

# THE SABBATH RECORDER.

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

VOLUME 56. No. 41.

OCTOBER 8, 1900.

WHOLE No. 2902.

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## THE FOOT-PATH TO PEACE.

**T**O be glad of life, because it gives you the chance to love and to work and to play and to look up at the stars; to be satisfied with your possessions, but not contented with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice; to be governed by your admiration rather than by your disgusts; to covet nothing that is your neighbor's except his kindness of heart and gentleness of manners; to think seldom of your enemies, often of your friends, and every day of Christ; and to spend as much time as you can, with body and with spirit, in God's out-of-doors—these are little guide-posts on the foot-path to peace.—*Henry van Dyke.*

\$2.00 A YEAR

PLAINFIELD N J

## Sabbath Recorder.

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

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

THE Editor reached home and his desk October 3, much improved as to health, and ready to take hold of the accumulated correspondence and work awaiting him.

YESTERDAY (Sept. 26) our guide rowed us four miles up Long Lake, and Reacquette River. The day was perfect. The foliage on the banks is touched with the first ripening influences of autumn, and beautiful coloring increases with each day. The waters were glass. The winds were fast asleep. Even the sounds were indolent. The harsh notes of the blue-jays were softened, and every object on either shore was mirrored in the waters with absolute exactness. The shadows outdid the originals in sharpness of detail, beauty and delicateness of shading. Perfection of beauty was the only fit phrase.

SUCH photography is eloquent for good. Christ seeks in our lives such purity and power to reflect as will reproduce his love for men, his sublime purity and his saving helpfulness, in all we do and say. As we watched the ever-changing and ever-beautiful pictures from our gliding "Adirondac Boat," so the world watches the lives of Christ's followers. Blessed are they, who, dwelling in him, reflect the beauty of the king of the redeemed, and so reproduce the story of redeeming love in all the ways and walks of life.

NOT only were the banks near at hand reproduced in every detail, but the mountains, near and far, were re-created in the translucent waters. Mount "Seward," fifteen miles away, rose toward the clouds, blue-tinted and in softened outlines, and sank into the distant end of the lake, twin picture of itself, and all with redoubled beauty and glory. So ought the lives of Christians to be beautiful in Christ-likeness, whether lifted up, or cast down, exalted or depressed.

"OWLS HEAD" mountain is five miles from the window at which this is written. On the summit is a Surveyors' Signal Tower. When the morning sun floods the summit with golden rays, the signal tower is glorified. But Owls Head is capricious. It loves to draw a cap of clouds about itself, and wind a scarf of mist about its throat, until the whole mountain is lost from sight. But through all of its varying moods and sullen hidings, the signal tower remains, bright example of unchanging constancy. Sometimes it is not uncovered for twenty-four hours. But the moment the winds succeed in tearing the cap away, whether at sunrise, noon or night, the signal tower smiles at you, waves its banner, and says: "I keep my place and wait in patience until the clouds break, through weariness, and the mists hie away for shame." Souls that are loyal to truth and duty, lives which are at one with Christ, are like the signal tower on Owls Head. Build your life into such a tower.

FOR some time past the nights have been moonless. The forest-covered mountains have lain in deep darkness which the brightest star-light did little more than make visible, and when the clouds were added the darkness

was Egyptian. An hour ago, just after sunset, the new moon, a slim crescent, hung in the horizon, between the mountain top and a dark cloud which was rifted for a moment. It was soon gone, and the moonless night, with ominous clouds above the mountains, is here again. But that crescent moon has flung a promise into the night which assures faith and awakens hope. To-morrow night "I will be larger and come earlier," it says, "and not many nights hence the world shall rejoice in my mellow glory." So do the slender threads of God's promises fill the horizon of trustful souls, and give assurance that the darkness will be over soon.

"Day will come with a brighter moon,  
God will remember the world,  
Night will come with a newer moon,  
God will remember the world."

Scan well the sky of God's providences for the new moons which Divine Love is always recreating.

AMONG the many ways in which the liquor traffic curses the world, a new one is reported from the Northwest, where a discarded beer bottle, lying in the dry grass, concentrated the rays of the sun and started a disastrous prairie fire. Whisky burns men's souls and prairie grass with equally disastrous results. Put it out.

ON the 20th of August, 1900, a monument was erected near Sioux City, Iowa, to the memory of Charles Flagel, who was buried where the monument stands, ninety-six years before. He was a sargeant in the little army which formed the Lewis-Clark expedition sent out to explore the new "Louisiana Purchase," that empire purchased by President Jefferson. Council Bluffs was named because Lewis and Clarke held a council with the Indians at that place before beginning their weary march to the Pacific Ocean.

THE anxiety of the Japanese to secure definite and detailed knowledge of our civilization is recalled by an item in the *Post-Standard*, Syracuse, October 1, in which it is reported that "Professor Masayoshi Takaki, of the Imperial University of Tokyo, Japan, has been visiting Dr. Edwin R. Maxson for the past few days, and has left on his return trip to Japan." Professor Takaki is a graduate from Syracuse University, and a post-graduate of Johns Hopkins University, of Baltimore, his special line being sociology and political economy. He has also studied at Columbia University and in the universities of Europe. He occupies the chair of Sociology in the University at Tokyo. His last visit to the United States has been for the purpose of investigating "the trust and deposit companies of this country and their system." He has made a voluminous report, which will be published in English as well as Japanese. On his trip to the Pacific he is to investigate the sociological characteristics of the Mormon religion. Japan seems likely to transplant many features of our civilization, and the future relations of the two nations may become much closer than their past history has even suggested.

THE *Child-Garden*, published at Morgan Park, Illinois, has been made the national organ of the League of American Mothers. Those desiring to know more concerning the League, its purposes and work, may address Mrs. Andrea Hofer Proudfoot, 9,333 Prospect Avenue, Chicago. Commencing with the

August number, there is published "Study Outlines of a Mother's Ideals," and special information concerning the work of the League will be found in the June number. The Mother's Pledge, which is taken by the members of the League, appears in the August number. It is as follows:

As a mother, I pledge myself to work for the true forming of life; to join in compact with motherhood everywhere to bring about a new order of citizenship, by helping our children into truth by living it out with them; to govern ourselves first, and our children afterward, thereby bringing them into self-government; to hold inviolate the original perfection of life for each child; to help keep childhood free for the full enjoyment of its activities, and that we shall see in childhood everywhere our first opportunity to bring heaven on earth. And I, personally, will do everything possible to bring this to fulfillment in my own home and neighborhood.

*Child-Garden* contains many short stories and pleasant pictures for little folks.

THE paper, "Are We Using Every Gift?" written by Mrs. Geo. W. Post, and published in the RECORDER for Sept. 3, 1900, contains two suggestions of great value. One, that parents must be more careful and assiduous in teaching their children what it is to be a Seventh-day Baptist. The other, that our schools should push the work of preparing evangelists to go out as *Seventh-day Baptists*. Read again what Mrs. Post puts briefly, but pertinently and timely.

THE article on page 633, of the RECORDER for October 1, 1900, which appeared without signature, should have been credited to Rev. S. H. Davis, of Westerly, R. I.

### HOW THE FOG ACTED.

THESE Adirondack woods and waters are full of suggestions for sermons and editorials, but the Editor has been too much occupied with schemes for gaining strength to pay much attention to them; the more, because our mentor has said, unceasingly: "You must not think nor work—you must rest." Nevertheless, we must tell about the fog. At six o'clock this morning, mountains, valleys and lake were buried. A soft, light-gray pall covered everything. It was much like a morning we witnessed on Mount Riga, Switzerland, once, when, after sleeping in the clouds over night, we descended two thousand feet to find sunlight and see the earth. This morning the fog smothered the winds, and seemed to have complete mastery of the situation. It was exultant silently, although it needed little imagination to hear the fog say: "I have strangled the winds, buried the lake, and captured the mountains." Thus much from the windows at 6.30.

TWENTY minutes later the sun peeped over a mountain east of the house. He seemed a little vexed. The brave (?) fog shivered, and a ragged hole broke just over the peak where the sun was. Evidently the fog was frightened. But it rallied, closed up the rent, shut out the sky, and left only a faint glow of weak color where the face of the sun was. All this I saw from the east piazza, and when the fog blew its cold, damp breath into my face, I retreated indoors.

THIRTY minutes later—I had just finished reading an article in the *Interior* on Creed Revision among Presbyterians—sunshine leaped into the room through an east window and shouted, "Score one for us." We knew that sunshine plays "hide and seek" sometimes, but were not aware that the sun



belongs to a base-ball nine; but, really, that was just what it said. Through a window on the west side of the room the fog was seen breaking and flying in all directions. The lake, twenty rods to the west, began to appear, calm and restful, as though fog never attempted to strangle it. Up the western mountains, forest covered—the guide said yesterday that there is hardly a farm-house or a settlement to the west and northwest for fifty or sixty miles—the shattered squadrons of fog rushed, tumbling over each other, and melting each moment under the victorious rays of the triumphant sun. The top of Owls Head put on a cap of gold, the miles of wooded slopes smiled a morning welcome, and the world was bright again.

**WHAT OUGHT A SEVENTH-DAY BAPTIST TO BE ?**

Reviewing the incidents and the work of the late Anniversaries, we are deeply impressed with the thought that self-study is a prominent duty of each Seventh-day Baptist at this time. No one accomplishes a given work without a clear conception of his relations to the work. Personal fitness for the accomplishment of a task is the first element of success.

Many enterprises are comparatively temporary; they mark a section or form of a given work which may be accomplished, in a good degree, by itself, or it may be a part of the general work of the world, in which many others are engaged, so that each one in contributing to the work bears a less important relation to it than he would otherwise do. This is true of Christian work in general, and of most reformatory work. For example, our missionary work in China is a small section of Christian mission work in that Empire. Whatever evil might come to us through failure in that work, general mission work in China would be slightly affected. Our educational work is a part of the great educational system, and the entire failure of our schools would have little to do with general education, or with the final results in this or succeeding generations.

Our specifically denominational work in Sabbath Reform is entirely different. No other Christian denomination has in hand the fundamental work of Sabbath Reform, as we have. With the Adventists it is a part of a theological system, which rests upon the fundamental idea that these are the last days of the world's history. Our position is a continuation of the views and practices of the early apostolic church, and of Christ, the founder of the church. As such they represent the fundamental lines of Sabbath Reform and Sabbath-observance, which have continued through all Christian history, in some form, and which, all agree, must continue as an essential part of Christian life in the future. Judging by the history of the past, there can be no permanent Sabbath-keeping, and, notably, no religious Sabbath-observance connected with any day except upon the basis of divine law and conscientious obedience to that law. We stand for that broad conception of Sabbath Reform, which, while it follows the Bible in insisting upon the observance of the seventh day, pleads for the larger view which must accompany the development of every fundamental truth. This specific work of ours is doubly important because it calls the Christian world back to the position which Christ and the

early church occupied, and insists that the various experiments made by Catholics and Protestants to build Sabbath-keeping upon any other foundation have borne abundant fruitage of evils.

With so great and far-reaching a work in hand, it goes without saying that those who would carry it to a successful issue must be people of more than ordinary breadth of view, strength of conscience, wise charity, and persistent effort. In saying this there is nothing of self-laudation, but, comparatively, no little self-condemnation. We have not risen as we ought to have done to the highest conception of our work and the preparation which is essential to its accomplishment. In seeking thus to rise we evince only the necessary and laudable desire to become workmen approved of God, for the accomplishment of his purposes.

The tendency to measure ourselves by ordinary standards is unavoidable. With most men no effort is made to rise above ordinary standards, and many are content to remain upon even lower ground. Such people accomplish little or nothing in the important work of the world. We cannot drift thus without making failure certain. Whatever it may cost of time, effort, money and consecration, is a small price to pay for the requisite strength and wisdom needed in the fulfillment of our mission. Without stopping to particularize, it is enough to say that a constantly enlarging view of the important and fundamental character of our Sabbath Reform work and of its vital relation to our denominational life, and to Christianity as a whole, is one of the first essentials. Coupled with this must be a conscience educated by the highest standards of divine authority, and involving equal loyalty to every form of truth and righteousness. He cannot be a successful Sabbath Reformer who magnifies that one truth unduly. Neither can he be successful, as things now are, who does not magnify that truth in proportion to its importance, and in view of the fact that it is a truth so widely ignored, even by Christian people. The RECORDER urges pastors and teachers to initiate and continue the study of our work and the preparation necessary to its accomplishment as they have never done before. Granting that the past efforts may have sufficed, the opening of the next century, and the crowding of events, will force us to higher ground, or to comparative and early failure. The suggestions made by Mr. Hills in another column, in his discussion of Bible Class Work, are pertinent to each church and locality. If we have done well to mark the close of the century by establishing Industrial Missions in Africa, we shall do equally well, if not better, to mark the opening of the new century by such a conception of our work, and so earnest a desire to be fitted for that work, as will give increased strength and permanency to our Sabbath Reform interests. Like every other great movement, the source of success must be with individual life. Our appeal, therefore, is to each pastor, superintendent and teacher, and equally to each member, notably to parents; for home-life, whether regarding religious influences or others, must remain the main source of success or failure.

THOSE who know nothing of watchfulness in prayer and weariness in prayer, know nothing of the power of prayer.—*J. Taylor.*

**PIONEER SABBATH-SCHOOL WORK.**

We are under obligations to Prof. E. M. Tomlinson, Librarian of Alfred University, for the following extracts from old records, which, without comment, show how great an improvement has been made in our Sabbath-school work during the century just closing:

To the Seventh Day Baptist General Conference, to be holden at Hopkinton, R. I., on the 1st and 2d days of October next, the Sabbath School Society of the County of Cumberland, at Shiloh, sends Christian salutation, wishing grace, mercy and peace may abundantly attend the Sabbath School Institutions throughout the union of our churches.

*Dear Brethren :*

Finding on the minutes of your last session (9th item) a recommendation to all the churches of our order [concerning] the Institution of Sabbath Schools.— We therefore have taken into consideration the Utility of similar institutions, and agreeable to the recommendation, have formed a Sabbath school society consisting of 49 members, and elected officers, and opened the school on the 18th of April last, commencing with 53 scholars, [which number] has since increased to 101, with 13 male and 12 female teachers; and in general very strict attention and faithfulness, both in teachers and children. Owing to the distance, from 2 to 6 and 8 miles, which some of these children have to perform, makes our average number from 60 to 75, who are common in school; and on a fair calculation, one-half of these are engaged in committing to memory portions of scripture [which they] recite to their respective teachers; and as high as 837 verses of scripture and 139 hymns have been recited in one school at one time by the pupils, all of which was committed to memory the preceding week.

On the 15th of August this Board of officers was called upon to organize and locate a Sabbath school in a remote neighborhood where there are a few families of our order, to which [request] they cheerfully acceded to, and did there and then organize and locate a school, appointed a superintendent, and enrolled 21 scholars (2 of whom are adults) under the direction of this Board, subject to its counsel and instruction, &c. The number of members there at present is only 10; making in the whole fifty-nine members, as recorded in Treasurer's book:—there is a prospect however that the number will increase.

N. B.—Since the commencement of the above school there has been purchased for the use of said school and the Branch located at Canton (Salem County):

New Testaments.....	81
Spelling Books.....	49
Hymn do.....	30
Reward Books.....	400
Tickets, blue and red.....	2,008

Treasurer's Report—Total purchase.....2,568

By order and in behalf of the Board,

JOHN SWINNEY,

Superintendent.

SHILOH, N. J., Sept. 20th, 1829.

**PIE HAS NO VIRTUES.**

Mrs. S. T. Rorer writes, in the *Ladies' Home Journal*, on "Why I am Opposed to Pies," making it clear that they are not healthful, supply but little nutriment, and call for much work in the making. "Inside the pie a complex mixture is frequently found," she says. "If it be a mincemeat pie, especially one containing liquor, added to preserve the mass, and it does so not only in the jar, but in the stomach also, it is doubly bad. If it be a fruit pie, such as cherry or other acid fruit, the cane sugar has been inverted, both by the heat and the acid, and we have 'invert' sugar of two sorts, one most prone to fermentation. If this inversion of the sugar had been performed by the ferments of the digestive tract according to nature's plans, we could get from it a greater amount of true food with less expenditure of vital force. Taking into consideration that the heating of the fat by the baking of pie has robbed it of easy assimilation, the surrounded starch grains are more difficult of solution, the 'invert' sugar prone to fermentation, we certainly have wasted our energy and a tremendous amount of blood in the digestion of these materials from which we have gained little."



## GEORGE T. CANFIELD.

There has just passed away in the fellowship of the Alfred church a man of such remarkable character and life, that it should be given some record outside the Obituary column of the RECORDER, in order that others may be inspired as some of us have been. It is customary to speak gently and appreciatively of the dead, and sometimes in the glow of first loss, eulogies may be written which are too fulsome to bear the test of exact scrutiny; but, in the words of Dr. J. L. Gamble, who knew him well, "You are not in danger of saying too much for the character and life of Bro. Canfield." His death was like the falling of a great oak, the removal of a landmark. He was a great man, great in character, great in conviction. He had the Puritan religious depth and stability, combined with a sweetness and charity which the Puritans did not always display.

He has always been bearing burdens from the time when, as a young man, he hungered for an education, but gave it up because his father and mother needed his support and care. He toiled and sacrificed to give his own children the education of which he was deprived. He did not care for the accumulation of money, and was far from being a rich man in this world's goods when he died. "We would not for anything," says one of the children, "have had him any other way."

He had a mighty grip on spiritual things, and loved to talk of them better than anything else. Religion was a practical, everyday thing in his home. Alone in the woods, or in some quiet nook of the barn with a friend, he would delight in a "season of prayer." He fed on strong meat, and the children were nurtured in the love and fear of God.

He felt very humble and unworthy, this hero of the faith. He felt that his life had not amounted to much. But, leaving out of account his personal achievements, his personal influence in the world—itsself a tower of strength—he performed a great life work in the family which he gave to the world. Ten children, and all of them Christians! Willard, the first born, a student in Alfred preparing for the ministry at the time of his death, a young man of wonderful promise, universally loved by those who knew him, trusted and relied upon by Pastor Nathan V. Hull as one who should be a powerful herald of the gospel, his funeral attended by over five hundred people. Who can estimate the influence of such a life, even though cut down in the morning of its promise, and who can appraise the value of such a home as gave him to the world? Horace, also a student at Alfred, who had only recently given his testimony for Christ, Emma Freegift, dying at fifteen with full trust in the Saviour, sending loving messages to her mates to give their hearts to him. Seven children living to cherish the memory of father and mother, to cherish the faith in which they lived and died, and hand it on untarnished and invincible to those who shall come after them. We may well bow our heads in reverent humility at the grave of this godly man, and learn the lessons of his life, a life of mighty faith, great because God was in it. Talking with one of his daughters not long ago in one of those long, loving conversations in which they delighted, he said: "You love me; and I love you; and both of us love Christ. That binds us together by a three-

fold chain." Says one of them, "I feel almost overwhelmed to-night with the sense of what is forever gone from out my life—a loving father's wise counsel, his earnest prayers for us—what will we do without them? How distinctly I recall his last prayer I heard him make with us! He prayed God to bless us and 'if we were never permitted to bow together again, that we might all be together by and bye.'"

What an evidence of Christianity this life has been! Blessed is the man and blessed is his memory, who can leave behind him such a monument. "Yea, saith the Spirit; that they may rest from their labors, and their works do follow them." L. C. R.

## FROM SUNNY KANSAS.

## CONFERENCE AFTERMATH.

Yes, Conference was a grand success. It was held a long distance from Nortonville, yet Kansas people were richly repaid for taking the long, wearisome journey.

To your scribe, it seems that no Conference has ever quite equalled this one in the spirit of self-forgetfulness, which was apparent on every hand and in every department of the work. This fact is gratifying, indeed, and we hope it may be a foreshadowing of richer experiences and fuller development for us in the Lord's service.

In the morning prayer-meetings the burden of heart was not expressed in thoughts, remarks or requests for self, but was almost exclusively for others. Requests were frequent for homes, home churches, for those who were unable to be present, pastors and workers, missions and missionaries, isolated ones, little, struggling churches, new converts who were under trial and burden-bearing, those passing under the ordeal of desire to do plainly-marked duty, but hindered by those who opposed—in short, it seemed that we, as a people, were never led quite so far from self, into the interests and welfare of others, as at the Conference this year. This feeling was also plainly noticeable in the meetings of all the denominational societies. It was shown in prayers, remarks, papers, addresses. Much of the conversation of the great gathering was with reference to hopes and plans for others. We have always had a commendable amount of this spirit, but it has never seemed quite as general as now.

May it not be true that the Spirit of Christ, which is the spirit of missions and evangelism, is coming to be more a part of us than ever before? This is both a needful and a hopeful condition, from the fact that opportunities and demands are crowding upon us in overwhelming numbers and magnitude such as we have never before experienced. With every opportunity and demand there comes added responsibility, and we are led to wonder, "Who is sufficient for these things?"

We are a little people, yet we are to undertake great things for, and in the name of, "the God of Israel." It will not be by our ability, or power, or wisdom, in plan and execution alone that will bring about the desired results, but it will be our consecrated faithfulness, used and blessed of God. We can give this faithful service, we must give it, in order to meet the pressing demands of these epoch-making times. Does it not seem that we are on the eve of a new era of development in the Lord's service that is rich with

possibility for him? Does it not seem that we are being prepared for, and being led into, higher planes of experience and broader fields of service for the "Lord of the harvest."

Is it too much to suppose that if every Seventh-day Baptist's heart was prepared to pray the prayer of our Saviour in lonely Gethsemane, "Not my will but thine be done," with our lives on the altar of consecration, by which the Lord would be able to use us, that all these demands and opportunities might be fully met? Then the Macedonian call, "Come over and help us," that is now constantly ringing in our ears, would be changed to rejoicings in the gospel of salvation, promptly carried to their hungry and sea-bruised hearts.

May we thus be consecrated, that the Lord of hosts may use us in carrying his beacon light of love and hope to greater heights, and still farther into the "regions beyond," that souls may be saved and his name glorified!

Yours in Jesus,

GEO. W. HILLS.

## NEWS OF THE WEEK.

The settlement of affairs in China moves slowly. Military operations have not been wholly suspended, on the part of Russia, at least, and a satisfactory answer to the demands of the Powers has not come from the Chinese Government. Indeed, it is questionable just where or what the responsible government of China now is. Germany has been among the most radical in demanding the punishment of those guilty of the murder of foreigners. It now seems probable that a basis of action will be arranged upon the following plan: First, that the Chinese Government be required to furnish a list of those who ought to be punished for the outrages that have been committed; it is reported that an edict touching this point has already been issued; second, that the representatives of the various Powers make investigation as to whether the list furnished by the Chinese Government is sufficient and correct, and also whether the punishments proposed are sufficient to meet the just demands; third, how the united Powers can control the carrying out of the penalties imposed. Probably further requirements will be added to this schedule, such as the interdiction of the shipment of arms and munitions of war to China, by any of the Powers, hereafter; also the payment of a full indemnity for property destroyed and lives taken; also a sufficient guarantee on the part of China against any recurrence of similar outrages in the future. When final settlement is reached it seems probable that a larger Legation guard will be established at Peking for the mutual protection of the foreign representatives.

Much interest has been felt outside of England in the late elections, since the point at issue has been the support of the present government and its policy in South Africa. At the present time the returns indicate a strong support for the government.

The extensive strike among the miners in the coal regions of Pennsylvania continues, and the prospect of a long and bitter fight increases. Suffering is already reported among the families of the miners as a result of the strike. It is not possible with the information at hand to pass intelligent judgment upon several issues involved between the miners and the mine operators.

It is pleasant to record that the political



contest now going forward in the Presidential campaign is being conducted upon cleaner lines than usual. A marked and notable change has appeared, when compared with former methods. Personalities are less frequent, and a genuine inquiry after facts and fundamental principles has, in a good degree, taken the place of personal attacks and less commendable campaign methods. Whatever the results of the election may be, it is well when men consider the great national issues which are involved, without the narrowness of partisanism or the abuse of candidates and leaders.

AFRICA IN THE MAW OF THE LION.

A vast African Empire, stretching from the Mediterranean to the Cape of Good Hope, and slowly widening till it shall hold within its confines the whole Dark Continent—that is the result which should logically follow from the Boer war, and in that fact lies the explanation of England's grim determination neither to yield nor listen to compromise.

The onlooker may be pro-British or pro-Boer, but he cannot be in doubt as to England's policy and the almost inevitable future of at least the greater part of Africa. The time may not be long in coming when Gibraltar will cease to be an isolated possession, and when the Mediterranean will be practically an English lake.

With Egypt and the Nile controlled, with all the southern part of the continent in England's hands, what remains to be done will be comparatively easy of accomplishment. There will be vast forests and jungles to explore, weak nations and native tribes to overcome, European powers to coerce or to purchase with promises regarding advantages in other parts of the world.

When Marchand attempted to establish a foothold in the Nile country he was sternly brushed aside, and England stood ready for instant war. In that one fact there lay an all-sufficient declaration of intentions.

Nothing is truer than that history repeats itself. The centuries are but as a day. In India and in Canada there were rival claims, but England rose above all. So it will be in Africa. America did her share in the development of that continent. She sent Stanley. England seized upon the results of his labors and then took even the man himself. The world is England's orange.

Thackeray, a thorough Englishman, once wrote that if you step on a man's corns he will move his foot away; then you may stand where he was standing. England keeps stepping on the toes of the world and seizing space as feet are moved. True, this does not always work. When, for example, a century and a quarter ago Uncle Sam's feet were stepped on, England lost. But that was another story.

The Sahara itself will come under British control—possibly through vast irrigation—possibly through the making of it into an interior sea. It was not of England that the ancient poet wrote: "Hitherto shalt thou come, but no further: and hereshall thy proud waves be stayed."

A strange contrast to all this is the quietude of the English country. Old-fashioned, sleepy, crowded London, that will stand any degree of inconvenience rather than inaugurate such improvements as have made its rival capital, Paris, the glory of the world—England,

averse to change—with its charming country lanes, its red-tiled cottages, its dreamy Oxford, its silent, huge cathedrals, its patient, quiet population—where are the signs of the restless activity, the unyielding determination that sent it forth to the conquering of the world and that have kept it so steadily at the task? Her soldiers are kindly and simple-hearted, her clubmen greet you with genial reserve and quietude, her business men are in no flurry of haste. Yet the resistless qualities are there. England is gripping tighter and tighter, reaching farther and farther, expanding and ever expanding. Nor is there any sign that the term of this world-wide dominion is approaching. Even her enemies barely try to check her. They cannot draw out levathan with a hook.—*Saturday Evening Post.*

WHY WE ARE FORGING TO THE FRONT.

The explanation is found in a variety of causes. We have the raw material and our mechanical processes are better and newer. The American workman produces on the average twice as much as the European workman. The Americans spend more fortunes to get the best results, but the profits more than pay for the investment and the results soon distance all competition.

The world looks more and more to the United States each year, and the interesting proof of the fact is, that when the Paris Exposition closes in a few weeks many of the exhibits will be shipped to the United States to find permanent places in our commercial museums and expositions.

President Taylor in one of his messages congratulated Congress that "the United States are at peace with all the world and sustain amicable relations with the rest of mankind."

Just now the United States seems to be leading all the world and to have equal chances in those countries where future competitions are again to test the facilities and resources of the leading nations. But who doubts that it will win even more handily than it has in the past?—*Saturday Evening Post.*

THE NORTHFIELD CONFERENCE.

The three-weeks' sessions closed August 20, with all-day meetings in the interest of missions, foreign, home, and city. The English preachers have gone home, and Mr. Sankey has sailed to meet a long list of appointments in Great Britain. Mr. William R. Moody, as successor to his father in the chairmanship of the Conference, has fully justified his father's wisdom in committing to him that position and overruling his natural hesitancy in accepting it. The attractiveness of the young people's meetings has secured them a permanent place in the Conference program. Of special interest are the statements made of the Christian Endeavor work in prisons. Twenty-five Christian Endeavor Societies now exist among prisoners in eleven states. In the State Prison of Kentucky the Christian Endeavor Society reports 400 members among a total of 1,300 convicts. The report of Prison Chaplains set high value upon the results of this work in permanent reformations of character. The "Tenth Legion," the designation of that group of Endeavorers who have joined in devoting one-tenth of their income to the various interests of Christian benevolence, now numbers 17,000. Another group, known

as the "Macedonian Phalanx" (in allusion to the call in Acts 16:9, 10, for missionary work in Macedonia), aiming to promote individual interest in missions, has sprung up and made promising progress during the past year. The Post-Conference began its supplementary series of meetings August 21, under the lead of Dr. H. G. Weston, of Crozer Theological Seminary, who lectured during the week on Biblical interpretation and the four Gospels. The attendance continues to be large.—*The Outlook.*

FALLING FROM GRACE.

It is said that a colored brother who was preaching a doctrinal sermon felt it necessary to illustrate the doctrine of apostasy in a manner clear to their understandings. He did it in this way. He began by telling them, to their utter astonishment, that he believed in falling from grace. "But," said he, "I illustrate it in dis way: One time massa had some bacon hanging up under a scaffold to smoke. I thought I would go out one night and steal one of those hams. So I got a barrel and climbed up on it and reached over to get one, but just as my hand got within a foot of dat ham, de barrel tilted, and down we came. Sure 'nuff, I fell from dat ar ham, and dat's de way people fall from grace. Dey never had any to fall with." His illustration is surely orthodox as well as original.

HOW TO SELECT COLOR-SCHEMES FOR ROOMS.

After deciding what shall be the predominating color in the room, and what shades or colors you desire to use with it, arrange the colors together and study the effect carefully. It will be found that some combinations bring out all the good and pleasing qualities of the different colors, while other combinations are discordant. There are many things to take into consideration; the exposure of the room, the amount of light, and the style of the house, whether in city or country. Soft finishes, either in walls or draperies, blend more readily than does the smooth or glaze finish.—*Ladies' Home Journal.*

WHAT two letters are most popular in China? Tea and cue.

What is proof that the eyes of the Mongolians are open at last? The Yellow Sea.

Through what? The open door.

When the Powers get hold of the Empress Dowager what will they catch? A Tartar.

If you're anxious to go to China what will the Government do? Taku.

Then what will you be in? Transports.

What couldn't the Empress Dowager govern? China proper.

When the Empress makes the Emperor cry what would he like to do? Boxer.

What sort of a Great Wall are the Powers likely to build in the Flowery Kingdom? A partition of China.

How is it to be expected that the Chinese will take reverses and victories? Cooly.

If the Chinese were Spaniards what would they call the stories of American heroism in China? Pig tails.

What sort of fruit is generally found green and always found rotten in China? Mandarins.

What sort of an army ought to reach Peking the quickest? A Russian army.

There are Chinese politicians that don't care for Earl Li. But who would like what? Old Li Hung.—*Exchange.*



## Missions.

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

It was our pleasure and profit to attend the Conference of Boards of Foreign Missions in the United States and Canada, having mission work in China, held in New York City Sept. 21, 1900, in the Assembly room of the Presbyterian Board, 156 Fifth Avenue. Most of the larger Missionary Societies and Boards were represented in the Conference, and quite a number of the smaller ones. The Conference was an executive one, only representatives were allowed in the room; all reporters were excluded. An informal discussion was held during the sessions of the day upon various questions arising from the present condition of the mission work and workers in China. These questions were discussed under the following heads: 1. Policy to be pursued in China. 2. Joint letter to the churches. 3. Missionaries. 4. Indemnity. 5. Relation of the Missionary Enterprise to the Civil Power. 6. Comity. 7. Chinese Christians.

The questions which elicited the longest and most earnest discussion were those under the Policy to be pursued in China, and Indemnity. Several formal resolutions were adopted during the sessions. The representatives present were requested not to report the action and decisions of the Conference until an authorized report was printed for circulation. There were present some thirty representatives from the various Boards. Only the lives of eighteen missionaries and five children were reported as lost, and only three Boards reported missionary property destroyed. The American Board and the Presbyterian Board had suffered most in loss of life and property.

The following article in regard to the Conference we clip from the *Independent* which will be read with interest by those of our people interested in our China mission:

### CONFERENCE ON THE CHINESE MISSIONS.

A conference of the officers and members of the different boards in the United States and Canada conducting mission work in China was held in this city last week. It was purely informal, and its conclusions have no authority until passed upon by the different boards. At the same time these conclusions undoubtedly represent the general opinion of the boards and outline clearly the policy to be pursued. The position taken with regard to the outlook for mission work was fully in accord with that of the missionaries in the field, that there is no ground for discouragement notwithstanding the serious interference, but that there should be reoccupation of the field at as early a date as may be practicable. In view of this a special committee was appointed to prepare an address to the churches calling for a special week of prayer beginning October 28, with a memorial service for the martyred missionaries and native Christians, and calling for special gifts to be devoted to the work of relief and reconstruction. Great sympathy was expressed for the Chinese Christians in their suffering and persecution, and a hearty indorsement was given to the appeal sent by Minister Conger to this country for relief, the Chinese Christians being considered to be equally deserving with the famine stricken populace of India. As was inevitable, the question of indemnity came up, and there was considerable discussion in regard to it. The final action was that there should be no direct claim for indemnity, but that if the Government should ask the societies to report on the matter they should make statement simply of the actual cost of property destroyed and such special expenses as were incurred on account of the troubles. With regard to the question of indemnity for life taken there was a division of opinion. Some thought that that should not be considered. The loss of life was something that the boards themselves were to provide for, and it should not enter into diplomatic considerations. On the other hand, it was claimed that in some cases dependent members of the family, wives and children, were deprived

of their support and might have a legitimate claim upon the Chinese Government. A decision in favor of presenting such a claim in exceptional cases was allowed by a vote of 12 to 7. A specific request was made that the Conference protest against the withdrawal of the allied troops at Peking and the re-instatement of the Empress Dowager, but no action was taken, it being the opinion of the Conference that expressions upon political matters were not within its scope. A committee was appointed to prepare a statement on the relation of the missionary enterprise to the civil power for consideration at the joint Conference of the missionary boards to be held in this city next January. It was also suggested that the re-establishment of work in the Empire would afford a good opportunity for the practical application of the principles of missionary comity, especially with regard to the overlapping of fields, the planting of schools and hospitals, etc., and the subject was recommended to the favorable consideration of the societies interested.

AFTER the Conference we spent the Sabbath at New Market, N. J. An excellent prayer and conference meeting was enjoyed Sabbath evening. Sabbath morning at our church the pulpit was occupied by the State Superintendent of the Anti-Saloon League. He gave a fine address, and funds were pledged to aid in prosecuting the work in the state. Bro. Martin Sindall was to preach his farewell sermon the next Sabbath. He was to commence his work in Berlin, N. Y., the first Sabbath in October. The Piscataway church had not called a pastor to succeed him in the pastorate. The next day, Sunday, we had a two hours' visit with Dr. Ella F. Swinney in the Hospital on Chestnut Hill, Philadelphia. She was dressed, sitting in a chair in her room, and was expecting me. Her room was pleasant, the window open, though it was cool, and has to be kept open all the time. Heat was coming into the room from a hot-air furnace. There is no need of saying that she was very glad to see a representative of the Missionary Board. She speaks in a whisper, not low but audible, and fairly strong, and is becoming rather hard of hearing. As to strength she said she was holding her own pretty well, yet could not walk much or far, and had to lean on one's arm. She conversed a good deal upon the China mission, her own affairs, and of the end that is to come. Dr. Swinney, though looking thin, was not as emaciated as we expected to find her. The disease is not arrested but is gaining ground. The left lung was first affected but now the right lung is involved. She coughs and expectorates a good deal. That the end is not far distant is apparent, though she said she might linger as did her sister Phebe or her brother John, but whenever the Lord wanted her she was ready to go. In tears she expressed her thanks and gratitude for the many tokens of love and interest which she had received from the friends in the denomination. Her brother, the Rev. L. R. Swinney, came for her during the week and took her to his home in DeRuyter, N. Y., where she will remain during the autumn and may possibly through the winter.

### LETTER FROM REV. D. H. DAVIS.

It appears from the letters we receive, and the home papers, that our people are very anxious about our welfare in Shanghai. While it is true there have been many very exciting reports, yet there has not been the slightest trouble in this vicinity. Of course we cannot tell what may happen, but it is generally thought that there will be no trouble in Shanghai.

There are some 3,500 troops that have been brought here for the protection of the

place if anything should occur, and besides these there are 1,000 local volunteers, and some thirty men-of-war in the harbor with over 7,000 men on board. One might think this would be enough to intimidate any Chinaman. You of course know long before this that Peking has been relieved and the Ministers are all safe. An occasion for great rejoicing. We hope that many of those who endured the seige will within a few days be in Shanghai, when we shall learn more definitely as to what really took place. It is very evident that the attacks on the foreign legations were by the Imperial troops and not by the Boxers. The government is responsible for all the trouble and all the lives that have been sacrificed. It does not seem possible that this trouble can be settled in a very short time. The escape of the Empress Dowager and the Emperor with Prince Tuan will only prolong the affair.

Mrs. Davis, Dr. Palmborg and Mrs. Crofoot and the two Alfreds are in Japan. We are hoping they may come back the last of September. As our Mission premises are a little removed from the foreign settlements, we are more exposed than those living within the settlements. The United States Consul advised the ladies to go to Japan, and has not yet given his consent for them to return. I hope he will soon be able to do so however.

I am at present getting the buildings ready for re-opening the schools, though we have not yet fixed upon any date of opening. Hope it will not be later than October. As yet we have had only one application for entrance, which is a pretty good sign that the Chinese have fears, and would not feel safe in coming into our schools.

Should anything serious occur to us, or the mission, I will cable to Mr. Clarke as I have told him to arrange with the telegraph office at Westerly. I suggested to Mr. Clarke that a cable cipher be arranged, so we could cable at less expense in case it was necessary.

We have not heard anything from Theodore since he left Yokohama. It seems like a long time to wait. Hope you saw him at Conference. We are also anxious to hear the reports from Conference. I expect it was a blessed time. Should have enjoyed being there.

SHANGHAI, Aug. 31, 1900.

### TREASURER'S REPORT.

For the Month of September, 1900.

GEO. H. UTTER, Treasurer.

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

DR.

Balance in treasury, Sept. 1, 1900.....	\$1,403 34	
Woman's Executive Board:		
General Fund.....	\$ 12 00	
Mission School in Shanghai.....	3 25	
Miss Burdick's Salary.....	46 00	
Native Helpers, Shanghai.....	12 00	
Home Missions.....	9 00	
Reduction of Debt.....	\$ 22 05	
	132 00—	154 05—
Mary S. Maxson, Dunlap, Kan.....		1 00
Brookfield, N. Y., Y. P. S. C. E., for quartet work.....		10 00
Rev. L. M. Cottrell, DeRuyter, N. Y.....		1 00
Mrs. J. H. Spring, Utica, N. Y.....		16 00
Young People's Permanent Committee:		
Dr. Palmborg's salary.....	\$ 75 00	
General Fund.....	116 87—	191 87
J. H. Coon, Utica, Wis.....		6 00
Mrs. C. Champlin, Medford, Oklahoma.....		1 00
Churches:		
Walworth, Wis.....		11 01
First Westerly, R. I.....		11 00
Salem, W. Va.....		25 00
First Alfred, N. Y.....		34 19
Plainfield, N. J.....		22 12
Haarlem, Holland, China Mission.....		20 00
Adams Centre, N. Y.....		15 00
Loan.....		1,000 00
		\$3,005 43
Cr.		
Church at Lincklaen, labor in July and August, 1900.....	\$ 8 34	
Church at Otselec, N. Y.....	8 33	
W. D. Wilcox, labor in Preston field, July and August, 1900.....	8 33	
D. H. Davis, Shanghai, salary six months ending Dec. 31, 1900, balance.....		463 00
travelling expenses of son Theodore, Shanghai to Alfred, N. Y.....		221 43



Susie M. Burdick, Shanghai, salary July 1 to July 20.....	33 20
Rosa W. Palmberg, Shanghai, salary six months ending Dec. 31, 1900.....	300 00
Jay W. Crofoot, Shanghai, salary six months ending Dec. 31, 1900, less overpayment.....	350 00
G. Velthuyzen, Haarlem, Holland, salary six months ending Dec. 31.....	200 00
F. J. Bakker, Rotterdam, Holland, salary six months ending Dec. 31.....	110 00
Evangelistic Committee—Orders Nos. 193-199.....	336 16
Interest.....	12 86
Cash in Treasury, Sept. 30, 1900:	
To Reinforce China Mission.....	\$320 22
To Reduce Debt.....	240 55
Available for Current Expenses.....	393 01
	\$3,005 43

E. & O. E.

GEO. H. UTTER, Treas.

QUESTIONS OF AUTHORSHIP NOT ALWAYS THE MOST IMPORTANT.

Who wrote a document is sometimes deemed all-important in considering its value; and again it is not so deemed. If it is a promissory note, the personality of the signer is counted the chief thing in an estimate of its pecuniary worth. If it is a last will and testament, it pivots entirely on the authenticity of the signature. On the other hand, when one reads on a public guide-post a direction to a village or city which he desires to reach, he is more interested in the direction than in the question of its authorship. If he is a sensible man, he usually takes it for granted that the guide-post was set up by some one who knew the road, and who desired to help seekers of that place, and the traveler is likely to keep on his course, nothing doubting.

Yet there have been misplaced guide-posts and deceived travelers. It is possible that this guide-post was erected in ignorance, or with a desire to mislead and deceive, and that he who follows its direction will go astray. If one stops to think, he has to consider these truths, and of those who do think, nine hundred and ninety-nine persons out of every one thousand cannot have positive evidence of the authority and knowledge of the original writer of the time-worn guide-post which has led successive generations of travelers on their way. They must take it for granted that those who went before them, following the directions on the guide-post as it stands, were on the right track, and can be imitated prudently.

If a man who was crossing a desert plain, and thirsted for water, were to come to a finger-post pointing to a tempting hollow just beyond the ordinary pathway, with the words, "To an ever-flowing spring," what would be thought of that man if he were to fail to turn toward that spot, because he did not know who wrote those directions, and he was unwilling to follow an unknown guide? Suppose, further, that that man had been told by different travelers over that same road that they had turned to that spring and been refreshed, and that, although they were not sure who wrote it originally, they could testify to the accuracy of the direction,—suppose that man still refused to turn to the spring because of the lack of evidence of authorship, and famished at the foot of the finger-post, waiting for further evidence! Would not the universal verdict be that his foolish questioning had been his deserved destruction?

Is there nothing of this kind in ordinary life? Take, for instance, a single illustration of methods in Biblical criticism. Do not some thirsty, groping travelers refuse to follow the directions given in what is commonly known as the Fourth Gospel, because they are not entirely certain as to its original authorship, and are unwilling to follow an unknown guide? There is more spiritual help proffered in that one book than in any other of the Bible, from

Genesis to Revelation. All that is in the other books of the Bible has added light thrown on it through the words of that one book. More persons testify to the surpassing help given to those who follow these teachings than do as to any other portion of the Bible. Yet there are those who actually famish for spiritual refreshing, and who grope in spiritual darkness, because they are not quite sure as to the authorship of the Gospel, and are unwilling to receive the Water of Life, and to walk in the Light of Life, until they have more evidence as to the authorship of the book. Is not this strange?

An exceptionally intelligent student who had come to accept the general views of Darwin and Huxley and Spencer, and who called himself an agnostic, was familiar with the strongest writings of those of that school. But one day he thought he would look fairly at what was called the strongest presentation of the Christian side of truth, and he took up the Fourth Gospel, and read it through from beginning to end. He simply took it as a book, aside from any outside evidence as to its authenticity. When he had read it through, he said to himself:

"The one of whom that story tells, either is the Saviour of the world, or he ought to be."

Because of what that book told him of that person, he was ready to heed the call of that person when he said:

"If any man thirst, let him come unto me, and drink," and again, "I am the light of the world; he that followeth me shall not walk in the darkness, but shall have the light of life."

Because of thus reading that book, instead of waiting for outside evidence of its authorship, that true scholar is a follower of the Light of the World, pointing others to the finger-post that indicates the direction out of the shadow into the sun.

That is the way it has been with many a trained scholar and honest inquirer. Similarly it is with those of humbler and more simple minds. When Bishop Patterson began his work among the savages of the islands of Melanesia, he wasted no time in teaching the early history of the human race, and the progress and development of religious doctrine. He began at once with the simple yet profound teachings of the Fourth Gospel as it stands in our Bibles, and his success evidenced the correctness of his method.

For eighteen centuries the children of men and the children of God who have followed the pointing of that spiritual finger-post, have walked in the unfading light, and have been refreshed at the Fountain that satisfies all thirst. None who would consent to be thus guided have ever been led astray. The spiritual history of our race has been shaped by the teachings of that book as by no other book, human or divine. Why should any hesitate or doubt because of subordinate questions of authorship, when the internal evidence of truth in the book is so strong, and so many generations have followed safely the way it points out?

What shall we say of the poor doubters who famish at the foot of the spiritual finger-post, straining their weak eyes to discover whether there be not some reason to believe that certain letters of the inscription show a later date or another artist than the alleged author of the direction? "Lord, open their eyes, that they may see."—S. S. Times.

JAPANESE HOUSE SERVANTS.

The versatility of the Japanese, and their desire to know all that is possible concerning Western civilization, is shown by the following, which we clip from the *Critic* for October, 1900:

A lady, talking to me about servants the other day said that she liked the Japanese better than any others for many reasons, but that even they had their drawbacks, one being that they did not like to stay in the country after the first of October, as so many of them were college undergraduates. "I have a Columbia Junior in my dining-room," said she, "and a Harvard divinity student in my kitchen at the present time, but that is not all. A short time ago I had a chamberman-and-waiter, who was highly recommended to me by a fellow Japanese who had lived with me before. He was a nice-looking little fellow, but not a very good servant, for his mind seemed to be on other things rather than his work. And then he would ask me such profound questions! I really could not answer them; and he always had a book in his hand, even when he was making the beds. Finally, I had to tell him that, much as I liked him in many ways, I should be obliged to let him go. "All right," he said, and to my surprise, he went that very day, while I was out, without waiting for his money. As money is usually the thing that they work for, I wondered and waited. Hearing nothing from him, I wrote to the Japanese through whom I had engaged him, making a particular point of the unpaid wages. The man wrote back, not to worry about that; that my ex-chamberman-and-waiter was not in need of money; that he was a prince who had come to America to travel and observe; that he was going to write a book on our manners and customs, and thought that the best way to learn them was to live in an American household! Since then I have been particular to ask my Japanese servants whether they are princes in disguise or only divinity students.

LITERARY TRIALS INDEED.

In that chapter of her autobiography entitled "What I Have Done and Suffered as a Pen-Holder," Frances E. Willard tells of her first literary efforts.

"When about fourteen years old, I first ventured to send a 'contribution' to an educational paper in Janesville, the 'organ' of a classical school long ago extinct. 'Rustic Musings' was the uncooked title of my exceedingly raw composition. Life had no charms for me during the interval between the secret sending in of this manuscript by one of our hired men, and the next issue of that paper. My name I had not given. This was the first thing I saw about myself in print, except an anecdote of my mother and myself that appeared in the *Mother's Assistant* when I was about four years old:

"Zoe's 'Rustic Musings' have some good points, but we can hardly use the article. Besides, we don't believe a lady wrote it. "*Ex pede Herculem.*"

"I asked father what that meant, and he replied, 'Hercules is known by his foot.' I confided to mother what I had done, and asked her what that Latin meant to me. 'O,' she said, 'it means that the writing is like a man's. Your father set most of your copies when you learned. Don't you remember? Try again, my child; sometime you will succeed.'

"Soon after, Grace Greenwood's *Little Pilgrim* was sent us, and I resolved to get up a club, for she said all who did that would have their names printed in a list, and I, so distant and obscure, found a fascination in the thought that my name would be put in type, away in Philadelphia, where the Independence Bell had rung out so long ago!

"So I went on horseback, far and near, to get the names, when, lo, my own appeared! but, as so often since, it had an 'i' where an 'e' ought to have been; whereat I lost my temper, and querulously complained to mother that the first editor said I wrote like a man, and the second spelled my name like a boy, and I guessed they didn't think a girl could come to anything in this world, anyhow."



## Woman's Work.

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

### PAPA'S LETTER.

I was sitting in the study,  
Writing letters, when I heard:  
"Please, dear Mamma, Bridget told me  
Mamma musn't be 'isturbed."  
"But I'se tired of the kitty;  
Want some ozzer fing to do.  
Writing letters, is 'ou, Mamma?  
Tan't I write a letter, too?"  
"Not now, darling. Mamma's busy.  
Run and play with kitty now."  
"No, no, Mamma. Me wite letter.  
Tan if 'ou will show me how."  
I would paint my darling's portrait,  
As his sweet eyes searched my face—  
Hair of gold and eyes of azure,  
Form of childish, witching grace.  
But the eager face was clouded,  
As I slowly shook my head,  
Till I said: "I'll make a letter  
Of you, darling boy, instead.  
So I parted back the tresses  
From his forehead high and white,  
And a stamp in sport I pasted  
Mid its wave of golden light.  
Then I said: "Now, little letter,  
Go away and bear good news!"  
And I smiled as down the staircase  
Clattered loud the little shoes.  
Leaving me, the darling hurried  
Down to Bridget, in his glee.  
"Mamma's writing lots of letters.  
I'se a letter. Bridget, see!"  
No one heard the little prattler,  
As once more he climbed the stair,  
Reached his little cap and tippet,  
Standing on the entry chair.  
No one heard the front door open,  
No one saw the golden hair  
As it floated o'er his shoulders,  
On the crisp October air.  
Down the street the baby hastened,  
Till he reached the office door,  
"I'se a letter, Mr. Postman.  
Is there room for any more?"  
"Cause dis letter's doin' to Papa.  
Papa lives with God, 'ou know.  
Mamma sent me for a letter.  
Does 'ou fink 'at I tan go?"  
But the clerk in wonder answered:  
"Not to-day, my little man,"  
"Den I'll find anozzer office:  
'Cause I must go, if I tan."  
Fain the clerk would have detained him;  
But the pleading face was gone,  
And the little feet were hastening,  
By the busy crowd swept on.  
Suddenly the crowd was parted,  
People fled to left and right,  
As a pair of maddened horses  
At that moment dashed in sight.  
No one saw the baby figure,  
No one saw the golden hair,  
Till a voice of frightened sweetness  
Rang out on the autumn air.  
'Twas too late! A moment only  
Stood the beauteous vision there;  
Then the little face lay lifeless,  
Covered o'er with golden hair.  
Reverent they raised my darling,  
Brushed away the curls of gold,  
Saw the stamp upon the forehead,  
Growing now so icy cold.  
Not a mark the face disfigured,  
Showing where a hoof had trod;  
But the little life was ended—  
"Papa's letter" was with God.

—The Pacific Baptist.

### 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.

(Concluded from last week.)

Comity, good-will among workers, was a very interesting and profitable theme for discussion. "To the honor of our missionaries and of our Missionary Boards, it should be remembered that the prevailing spirit in all the years of this missionary century, in the constant intercourse at home and abroad, has been one of fraternal sympathy and mutual good-will."

The discussion on these themes, Division of

Territory, The Employment and Remuneration of Native Helpers, Higher Education, Hospital and Dispensary Work, Printing and Publishing Interests, The Unnecessary Overlapping of Fields of Labor, Encouraging or Persuading Converts or Native Workers to Forsake One Mission and Join Another, More Unity at Home as well as upon the Field, must certainly help to solve some of the difficulties existing in missionary labor. Much good must come from the frank discussion of these topics.

The mass meeting for women brought out such a crowd as the great auditorium has never held before in its history, and the enthusiasm was unbounded. "Even those members of the Conference who were most in sympathy with woman's work were surprised more than once during the Thursday whose hours were devoted to the consideration of the work of the one thousand women's missionary societies, which were in some way represented on platform or in the audience, at the results made evident by the missionaries and their converts. Unbelievers, the ignorant, and those who were doubtful of the value of separate organizations for woman's missionary service, were quite swept off their feet and converted by the continuous and progressive revelation given in the great meetings, with their brilliant and tender addresses, their complete and effective organization, their presentation of great bodies of missionary women, and of girls and women who owed their enlightenment to the Christian missionaries of England and America."

Said Mrs. Moses Smith: "Over one-half of the mothers of the world live in veiled seclusion, under ethnic religions, which are responsible for the degradation of women, their physical suffering, their sensual debasement, their intellectual darkness. They are shut off from the only power which can rescue homes and nations, the Gospel, unless Christian women break to them the Bread of Life and carry the message to their homes."

The results of woman's work in the home churches were emphasized. It would be very pleasant to present extracts from the grand addresses of many eminent women and the personal, thrilling, experiences of those who have labored in the midst of fearful dangers for so many years—two of whom, at least, had seen forty or more years of service, and one sixty-three years.

Mrs. J. Howard Taylor, of the China Inland Mission, spoke with tender enthusiasm of her native Christian women who had come from darkness into light. "On the great plain of Northern China, up to twelve years ago, there was not one Christian woman. The country is the most densely populated on the face of the earth, carrying 850 people to the square mile. If the women of the world are to be evangelized, the work must be done by native women, filled with the spirit of Jesus Christ and endowed with the power to impart that feeling and conviction to others."

Mrs. Isabella Bird Bishop, that veteran traveler and explorer in Eastern lands, furnished a paper on the Great Need of Heathendom. Mrs. Bishop has been brought from indifference, if not opposition, to foreign missions, to an earnest sense of the needs of Christless Asia, report says.

The sensation of the evening was the ad-

dress of Miss Leilavati Singh, B. A., a native Hindu woman, who had graduated at one of the men's colleges in India, and had, with five other girls, taken the highest honors among six hundred men. Words can hardly give an impression of the rare force and dignity with which Miss Singh described the condition of her countrywomen, nor the eloquence with which she plead for the higher education, of which the Christian girls, already trained in missions, are ready and waiting. She is a Professor of English Literature in Lucknow College, India. She wielded a power and created an impression in favor of foreign mission work which will not soon be obliterated.

Gen. Harrison said: "I have never in my life, at any time, owned as much as a million dollars, but if I had, and had given it to foreign missions, I should count it money wisely invested if it had produced one such woman as Miss Singh."

The daughter of Pundita Ramabai, whose work for the child widows of India, as well as her own charming personality, so well known in this country, was an object of deep interest and warm regard.

The climax, however, was reached when Mrs. A. J. Gordon, in a most beautiful manner, introduced the hundreds of missionaries, calling them by name, and the vast audience acknowledged it by the Chautauqua salute, applause and hallelujahs. It was a scene never to be forgotten. Miss Abbie Child said: "We know as never before how wide open is the way into innumerable homes in mission lands, where only women can enter with the message of eternal life. We know alas! too well, that a way is not opened to the hearts of thousands of women in Christian lands who might help carry this message where it is so much needed, but do not care to do it. It is our part to make a way into these hearts, and bring into close contact these women of blessing and the distant daughters of sorrow."

Temperance Day was packed full of good things. That grand old man, Theodore L. Cuyler, spoke with no uncertain sound upon this great question. The evils attending the importation of liquors into mission fields was graphically portrayed, and the story ought to bring the blush of shame to those so-called Christian nations who are guilty in the sight of God for this blighting, soul-destroying business. The faithful veterans, whose hearts have bled for so many years, as they have seen the dreadful havoc made by this worst of curses, told of how they had plead with the leaders of the nations—our own not excepted—to stop this dreadful woe. We can keep on praying and hoping if we can, and maybe something will be done, sometime.

Said Benjamin Harrison: "Christian nations have combined to suppress the sale of slaves. Is it too much to ask that they combine to prevent the sale of liquor?"

Missionaries are the greatest forces in opening the shut-doors of all nations—more than commerce, more than trade, more than diplomacy—and the world is just awaking to this fact. Four hundred Societies, great and small, in place of half a dozen when the century began. The few score of missionaries, then, have multiplied to sixteen thousand, at work in every continent and nation and island of the globe.

Rev. John G. Paton, the veteran missionary



of the New Hebrides, who was perhaps received with tenderest veneration of all the noble band, said among other telling things that the Bible has been translated into twenty-two distinct languages and dialects in the South Sea Islands. He urged the students of Union Theological Seminary to study the Bible, which he had found to be the inspired word of God from the first page of Genesis to the last page of the Revelation. He spoke unsparingly, said the reporter, apparently having heard nothing of theological controversies in this country of the attempt to separate the Bible, calling a part fiction, and emphasized the statement that not one jot or tittle should pass away. The man who has faced cannibals has no fear of critics. It was the general impression of those who heard him that the venerable and saintly missionary had been too busy saving souls for forty years to spend time in criticising the prescriptions of the Great Physician.

Dr. A. H. Strong said, "Paul, the first great foreign missionary, tells us the purpose of foreign missions when he says for me to live is Christ. But Christ multiplies himself through the self-multiplication of the individual Christian. He has kindled his light in our souls, that we may give that light to others. How long it has taken us to realize that the command to go is addressed not to official servants, but to all Christians, and that Christ's purpose is to make every convert a missionary. Christian love begins at home, but does not end there. How long it has taken us to realize that every endowment of talent, of influence, of wealth, is only Christ's means of helping us to go, and so co-operate in the work of the world's redemption. What are churches for but to make missionaries? What is education for but to train them? What is commerce for but to carry them? What is money for but to send them? What is life itself for but to fulfill the purpose of missions, the enthroning of Jesus Christ in the hearts of men?" The question is not, can the heathen be saved without the gospel, but can we be saved if we do not send it to them?

Dr. A. T. Peirson, in one of the master pieces of the Conference, said, "The Bible already printed in 400 tongues reverses the miracle of Babel and repeats the miracle of Pentecost. The God of battles has been calling out his reserves. Three of the most conspicuous movements of the century have been the new regiment of medical missions, the Woman's Brigade and the Young People's Crusade."

Two brief sentences outline the direct results in the foreign field. 1st. Native churches raised up with the three features: Self-support, self-government and self-propagation and 2d, every richest fruit of Christianity, both in the individual and in the community, growing and ripening wherever there has been faithful gospel effort. Then as to the reflex action of missions two other brief sayings are exhaustive. 1st. Chalmer's remark that, Foreign missions act on home missions not by exhaustion but by fermentation, and 2d, Duff's saying, that the church that is no longer evangelistic will soon cease to be evangelistic."

Said ex-President Harrison: "Not scholarship and not invention, not any of these notable and creditable developments of our era, not to these but to the Word of God and the church of the Lord Jesus must we turn

for the hope of the world. These missionaries going into foreign lands incite no rebellion, but instil the principles of the gospel of Christ that God hath made of one blood all people. They will yet bring in the kingdom that is promised. Love thy brother as thyself, thy neighbor as thyself."

#### ON THE EMPIRE STATE TO CONFERENCE.

The Empire State Express is one of the wonders of the modern age. Leaving the Grand Central Station at 8.30 A. M., it flies away north, beside the noble Hudson, to Albany, making the tremendous run of one hundred and fifty-three miles without a stop. The capital city is reached at 11.10, where, after a three minutes' breathing spell, it skims across the beautiful Mohawk Valley, reaching Utica at 12.55. There is no breathing time here—even the passengers getting off and on in breathless haste—and in thirty seconds the steps are up, vestibules closed, and the meteor speeds on to Syracuse. Three minutes' grace are given in the Salt City; then comes an eighty-mile rush for Rochester, which is reached in but little more than an hour. No time here—just a quick change of passengers—and the throttle is opened wide for the leap into Buffalo, which is reached at 4.45 P. M. Four hundred and forty miles in eight hours, including stops and slow-downs! And there are men living to-day who can remember when it took a whole week to make that trip!

Just beyond Newark the train flashes by its companion—the east-bound Empire State—which is speeding away to New York at nearly the same marvelous rate.

The morning of August 21, a party of delegates boarded the Empire State. One worthy divine, after securing his seat, betook himself to look after some of his flock. What was his surprise and chagrin, when returning to his seat, to find it very much occupied. Not having spent any time in Africa, the missionary spirit had not fully developed. With the thermometer at eighty, never was a parish more earnestly looked after and called upon than from New York to Albany, our first stop. But all things must end, however pleasant. Albany was reached at last, and our calls were over, and soon we were on our way to Utica, where we were met by other delegates and old friends, grasped hands with a hearty "glad to see you," and new friends looked searching into each other's face. We reached the picturesque village of Adams Centre at 3.35. The cordiality with which we were received caused us to forget that we were weary.

The perfect weather and good meetings and excellent music made it one of the best Conferences we ever attended, and those who could go, and did not, certainly missed a blessing. Great credit is due the Adams Centre people for the way in which they entertained so many in their beautiful village; also to those having charge of the dining-tent, for their thoughtfulness of others' comforts. If the weather was a little too warm at the meal-hour, the sociability made the hour pass all too soon.

The week passed quickly, and our last meeting was over; and what a lively meeting that was, with its quick, bright testimonies all over that large tent. We came from that service with a stronger determination to work more in the Master's service than ever before. It

was hard to say good-bye; friends stood around, loath to leave the tent, where so many enjoyable hours had been passed; and, although most of them intended to go to the Thousand Islands the next day, they still lingered.

Then, two by two, a party who had seen much of each other during the week, walked slowly home, with two of their friends; it was their good-bye to Adams Centre and their friends.

Auf Wiedersehen.

On a piazza, near the tent,  
Some youthful minstrels sat with voices sweet,  
And mingled with the breezes their melody.  
Old were the songs they sang,  
Yet sweet, how sweet, as borne upon the breeze  
Into our hearts their trembling voices rang.  
One strain, it stayed with me,  
A pleasant lingering memory of the past.  
Still now I hear that strain;  
Its music sweet, its words: "That God  
Be with us till we meet again."

"DAMARIS."

#### YEARLY MEETING AT WELTON, IOWA.

The Twenty-fifth Session of the Annual Meeting of the Seventh-day Baptist churches of Iowa was held with the Welton church, beginning on Sixth-day at 10 A. M., Aug. 31, 1900, and closing the evening after the 2d of September. Eld. J. H. Hurley appeared as delegate from the Semi-Annual Meeting of Minnesota, and preached the Introductory Sermon. There were present, besides representatives from the Garwin church, the two Milton (Wis.) College Quartets, two of the Chicago Quartet, Miss Esther Townsend, now of Milton, Wis., Mr. Frank Mensur and wife and Charles Mitchell, of Marion, Iowa.

The Male Quartet of Milton College, after closing a successful campaign at Calamus, were here for a week before, holding gospel tent meetings in the village, thus helping to prepare the way for the Annual Meeting. As a result of the work of the quartet at Calamus, five who were baptized by Eld. J. G. Burdick, there, and one by Eld. Hurley at Welton, were added to the Welton church; also, at the same time, one residing at Welton was added by baptism.

On First-day afternoon the pastor of the M. E. church of Delmar Junction (who also supplies the Welton M. E. church) Rev. Mr. Treim, by a vote of the Yearly Meeting, was invited to preach, which invitation he willingly accepted. His theme was "Christian Unity." Text, Eph. 4: 3.

There was a suggestion presented by a committee of the Welton church, as to the advisability of employing some one, for a month or more this fall, on the Iowa field as general missionary, with the approval of the general Missionary Board. A free discussion of this suggestion resulted in the appointment of a committee of five, in the churches and at Marion, to work up this question in their societies.

On Monday, September 17, Mrs. M. G. Townsend came from Garwin, having largely recovered from an attack of nervous prostration following her labors at that place. She preached and lectured several times, and labored from house to house and with individuals, creating a greater interest in the work and encouraging others to serve the Lord for whom the church has long been anxious. We ask the prayers of all, for the three Iowa churches, although they are all at present without pastors, that they may be shining lights in the world, bringing many to serve the blessed Master.

J. O. BABCOCK, Sec.

WELTON, Iowa, Oct., 1, 1900.



## Young People's Work

By EDWIN SHAW, Milton, Wis.

SOME time ago an invitation was given in this department of our SABBATH RECORDER for short articles answering the question, "What Ails Us?" A more specific question is now proposed, and answers, short and to the point, are requested. This is the question: Why Does Not Our Denomination Grow in Numbers More Rapidly?

Here is a sample answer: Because as individuals we are too independent. This grows largely out of our system of church government, which is not organized with a strong central power. If our denomination were organized as the Adventist church or the Roman Catholic church is organized, it would grow in numbers more rapidly. If there were a strong, supreme central government, with power to issue orders, not requests, our various lines of work would not fail for lack of funds. I am not saying that I believe that such a system is better than our present system; nor do I deny but that should such a change be made suddenly, many of our people of the very independent sort would leave us; but I do really believe that our system, which makes the individual and the local church supreme in power, is a reason for our slow numerical growth.

### THE PIGEON AND THE CORN.

A FABLE.

BY BEN J. AMIN.

A crow flying across a large prairie one early spring morning spied a half-starved pigeon standing gloomily near a large ear of corn. "Good morning," said the crow, promptly alighting close by the tempting morsel, for food had been scarce and hard to find all winter. "Why, what's the matter with you? Are you not hungry? Were you waiting for me?"

"No," sadly replied the pigeon, "I was not waiting for you, and I am starving almost to death; but see here, where did this ear of corn come from? It did not grow here on this prairie. I cannot reason this thing out. I cannot understand how this nice ear of corn came to be away out here, so far from where I ever saw any corn growing; and until I can understand it clearly I cannot eat of the corn."

"O well," said the crow, "I don't have to know how it came here. I do know that it is good and just what I have been looking for."

And while the pigeon pondered and reasoned, the crow devoured the corn.

The moral is too evident to need telling.

### MORE UNITY IN CHRISTIAN WORK.

BY HATTIE MUDGE.

Read at the Yearly Meeting of the Iowa churches, Aug. 31, to Sept. 2, 1900.

In our work as Christians we are called upon to deal, not only with those whom we are trying to bring to the Saviour, but with our fellow-workers, a task which frequently proves almost as difficult as the other. Having become Christians, having heard his command to let our light shine, and to preach the gospel to every creature, we become thoughtful. We begin to consider our part in the great work. "What can I do?" "What is my work?" We soon form ideas, and while we are forming ours others are doing the same; but probably on somewhat different lines and

in a little different way, but all for the purpose of doing good—for the purpose of doing our part and furthering the cause of Christ.

Here our individuality asserts itself, which is quite necessary; but success in our work rests upon two things instead of this one, viz., union and individuality. Our Christian life in the home demands it, as well as the accomplishment of advanced work. Both are all-important, but a truly Christian spirit should blend the two completely. To blend these two has been the problem of ages, and will probably be for ages to come. From this difficulties often come in carrying on church work. We become unconsciously selfish. We are apt to become very set in our ideas and feel sure that things are not being done right if they are not done in accordance with our ideas.

Frequently we feel that we cannot take part in the work just because of this difference, and here danger arises. The church should be an organized labor society, for the work must suffer a delay when there is a contention or a controversy among the laborers as to how it should be done. Life is too short; self too mean and weak; the work too urgent to afford any such delay. This world, in general, is too critical. We are apt to say: "I don't like the way that girl goes about her work;" or, some man or woman, this or that person, some old person "is not as progressive as he might be."

Could we not go into our closet and express our criticisms to God? Ask him that that person may be guided in his work, led by the Holy Spirit. Go to this person and make the subject one of conversation, find out how that person feels on the subject. Perhaps you may get new ideas, perhaps he may be awakened and also receive new thoughts. There is surely some way for our work to be done, and there is just as surely work for each of us to do. Sisters, do you criticise your brothers? Brothers, do you criticise your parents? Parents, do you criticise your children? Christians, do we criticise our fellow-men? Do we do it in a spirit of helpfulness or from a feeling that we have been injured?

Romans 12: 18, 19, 21. "If it be possible as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord. Be not overcome of evil, but overcome evil with good."

If we criticise others we must be willing to receive that which will come to us in return, for "with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." Can we not be more united in our efforts in the future? Can we not be less critical and more charitable? We are all human. We each make mistakes, and little do we sometimes know what is contained in the room-of-rooms of each heart, whose contents are seldom shown to any one but God.

In this room-of-rooms are the true desires of the human heart, the aspirations and anticipations, the disappointments and discouragements. In this room are the emotions which, when they are made known, bind us together. Let us then not be less thoughtful or more willing to sacrifice principle, but rather let us have greater faith, using that blessed privilege of prayer, that we may become stronger in wisdom, more Christ-like in

spirit, that we may be able to find the working power of each brother or sister, able to work with them. In this way I think we shall gain strength, courage and influence to a greater extent besides causing the same effect upon others.

Let us pray earnestly that our hearts may be more united in the work. That we may build Christian character with more depth and stability. Shall unity or individuality prevail? or shall the two be a united force for Christ? Unity without individuality means little work. Individuality without unity means destruction. But both blended by the power of the Holy Spirit means advancement!

WELTON, IOWA.

## OUR MIRROR.

### PRESIDENT'S LETTER.

Dear Young People:

You have all found how easy it is to work under the stimulus of some popular movement. When everybody else seems to have fallen into line and gone to work, it is almost impossible to keep out of it ourselves; but the really valuable workers are always manifest by faithfully performing their duty after the impulsive and unstable ones have dropped out, and the work has passed from the popular stage into that of a more solid character.

The Christian Endeavor field is a good one in which to see this truth repeatedly and forcibly illustrated; every society will furnish good examples. Your Society was organized three, six, ten years ago, as the case may be. After you were well started, it was easy to have a good "working society," was it not? You distinctly remember the enthusiasm of those days, and your heart is still warmed at the thought of it; but how is it to-day? What is the matter now? Why was your last meeting so dull, and why were so few in attendance? Why did only about a dozen take part, while others went to sleep, and still others, apparently, came only to whisper and titter? Why did you go home after meeting with a feeling of discouragement, and a deep sigh in your heart? It was because "the new was worn off." If you should attempt to analyze this condition in order to discover the cause, you would probably find a Lookout Committee careless in looking up new names and delinquent members; an indifferent Prayer-meeting Committee, incompetent leaders, or, perhaps, none appointed; failure of the Secretary to notify those appointed on program, or to lead meetings; disregard of pledge, and absence from consecration meetings; the Secretary's book absent from these meetings, and hence no roll-call; committees failing to make written reports; business meetings poorly attended; a general lack of interest on the part of many. Is this true of your Society? I should like to hear from many Societies, assuring our readers that this description is not true of them; but whether it is true or not, it is true in nearly all of our Societies that the burden of work has come to rest upon the shoulders of those who will work, in spite of discouragements. Let all such remain faithful, and strive to make faithful ones of those who have been easily turned away. Let us all bestir ourselves to an unusual degree, in an united effort, under God, to increase and deepen the interest in our work for the Master.

M. B. KELLY.

CHICAGO, Ill., Oct. 1, 1900.



# Children's Page.

## PAPA AND HIS BOY.

Charming as is the merry prattle of innocent childhood, it is not particularly agreeable at about one o'clock in the morning, when you are "dead for sleep," and wouldn't give a copper to hear even Gladstone himself talk. There are young and talkative children who have no more regard for your feelings, or for the proprieties of life, than to open their peepers with a snap at one or two A. M. and seek to engage you in enlivening dialogues of this sort:

"Papa!"  
 You think you will pay no heed to the imperative little voice, hoping that silence on your part will keep the youngster quiet; but again the boy of three pipes out sharply:  
 "Papa!" "Well?" you say.  
 "You 'wake, papa?"  
 "Yes." "So's me."  
 "Yes, I hear that you are," you say with cold sarcasm. "What do you want?"  
 "Oh, nuffin."  
 "Well, lie still and go to sleep, then."  
 "I isn't s'eeepy, papa."  
 "Well, I am, young man."  
 "Is you? I isn't—not a bit. Say, papa, *papa!*" "Well?"  
 "If you was rich, what would you buy me?"  
 "I don't know,—go to sleep."  
 "Wouldn't you buy me nuffin?"  
 "I guess so; now you—"  
 "What, papa?"  
 "Well, a steam engine, may be; now, you go *right* to sleep."  
 "With a bell that would ring, papa?"  
 "Yes, yes; now you—"  
 "And would the wheels go round, papa?"  
 "Oh, yes (yawning). Shut your eyes now, and—"  
 "An would it go choo, choo, choo, papa?"  
 "Yes, yes; now go to sleep!"  
 "Say, papa." No answer.  
 "*Papa!*" "Well, what now?"  
 "Is you 'fraid of the dark?"  
 "No," (drowsily).  
 "I isn't either. *Papa!*" "Well?"  
 "If I was wick, I'd buy you somefin'."  
 "Would you?"  
 "Yes; I'd buy you some ice-cream and some chokolom drops, and a toof brush, and panties wiv bwaid on like mine, and a candy wooster, and—"  
 "That will do. You *must* go to sleep, now."  
 Silence for half a second; then—  
 "Papa—papa!" "Well, what now?"  
 "I want a jink." "No, you don't."  
 "I do, papa."  
 Experience has taught you that there will be no peace until you have brought the "jink," and you scurry out to the bathroom in the dark for it, knocking your shins against everything in the room as you go.  
 "Now, I don't want to hear another word from you to-night," you say, as he gulps down a mouthful of the water he didn't want. Two minutes later he says:  
 "Papa!" "See here, laddie, papa will have to punish you if—"  
 "I can spell 'dog,' papa."  
 "Well, nobody wants to hear you spell it at two o'clock in the morning."  
 "B-o-g—dog; is that right?"  
 "No, it is not; but nobody cares if—"

"Then it's 'd-o-g,' isn't it?"  
 "Yes, yes; now lie *right down* and go to sleep, *instantly!*"  
 "Then I'll be a good boy, won't I?"  
 "Yes, you'll be the best boy on earth. Good-night, dearie."  
 "Papa" "Well, *well*, what now?"  
 "Is I your little boy?"  
 "Yes, yes; of course."  
 "Some man's haven't got any little boys; but you have, haven't you?"  
 "Yes."

"Don't you wish you had two, free, nine, 'leben, twenty-six, ninety-ten, free hundred little boys?"

The mere possibility of such a remote and contingent calamity so paralyzes you that you lie speechless for ten minutes, during which you hear a yawn or two in the little bed by your side, a little figure rolls over three or four times, a pair of heels fly into the air once or twice, a warm, moist little hand reaches out and touches your face to make sure that you are there, and the boy is asleep, with his heels where his head ought to be.—*Puck.*

## WHISTLES.

BY HARRIET B. COE.

Oh the many kinds of whistles!  
 The factory, the mill,  
 The schoolboy's whistle to his mate,  
 Whistles low and whistles shrill;  
 But of all the whistles heard  
 Not one is welcomed more  
 Than the little silver whistle  
 Of the postman at the door.

There's the whistle of the steamboat,  
 That seems to have a cold;  
 The locomotive's whistle  
 So frequent and so bold,  
 And the dreary whistle of the winds  
 That down the chimneys roar;  
 But how cheerful is the postman's  
 Little whistle at the door.

—*Child-Garden.*

## FIVE CENTS' WORTH OF TRAVEL.

We know a bright boy whose great longing is to travel. His parents have no means with which to gratify him in that respect. He occasionally earns a few pennies by selling papers and doing errands. Instead of spending the money foolishly, he carefully treasures it in a small iron box, which he calls his safe. One day, after earning five cents, he dropped them into the box, saying to another boy of his own age: "There goes five cents' worth of travel!"

"What do you mean?" asked his companion. "How can you travel on five cents?"  
 "Five cents will carry me a mile and a half on the railroad. I want to see Niagara Falls before I die. I am nearly four hundred miles from them now, but every five cents I earn will bring them nearer."

Some boys squander every year the cost of a coveted trip to some point of interest. Let them remember that every five cents saved means a mile and a half of the journey. Small amounts carefully kept will foot up surprising results at the end of the year, and almost every doctor will testify that five cents' worth of travel is more satisfactory than five cents' worth of sweets.

FRANK: "Every one knew Penn would be a poet when he was a baby."

IDA: "What were the symptoms?"  
 Frank: "He was found in a basket on the door-step."

IDA: "I don't see anything in that."  
 Frank: "Yes, but it was a waste-basket."  
 —*Brooklyn Life.*

## HOW CAN WE BE MISSIONARIES?

Perhaps one of the most interesting stories in the Old Testament is that of the little captive maid, whose duty it was to wait upon Naaman's wife. Naaman was a captain in the army of the king of Syria, and was a great favorite of his, having, with God's help, delivered the Syrians from bondage. But, with all his glory and honor, he was greatly afflicted, because he was a leper of the worst kind.

This little captive maid, feeling very sorry for Naaman, told her mistress that she wished that he was with their prophet Elisha, for he would cure him of his leprosy. So, through her influence, he was brought to the prophet and cured.

Another instance, in which we read how even the children can do something for Jesus, is that of the lad with the five loaves and a few small fishes. Just as Jesus blest them and performed a great miracle through him, so will he bless every gentle act of ours, every word spoken for him, every pure and noble thought.

Is there not some one you know who does not know the story of Jesus and his love? some one to whom a smile or a kind word would prove a greater blessing than we can imagine? Are there not some children who do not know that Jesus suffered and died for them, and that he has said, "Suffer the children to come unto me and forbid them not, for of such is the kingdom of heaven?"

May there never be any one who can say, as the dying gypsy boy did, "Nobody has ever told the story to me." Let us remember there is a work for each one of us to do. Our prayers and our money may help carry the blessed tidings of salvation to other lands, though we cannot go ourselves. Perchance some little song of ours may draw some one nearer to heaven, may comfort some lonely heart, and bring them nearer to Christ. May we all say with the poet:

"Though we cannot speak like angels,  
 Though we cannot preach like Paul;  
 We can tell the love of Jesus,  
 We can say he died for all."

A. A. LARKIN.

ASHAWAY, R. I.

## JACK'S PLAY.

BY CARRIE MAY ASHTON.

Jack is a very intelligent puppy scarcely more than a year old. When his master tells him to count the steps leading up to their flat he climbs the stairs, giving a quick, sharp bark for every stair.

Sometimes he is told to cross the street and shake hands with all the ladies. This he does rather bashfully at first, but he never makes a mistake, and for no amount of teasing will he ever hold up his paw to any of the gentlemen. He loves nothing better than to go for a long walk with his master, and no day is complete without one when his master is in the city.

Every night, after dinner, he expects a romp through the pleasant flat in which the rooms open together, but he always waits for the signal, "Come, Jack." He is scrubbed in the bath-tub every week, and his glossy coat is always clean and silky. Few children have more care or love than Jack.

Jack seems unhappy when his master is away for a few days, and whines for him like a baby. When he returns he nearly smothers him with caresses, he is so glad to see him.—*Child-Garden.*

## Our Reading Room.

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

HAMMOND, La.—Hammond is looking up, industrially. The Hammond Cotton Mill Co. has purchased a site, and it begins to look as though, in due time, we may have a mill at least for the production of yarn. The Hammond Manufacturing Company is the latest corporation organized for the purpose of manufacturing Bored Well Buckets, etc.

The Baton Rouge, Hammond and Eastern Railroad Co. has been organized with Hammond officers and directors, and a survey made and right of way freely granted from Baton Rouge on the west to Gulfport or Mobile on the east, the proposed road passing through a rich timber country. And now the Illinois Central has surveyors running over about the same line. Whether it is a game of bluff, or the Illinois Central is to buy out the first company, or what, we cannot say, but we hope for a new road through Hammond.

The Home Manufacturing Company of Hammond is a new company composed entirely of Seventh-day Baptist stockholders, organized mainly for the manufacture of shoes, now employing ten or eleven men, all of whom are Seventh-day Baptists, except a few experts, necessary in the conducting of the business; the outlook is very encouraging. This new business must prove a source of strength and permanence to the future of our church and society here, furnishing, as it will, so many of our people with remunerative employment. The projectors are to be highly commended for their foresight and the successful launching of so good an enterprise, in so good a cause.

And now we are looking forward with fond anticipations to the coming Association which will be held here beginning November 29, and pray that it may be a rich spiritual feast. Will the ministers put some extra sermons in their pockets, and be prepared, in case of any demand, for special meetings?

G. M. C.

OCTOBER 1, 1900.

### PASTOR'S BIBLE-CLASSES.

To the Editor of the SABBATH RECORDER:

In response to numerous requests from various sources, I submit the following for publication, if it meets your approval:

The "Pastor's Bible-Class" movement is of spontaneous growth, coming from keenly-felt needs. There is no uniformity in the work, as each pastor who has such a class is independent of the others, aiming to meet the needs of his own people under the surrounding influences and conditions. The writer began in this line of instruction in the early spring of 1897, but is not able to give the dates of organization of the other classes.

#### NEEDS FOR SUCH CLASSES.

1. The pastor is at a great disadvantage, in that he has only about thirty minutes each Sabbath morning in which to instruct his people in Bible truths, while for six days they are under the influence of the world, and the tendency of the world is more to nullify his teachings and influences than to strengthen them.

2. His people are surrounded on every hand by all shades of belief as well as all

shades of unbelief, and unless they are fully "grounded in the faith" and knowledge of the Word of God, there is great danger of their becoming bewildered and led from the "faith once delivered to the saints."

3. The intense spirit of commercialism, with its just as intense reactionary influence of pleasure-seeking that prevails in our day, are crowding out the sacred and eternal influences of divine things and divine requirements.

#### OBJECT.

These needs, with others, are most keenly felt by us in Kansas, as this is the only church of our people in this state, and we are so far from the center of denominational interests. We are surrounded entirely by disintegrating influences, and the pressure is great.

To guard against these difficulties, to counteract these influences, to assist his people to be prepared to "give a reason for the hope that is within them," and that they might be better prepared to do aggressive work for the Master, the writer took up this line of instruction.

Although the first thought in the work was to enable the young to become better prepared to go out in life and meet its responsibilities and pressing demands as Christian men and women, yet it is very gratifying to so many of advanced years who are young enough to engage in this line of study. In our class ages range from twelve to seventy years.

#### AIM.

We aim to instruct the class in all the leading doctrines of the Bible as well as in those which make us different from other bodies of Christians. This method seems to us necessary in order that these peculiar doctrines may stand in their true relations to the other doctrines, and to show their real value in the system. For this reason we begin with the foundation doctrine and unfold the system, or rather, the system unfolds itself, in natural, successive steps.

#### THE MODEL.

We are all aware that the Bible does not teach its doctrines in a systematic order. We are also aware that when they are classified into a system they are much easier to understand, and we are less liable to confusion. In some measure we have followed the order of study of Prof. Augustus H. Strong, in his Systematic Theology, comparing it with ten or a dozen similar works of high authority.

We cover, in abridged outline, the same ground that is traversed in the leading theological seminaries of the land in their courses of Systematic Theology. We reduce metaphysical and scientific terms to plain, homespun English, to meet the needs of our less advanced students.

#### ORDER OF FOUNDATION.

1. The fundamental thought in every religion is God. No matter how high or how low the religion is, this is the beginning place. No one can rise above his conception of God in his religious thought or life. If one has a low, materialistic conception of God, so will be his religious understandings and beliefs, and his life will correspond.

2. In studying the expressions of God in creation we come naturally to the doctrine of man. This is the second grand division of theology.

3. When we have studied the doctrine of

God, and the doctrine of man, then comes, in natural order, the doctrine of the relations that exist between God the Creator and man the created. This doctrine of relations is the third grand division of the study of Bible doctrines. In this division belongs the questions of the Sabbath, Baptism and Communion, in which we are especially interested as a people.

GEO. W. HILLS.

NORTONVILLE, Kan.

### EDUCATION SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the Seventh-day Baptist Education Society met in special session at the College office, Alfred, N. Y., on Sunday, Sept. 16, 1900, at 2 P. M., President E. M. Tomlinson in the chair.

Members present—E. M. Tomlinson, William L. Burdick, Stephen Burdick, B. C. Davis, A. B. Kenyon, E. E. Hamilton, J. B. Clarke, E. P. Saunders.

Visitor—L. C. Randolph.

Prayer was offered by Rev. Stephen Burdick. W. C. Whitford was elected Secretary *pro tem*.

The Secretary read the following report, adopted at the last Annual Meeting of the Society:

Your Committee, appointed to consider and report upon questions relating to the strengthening of the Theological Department of Alfred University, would report as follows:

1. In general, we heartily recommend that early and earnest efforts be made by the Trustees of the University to strengthen the teaching force of that Department, and that our people loyally and generously support these efforts.

2. That at least two Professors, one of Theology and one of Biblical Interpretation, be employed—but with an added one of History, if found practicable—who shall devote their time to the work and interests of the Department.

3. That the labors of these Professors be supplemented by the employment of non-resident lecturers on subjects in the line of the general aim of the Department.

4. We commend to the favorable consideration of the Board of the Education Society the plan of securing individual and systematic subscriptions from our people for the benefit of the Department something after the method recently adopted by the Missionary Board.

Respectfully submitted,

ARTHUR E. MAIN,  
THEO. L. GARDINER, } Com.  
GEORGE W. HILLS,

It was voted that we request the Treasurer and President to prepare pledge-cards and send them to the pastors of our churches, requesting them to present the needs of the Theological Department of Alfred University, and to secure subscriptions for a fund for the maintenance of that Department.

It was voted that the President and Treasurer be requested to present the matter of life-membership to our people and secure as many life-membership fees as possible, to be devoted to the permanent fund for the Theological Department.

It was voted that the President and Corresponding Secretary of this Society be requested to lay before our people, through the SABBATH RECORDER, from time to time, the interests of the Theological Department of Alfred University.

It was voted that this Board request the Executive Committees of the Associations and of the General Conference to arrange for the participation of the Education Society in the joint collections at our denominational gatherings, with the understanding that the share of the Education Society be devoted to the Theological Department at Alfred.

The minutes were read and approved, and the Board adjourned.

W. C. WHITFORD, *Rec. Sec. pro tem*.



# 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 III.—THE LOST SHEEP AND LOST COIN.

For Sabbath-day, Oct. 20, 1900.

LESSON TEXT—Luke 15: 1-10.

GOLDEN TEXT.—There is joy in the presence of the angels of God over one sinner that repenteth.—Luke 15: 10.

#### INTRODUCTION.

The parable of the Great Supper was, as we have seen, intended as a warning to the self-righteous Pharisees. It suggested also that those who belonged to the lower ranks of society would be welcomed to the feast in their stead. Our present lesson, in its introductory verses, is a very fitting commentary upon the passage for our study last week. In the intervening verses Jesus has been speaking of what was involved in true discipleship, and warning the people to take heed of the cost of service before they undertook to follow him. He did not mean that the difficulties should deter any one with a sincere purpose; for he was able to give strength for any emergency. He warned them that they might realize what they were undertaking, and not begin blindly to follow a Master whom they might soon forsake.

In this fifteenth chapter of the Gospel according to Luke there are three parables which may, in a certain sense, be called one parable, for they all have one common subject—the joy in heaven over the repentant sinner. In the first two parables the emphasis is upon the sense of loss on the part of the owner, and consequent joy upon recovery; in the third, the forlorn condition of the lost one is prominent and the forgiving love and joy of the father who received his wayward son.

In Lesson, VI., of last quarter, we studied a parable in many respects similar to the first part of our lessons. The two parables are not, however, identical.

TIME.—Soon after our last week's lesson, probably in December of the year 29, or the January following.

PLACE.—Perea.

PERSONS.—Jesus, publicans and sinners; scribes and Pharisees.

#### OUTLINE:

1. The Murmuring of the Pharisees. v. 1, 2.
2. The Parable of the Lost Sheep. v. 3-7.
3. The Parable of the Lost Coin. v. 8-10.

#### NOTES.

1. *Then drew near unto him all the publicans and sinners.* The word *sinners* names the class which gave little heed to the requirements of law. The publicans were included in this number. These outcasts from religious association with their race were attracted by the gracious words of Jesus. Our Saviour did not excuse their sin; but taught them that the same way of salvation was open to them also, through repentance and faith. The great numbers of these publicans and sinners who turned to Jesus is figuratively expressed by the word "all." The verb expresses continued action, "were drawing near."

2. *And the Pharisees and scribes murmured.* The expression "Pharisees and scribes" is a little more emphatic than either term alone, but refers to one class of people. Many Pharisees were scribes; the scribes were devoted to the study of the law. It is not surprising, therefore, that most, if not all, of the scribes were Pharisees. It would seem that after their rejection of the Saviour they would not care to whom or where he went. But such was their jealousy of the new teacher and their regard for their traditions, that they disliked to think that these publicans and sinners should be noticed by any teacher; and they regretted that even Jesus, whom they had rejected, should go into the houses of these outcasts and speak with them. *This man.* These words imply a disdainful tone. *Eateth with them.* There was supposed to be a special contamination from eating with Gentiles or with any one who was not a strict observer of the law. The Pharisees of Capernaum had

criticised Jesus upon this same ground many months before this time. Compare Matt. 9: 11. The three parables are spoken of as if they were one.

3. *And he spake this parable unto them.* If they would study the parable they could see their own error much more plainly than as if Jesus had spoken without a figure.

4. *What man of you having an hundred sheep, etc.* Jesus appeals directly to their own consciousness. Those who heard him could testify that his illustration was true to life. The owner of the sheep feels keenly the loss of one out of a flock of an hundred. It is human nature to regret the loss of any possession, and not easily to accept the loss as final when there is opportunity of recovery; but the loss of an animal is by many felt much more severely than a loss in inanimate property. We may think of the wandering sheep upon the mountain, hungry and defenceless, but the emphasis of the verse is upon the fact that the man is deprived of his sheep. *In the wilderness.* From this phrase we are not to think of a desolate or dangerous place, but rather the good pasture land. *Until he find it.* It is an earnest and persevering search, not to be abandoned on account of difficulties, nor to be given up until its purpose is accomplished.

5. *He layeth it on his shoulders, rejoicing.* Literally, "his own shoulders." He does not chide the sheep for its wandering, nor drive it back to the fold, but carries it back heedless of the burden for very joy. The emphasis is now upon the joy of recovery; and this is as we have seen the chief thought of the parable.

6. *He calleth together his friends and neighbors, etc.* Not content with rejoicing by himself, he invites his friends to come in and congratulate him and share his joy. Man is social by nature. His joys are increased by appreciative companions. *I have found my sheep which was lost.* The very fact of its having been lost made it seem of greater value.

7. *I say unto you.* Very emphatic. *Likewise joy shall be in heaven over one sinner that repenteth.* In some sense, like this earthly joy over recovery of the lost possession, shall be the heavenly joy over the recovery of a lost soul. We may say that a sinner turns to God in repentance as the prodigal came to himself, but far back of that turning is the seeking for him by the God of love. *More than over ninety-and-nine just persons which need no repentance.* The reference is probably to those who are legally righteous, and have no need of repentance from a legal point of view, however deficient they may really be as judged by a true moral standard. That is, there is more real joy in heaven over the repentance of a sinner like one of the publicans than over the existence of ninety-and-nine Pharisees, rigid in their devotion to the law, and almost blameless as concerns their conformity to the letter of that law.

8. *Either what woman having ten pieces of silver, etc.* The thought is enforced by another illustration. In this case the thing lost is an inanimate coin, but the fact of loss is felt as a great calamity, and the joy of recovery as a great blessing. The word translated "piece of money" is literally "drachma," a Grecian coin of about the value of a denarius, say seventeen cents of our money. It is very likely, however, that these coins may have been an inheritance and worn as an ornamental head-dress, and so regarded as more than their commercial value. *Doth light a candle and sweep the house, etc.* Thereby showing the greatest solicitude for the lost coin. Oriental houses are often dark within, as in the construction of the house effort is made to exclude the rays of the sun as far as possible, on account of the heat. We are told also that the floors are, in many cases, covered with rushes, and that these are removed very infrequently. If a coin should be dropped upon the floor it is no wonder that vigorous measures should be needed for its recovery. Instead of "candle" we should, of course, read "lamp." Candles were common in England in 1611, but unknown to the Jews of our Lord's time.

9. *She calleth her friends and her neighbors together.* "Friends" and "neighbors" are both in the feminine gender. These friends, sympathizing with her loss, would be most ready to rejoice at her good fortune in recovering the lost coin.

10. *There is joy in the presence of the angels of God.* That is, the joy of God himself conceived as manifested in the presence of the angels.

MRS. CRABSHAW: "My husband is very angry because the papers didn't print the speech he delivered at the mass-meeting."

Mrs. Crawford: "Did they ignore him altogether?"

Mrs. Crabshaw: "Worse than that. His name appeared among the 'also spoken.'"

# Popular Science.

BY H. H. BAKER.

## The Telegraph "Goes Marching On."

During the past month of September there have been laid about 350 miles of cable in Norton Sound, Alaska, connecting Cape Nome, one of the latest and richest gold-mining camps, with a cable and land system that now terminates at Unalaklik, on the other side of the Sound, thus putting the people of Cape Nome in communication with the rest of the world.

By consulting Mercator's Chart of the World, it will be seen that it is no great distance from Cape Nome, across Behring Straits, to a point in Siberia, where this line connects with the Russian telegraph that is now established across Siberia.

A few more links being supplied by way of Kamtchatka, or, perhaps, the Aleutian and the Kurile Islands, and we are connected with Japan, China, and the far East.

We are of the opinion that this line will be continued, and completed, at no distant day. It has now reached its most northern point. The next link of cable, carrying it into Asia, will terminate nearer to the Eastern capitals.

There is already another line projected, and surveyed, to reach the far East. Starting from a point in California, and going by way of the Sandwich Islands and Guam to Manila, in the Philippines. The cable for the first section, reaching to Honolulu, is now being made. This line, most of the way, will be laid in deep water, especially after leaving the Sandwich Islands, for nearly on that route is to be found the deepest water on the globe.

On this line there can be but few stations, three or four at the most, and the expense of construction and maintenance far exceeds that of land construction, with short cables.

Again, on this route the line must necessarily pass over some of those internal factories where earthquakes are made and let loose, and they make sad havoc of a cable when one is taken in hand.

The cable to Honolulu seems to be imperative, but from there on, we think, the new northern line, by way of Unalaklik and Cape Nome, now already completed, will be of more commercial importance, and has thus far been promoted by necessity.

On this loop of northern and southern line there would be not less than fifteen or twenty stations, thus rendering it commercially valuable; besides, it would connect our own possessions on both the continents.

The earth and the seas seem to be pretty well traversed by the telegraphs; even its "ends" appear to be quite nearly approached. Greenland on the north, and New South Wales on the south; yet, comparatively speaking, it was but a little while ago when Cyrus W. Field (who died quite recently) was passing to and fro from New York to London, endeavoring to raise funds to span the Atlantic. By his indomitable perseverance, he finally succeeded. The cable was laid, and a message of some few words from Victoria actually came. Then it became silent, and no effort could awaken it to action again.

But the message came; and "what had been done once could be done again," when Mr. Field, with renewed energy, soon had a new cable in working order, and messages going and returning. Through Mr. Field's strong faith and final perseverance, the people are now enabled to read the daily doings in all the world at an early hour.



## MARRIAGES.

**HUNTING--STUKEY.**—At their future home, corner of Church and Mill Streets, Alfred, N. Y., by Pastor L. C. Randolph, assisted by Rev. J. L. Gamble, September 25, 1900, Henry Coon Hunting and Bessie Genevieve Stukey, all of Alfred.

**COON--ELLIS.**—At the residence of the bride's aunts, Harriet Clarke, and Emeline Wells, near Ashaway, R. I., Oct. 1, 1900, by the Rev. C. A. Burdick, Mr. Robert Lee Coon, of Alfred, N. Y., and Miss Harriet Mabelle Ellis, of Ashaway.

## DEATHS.

**SMITH.**—Near Alfred, N. Y., September 24, 1900, of apoplexy, John E. Smith.

He was born in Courdersport, Pa., March 29, 1854; was married to Eva Olmstead, of Spring Mills, N. Y., August 30, 1879; had lived in the neighborhood of Alfred eleven years, nine of them on his own farm, where he died. He appreciated very highly his privileges and surroundings in the community, saying repeatedly that the Alfred people were the best neighbors he had ever had, and regarding himself settled for life. He was a loving man in the home, a loyal friend, just in deal. He was a believer in the Bible and endeavored to carry out its precepts in his life. Although not yet a member of any church, he has been in recent months a regular attendant of the Sabbath service at Alfred until failing health interfered. He leaves a wife and four children who have the sympathy of the entire community in their sudden loss. Services at the home, conducted by Pastor Randolph. Interment in Alfred Rural Cemetery.

L. C. R.

**CANFIELD.**—At his home on Wadsworth Hill, six miles from Alfred, N. Y., of consumption, preceded about eight months ago by the "grip" and pneumonia, George T. Canfield.

Brother Canfield was born in Steuben County, N. Y., February 7, 1825. In 1844 his parents moved upon the farm which has been the scene of his life ever since. November 17, 1852, he married Mary Crandall, known and loved by many as an efficient school teacher, and one of the best of women. She passed away in 1889. He was a man of rugged constitution and equally rugged religious character. He experienced religion at about the age of seventeen, and joined the Freewill Baptist church. About the year 1862 he came to believe that the Seventh-day was the Sabbath of Jehovah, embraced it, and joined the First Alfred church, of which he remained a faithful, loving and consistent member to the end. Ten children were born to them, of whom three are fallen to sleep: Willard A., Horace, and Emma Freegift. Seven still survive: Louisa A. Saunders, of Westerly, R. I.; Susie Hall, near her father's home; Frank Canfield, of Nile; Martha, who was her father's mainstay in his sickness; John, to whose hands fall the care of the homestead; Evangeline Kenyon, of Alfred; Jennie Baker, of Withey. A large congregation gathered at the home. Services conducted by Pastor Randolph. Text, 2 Tim., 4: 7, 8. Further notice in another column.

L. C. R.

**DENISON.**—In Middletown, N. Y., September 25, 1900, as the result of an accident, Marion Denison, in the 63d year of his age.

Mr. Denison was born in the town of Brookfield, N. Y., and lived for a considerable period at West Edmeston, N. Y., from which place he removed some twenty or more years ago. He was at one time a member of the Seventh-day Baptist church there. He married Adeline Champlin, daughter of Jeffery and Catherine Whitford Champlin. His wife died in the spring of 1899, and his two sons were at West Edmeston superintending the erection of a stone in her memory when they received word of the death of their father, who was in a hospital at Middletown, where they live. His death was unexpected, as he was recovering from a broken limb. Two sons, Charles and Walter, and a twin brother, Milo, who lives in Iowa, survive him. Funeral services were held from the home of his brother-in-law, Mr. Orson Champlin, at West Edmeston, N. Y., September 28, conducted by the pastor of the First Brookfield church. Interment at West Edmeston.

W. C. D.

**WEST.**—At Port Elizabeth, N. J., September 13, 1900, Hon. Isaac Edwin West, of general debility resulting in paralysis. He was born May 14, 1838, and was, therefore, at his death, aged 62 years, 3 months and 29 days.

His parents were Isaac and Phebe West, influential members of the community and of the Seventh-day Baptist church at Shiloh, N. J. Here he spent the first twenty-four years of his life, united his young manhood with the church, and attended for several years the Union Academy of the place, then in very successful operation. When twenty-one years old he was married to an estimable young lady in the village where he departed this life, and to which she brought him about a

year since to her father's home, to seek recuperation by a change of climate, and by rest from his business cares. When the Civil War broke out he enlisted in a New Jersey regiment, and found himself at length in Newbern, N. C., with the Union troops. Here he subsequently established a bookstore and a circulating library, and was made Judge of the Probate Court, which office he held with distinction for nine years. At the close of this service he removed with his family to Fargo, N. D., and practiced the profession of a lawyer. A few years ago he was appointed the Collector of Customs for Duluth, Minn., and settled in that city, discharging the duties of the position until compelled by sickness to surrender them. He was an efficient member in the regular Baptist churches in the last two cities above named. He was an able and conscientious public officer; very popular among his acquaintances, embracing many prominent men in business, in the Grand Army of the Republic, and in political life. He was affable, courteous and accommodating. He was very affectionate in his family, composed of two daughters besides his wife. To the writer two sisters of his are known to be living, Mrs. Helen M. Evans, of Trenton, N. J., and Mrs. Phebe W. Howell, of St. Paul, Minn. His family and his relatives have the sympathy of many old, as well as recent, friends.

W. C. W.

**FORD.**—Sophia Palan Ford, wife of Stephen J. Ford, and daughter of Samuel and Kisiah Palan, died near New Milton, W. Va., August 21, 1900, of complication of diseases, aged 56 years, 7 months and 22 days.

She was born at what is now known as Blandsville, Doddridge County, W. Va. She was married to Stephen J. Ford, June 4, 1867. During this union five sons were born to them. There survives her husband and three sons, one of whom is the Rev. Samuel Ford, licentiate. Sister Ford made a public profession of the Christian religion in 1872, was baptized by Eld. James B. Davis, and united with the Middle Island Seventh-day Baptist church, of which she remained a consistent, but quiet and faithful, member until she took her departure to the church triumphant. Her remains was laid to rest in Middle Island Seventh-day Baptist cemetery. The funeral was conducted by Dea. F. J. Ehret. A season of prayer was held at the home before moving the body, and the funeral at the church, from Rev. 14: 13, "Blessed are the dead which die in the Lord from henceforth; yea saith the Spirit, that they may rest from their labors; and their works do follow them."

F. J. E.

**COLLINS.**—Christopher F. Collins was born in the town of Hopkinton, R. I., March, 1817, and died in Westerly, R. I., September 12, 1900.

At the time of his death he was an active member of the First Westerly church. Funeral services were conducted by the writer in the old Seventh-day Baptist church at Woodville, R. I., September 15, 1900. Interment in the family burying ground, near Woodville, by the side of his wife, who preceded him to that heavenly land by a little more than two years. "Blessed are the dead that die in the Lord."

N. M. M.

**DAVIS.**—Sallie A., born at Shiloh, N. J., May 17, 1853, and died at Farina, Ill., September 10, 1900, from a stroke of paralysis.

She was a daughter of Dea. Bond and Hannah Davis. When a girl she gave her heart to Christ, was baptized, and became a member of the Shiloh church, of which she has remained a faithful member. She was married September 9, 1871, to Fred M. Davis, of Shiloh, N. J. Six children, all sons, have been born to them, five of whom are living. Sister Davis had been in very poor health for some time, and was visiting her son, Theo., who lives at Farina, Ill., where she received a stroke, and only lived a few hours. He came with the remains to Shiloh. Services at the church. Discourse from Rev. 4: 1, "Come up higher and I will show you the things which must be hereafter." Sister Davis was an exceptionally patient and affectionate wife and mother. She had lived to see all her children give their hearts to Christ. A large circle of friends, besides husband and children and parents, mourn their loss.

E. B. S.

## Deafness Cannot be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucus lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY &amp; CO., Toledo, O.

Sold by Druggists, 75 c.  
Hall's Family Pills are the best.

## Literary Notes.

**HISTORY OF DOGMA**, by Dr. Adolph Harnack, Ordinary Professor of Church History in the University, and Fellow of the Royal Academy of Science, Berlin. Translated from the third German edition by Neil Buchanan. Vol. 4. Boston, Little, Brown & Co. 1899. pp. vii-380. Price, \$2.50.

Volume 4 deals largely with the development of doctrines concerning the nature of Christ. The chapter headings will indicate the general line of thought. Chapter 1 deals with "The Doctrine of the Homousia of the Son of God, with God himself." To this chapter is added an appendix upon "The Doctrine of the Holy Spirit and of the Trinity." It is interesting to say in passing, that at that time the opinions of the church concerning the Trinity were in a very indefinite state, and that the modern phases of the doctrine were unknown in a great degree. Chapter 2 treats of "The Doctrine of the Perfect Likeness of the Nature of the Incarnate Son of God with that of Humanity." This theme is continued in chapter 3 under the title, "The Doctrine of the Personal Communion of the Divine and Human Natures in the Incarnate Son of God." Chapter 4 treats of the "Mysteries," and kindred subjects. The two leading mysteries, as they had come to be called, were the Lord's Supper and Baptism. An important discussion of the influence of Greek thought upon the question of baptism is found in the work of the late Eugene Hatch, entitled, "The Influence of Greek Thought on Christianity." These rites were changed into the catalogue of mysteries through the influence of current religious thought, which had associated similar mysteries of initiation and experience with leading features of the Pagan cults, and many features of Paganism entered into the new doctrines concerning baptism and the Lord's Supper, as a consequence of which they lost their great value as related to the spiritual life of the church, and Christianity, in proportion, lost touch with all spiritual truth. At the beginning of the fourth century the church possessed a large list of mysteries the number and limits of which were not very clearly defined. This involved symbolic actions accompanying the mysteries and gave undue importance to outward forms, while they left the inner life little cared for. At least six mysteries are spoken of: the Mysteries of Enlightenment, of Communion, of the Mystic Oil, of Priestly Consecration, of Monastic Consecration, and the mysteries with reference to the holy dead. Connected with these mysteries there was developed faith in the magical use of the sign of the cross, in relics, in exorcism and all similar superstition. In the matter of baptism everything pointed to the superstitious doctrine of baptismal regeneration, the water for which was prepared by ceremonies, prayers for the exorcism of evil influences, and for inducing the Holy Spirit to dwell in the water that it might become regenerative. Out of this same field of thought grew faith in the "actual presence," transubstantiation, as it was afterwards called. On page 287 of this volume Harnack says:

"Thus, owing to the heathen mysteries, and in consequence of the development of the priestly notion, the idea crept in that the body and blood of Christ were constantly offered to God afresh, in order to propitiate him, and the more uncertain men became as to God's feelings, and the more worldly and estranged from God they felt themselves to be, the more readily they conceived of the Supper as a real renewal of Christ and his saving death."

Space will not permit further quotations, but the student of this fourth volume will find abundant suggestions and much information concerning those doctrines which became embodied in the Roman Catholic faith of a later period, and against which Protestantism has made more or less earnest protest in later times.

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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. Soewell, 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.*

THE South-Western Association will be held with the Hammond, La., Seventh-day Baptist church, November 29-December 2, 1900.

#### PROGRAM.

##### THURSDAY—MORNING.

10.30. Welcome.  
11.00. Sermon, Rev. G. H. F. Randolph.

##### AFTERNOON.

2.00. Devotional Service.  
2.15. Letters from the Churches, Communications, Appointment of Committees.  
3.15. Education Hour, Rev. W. L. Burdick.

##### EVENING.

7.30. Song Service, Choir.  
8.00. Sermon, Rev. E. H. Soewell.

##### FRIDAY—MORNING.

10.00. Missionary Hour, Rev. O. U. Whitford.  
11.00. Sermon, Rev. A. P. Ashurst.

##### AFTERNOON.

2.15. Devotionals.  
2.30. Woman's Hour, Mrs. A. H. Booth.  
3.30. Sermon, Rev. W. L. Burdick.

##### EVENING.

7.30. Song Service.  
7.45. Social Meeting, Rev. O. U. Whitford.

##### SABBATH—MORNING.

10.00. Sermon, by Rev. O. U. Whitford.  
11.00. Sabbath-school, Superintendent W. R. Potter.

##### AFTERNOON.

3.00. C. E. Meeting.  
3.45. C. E. Hour, Prof. B. R. Crandall.

##### EVENING.

7.30. Song Service, Choir.  
8.00. Address on China, Rev. G. H. F. Randolph, Returned Missionary.

##### SUNDAY—MORNING.

9.30. Business Meeting, Reports, etc.  
11.00. Sermon, Rev. E. H. Soewell.

##### AFTERNOON.

2.30. Tract Society Hour, Rev. A. P. Ashurst.  
3.30. Sermon, Rev. O. U. Whitford.

##### EVENING.

7.30. Song Service.  
7.45. Sermon, Rev. W. L. Burdick.  
Closing Service.

G. M. COTTRELL, *President.*

J. L. SHAW, *Corresponding Secretary.*

THE Semi-Annual Convention of the Western Association will be held at Andover, N. Y., Oct. 26-28, 1900.

##### SIXTH-DAY.

2.00 P. M. Paper, "Church Discipline," Eld. Stephen Burdick.  
3.00 Paper, "How Can We Better Interest Our Non-Resident Members in Church and Denominational Work?" Rev. L. C. Randolph. Each paper to be followed by discussion.  
7.00 P. M. Praise and Prayer Meeting, Walter Green, Rev. F. E. Peterson.

##### SABBATH.

11.00 A. M. Sermon, Rev. W. L. Burdick.  
2.30 P. M. Sabbath-school, Conducted by Superintendent of Andover Sabbath-school.  
3.30 Y. P. S. C. E. Short Program and Prayer Meeting, arranged by Henry Jordan.  
3.30 Junior Meeting, led by Superintendent of Independence Junior Christian Endeavors.  
7.00 P. M. Papers:  
1. Advantages of Junior Endeavor Training, Nettie T. Burdick.  
2. What Kind of Young People Do We, as a Denomination, Need? Dora Kenyon.  
3. Music.  
4. The Important Mission of Seventh-day Baptist Women, Eola Hamilton.  
5. The Work of Laymen, E. B. Davis.  
Seven-minute discussions to follow each paper.

##### FIRST-DAY.

11.00 A. M. Sermon, Rev. J. G. Mahoney.  
2.30 P. M. Sabbath-school Work, Rev. I. L. Cottrell.  
7.00 Song Service, Clarence Clark.  
Sermon, Eld. B. F. Rogers.

All come who can, and bring a copy of "Best Hymns" with you.



MAN wants but little here below, and that's just what he gets. And he collars mighty little of that, unless he watches his nets; So I'm going to ask the President that will be by-and-by, For a little Civil Service sit that I've gimletted with my eye.

I'd like to serve my Country, in lands beyond the sea, For a place in the Diplomatic Corps will just about fit me; I know I'm the man—I admit it—I do not hesitate— Just calculated to adorn a first-class consulate.

I don't care where they send me—Italy, France or Spain, To Germany's icy mountains or Egypt's golden plain, I only make one condition—one's as good as a few— I want a place with plenty of space and nothing at all to do.

Los Angeles Times.

SHE was attempting to feed an eight-months-old baby with some form of herring. "Do you think I don't know how to bring up children?" replied the indignant mother to a remonstrator; "why, I've buried ten."—*Exchange.*

LOW GROUNDS O' TROUBLE.— "We are for expansion, aren't we?" "Yes; but, say, we don't want to annex Kentucky or China."—*Indianapolis Journal.*

THINK that to-day shall never dawn again!—*Dante.*

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