. It is our Lord's will that both grow together till the end of the age, when the angels will sever the wicked from the just, and the righteous shall shine forth in God's kingdom, which is this world, as God made it, and which it will be when the curse has been removed. There are serious objections to the first view.

1. The visible church is nowhere called the kingdom of God. It consists of a multitude of organizations, all differing, and all bearing the marks of human infirmity. They include many who are not the children of the kingdom, and exclude many who are. The Roman Catholic church, the largest of these organizations, claims to be the kingdom, and that the Pope, the vicegerent of Christ, is the visible head. It holds that its members have been made so by the baptism, if administered by those who are of the apostolic succession, and it denies to all other organizations the title of churches, or a part in the kingdom of God. Similar claims are put forth by the Greek, the Armenian and the Anglican churches. Doubtless each of them contains many real Christians; but, surely, they are not collectively that kingdom for the coming of which we pray, and which we are commanded to "seek for," as first and best of all things. Nor can it be said that the sects of Protestantism are the kingdom. They have much in them that is commendable, but Christ does not reign in them absolutely.

2. The definitions of the kingdom of God do not apply to the visible church. Christ said: "The kingdom of God is within (or among) you." Luke 17: 21. But there was then no organized Christian church. Paul said: "The kingdom of God is righteousness, peace and joy in the Holy Ghost." This is not true of all, or any, religious organizations. The command, "Seek ye first the kingdom of God," does not mean that it is a first duty to join a church, but rather to be born from above.

3. The doctrine that the church is the kingdom and that ungodly men must be tolerated in its fold till the end of the age, has been made the excuse for the mitigation, if not the entire suppression, of church discipline. In all the state churches, and in many cases in our own land, there is a toleration of palpable iniquities, and no real purpose to purge out the old leaven. There is a direct reversal of the Pauline idea, that "Christ loved the church and gave himself for it, that he might wash it with water through the word, that he might present unto himself a glorious church, without spot or wrinkle, or any such thing; that it might be holy and without blemish." Eph. 5: 17.

What is the kingdom? Two things are implied, or, at least, the same thing in different stages of development.

1. It means the reign of Christ in the individual heart. This is what our Lord meant when he said: "The kingdom of God is within (or among) you."

2. It means this reign of Christ extended until it fills the hearts of all the people on earth, and fills the whole world. When we pray as our Lord has taught us, "Thy kingdom come, thy will be done on earth as it is done in heaven," we pray for *both* of these things—for the sanctification of all believers and for the sanctification of the earth. The fact that Christ taught us this prayer, and that the church has, through the ages, continually offered it to God, is the highest proof that it will be answered. I do not stop to consider *how*, or *when*, but only the fact that the curse will be removed, the reign of Satan utterly destroyed, and Christ shall be supreme. The Scriptures are full of texts proving, not only that there is to come a general prevalence of Christianity, but a perfect reign of righteousness in all the earth.

Some of these passages are as follows: "Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Psalms 2: 8. "For evil-doers shall be cut off, but they that wait on the Lord shall inherit the earth." "For the meek shall inherit the earth and shall delight themselves in the abundance of peace." Psalms 37: 9-11. "He (Christ) shall have dominion from sea to sea, and from the rivers to the ends of the earth. All kings shall fall down before him, all nations shall serve him." Psalms 72: 8, 11. "And it shall come to pass that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isaiah 66: 23. "In the days of these kings shall the God of heaven set up a kingdom that shall break in pieces and destroy all other kingdoms, and fill the whole earth, and shall stand forever." Daniel 2: 44. "And there was given him a dominion and kingdom, that all people, nations and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Daniel 7: 14. (See also vs. 22 and 27.) "And the Lord shall be king of all the earth in that day, and there shall be one Lord and his name one." Zechariah 14: 9. "Every knee shall bow and every tongue shall confess unto God." Romans 14: 11. "And there were great voices in heaven, saying, The kingdoms of this world are become the kingdom of our Lord and his Christ, and he shall remain forever and ever." Revelation 11: 15.

Now, all of these promises are to be understood in accordance with the character of the promiser—not in a restricted, but in an enlarged and liberal sense. "The Son of Man shall send forth his angels and gather out of his kingdom (which is this world, now full of sin) all things that offend and them which do iniquity. Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13: 41-43. Then shall the meek truly "inherit the earth," and our Lord's prayer be fully answered.

H. H. HINMAN.

OBERLIN, O., Sept. 22, 1900.

TIME loosely spent will not again be won.  
—Robert Greene.



## Missions.

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

### THE FULLNESS OF CHRIST.

A prominent feature of the religion of Christ is the amazing fullness and bounty of its provision for the needs of man. The reader of the New Testament is constantly attracted by such expressions as "abundant mercy," "abounding grace," "unsearchable riches," "the fullness of the blessing of the Gospel of peace."

A complete salvation is found in Christ. When sin is pardoned through Jesus Christ it is fully pardoned. When men forgive their enemies they still hold some remnant of resentment, but when God forgives our iniquities he blots them all out forever. He separates them from us as far as the east is from the west. Our God "will abundantly pardon." He will pardon the worst of sinners. There is no limit to the number of those who may seek and find pardon at his hands. He will forgive them so fully that they shall be taken to his bosom and have a place in his heart.

Our Lord did nothing superficially or imperfectly when he was among men. Did he feed the multitude? He fed them bountifully. They were filled. There was enough and to spare. Did he heal the blind? He healed them perfectly. No shadow clouded the vision when he had dismissed them. Did he cleanse the leper? He did not leave the work half done. It is well and thoroughly done. Many persons who profess to have been healed by modern healers look like walking corpses. They drag out a miserable existence. But when Jesus healed men no trace of their ailment remained to torment them. This is his method.

Fullness of spiritual life is found in Jesus. He came to give life, and to give it more abundantly. If one will measure up to his privilege in Christ Jesus, he shall "come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Some men shall never reach perfection in the physical body. But the spiritual man may be complete. All the elements of the inner life are provided in rich abundance. There is abundance of peace—peace which passeth all understanding. There is abundance of joy. "In whom, though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory." There is fullness of love. "Perfect love casteth out all fear." There is abundance of righteousness. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

No one can be a true Christian and be a small man. One may have a liberal education and a narrow mind. One may have great riches and small manhood. But no one can be in Christ Jesus without being enlarged in spirit and life.

In his infinite fullness Christ is sufficient for all emergencies and all relations. We must not limit his grace to certain days and places and departments of life. The entire man has been redeemed. The will, the conscience, the affections must all come under the dominion of Christ. His spirit illuminates the understanding and quickens the intellect. As blades of grass spring up, leaves unfold, and flowers bloom under the influence of the direct rays of the sun in springtime, so all the powers of

the mind unfold when brought into close contact with the spirit of Christ. Even the body feels the blessedness of the religion of Christ. Paul prays for the Thessalonians, saying, "I pray God that your whole spirit, soul, and body be preserved blameless unto the coming of the Lord Jesus." All the medicines in the world have not done so much for the physical life of man as the Gospel of the Son of God.

The fullness of Christ touches man's social life, his business life, and all his interests in this world. This fullness is sufficient for all generations. Systems of thought which were developed in ancient times have passed away, but the thought of Christ is as fresh and profitable to-day as it was two thousand years ago. Other teachers belong to the age in which they live, but Jesus belongs to all ages. He is the same yesterday, to-day and forever.

Some preachers toil hard to find some fresh thought for the pulpit. They scan the daily papers, ransack libraries, study history and poetry. It is well to do all this, provided a proper use be made of the material gathered from these sources. But there is such a fullness in Jesus that the preacher who knows how to find it will never lack for a fruitful theme. Here is a mine of thought which can never be worked out. Here are truth and grace for all men and for all time.

"Rivers of love and mercy here  
In a rich ocean join;  
Salvation in abundance flows,  
Like floods of milk and wine."

—*The Christian Advocate.*

### THE SIGNALS OF THE SPIRIT.

BY THEODORE L. CUYLER, D. D.

It is well for our churches to realize their entire dependence upon the Holy Spirit. Without his presence and his power all efforts for the salvation of souls will be fruitless; all the best-constructed church machinery will accomplish nothing unless it have "the living Spirit within the wheels." To watch for the Holy Spirit and to work with the Holy Spirit is the supreme duty of the hour. An incident in Old Testament history illustrates this vital point.

When the Philistines were about to attack the armies of Israel, God commanded David to "fetch a compass behind the Philistines, and come upon them over against the mulberry trees. And let it be, when thou hearest the sound of a going [or a rustling] in the tops of the mulberry trees, that then thou shalt bestir thyself; for then shall the Lord go out before thee." That peculiar sound was to be the signal for an advance. It was the token of the divine Presence. David obeyed the signal. When God moved he moved, and the result was a glorious victory. This unique incident is full of practical suggestion. Faith must always watch providential leadings, and when God moves is our time to "bestir ourselves"; if we move with him, then success is quite sure to come; if we move without him, the failure is our own fault. How clearly was the divine signal manifested to that little company in the upper room at Jerusalem on the day of Pentecost! The Holy Spirit came upon them, and the apostles fell into line with the Spirit's leadings; they co-operated with the Spirit, and thousands of souls were converted in a single day.

If the history of the most powerful revivals is studied, this same truth appears—the sig-

nals of the divine Spirit were recognized, and they were obeyed. God opened the way, and his servants bestirred themselves to special efforts and redoubled prayers. Not more plainly does God indicate seed-time and harvest-time to the farmer than he often indicates to pastors and churches that the time has come for them to thrust in the sickle and reap. The biographies of such master-workmen as Dr. Lyman Beecher, Dr. Spencer, of Brooklyn, Dr. Edward N. Kirk, Mr. Finney, and Mr. Moody contain repeated illustrations. Dr. Lyman Beecher watched for tokens of the Holy Spirit as a sea captain watches for a favorable wind, and when he feels the first rustling of the breeze through the rigging he hastens to spread his canvas. I have no doubt that God has often given gracious indications of his presence when human indolence or unbelief has failed to observe them. Our loving God was ready; his servants were not obedient to duty, and the cloud passed away without rain.

Seasons of spiritual awakening often come suddenly in a congregation or in a community; sometimes they come as a blessed surprise, but the measure of success is always the measure of the readiness of Christians to co-operate with the Holy Spirit. When the Master works we must work; every hour then is golden. My own experience as a pastor tallied with this truth, almost without any exception. There were times when my people talked, looked, and hoped for a revival, but no special outpouring of the Spirit came; at least there was no especial awakening of the impenitent or frequent conversions to Christ. Revivals have come when no one confidently predicted them. One rule, however, I have followed, and always found it safe and successful. Whenever I discovered unmistakable evidences of the presence of the Holy Spirit in the awakening of several souls, I have felt sure that special effort and special prayer should be made immediately, to reach and move others. The "sound of the rustling in the tree-tops" was the Spirit's signal to bestir ourselves. During my earliest ministry in a small congregation, the call of a godly woman at my house to inform me that one of her family was under deep conviction led me to appoint a special prayer service at her house on that very evening; and a hurried summons from house to house filled her dwelling with a most wonderful meeting. A more powerful outpouring of the Holy Spirit I have never witnessed. It reminded me of some of the scenes described by Charles G. Finney in his autobiography.

During my ministry in New York I observed that in the course of an afternoon's pastoral visits there were earnest inquiries in several of the families visited. I called my church officers together; we appointed meetings for every evening, followed by conversations with inquirers. The results were rich and permanent. The memorable revival in the Lafayette Avenue church, Brooklyn, in 1866, began in a prayer meeting in my own house. We obeyed the signals of the Holy Spirit, and for three months there were conversions every day; the number ran up into the hundreds. All the preaching, praying and working went forward with no outside assistance.—*The Evangelist.*

CONTENT is wealth, the riches of the mind;  
And happy he who can that treasure find.

—*John Dryden.*



BY JES' LAUGHIN'.

"It's curious whut a sight o' good a little thing will do;  
How ye kin stop the fiercest storm when it begins to  
brew,

An' take the sting from whut commenced ter rankle  
when t'was spoke

By keepin' still and treatin' it ez if it was a joke;  
Ye'll find that ye kin fill a place with smiles instead o'  
tears.

An' keep the sunshine gleamin' through the shadow of  
the years

By jes' laughin'.

"Folks sometimes fails ter note the possibilities that lie  
In the way yer mouth is curvin' an' the twinkle in yer  
eye:

It ain't so much whut's said that hurtsez, whut ye think  
lies hid;

It ain't so much the doin' ez the way the thing is did;  
An' many a home's kep' happy an' contented, day by  
day,

An' like ez not a kingdom hez been rescued from decay  
By jes' laughin'.

THE GREAT CHINESE PROBLEM.

BY KENNETH F. JUNOR, M. D.

It is very easy to write diatribes against China and the Chinese. It is more difficult quietly and dispassionately to consider the problem. This question is a problem, not simply a question. There is more than a probability that it will be solved by China herself. We may dictate at first, but not later. A problem requires careful study, and this is one that the American people have not studied at all. Of course we know these great problems are solved somehow, but what blood and treasure have been spent by advanced civilization in lessons of overconfidence, in the clash of old and new. We are seeing it in China to-day. Exclamations of astonishment staccato our news columns of to-day. The allies are surprised, etc., and so on.

Now for the Problem: An ancient nation of 400,000,000, proud, able, soaked with superstition, nurtured in seclusion; whose patriotism is of the soil and family, unlightened by any knowledge of any other soil or family bonds; born and trained to look backward and with awe upon the past; with an ingrained hereditary fear of calamity from that past; if they should look forward, whose keenest and most constant knowledge of a foreigner is of an aggressor in business and religion; and largest of all, with great guns and ships behind him and following him as he advances inland from the sea coast, where his superior skill has gained him a forced entrance into the Celestial land—the Middle Kingdom—that is, *the* kingdom, to a Chinaman.

Given this nation with this past, aroused as a sleeping anaconda from torpidity to ravenous ferocity, to blind fury: What are you, Christian civilization, going to do? Consider the question and its necessities, or rush madly in and slay for vengeance, now this backward has turned forward, from East to West? Chinese, proverbially, have long memories. They are not ignorant children, but adults with trained muscles whose force and skill have only not been fixed on the trigger of a repeater, or on the management of a machine gun.

Men, to-day hostile to Christianity and its introduction to China, can witness the difference between heathen, idolatrous civilization and Christian civilization. Chinamen, intelligent, scholarly and of high caste, will torture and massacre women and children and perpetrate atrocities unspeakable. Christian civilization refrains and revolts in horror. Only isolated frenzy perpetrates such things among us. In China it goes unpunished.

The explanation is not far to seek. The ultimate atom of Chinese civilization is im-

mobile with isolation. Sons, when they marry, don't go out and found families, mixing with their fellows, as with us. An addition is made to the old homestead, and so it grows into a clan.

Every item of a child's education is to worship and fear his own family, and even the spirits of his forefathers. Even his hope of children is to have some one to look back upon himself when he is gone.

How long will it take to teach such an anachronism to love progress? How shall it be done? By fear or love? Probably both need to be used. A greater fear may possibly cast out a lesser one. They may be overawed by the splendor of physical force and turned from the contemplation of spirit forces which now enthral them.

And Christian civilization will surely not forget whence it came, and that form of peace and splendor which gave it symmetry and keeps it sane.

It must not be forgotten by us that the door of China was opened by the bursting of the lock and the taking off of the hinges. The seclusion of centuries naturally resents the light and hates the lightener who pushes his heroic way over the sacred portal into the still more sacred interior.

The principal part of a Chinaman's education is his instruction in the folklore of spirit presence and power. The spirits of his own and other ancestors people the land, invisible but potent for good and evil; this good and evil always immanent and surely sent to home or individual, according as these spirits are pleased or displeased by either the doings or allowances of the individual. They depend as much upon what the individual fails to do as upon what he does. If he fails to exterminate a thing displeasing to those spirits, calamity impends just as surely as if he himself has perpetrated a displeasing act. Hence, to his mind it is as calamitous to allow the foreigner and his ways to remain as if he himself had imported these things defiantly.

No American could ever reach the ingraining of the ideas of the Declaration of Independence more deeply than the monkish Chinese people have drunk in and assimilated the superstitions of ancestral spirit worship; and no invention of human ingenuity could be so hostile to Christian civilization—not to Christianity, for it is not particularly hostile to the religion of Christianity in itself—as these superstitions. Our houses, going so many stories high into the region of the spirits and located without consideration of their wishes; our telegraph poles and wires, impeding the spirits' flight in their visitations and angering them; our railways and our ways—all of these are calamitous. All this, of course, appeals to the ignorant only; but think how many of these there are! As these innovations grow and become familiar, fear subsides. Thus the acumen and business instincts of the superstitious Chinaman come uppermost, and he becomes an infidel and a competitor with everything in his favor as compared with the foreigner, for he knows the language and the country and is amply shrewd enough to utilize every advantage.

"China for the Chinese" has been her national god for ages, and with far more consistency than our cry of "America for the Americans" with a spice of "All the rest of the world, by *manifest destiny*, for the United States.

China has wanted nothing from and to give nothing to the rest of the world.

Partition China? Why? Because she is less civilized, or foreign operations are hazardous? Not necessarily. Chinese rulers are the only ones who know enough to govern China, and the only safe ones to entrust with rule.

Chinese civilization must develop in *the presence*, not *under the pressure of*, Christian civilization.

The Chinese will take to it thus; take to it as wildly and eagerly as did the Japanese, and with even better results. It is, of course, somewhat unfortunate that the introduction of Christianity by the missionary is mixed up and has been all these years with the civil aggression of the foreign governments, and so the otherwise feeling of tolerance to *doctrine* inherent in a Chinaman is overcome by his fear of the innovations of civilization.

There is nothing in Christianity which ought to outrage a Chinaman's prejudices. True, when a convert ceases to worship ancestral tablets the family feels outraged; and when the contributions fail to reach the priests and the temples decay from lack of repair, and new ones rise not—there is searching and trouble. But who would stop this if he could, who knows the facts, the horrible facts, of idolatry?

The missionary brings trouble as Christ brought trouble. It is his doctrine, not himself, that causes the trouble. As the stirring up of a stagnant pool by the creation of an outlet and an inlet brings trouble to the pool, so is it in China. It will ultimately become a clear, limpid lake. So will the doctrine that has made us different clear China's civilization. Why should the missionary not bring trouble? He is not much good if his doctrines don't bring trouble.

China must be grasped round the middle and held—held strongly, firmly, lovingly. Intelligent retribution for outrage and upon the real culprit is not only not unchristian, but is according to divine injunction, and will advance China's ideas of righteousness and justice when her rage is abated.—*Christian Work*.

CIGARETTE SMOKERS REJECTED.

We mentioned the fact not long since that Chicago had placed the cigarette smoker under the ban. A railroad company and three large mercantile firms have issued orders prohibiting cigarette smoking by employees. But we did not state the reasons assigned by the employers for issuing the order. Here are the reasons: 1. That the smell of nicotine from the breath of the employee is annoying to customers and to other employees who are not users. 2. That nicotine demoralizes the employee and affects his honesty. 3. That cigarettes make the employee nervous. 4. That they stunt his mental growth, befog his memory and prevent an alert intellect. 5. That physically they affect the employee so that he cannot give the best service to the employer. This is a powerful arraignment. Nor is it the language of fanatics, fools or sentimentalists; but the language of hard business sense as represented by large business corporations and important business interests. Would it not seem strange if, after all, the strong argument producing information along these lines, should proceed from the pocket, rather than from the head or heart? —*Methodist Protestant*.



## Woman's Work.

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

"FAITH reels not in the storm of words,  
She brightens at the clash of Yes and No;  
She feels the Best that glimmers through the Worst,  
She sees the sun is hid but for a night;  
She spies the summer through the winter bud,  
She tastes the fruit before the blossom falls,  
She hears the lark within the songless egg,  
She finds the fountain where they wailed 'Mirage.'"  
—Tennyson's *The Ancient Sage*.

THE poem at the head of our Page this week was sent us by a friend who says: "When reading Editor Shaw's definition of Faith on his Page of Nov. 27, I thought I would compare it with one I came across some time ago, which seemed so good to me that I copied it. It occurred to me that, perhaps, you might like this for your Page sometime." We are always pleased to know what others enjoy, and glad to pass it on to our readers. Please remember this.

### THE PRACTICAL SIDE OF THE ECUMENICAL CONFERENCE.

BY MRS. O. U. WHITFORD.

Read at the Woman's Hour at the Seventh-day Baptist General Conference, Adams Centre, N. Y., Aug. 25, 1900.

The Ecumenical Conference, which met in Carnegie Hall April 21 to May 1, 1900, was the greatest, the most important gathering of religious forces in the world's history. For four years scholarly, devoted, consecrated men from all denominations had given most careful and painstaking effort, and much humble, earnest prayer for Divine guidance in preparation for this meeting. That their plans were excellent, well nigh perfect, the admirable way in which the whole machinery moved for ten eventful days gave abundant proof.

Truly, here assembled the pick and flower of the army of the Lord of hosts. It was said that never before had so large and distinguished a company of the good and great met together in one place at one time. The presence of seven hundred and fifty missionaries was a source of great inspiration, and the burning words that fell from their lips made an indelible impression upon thousands of human hearts. Sixteen hundred delegates daily passed through the gates by the presentation of the little white card, which was always immediately honored by the faithful guard, while thousands of others less fortunate thronged the corridors, eager to gain admission whenever it was possible.

It was readily conceded by all that both delegates and missionaries were men and women of true culture and refinement, their faces beautiful and dignified by the ennobling purpose of their lives. Many of them were of most distinguished appearance and commanding presence. At the opening session, and, indeed, at every session, the platform presented a never-to-be-forgotten sight. Above it hung an immense map of the world, colored to represent the prevailing religions of mankind. On the platform were grouped Christian statesmen and diplomats of the highest rank, the most notable of the returning veterans, who have fought a good fight for the Prince of Peace in lands of darkness, and distinguished representatives of the vast army of workers who have faithfully "stayed by the stuff" in the home lands; all gathered to pay their tribute to the value and success of Christian missions.

The welcome on the opening evening, given

by Pres. McKinley and Gov. Roosevelt, was in all respects worthy of the nation and of the state, and the meeting was a grand exhibition of public and national interest in the cause of Foreign Missions.

Rev. Judson Smith, Secretary of the American Board, and Chairman of the General Committee, said in his welcome to the delegates: "By as much as Foreign Missions to-day exceed those of all preceding days, in breadth, efficiency, achieved results and glowing promise, by as much as the church throughout the whole world exceeds the church of any single land, by so much does this auspicious assembly surpass all missionary councils and conventions that the world has ever seen."

Every possible phase of the missionary question was treated by able and exhaustive addresses, which were, for the most part, followed by free and animated discussion. No addresses were more thrilling than those given by men and women from the front, and when were added to these the logical conclusions, the convictions from long years of experience and study of all the great questions connected with the various phases of this grandest of all work, the salvation of men, presented by some of the ablest men of many nations, and representatives of more than two hundred societies, the results of these deliberations cannot but be far-reaching.

The question of Self-Support in Missions received large attention; and, though there was diversity of thought, the consensus of opinion seemed to be that the principle of self-support is fundamental. Corea was presented as an object lesson where this principle was strenuously pushed from the first, and the results were extraordinary. Mr. Winton, of Mexico, said: "Mission churches should have pastors only when they are able and willing to support them. If all our Boards would agree upon this principle, it would be of easy application on the new fields of the twentieth century. From Scripture, therefore, and from experience, I ask your agreement to the following summary of principles: (1) The use of mission funds should be limited to the support of missionaries, the issue of literature, the founding of schools, hospitals, etc., and their support, and some help in the building of church houses. (2) Converts should, from the first, be instructed in the necessity of contributing to the support of the Gospel. (3) The self-support of native churches should be facilitated by simplicity of organization to the extent, if necessary, of delaying for a time, the full development of the pastorate. (4) The application of these principles should be absolute in all new fields. In those already occupied Boards should agree upon such policies as will tend to develop as rapidly as possible, thorough self-support, in place of the present helpless dependence."

The method of self-support, as advocated by Dr. John Nevins, and practiced for many years, is called, by way of distinction, "short cut," while the older method is called "long cut." Rev. A. H. Ewing, of India, raised his voice against the "short-cut" method, namely, forcing the converted heathen immediately to support and manage their own churches. He insisted that the best and most permanent results were to be obtained by the "long-cut" method, the fostering of the infant

missions, their supervision and support for a long time after their establishment.

The next speaker said that it was not the method that made missions successful, but the man. "The man with the stuff in him will succeed." He raised a protest against the "feeling in the churches at home that there was hypocrisy and a mercenary spirit in the mission churches in foreign lands. This prevalent opinion is a sad mistake. There is ten times more hypocrisy in the churches at home than there is in the mission churches, and ten times the mercenary spirit." This was heartily applauded.

Education in missionary labor, industrial and manual training, training schools for missionaries, occupied large place in the Conference, and the importance of all these departments was fully attested.

Pres. McKinley said: "Education is one of the indispensable steps of mission enterprise, and in some form must precede all successful work."

One of the most practical things was a meeting for laymen, or business men, where deep interest was manifested. It was said that, while the heroic men and women to whom we had been listening might be called the men behind the guns, laymen have a privilege and duty as well. They may bring up the ammunition, and the hope was expressed that some men of wealth may find the suggestion to endow great schools in mission lands.

Time will not permit to tell much of medical missions, and all pertaining to them. From the very first, their great importance and intrinsic value have been universally admitted. The benefits and experiences from the various fields which so thrilled the hearts of all hearers only added to the deep interest and hearty appreciation already felt in this most important branch of missionary work, and must result in quickening missionary spirit in the home churches.

At the beginning of the century, Carey, as a young man, was told to sit down when he proposed obedience to the last command; at its close the efforts of young people were recognized during an entire day, and the young men were listened to by their elders with intense interest and affectionate respect.

Young People's Conference Day gave three crowded meetings, marked by much fervor and enthusiasm. Dr. W. F. McDowell said: "One word sums up the results of these fruitful days together—*Consecration*. The sons and daughters of the church are called of God, and how can they go if they are not sent? It is the duty of the church to enable her children to be useful as well as willing. The nation arms and equips her soldiers for conquest. She staggers not at any millions needed to plant her flag in triumph. Her volunteers are backed by the patriotism and wealth of the nation. Will the church do less than that? The price of three battleships like the new Kearsarge would put ten thousand volunteers into the field for a year. The church of Jesus Christ must enable her sons and daughters to be able as well as willing. Cotton is not king. The South thought so. Culture is not king. Greece thought so. Commerce is not king. Great cities have thought so, and perished. Christ only is king. No man and no nation can go wrong and come out right. Woe be to our young men if they do not volunteer. Woe be to



you, if you do not send them. It will not be respectable in the near future for a strong church to support only its ministers. It must also support as its regular duty a minister to those who sit in darkness. The students stand ready. Church of God, line up with the youth to follow the great white Captain to victory, life and peace."

John R. Mott said: "There is a large and increasing number of Christians who believe not only that it is the duty of the church to evangelize the world in this generation, but also that it is possible to accomplish the task."

The inspiration, the lessons, and the deepened purposes of that day will certainly help to the consummation of this great end.

(To be continued.)

#### THE OVERFLOW.

Once in Scriptural history there came a woman of Canaan to the Master, craving a blessing. Some poor, short-sighted disciple said, "Send her away." But the Master, in rebuke, says, I am sent to save the lost; and when he says, to test her, "It is not meet to take the children's bread and to cast it to dogs," she answers: "Truth, Lord, yet the dogs eat of the crumbs that fall from the Master's table." Somehow, these crumbs, scattered in the Master's name, magnify into blessings to the sender, as well as to the receiver.

The Milton Ladies' Quartet, inspired by their own songs, have felt the Christ love in the heart for all; and they have improved some of the opportunities, outside of their regular work, that are scattered along the pathway of the Christian worker. One beautiful afternoon, a goodly number went over to a neighboring country church, a neighborhood mostly all Christians. It was Communion Day. How impressive, the Lord's table, the Lord's people, the melody of the song service, commingling with the scenes of Calvary; a blessing by the way.

At another time, the doors of the chapel at the Soldier's Home in Marshalltown opened wide, and they stood upon the rostrum, facing a multitude of men who have a history. The music of other days caused them to burrow deeper into the earth, while its touch brought death. But, to-day, as they sing of "The city over there," it is music, indeed, that uplifts; it is the bread of life. When the death-angel shall hover over, memory may again reproduce it as a beacon light along the valley of the shadow of death.

One evening, while singing at the corner of the street, an old comrade of the war, who for a quarter of a century, at least, had been on the drink highway, sat listening. A gentle touch, and "Yes, that's nice." Oh, why those tears? Perchance memories of that little babe left at home, now grown into womanhood like these. Perhaps as pure, pleading for a wandering father. Yes, her last letter said, Papa, are you trying to be a Christian? But God only knows; the Judgment Day can only reveal. A few mornings after he fell dead. The daughter comes, the only relative mourner. The Quartet again sings; the angels hear; the record is made in heaven. He ceased drinking three months ago. Can you tell the worth of those songs to him? God can use by his Spirit the Gospel story, sung from consecrated hearts, for his glory.

Then, again, a goodly company embarked in carriages and visited a near-by village, where the services of one of the churches was turned over to the Evangelist and Quartet entirely. And thus pleasant associations have been formed, individuals strengthened, and churches encouraged. \*\*

#### HOW SHALL THE AVERAGE CHRISTIAN LIVE A MORE CONSECRATED LIFE?

By seeking a more real friendship with Jesus. It would be hard to devote a life of service to some one whom we looked upon as being very far off, to whom we could only go in some vague way, to whom we could only appeal by aid of a vivid imagination and whose very existence we half doubted, and yet it seems to us that too many professed Christians hold Christ at this distance, approach him in this way, call upon him after this manner and believe in him only to this extent.

There can be no Christian development without communion with Christ; and there can be no communion with Christ without that faith which is necessary to a personal friendship. A man came to us not long ago in great distress of body and mind, seeking to be rescued from the vortex into which he had drifted through a life of sinful indulgence. We sought to lead him with his burden to the feet of Jesus, but when we spoke of prayer, he said, Sir, I have prayed and prayed; but with no avail. We asked if he was a Christian. He answered no. Was he accustomed to pray? Did he pray every day? And he answered no. Then when did he pray? When in trouble, when the appetite for drink was upon him; when he was on the verge of delirium tremens.

Now if one should fall into a river beyond his depth and not being able to swim should see a stranger on the bank, he would call to him in his distress, hoping that on the broad ground of humanity the stranger would prove himself a "Good Samaritan" by putting forth some effort for his rescue, but if instead of a stranger the drowning man saw his best friend on the bank of the river he would know that the friend would do all in his power for his rescue.

If we only pray to God when in trouble is it not like calling on a stranger for help, and however ready he may be to respond to our cry, is it possible for us thus to come to him in faith? But if we have a personal friendship with Jesus, if in the hours of prosperity as well as adversity, we lift up our hearts to him in praise and thanksgiving and petition, then in the hour of trial we can come to him as to a friend, not doubting, but knowing he will help us, and that his grace will be sufficient for us. And if the way should sometimes seem dark, and in the midst of life's conflict we cannot see his face for a while, why should we lose faith? or think that God has forgotten us?

You remember how Christ sent his disciples alone out into the storm on the Sea of Galilee. It was a fierce battle that they fought there with the contrary wind and boisterous waves, and it would not be surprising if in the darkness and storm of that midnight on the deep they thought their Lord had forsaken them. But how their hearts would have been cheered, could they have known that all the while from the mountain top Jesus was watching them. For we read that he saw them toiling in rowing. It was better that they should struggle alone for a time, that in their distress they should forget the great temptation to take Christ by force and crown him temporal king, which had taken hold of them as well as of the multitude that day. For in their struggle alone with the storm they would soon forget their desire to make their Master king of Israel. Yet during those hours of struggle and danger and discipline, the eye of their Lord was ever upon them, and in the third

watch of the night he came to them walking upon the sea, not as a king but as a Saviour.

While wandering over the golf links a few days ago, we came across a mother quail and her brood. The first sign of their presence was the flutter of the mother bird, as she hobbled away through the grass feigning a broken leg; but knowing this cunning deception was to attract the attention of the intruder from her young, we looked in the opposite direction in time to see near a score of tiny birds scurrying away to find shelter. We gave chase and caught two of them. They seemed greatly frightened, and their little breasts heaved as if they felt that the mother was very unkind to leave them in the time of danger. But the mother was wiser than they, and left them for their own safety; yet her eye was following them, for as we held them prisoners, we could see her circling above us, ever watchful of her young; and, presently letting them go, we were pleased to see her fly to a thicket close by, and, as in language which only the birdies knew, she called them to herself, we were reminded of the words of Jesus when he wept over the Holy City, and said: "Oh, Jerusalem, Jerusalem, how oft would I have gathered your children together, even as a hen gathereth her chickens under her wings."

So Christ may seem sometimes to have forsaken us in the time of our greatest need; but we should not forget that if we are left alone, it is for our highest good; that he is ever watching us from above, and that in the language of his love, which only the redeemed can understand, God will call us to his sheltering wings, or, perchance, come to us through the very difficulty which threatens to engulf us, as Christ made the waves of Galilee, which had frightened his disciples, the golden pathway over which he should come to their rescue.

If we will cultivate a friendship with Jesus that is truer and higher and sweeter than all others, we will find it no task to consecrate our lives to him, as we find it no task, but a pleasure, to serve those of our earthly friends who are nearest and dearest.

#### MRS. BOOTH'S LETTER.

In the very interesting letter from Mrs. Booth, published in the RECORDER of Sept. 24, there are some statements which would make it appear that the Board of Directors of the Sabbath Evangelizing and Industrial Association have carelessly refrained from sending money to Mr. Booth, thus causing him anxiety and care.

A few words will plainly show this not to be the case. Funds have been sent him, both by mail and cable, which he should have had long before the date of Mrs. Booth's writing, and which, with the goods we supposed that he had on hand, was thought to be ample for his needs.

It must be remembered, also, that British Central Africa is two months away at best, by mail, and the war has greatly interfered with mail and telegraphic communications. Then, too, the sudden change of plans incident to the purchase and handling of the new estate, necessitating the employment of a large number of work people, together with the changed conditions of labor, which require a far greater part of the wages to be paid in money instead of goods, as in former years, made demands for cash that the Association had no reason to expect, and which they could not meet in time, had the treasury been never so full.

We are sure that Mrs. Booth had no thought of chiding or of fault-finding when she wrote, but that she simply stated things as they seemed to her anxious mind.

On behalf of the Association,

DAVID E. TITSWORTH, Pres.



## Young People's Work

By EDWIN SHAW, Milton, Wis.

If the Editor of the Young People's Work has ever tabooed, by actions or by words, spoken or written, "whistling on the street," or "shaking hands in church," he has forgotten it, and does not care to be reminded of it. On the other hand, he finds himself often shouting at the very top of his voice when a long-haired half-back, behind splendid interference, dashes thirty yards down the gridiron for a touch-down. It is barely possible that several times in his life he has expressed his disapproval of whistling in prayer-meeting, and of using the church building on Sabbath as a place for general visiting.

THE wide-world character of the Gospel of Christ has been well illustrated at Milton by the experience and testimony of a young man from Japan. Mr. Takahara was a convert to the Christian religion in his native country. The stand he took practically closed against him the house of his father. Encouraged and aided by a sister, not a Christian, he came to America not quite one year ago. In Chicago he fell in with Dowie's church, but after a few months came to the conclusion that the teachings of that church were so far from being in accordance with the Scriptures, that they were antagonistic to them. In looking about for another people to which he might join himself, he was handed a copy of the SABBATH RECORDER by a student at the University of Chicago, a countryman of his, and he was advised to write to President Whitford, at Milton. This correspondence resulted in his coming to Milton in the early spring. Here he has lived, attended college, working at odd jobs, and going to church services. Soon after his arrival he began observing the seventh day as Sabbath, and now he makes a public profession of his belief in Jesus Christ, and has been baptized at Clear Lake, and joined the Milton Seventh-day Baptist church. It is his purpose to prepare himself to preach the gospel to his own people in his native land. It would seem that God has a great work in store for this young man, so thoroughly consecrated, so evidently sincere, so obliging, so faithful and studious.

ALFRED, N. Y.

Our Young People's Society here at Alfred is in a very prosperous condition. This year there is a very large enrollment of students, in fact, the largest for many years. For this reason our Society is rapidly increasing in numbers. Already our active membership list numbers a little less than 125. Besides we have a very large list of Honorary Members. At our last business meeting there was a very good attendance. Nearly every committee had a written report. Out of sixteen only two failed to report. Efforts are being put forth to co-operate with the Christian Associations in some systematic way of doing personal work among the young people here. We are convinced that there is a much deeper spiritual feeling in Alfred now than in past years. We always have a very large attendance at our prayer-meetings Sabbath afternoon. The evening of Sept. 15, the Society gave an informal social at Firemen's Hall, the object being to form a better acquaintance among the young people, and

especially to interest the new students in our C. E. work. The President of our Society, G. M. Ellis, in his address of welcome, extended a greeting to all, especially to those here for the first time, inviting them to all the pleasures of our organization. A short musical program, followed by college songs, helped to break up the formality of the occasion. "The Old Well" in the corner, from which lemonade was served to all, seemed to have frequent visitors.

Our Intermediate C. E., as well as the Juniors, are also prospering. While we are very strong in numbers, we feel need of more spiritual power. Kindly remember us in your prayers.

A MEMBER.

SEPT. 24, 1900.

### THE PEW OF TO-DAY IS WISER.

BY REV. NEWELL DWIGHT HILLIS.

In former times, men felt that they needed to come in from the field and factory, store and street, and, coming together in one spot, sought to cleanse the grime from their garments, to sharpen their spiritual faculties, to cast out selfishness, to test the deeds of life by Christ's principles, just as an artist, when his eye is jaded, tests the blue tint by the sapphire, or the red by the ruby. But in these days, many men feel that church-going is no longer obligatory; that sermons have lost their juice and freshness, and, having gone to church once in a month, they feel that they have placed the Almighty under sufficient obligations. Gone now are a certain sanctity of the Sabbath, a certain reverence for the church, a certain refinement of conscience, a certain clarity and purity of moral judgment.

In his Yale address, ex-President White lamented that young men are turning from the learned professions to enter trade and commerce. Materialism, he thought, was an evil spirit that had given its cup of sorcery to youth, and beguiled them from the paths of noble scholarship and intellectual life. Gone are the poets Longfellow, Lowell, Bryant, Whittier. Gone are the historians, Bancroft, Motley, Prescott. Gone are the great orators and statesmen. Gone is the era when young men like Channing, T. Starr King, Swing, Beecher and Brooks entered the ministry. Remembering that in New England the clergymen founded the academies and colleges, and that, in scores of families—like the Emersons—there were seven generations of clergymen, lecturers, authors or editors, the educator predicted that disaster would befall our modern American society because of the disappearance of these things.

But not the emoluments of commerce alone explain the drift of young men away from the ministry. The ministry is not an easy life. No profession makes demands more numerous or more stern upon nerve and brain, upon mind and heart. In former times, when books were scarce, religious newspapers unknown, and knowledge was not universal, preaching was not a difficult task, and it was easily possible for a clergyman to preach a sermon three hours long in the morning, and repeat it at night without the congregation recognizing it. Now all the hearers have books and libraries, and the pew of to-day is wiser than the pulpit of yesterday. The time has come when the preacher must be a universal scholar. He must make himself an expert in social reform; master the facts as to illiteracy, vice and crime; and

study the tenement house question, and all social movements in connection with settlements and methods of Christian work. He must carry his studies into physiology and hygiene, in order to note how low and abnormal physical conditions affect the conscience and the spiritual state.

Giving up the older theological reading, he must study history, politics, the rise of law, the movements of art, the history of philosophy, and, above all else, science. To keep step with his work he must read the periodicals, American and foreign. There will be at least a hundred books each year that he must go through, thoroughly, if possible, or hurriedly, if crowded. There are also public duties and demands. To-day he enters a home in which some woman with little children clinging to her dress and crying bitterly stands beside a young father dying. He goes home to find some youth, the child of poverty and orphanage, but of genius, also, who needs direction and assistance. When evening falls, then comes the intellectual stress and task, with a thousand duties for which preparation must be made.

Now and then a man is called to the ministry by his distant ancestors, whose father loved moral themes, and had a vision and an outlook upon the realm invisible, whose mother had enthusiasm, imagination, and moral sentiment—gateways these through which God's angels come trooping—and father and mother, through heredity, call the child to the ministry. For such a one, teaching is automatic and preaching is instinctive, and the work itself is medicinal and recuperative. But even on such men as Robertson, and Channing, and Bushnell, the mere strain of delivery is such as to send them home from the pulpit in a state of nervous collapse, from which they do not recover for several days. With many, the recoil dismounts the cannon.—*Success.*

THE sensational reports which some zealous news-gatherer has put in circulation need not occasion any anxiety to the friends of the American Bible Society. It is true that it needs contributions on a larger scale than it has recently received, and this because its benevolent work is on so extended a scale. It is also true that unless such gifts are made, retrenchment in its benevolent work must follow. But the Society is not in debt, nor under any obligation to sell its valuable Bible House. The sale of that property may come at any time when some purchaser thinks he can afford to pay more for it than it is worth to its present owners. When that will be no one knows. The generous legacies which have been put at the disposal of the Society in former years have enabled it to expend much more than its annual revenue from other sources, and meantime the claims of other missionary societies have been so urgently presented to the churches of the country that the Bible Society and its work have been in some measure overshadowed. The great changes in the business of the country and in the manufacture and sale of books have also brought to the front the question whether the Society cannot procure its books by contract on better terms than it can manufacture on its own presses, and in case the building should ever be sold, questions of this character would need most attentive consideration.—*Bible Society Record.*



## Children's Page.

### DO ALL THAT YOU CAN.

BY MARGARET E. SANGSTER.

"I cannot do much," said a little star,  
"To make this dark world bright;  
My silvery beams cannot pierce far  
Into the gloom of night;  
Yet I am part of God's great plan,  
And so I will do the best I can."

"What can be the use," said a fleecy cloud,  
"Of these few drops that I hold?  
They will hardly bend the lily proud,  
If caught in her chalice of gold;  
But I, too, am part of God's great plan,  
So my treasures I'll give as well as I can."

A child went merrily forth to play;  
But a thought, like a silver thread,  
Kept winding in and out all day  
Through the happy golden head;  
Mother said, "Darling, do all that you can,  
For you are part of God's great plan."

She knew no more than the twinkling star,  
Or the cloud with its rain-cup full,  
How, why, or for what all strange things are—  
She was only a child at school;  
But she thought, "'Tis a part of God's great plan,  
That even I should do all that I can."

So she helped another child along  
When the way was rough to his feet,  
And she sang from her heart a little song  
That we all thought wondrous sweet;  
And her father, a weary, toil-worn man,  
Said, "I too, will do the best that I can."

### WHAT DICKIE BIRD'S SINGING DID.

BY ADELBERT F. CALDWELL.

Dorothy had been in the large manufacturing village six long spring days.

"Almost a whole week!" she declared, convincingly, on Wednesday morning, but neither she nor her grandmother could realize that so much of the two weeks' visit had slipped by.

And for five mornings—even the one that rained—Grandma Holman had hung Dick out in the arbor, almost close to the street, a few minutes before was heard the tramp! tramp! of the hurrying men on their way to the mills.

"Dick must have been born [hatched] would have been more proper, perhaps] in Italy, he has such a beautiful voice," often declared grandma proudly.

"What—can—grandma—do—it—for?" exclaimed Dorothy slowly, from her daintily curtained window, as though purposely giving herself ample time to think out the reason. "It can't be it's a constitutional, for grandma does all the walking."

Dick began pouring out a volume of liquid notes.

"He's trying to explain—I guess he must have heard me," laughed Dorothy.

She listened a moment.

"It's lovely singing, Mr. Dick, but I don't understand bird-talk, even when its sung, so I guess I'll have to find out from grandma why you have to leave the sitting-room every morning."

"Get up bright and early to-morrow," said grandma, "and you'll see." Then, mysteriously, "You'll want to be down before the men go to the mills,"

"But what does Dick?"

"Tut! tut!" and grandma playfully put her finger over Dorothy's lips. "That's just what I want you to see!"

The next morning, Dorothy was up with grandpa. While he was making the fire she peeped into the sitting-room.

"Going to?—well, I don't know what," said Dorothy, curiously, "but something!"

"Be sure to watch the men's faces," cautioned grandma when all was ready, and Dorothy had taken her place by the gate.

"Your watch-tower,—eh?" laughed grandpa, stepping into the yard.

"They're coming,—the men!" exclaimed Dorothy, excitedly. "Now, Mr. Dick!"

"Sh! watch the men!" cautioned grandma once more.

Dick never sang more sweetly.

"I—I know now!" cried delighted Dorothy. "You're just a little home missionary, Mr. Dick!"

Dick never stopped his singing for the compliment.

"The first man looked awfully gloomy before he heard Dick," explained Dorothy, "but when he heard the music, he just smiled all over, and walked ever so much more briskly. Then the lame man was saying something real cross-like to the boy that was with him, but when he noticed Dick's singing, he just laughed his ugly words away. The man with the dinner-pail never looked up till he got opposite, and when he heard Dick, he began to whistle. And then—Why, grandma, Dick just made them all over, and got them ready for their work! You dear old Dickie-bird!"

"And that's his mission, dearie, every morning to sing some brightness into the poor working-men's lives. They work better for it, and feel"—

"Better!" interrupted Dorothy, gayly. "Isn't it a splendid plan, grandma?"

"Yes, dear, and perhaps others besides Dick could follow it, if they tried."—*S. S. Times.*

### A SPELLING-LESSON.

BY CHARLES H. DORRIS.

It was at a private day-school for little girls, and mother had told the teacher that Grace could spell all such words as "cat" and "dog" and "rat."

Soon after mother had gone, the spelling-class was called out.

"Phoebe," said the teacher, "you may spell 'pig,' and then tell us what kind of a noise little pigs make."

"P-i-g, pig," spelled Phoebe, correctly, "and this is the kind of noise they make—'Que, que, que, que.'"

"That is excellent," said the teacher. "Now, Rosalin, you may spell 'dog,' and tell me what kind of a noise he makes."

"D-o-g, dog," replied Rosalin; "and our doggie says 'Boo-woo-woo,' and sometimes he growls real ugly when the cat comes around."

"Very good, indeed," the teacher said. "Sallie, you may spell 'cat,' and tell what noise she makes."

"C-a-t, cat," responded Sallie. "Sometimes she says 'Mew,' sometimes she purrs, and when the dog bothers her, then she hisses at him."

"Splendid!" exclaimed the teacher. "Now, Grace, you spell 'love.'"

"Oh!" laughed Grace, "I can spell 'love.'" Then she ran up to the teacher, threw her arms around her neck, and gave her a sweet, resounding kiss on the nearer cheek.

"That is the way I spell 'love' at home," said Grace, demurely while the teacher and all the little spelling-class girls laughed.

"That is a beautiful way to spell 'love.' Do you know of any other?" asked the teacher.

"Why—Yes, ma'am," answered Grace, looking around. "I spell 'love' this way, too." Then she picked a raveling from the teacher's dress, brushed a fleck of dust from her sleeve, and put in shape the topsy-turvy books on the platform desk.

"I spell 'love' by working for mamma, papa, little brother, and everybody when they need me!" she said.

The teacher took the little girl on her lap, and said:

"Grace, that is the very best way of all to spell 'love.' But who can spell 'love' the way the book has it?"

"Why, I can!" exclaimed Grace,—"*L-o-v-e, love!*"

The teacher hugged her, called her a dear little girl, then dismissed the class.—*S. S. Times.*

### WHAT THEY GAVE.

The twins—Charlie and Tom—came home one Sabbath very warm and tired, for they had run on ahead of sister Kate a good part of the way. They were both talking excitedly, at once:

"Mother, we're going to send a box of toys to the Children's Hospital. Mrs. McConnell told us about it. She wants us to bring them to her house to-morrow afternoon."

"I'll give my woolly sheep," said Tom. "You see, mother, each one of us is to give a toy, and then there'll be a whole lot to send."

"Can we pick the things out now, mother?" asked Charlie.

Mother said they could, and by this time Kate had come in, so the children went to the play-room together.

"This sheep doesn't 'baa' any more," said Tom, "but I guess it will do to put in the box."

He laid it one side and Kate put with it a book she had received on her birthday. It wasn't a very pretty book; it only had one picture, and the back was torn and dirty, but Kate said she guessed it would do. Then she found a doll that had lost an eye, and laid that out. Those were all she could spare.

Charlie found a donkey that couldn't wag his head any more, because it had been broken off and glued on; and a red ball that had a hole in it and wouldn't bounce.

The things were all laid together in a heap, and the next day, after school, the boys carried them in a basket to their Sabbath-school teacher.

Mrs. McConnell smiled when she saw the two nice-looking little chaps, and thanked them very pleasantly. But after they had gone and she looked into the basket she wasn't quite so pleasant.

"I am surprised," she said to her husband, "at what the Ross children have brought! They have a whole room full of beautiful toys, and to think they should bring only broken, useless trash to give to the poor little sick children in the hospital! These things cannot go in the box at all."

She sighed as she turned out the contents of the basket on the ash heap, for that is where they rightfully belonged. And that is why the toys the Ross children gave did not get to the hospital.—*The Sunbeam.*

DOROTHY was taking her first ride, in the country, when, suddenly, the carriage wheels began to squeak. After a few moments she exclaimed, in apparent distress, "I—I think I'd better get out, the wagons groaning so!"

A BOY was fishing on the wharf and fell in. He was rescued by a man. The man asked: "How did you come to fall in?"

The boy replied, indignantly: "I didn't come to fall in. I came to fish."



## 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.

BROOKFIELD, N. Y.—This is an ideal summer resort, with but one missing feature—a near-by lake. Without this attraction, however, Brookfield proves a mecca for many pilgrims each summer, and this has been no exception.

The many pleasant family reunions which are held annually draw friends and relatives from far and wide. The duties of the school-room release numbers of our young people who have been away from home during the year either as pupils or teachers. The church has been blest by the return for a brief season of a majority of the long list of non-resident members. From time to time, during the entire summer, we have greeted the returning absentees. School has begun, the great Madison County Fair is over, hops are nearly all picked, and the town and church are settling down to steady work.

A helpful and pleasant feature of the Y. P. S. C. E. work, begun at the suggestion of the C. E.'s themselves, is a monthly Sabbath study at the time of the regular meeting, conducted by the pastor. The series of Sabbath tracts is being studied. Last week No. 6 was the tract under consideration. We recommend this study as valuable in grounding our young people in the faith.

The Young People's Missionary Society give an annual mid-summer entertainment while the scattered ones are at home. This year it was a concert, which was a pronounced success. This Society meets once each month, and they devote themselves to raising money for missions mostly. They have recently paid a subscription toward the purchase of the parsonage, and have put a cistern into the house.

The Woman's Aid Society has contributed a large package of articles to be packed in the box going to Africa. The ladies feel a keen interest in the Industrial Mission. The pastor goes on Sixth-day of this week to Preston, to remain over the Sabbath with the little church there.

H. C. V. H.

SEPT. 26, 1900.

MILTON, Wis.—On Sabbath last, we again visited the baptismal waters, this time to witness the consecration of a young Japanese to Christ and his blessed service. This young man embraced Christianity about two years ago, through the influence of some missionaries in his own country. His father, who is a wealthy man and a high-caste Buddhist, was so incensed at this that he disowned his son, who determined to come to America for a Christian education. After many hardships and privations, he found himself in Chicago, where in a little time he drifted into the "Dowie" meetings. There he was offered employment and other inducements to remain in that faith and work. But finding, as he believed, that Mr. Dowie and his followers were trying to tear down what other Christians were trying to build up, he soon decided he could not remain with them, and was again alone and penniless in a strange land. About this time he saw some notice of Milton College, and immediately wrote to President Whitford, who invited him to come. But how was he to come without money? This

question he took to the Lord in prayer, and in a few days an unknown friend gave him the needed sum, and he immediately came to Milton. He is a diligent student, and by his own reading of the Scriptures has found his way into the fellowship of the Seventh-day Baptist church. Of his own accord, he asked for baptism and church-membership, giving most satisfactory evidence of Christian experience and intelligent Scriptural faith. His relation of his experience, and the offering of himself for baptism and to the church, was a most touching occasion, and his baptism was witnessed with many tearful eyes. So does the Gospel of Jesus prove itself the need of all nations.

L. A. P.

GARWIN, Iowa.—Sister Townsend returned from Gladbrook, where she was taken sick, en route for Dodge Centre to this place, two weeks ago. The Advisory Board invited her to resume her work here, as she might feel able to do, which she did, and last Sabbath four united with the church, two by baptism and two by letter. Another offered herself to the church to be baptized in the near future, and unite with the church.

Sister Townsend installed the officers of the Y. P. S. C. E. last Sabbath afternoon, and in every way she has labored faithfully and assiduously for the church and society. The Milton College Lady Quartet did grand, faithful work and showed earnest consecration of spirit. Some work outside the church was done by way of a visit to the Salem church, and also to Gladbrook, where Mrs. Townsend spoke on the Sabbath question, which was well received. C. C. VanHorn, on his way home from the Dakota field, assisted in the meetings two nights, which was very helpful; and Bro. J. G. Burdick, on his return from his work among the Scandinavians, gave us an interesting talk on the work among them, which gave us much inspiration and encouragement. He was invited to stay and assist in the work for a few days, but felt that he ought to go to Eldridge to join the quartet at that place. The M. E. pastor, Rev. McCord, and the U. B. pastor, Rev. Tibetts, were very co-operative and helpful throughout the meetings, especially Elder Tibetts, who invited our people to hold union service at his church, which they did, and the Quartet sang at a funeral held at his church. The Welton church desire Mrs. Townsend, to visit them, to which place she has gone.

At the late Yearly Meeting of the Iowa churches, held at Welton, a committee was appointed to arrange to place some efficient worker on the Iowa field, to make a tour from four to six weeks, or longer if needed, to visit each of the churches and each isolated Sabbath-keeper on the Iowa field. The committee have about decided to place Sister Townsend on the field, if she is available, and it meets the approval of the Missionary Board. We feel that God has been exceedingly good to us as a people, with little sickness and no deaths, a good harvest, and a growing, active church. For all these blessings we are grateful; and, while we are now without a pastor, we know he will be our shepherd, and guide us, until in his own good time one can be obtained.

W. L. VANHORN.

SEPT. 13, 1900.

HE who says there is no such thing as an honest man, you may be sure is a knave himself.—*Bishop Berkely.*

## AMERICAN vs. ENGLISH MACHINE TOOLS.

If England has been slow to recognize the serious nature of the invasion of her markets by the American manufacturer, it cannot be denied that she is now acknowledging its success with astonishing frankness, and probing deeply into her own methods in the search for the true cause of her failure. The leading technical journals have thrown open their columns for a free discussion, both of the secrets of American success and of the apparent inability of English manufacturers to contend with it. In the leading technical papers, more than one series of exhaustive articles either has been or is now running, which are devoted to a detailed description of American machine tools, shop methods and general system of management. These articles cannot fail to have an important bearing upon the future struggle for commercial supremacy, at least as far as Great Britain herself is concerned. Although the emergency is being met with characteristic composure, evidence is not wanting that many firms are both remodeling their plant and endeavoring to impart a little more elasticity to their system of shop management.

In a recent issue of *The Mechanical World*, of London, attention is drawn to one feature of English business methods which undoubtedly has contributed largely to the successful introduction of American machine tools. Our contemporary is of the opinion that American machinery catalogues are vastly superior to those which are issued by English firms. It states that in England one rarely meets with a catalogue which gives such detailed particulars, drawings, etc., as will enable the actual construction of the machine to be made out and a probable estimate of its capabilities obtained. English policy seems to be a strictly secretive one, the catalogues being drawn up rather with a view to conceal as much as possible from rival makers than with the object of affording lucid descriptions to the purchaser. The present practice is attributed to the conservatism which still dominates business methods on the other side of the water; and probably our contemporary is correct in stating that in this particular instance this conservatism has much to do with the apparently indifferent showing made by English machine-tool makers in comparison with their American competitors.

*The Mechanical World* contrasts with the English method, that adopted by the American machine-tool maker, who takes the prospective purchaser into his confidence, giving him in his catalogues information which would enable any builder, if he were so disposed, to make the machine. The English maker objects to this policy on the ground that it is "giving too much away," forgetting that the splendid equipment and excellent management of our large machine-tool makers, enables them to turn out their product at such a low cost, that no one attempting to build these tools for himself could hope to do so as cheaply as they can be purchased from the makers. Our contemporary concludes that when all is done and said, "English tool-makers in competing with American concerns will find that they will have to conform to the newer order of things. The American has set the pace, and more up-to-date methods are no longer to be questioned on the score of expediency, but have become absolutely necessary under the stress of competition."—*Scientific American.*



## KANSAS LETTER.

We sometimes read or hear the statement that "he who causes two blades of grass to grow where but one grew before, or causes a fruit tree or flower to stand where but weeds and thorns had previously stood, is a benefactor of the race."

This is a fact of great force; yet we would add the thought, that he who causes a wandering and sin-darkened heart to turn from the downward-course to the brightness and joys of a redeemed life in Jesus—turning from the life of which Paul speaks, "Having no hope and without God in the world" (Eph. 2: 12)—is a greater benefactor.

To lead one to accept the life-flow from Jesus, as the branch receives the life elements from the vine, which condition causes rejoicings among the angels in heaven (Luke 15: 7-10) is the highest service one can render to sin-bruised and bewildered humanity, and is truly being a "laborer together with God."

Although the former is a valuable service, the latter is as much higher as the spiritual is above the physical. The former comes as a result of man's physical needs and necessities, while the latter is delegated to the true Christian from his "Lord and Master." It is the "high calling of God in Christ Jesus." In the work of leading man to the everflowing fountain, where his spiritual infirmities may be healed and his higher soul-longings may be met, we enter into the work and purposes of God. In it we enter into the great heaven-devised plan for which Christ came to earth and labored, suffered and died. In this way we enter into his labors; and after our life-work is completed we will also enter into the "rest that remaineth to the people of God." Heb. 4: 10.

This is the spirit and work of evangelism, into which every child of God is called. As we consider this fact, and our relations to the work of the Lord, it seems that the hand of God is resting upon us a people in a very peculiar manner. One of the expressions being given is that of the work of our young people in the evangelistic quartet movement. This season is the first real trial it has had on the enlarged plan. It is simply an experiment in many minds. Some think that when "the new is worn off it will be a thing of the past." Many lacked faith in the movement. But objections have been removed, difficulties overcome—and what worthy movement has not difficulties? Prejudices have been proven groundless. Rich results have well proven the feasibility of this new method of work. It is simply a new method of doing missionary work, and God has richly blessed the effort.

The results are numerous; among them we notice a few:

1. Many feeble churches have been revived and encouraged, and given a new hope and purpose; numbers have been increased, in some instances more than one hundred per cent. One church with five resident members had its numbers augmented to eleven; another numbering eleven has now twenty-four members. One church that had been disbanded has been re-organized and given a new tenure of life, reminding us of the resuscitating of the dry bones in the valley of Ezekiel's vision.

2. Great gain has been secured in the increased interest among the churches that

have furnished workers in this campaign, either pastor or singers; also in contributions. We find this to be a law, that wherever we put our money there will our interest be also. No doubt all who have contributed to the work this year will do as much or more next year; and many who were in doubt about it this year will, doubtless, express their interest next in contributions.

3. This movement has called out a goodly number of our best young people and made available much latent and undiscovered ability. After spending the campaign with one of these quartets, I am fully of the opinion that these young people are not attracted to the work by the novelty and newness of it, but because they were willing to labor, endure and to sacrifice for Jesus' sake and the highest good of souls. These young people have made remarkably rapid growth as Christian workers, in which they have astonished their friends and even themselves. In several instances it has brought a revelation, for none were before aware of their powers and possibilities as they are seen now.

4. This method of work affords opportunity for the accompanying minister to keep in sympathy and touch with young life, and to avoid the forming of that chasm which too frequently exists between the young and the elder classes in our churches. The young life in these quartets bubbles up and seeks expression in physical ways many times; but when the life is fully consecrated to the use of the Master, it is with subdued and self-restrained expression that will be helpful to some one, and to the glory of God.

5. It accustoms the workers to labor under exacting and strong pressure; for, not only are the eyes of the world upon us, but that for which we care much more, the eyes of our own people as well. Yet, under this pressure, we realized with much satisfaction that we had the prayers and sympathies of our people. This latter fact encouraged us when we were surrounded and confronted by little else than discouragements.

6. These young people have sung their way into many sin-clouded homes and into many hard and doubting hearts, where, apparently, no other human influence could have found an entrance.

We hope and trust that in the future this branch of evangelistic work may continue with greater favor and power—all to the glory of God and the good of sin-bruised souls.

Sincerely,

GEO. W. HILLS.

## NEWS OF THE WEEK.

The coal strike has continued during the week, with a tendency on the part of the strikers to claim advantages in their favor. Attempts have been made on the part of some of the mine owners to operate their collieries with the aid of the militia. This attempt was seconded by a large number of the workman, who had abandoned work by force of the strikers. The attempt, however, to resume work was a failure, brought about by the fear on the part of the workmen of injury at the hands of the strikers. In connection with the present strike, as is generally the case, a following of a lawless element is the cause of frequent outbreaks of riots. The National Guard has been distributed so as to cover most of the larger mine properties. Special trains have been placed at the disposal of the military, and in case of emer-

gency a detachment of soldiers can be hurried to any point at short notice. On the night of the 24th the strike had reached its most threatening stage. At the close of the week, negotiations for a settlement are under way. These are being conducted secretly, but it is believed the operators are ready to make partial concessions to the strikers. The demands of the strikers are the enforcement of the semi-monthly pay law; ten hours' pay for ten hours' work; that men engaged in the robbing of pillars be paid for dead work; that, when the slope is over and men present themselves at the bottom to be hoisted to the surface, a car be provided, so as not to oblige them to wait until the bottom men are ready; that powder be reduced to as low a rate as possible; that the company provide a tool-car in the morning and evening to take all tools up and down the slope, and that the men receiving \$1.50 at present get an advance of 5 per cent, and those below \$1.50 an increase of 10 per cent.

The American Line Steamer New York, from New York City on September 19 for Southampton, arrived at its destination on the evening of September 27, about seventeen and a half hours late. Captain Roberts reported that the steamer had broken her starboard thrust shaft. The accident will not interfere with her return voyage, as the company has a spare shaft on the ship, and she will leave Southampton at noon on Sunday.

The New York *Herald* publishes under date of September 28, the following from its Washington correspondent: While strenuously endeavoring to prevent the dismemberment of China, the Administration regards it as inevitable under existing conditions, and is prepared, should events require, to exact from the powers acquiring territory guarantees that trade rights of the United States shall continue to be respected. Were China willing to place herself under the tutelage of the United States, and were there in control of the Empire four or five strong men with whom this country could treat rather than Prince Tuan and other reactionaries, the President believes that he could maintain Chinese territorial entity. But, unfortunately for China and for the United States, the Emperor is a weakling, under pernicious feminine influence, while the Empress Dowager, herself a hater of the foreigners, is believed to be surrounded by men whose very lives depend upon keeping her eyes closed to the true situation.

The secret of a quiet heart—which is by no means equivalent to a torpid one—is to keep ever near God. Stayed on him, we shall not be shaken, and our "hearts shall be fixed, trusting in the Lord." We get above the fogs when we soar to God, and circumstances in their wildest whirl will not suck us into the vortex if we are holding by him, and know that he is at our right hand. — *Alexander Maclaren, D. D.*

The little that is done seems nothing when we look forward and see how much we have yet to do.—*Goethe.*

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## 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.	Zaccheus the Publican.....	Luke 19: 1-10
Dec. 22.	Parable of the Pounds.....	Luke 19: 11-27
Dec. 29.	Review.....	

#### LESSON II.—PARABLE OF THE GREAT SUPPER.

For Sabbath-day, Oct. 13, 1900.

LESSON TEXT—Luke 14: 15-24.

GOLDEN TEXT.—Come; for all things are now ready.—Luke 14: 17.

#### INTRODUCTION.

The passage for our present study follows immediately after last week's lesson. Our Lord adapted his teachings to the circumstances in which he spoke. As these men whom he addressed delighted to attend the feasts which their friends gave, and were at present enjoying a fine dinner, what could be more appropriate than that Jesus should teach them of the kingdom of heaven under the figure of a great supper? We sometimes think of our Saviour as appearing as an ordinary man, except for his special power in regard to performing miracles; but he was no ordinary man in intellectual ability. He always knew just what to say and how to say it. He could put to silence in argument even the most learned, and he always had ready the form of teaching most appropriate for the surroundings.

The parable of Matt. 22: 1-12 is very similar to the present lesson; but it is not another version of the same parable, as some suppose.

TIME, PLACE AND PERSONS.—Same as in last week's lesson, except that the man with the dropsy had gone home healed.

#### OUTLINE:

1. The Guests Invited to the Great Supper. v. 15-17.
2. The Invitation Rejected. v. 18-20.
3. The Supper Supplied with Guests. v. 21-24.

#### NOTES.

15. *One of them that sat at meat with him.* That is, one of the guests, presumably a Pharisee. His attention was evidently attracted by the expression just used by Jesus, "The resurrection of the just." He is moved to a pious (?) ejaculation in regard to the happiness of those in the future Messianic kingdom with Abram, Isaac and Jacob. Compare Matt. 8: 11. *Blessed is he that shall eat bread in the kingdom of God.* This figurative statement is true enough, but the man who gave voice to these words made a great mistake in assuming that he was already sure of this inheritance. Our Lord proceeds to suggest by a parable that this guest and others at the table with him need not be sure that they are "to eat bread" in the kingdom of God.

16. *A certain man made a great supper.* The word translated "supper" might be equally well rendered "dinner." It refers to a formal meal served in the afternoon or evening.

17. *And sent his servant at supper time, etc.* It was customary to give thus a double invitation, a few days beforehand, and then upon the very day of the feast. It is said that this practice is still common in the East. In the interpretation of the parable we may say that earlier invitation was given through the prophets, and the revelation of God in the Old Testament, and the latter, through Christ himself.

18. *And they all with one consent began to make excuses.* The translation is a little unfortunate, as it is not to be inferred that they had agreed together to make excuse. The meaning is simply that they were all of one mind in esteeming the great supper of less importance than their own affairs. *The first said unto him, I have bought a piece of ground and I must needs go and see it.* It is not necessary to infer that he had bought the land without seeing it; but as he has now acquired the title to the piece of ground, it seems natural that he should go and look it over to see just exactly what he will do with it. This is not a bad excuse if it were a matter where excuses were appropriate. *I pray thee have me excused.* A very polite expression. Please accept my apology.

19. *And another said, I have bought five yoke of oxen*

and I go to prove them. As much as to say, I am already started on my way, and it is too late for me to turn back now to attend this supper. It would be, of course, very natural for one who had purchased so many oxen to be anxious to see at once how well they would work. This man may have been a little less polite than the former, for he said "I go," instead of "It is necessary for me to go."

20. *And another said, I have married a wife, and therefore I cannot come.* This man gave a little better reason than the others, but he was certainly lacking in courtesy. We are to infer that there were many other excuses of which these three are samples. The point to be noted is that in view of the importance of the supper, neither these nor any other excuses that might have been made were sufficient. What harm would have come to the piece of land if the owner had put off his inspection of it for one day? The five yoke of oxen might have been tested as well on the morrow. For the third excuse compare Deut. 24: 5. A true wife would not, however, have hindered a man from accepting so important an invitation.

21. *Then the master of the house, being angry.* This is a part of the setting of the parable. We are not to think of God as moved with anger like men. *Go out quickly into the streets and lanes of the city.* The time for the supper was almost at hand, and there was need of haste. They were to go into the *broad streets and narrow lanes*—anywhere that they could find people. *And bring in hither the poor, and the halt, and the blind.* The Revised Version following better manuscript authority, has a different arrangement. In modern English we would say "lame" instead of "halt." These people were, perhaps, beggars, and certainly would not be considered as worthy fellow-guests by those who had just rejected the invitation.

22. *And the servant said, Lord, it is done as thou hast commanded, and yet there is room.* There is difference of opinion as to the interpretation of this verse, some holding that the servant had already anticipated his master's wishes by inviting the poor as soon as the others had rejected the invitation. It is better, however, to assume that the servant obeyed instructions and then reported. In verse 17 we are not told that the servants did as directed, but there can be no question in the matter.

23. *Go out into the highways and hedges.* The generous invitation is extended far beyond the limits of the city. Anywhere that wayfarers may be found they are sought and brought in to attend the feast. *And compel them to come in.* Very much better, as in the Revised Version, "constrain them." It is very inappropriate to suppose that physical force was used. This verse has been sadly misapplied in justification of bloody persecution in order to compel men to do the right as their persecutors saw the right. *That my house may be filled.* The rejection of the invitation on the part of those who were first bidden is not to prevent the master of the house from having a great supper as he proposed, nor to prevent him from having it well furnished with guests.

24. *That none of those men which were bidden shall taste of my supper.* Those who were first bidden had showed themselves unworthy, and were, therefore, to be certainly excluded. It is to be supposed that they would soon see the desirability of attending the supper in spite of their excuses, and would realize bitter disappointment from their foolish rejection of the kind invitation. From the surroundings of this parable it is plainly to be seen that the guest who spoke in v. 15, and other Pharisees and lawyers, represent those who were first bidden to the great supper. The publican and sinners, and others of the Jewish nation who turned unto God in penitence, are those who were brought in from the streets and lanes. There can be little doubt also that those from the highways and hedges are meant to represent the Gentiles.

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## Popular Science.

BY H. H. BAKER.

Sir. Martin Conway.

Sir Martin Conway is a well-known explorer and mountain-climber. In 1892-3, he explored Himalayas, and in 1894-5, the Alps, where in 86 days he climbed 21 peaks, and went through 39 passes.

In 1896 he visited Spitzbergen, and made 13 ascents among the mountains; and mapped about 600 miles of unknown country. In 1888 he explored a section on the Western Slope of the Andes, which he visited again and completed about two years ago. Mr. Conway now holds the record for high-climbing, having ascended the highest point of Aconcaqua in the Andes.

Sir Martin arrived in New York about the first of July last, and went at once to Maine to visit some friends. He is now on his way to explore the Eastern Slope of the Andes. He will enter the mountains at Mollendo, where there is a railroad to Lake Titicaca.

Mt. Sorata, near Lake Titicaca is 24,800 feet high, and is the highest point of the Andes. Illimani, near at hand, is 24,350 feet high. The Andes Mountains are 4,800 miles in length, following the trend of the Pacific Ocean, from the Isthmus of Darien to Terra-del-Fuego.

Lake Titicaca, among the Andes, is one of the highest, if not the highest, bodies of water on the world, and is 80 miles in length, having steamboats plying on it, although it is 12,000 feet above sea level. Mr. Conway evidently will pass the coming Southern summer and fall in the fastness of these mountains. Being a man of means, we can but admire his generosity in personally gratifying his ambition, by visiting such parts of the world as will afford him pleasure. We shall continue to keep our eye on his tracks as best we can.

#### Electric Power in Farming.

We are not aware that electricity as a power has been used in farming to any great extent in this country, though it seems to be very well adapted for such a purpose.

An experiment is being made on a large scale by an association of farmers in Bavaria, who are building a large power plant, to furnish electric power to a circle of farmers in that vicinity. It has been demonstrated that a voltage sufficient for all farming purposes can be carried cheaply a distance of ten or twelve miles, and made available for all purposes.

The motors are made very compact, simple and enclosed, so as not to be subject to damage by wear or breakage, and to be readily operated by any farm hand. By having the wires properly insulated and distributed on a farm, there need be no more danger attending the managing of the power than with that of an ordinary span of horses.

It is already proven by the trolleys and others devices, that the requisite power for farming can be furnished from a central plant, at far less cost than by the use of horses, and that at least one-third more effective labor can be performed. It can readily be seen that for ploughing, reaping, mowing and gathering the crops, the line conveying the current to the motor could be handled upon reels, operated by gearing attached to the motor, or



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on the carriage to which the motor was attached.

Since electricity is coming to be the general power for all ordinary purposes, there appears to be no reason why it may not be adapted to agricultural purposes, and in that department proves as useful as in many others to which it has been applied. Other associations are being formed in Germany, and may I not suggest that in some one of our Western states a company be soon formed and give the scheme a test.

### DEATHS.

CLARKE.—Mrs. Rosella V., wife of I. B. Clarke, was born August 21, 1855, and died, in Chicago, Ill., September 13, 1900, in the 46th year of her age.

Sister Clarke was one of the constituent members of the Milton Junction Seventh-day church. She was married to I. B. Clarke November 7, 1876. Five children were born to them, four of whom, with the father and many friends, mourn the mother's death.

G. J. C.

STRYKER.—Henry Stryker was born at East Hector, Seneca County, N. Y., September 25, 1826, and died at his home in Scio, N. Y., September 13, 1900.

He was united in marriage to Angenette Truman June 11, 1853. To them were born six children, four of whom died in infancy. The two remaining, Mrs. Addie F. Young and Frank W. Stryker, live near Scio. His wife died February 5, 1880. He was again married to Maria E. Hogan, June 15, 1880, who faithfully cared for him during his long and painful sickness. During the most of the thirty-six years of his residence at Scio he worked at the blacksmith trade, which he learned in early life. For many years he has been a member of the Scio Seventh-day Baptist church, but for

the past two or three years has been kept from the church services by poor health. While the Quartet was at Scio this summer he attended one of the evening meetings, and spoke of the presence of his Saviour with him during his long sickness. Many of his former acquaintances were present at the funeral services at his home, which was conducted by the pastor of the Seventh-day Baptist church at Nile, N. Y.

W. D. B.

POPPELTON.—At Brookfield, N. Y., Aug. 1, 1900, Arva Edith, infant daughter of Mr. and Mrs. Ai Poppleton, aged 4 months and 3 days.

"There is a reaper whose name is death,  
And with his sickle keen  
He reaps the bearded grain at a breath,  
And the flowers that grow between." T. J. V.

CAMENGA.—In the town of Brookfield, N. Y., Aug. 20, 1900, Mrs. John D. Camenga, aged 44 years.

Kate E. was the eighth child of the late Dea. Paul B. and Cynthia Burch, born July 11, 1856. She was married to John Dix Camenga Oct. 8, 1884. She thus came into a home where three young children by a former wife of Mr. Camenga required the care which she lovingly and skillfully gave to them. In this relation, as well as in that of the church and society of which she was a faithful and loved member, she exhibited the sweet graces of Christian character and noble womanhood. Life was sweet to her, and she clung to it, not only for herself, but for those she loved. Her own children, Bessie, just blooming into womanhood, and June and Mary, little girls, needed especially her love and care. Bowing in submission to the Heavenly Father's will, and leaving the loved ones to his care, after weeks of intense suffering, she passed, to the better life. The funeral was conducted at the home, crowded with many relatives and sympathizing friends, by her former pastor, Elder J. M. Todd, assisted by the present pastor. Three step-sons, now grown to man's estate, the three daughters above referred to, and a devoted husband are thus left in deep affliction. The church and society have lost a faithful and earnest worker. All are trying to say, "Thy will be done."

T. J. V.

### SHALL I COMPLAIN?

Shall I complain because the feast is o'er,  
And all the banquet lights have ceased to shine?  
For joy that was, and is no longer mine;  
For love that came and went, and comes no more;  
For hopes and dreams that left my open door;  
Shall I, who hold the past in fee, repine?  
Nay! there are those who never quaffed life's wine—  
That were the unblest fate one might deplore.

To sit alone and dream, at set of sun,  
When all the world is vague with coming night—  
To hear old voices whisper, sweet and low,  
And see dear faces steal back, one by one,  
And thrill anew to each long-past delight—  
Shall I complain, who still this bliss may know?  
—Louise Chandler Moulton.

### 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.

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,

1293 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.

THE Yearly Meeting of Kansas and Nebraska Seventh-day Baptist churches will convene with the church at Farnam, Nebraska, Sixth-day, October 12, at 10.30 A. M.

Introductory sermon will be preached by Rev. E. A. Witter, of North Loup.

Essayists appointed: Miss Cora Davis, of North Loup, and Miss Edna Babcock, of Nortonville.

Representation of all the churches of these states, either by delegate or letter, is desired.

H. C. VANHORN, Pastor of Farnam Church.



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