

THE SABBATH RECORDER.

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

VOLUME 56. No. 44.

OCTOBER 29, 1900.

WHOLE No. 2905.

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THE Christianity of the present age is *dead* compared with what it should be. When I lived out West our wells were all dug very shallow, and when a drought came the water failed. Then we sent a man down into the well to dig another within it, and by and by he came to water far below the first well. But if the rain was long withheld this well also failed. Then the man was sent a third time to dig and dig, until at length he struck the living springs, which flow perpetually, which no drought can affect. Many people think that after conversion religion will take care of itself. That water once gained, there will always be a sufficient supply. There are whole churches whose religion is but a few feet deep. As long as showers are abundant this may do, but when they do not fall often, the wells are dry. Let this not be so with you. Sink the shaft deeper and deeper still, until within you bubbles up that living water which runneth from beneath the throne of God. Don't depend on *showers* of grace. Be not at all content until the river is within your own souls.—*H. W. Beecher.*

\$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.

ONE of our correspondents commends the SABBATH RECORDER for many good things, and especially for the accounts which appear from time to time concerning the visits of the Editor "among the smaller churches of our denomination," and adds, "If we only realized the value of little things done in this life, I think many of us would be more faithful in the performance of ordinary duties." The same correspondent wishes to know the opinion of the RECORDER as to whether a person who would engage in ball playing and similar amusements on the Sabbath should be considered a good Sabbath-keeper. In the opinion of the RECORDER, emphatically, no. Any person bearing the name Seventh-day Baptist, who could so far put aside the plain duty of Sabbath-keeping as to indulge in such amusements, is practically not a Seventh-day Baptist, and certainly is not an acceptable Sabbath-keeper.

OUR correspondent makes another inquiry concerning a certain type of church sociables and concerning the sale of articles in the audience-rooms of our churches, where the religious services are usually held. She asks: "Is it right to do these things in the house dedicated to God's service?" It is the opinion of the RECORDER that church parlors are the proper place for social gatherings; and that these may with propriety be used for the sale of valuable articles, at just prices, in the interest of works of charity to which the church is devoted. We do not believe that such social gatherings should be held in the audience room of the church, thus associating the place dedicated to worship with merely social and business matters. We are also of the opinion that every form of church business which introduces any element of chance into public sales is unjustifiable. The RECORDER is glad to say, also, that, so far as it is informed, little or nothing of this appears in any of our churches. The cultivation of the social element in church life is undoubtedly a valuable part of church work, as well as a duty, but this should be done in a way which will not detract from the regard and reverence due to the church as a place dedicated to the worship of God. The methods employed and the type of entertainment presented should not be out of place with the sacredness and devotion which ought always to be connected with the house of God.

CARLISLE, who was in some sense the prince of "growlers," used to excuse his worst moods by declaring, "The wind's in the east to-day." East winds and physical moods have not a little to do with patience and good nature, but it is well to remember when the wind is in the east and all the world seems topsy-turvy with unfavorable influences, that this is yet God's world, and that he expects his children to rise above these comparatively unimportant influences and to maintain patience and good cheer because it is his world and they are his children. Remember this the next time the wind blows out of the east.

THE question of what the coming church shall be appears in many ways in this last year of the century. Dr. Scudder, of Jersey City, presented a paper a few days since before a ministers' meeting upon "The Church of the Twentieth Century." He prophesied that this church will be, in an especial sense, institutional. Of the building he said, "It will not be a small structure, a mere preaching place, but a mammoth building, having several ministers and salaried lay helpers. It will forestall and embarrass the forces of evil by engaging in preventative work, on the plea that it is better to prevent a man from falling than to allow him to fall and then to do him up in splints."

UNDOUBTEDLY the future development of Christian work, especially in the cities, will be much increased along the lines suggested by Dr. Scudder. Christianity has a definite mission to the souls of men, to the bodies of men, and to their lives in the congregated capacity which we know as society. All these, however, are secondary to the highest purposes of the church, which is to teach men ways of righteousness and to inculcate loyalty to the Divine Word of God, faith in the Son of God, and obedience to the law of God. Whatever will draw men, in any way, toward either of these great results is a justifiable work on the part of the church. That the church of the Twentieth Century will give more attention to practical questions than it will to theological disputations is a thing for which all good men may devoutly hope.

TOO MUCH cannot be said about the value of training and chaining the tongue. We say chaining for the sake of a strong simile. When the Apostle James represents the tongue as the most unruly of our members, his words accord with universal experience. Much of the evil which springs from the unguided tongue comes from useless talking; perhaps quite as much as from that which is positively wicked. Too many men chatter as parrots do, without a clear knowledge of that concerning which they talk, and with little conception of what ought to be accomplished by conversation. We grant that education is developed through conversation; but one has little call, and less right, to talk upon a question, who has not a fair knowledge of the theme beforehand. Such superficial talkers often increase the ignorance, or at least the confusion, of those who listen to them. There is not a little public speaking in times of political excitement like the present, which comes in justly for strong condemnation because it is either superficial, or worse, it appeals only to low ideas and base motives. That there is a gain in this direction is cause for thankfulness. It is still true that thoughtless loquacity is an evil of no small magnitude. Of such talkers it may be justly said, they judge everything superciliously, and know little or nothing actually.

THE movement on the part of the New York University for a Hall of Fame has resulted in the acceptance of the following names as worthy of a place in that Hall. Under the proposition, one hundred judges were chosen, and a minimum of fifty-one votes for a candidate was fixed; ninety-seven of the judges have reported, and a list of thirty names is thereby secured, as follows: George Wash-

ington, 97; Abraham Lincoln, 96; Daniel Webster, 96; Benjamin Franklin, 94; U. S. Grant, 92; John Marshall, 91; Thomas Jefferson, 90; Ralph Waldo Emerson, 87; Robert Fulton, 85; Henry W. Longfellow, 85; Washington Irving, 82; Jonathan Edwards, 81; Samuel F. B. Morse, 80; David G. Farragut, 79; Henry Clay, 74; Nathaniel Hawthorne, 73; George Peabody, 72; Robert E. Lee, 69; Peter Cooper, 69; Eli Whitney, 67; John B. Audubon, 67; Horace Mann, 67; Henry Ward Beecher, 66; James Kent, 65; Joseph Story, 64; John Adams, 61; William E. Channing, 58; Elias Howe, 53; Gilbert Stuart, 52; Asa Gray, 51. The Board of Judges is composed of College Presidents, College Professors, Chief Justices, publicists and editors. It will be noted that in the group chosen there is no physician, no sculptor, no musician, no business man, no explorer, no missionary, no engineer and no architect. Twenty more must be selected by further voting. When the list is complete it will present an interesting study of the opinions of eminent men, now living, concerning those who have been eminent enough in times past to be worthy a place in this new Hall of Fame.

A CONCERTED movement of the Labor Unions in the country has been developed in favor of a shorter work day, upon the claim that it would decrease drinking, especially the use of beer, on the part of the workmen. The argument put forth is that, with a shorter work day and less exhaustion of physical forces, men will pay fewer visits to the saloons, and that much less drinking will ensue. The movement is said to have started in Chicago and to be spreading to other cities. What is still more favorable—for we are not certain that the argument noted above is sound—it is said that many of the labor organizations are inserting clauses in their rules of membership to the effect "that men indulging in the immoderate use of liquor are ineligible to membership." This last item, if adopted, we should hail with great joy. It would be of untold value in raising the character of the labor unions, and would be a long step toward improving the character and habits of the workmen in general.

THE necessity for settling matters in China, along military and diplomatic lines, seems to have prevented attention to a point, which is probably as important as any other one in its bearing upon future missionary work in that Empire, namely, the protection of foreigners who are outside the treaty cities and away from the immediate safeguard of consular and military forces. The work of the missionary carries him far into the interior, where his only protection, from a human standpoint, must be found in the Chinese authorities. During the late troubles this has proven to be no protection, but in many cases the source of persecution and murder. The re-establishment of missionary work in China, and its enlargement, must wait until either by force, or by an increased honesty of action on the part of the Chinese Government, security for foreigners, and especially for missionaries, can be brought about. After the experiences of the past year, it seems like tempting Providence for missionaries to push into the interior, trusting in the promises of the Chinese Government. Up to this time it seems that force

or severe punishment are the only two means of securing immunity from treachery on the part of the Chinese. Since it would be both anomalous and impossible to protect mission stations throughout the Empire by military guards, the foreign missionaries will be forced to retire from the field, unless new guarantees can be secured for their safety. This question has been a representative one since the treaties of 1842, and much effort has been made by the United States and other Powers to secure reliable promises from the Chinese Government. So far as formal treaties are concerned, the Chinese are already bound, so far as promises can go, and if these promises were duly kept, foreigners would be secure in any part of the Empire. This will be a source of difficulty in the final settlement of the present troubles, and will have a marked bearing upon the future of missionary work in that country.

To MAKE a full estimate of a man's character it is well to see him at home and abroad. At home and away from home, with their various surroundings, ought to find no difference in the character or actions of men, except as duties and opportunities differ. True Christian character ought to shine with equal radiance, whether in the home or in the turmoil of life. We used to hear a saying in our boyhood like this; "To know a man thoroughly, one must have wintered and summered with him." It is equally true to say that to understand a man's character, and to know the secret springs which influence words and actions, one must place the record of his home life alongside the record of his business life before a just view can be secured.

AS THE smoke of the conflict passes away, we are learning that the higher class of people in the Philippines have much misunderstood the attitude of the American people, as they have been misunderstood in turn. Quite a proportion are entitled to the recognition due a fairly well cultured people. It will be a happy result when wise action on the part of American representatives in the Philippines can secure such acquaintance as will lead to better understanding, and bring us in more direct touch with the higher classes, through whom alone the differences that have existed can be adjusted and a better understanding secured.

AS WE have said before, some form of revision of the Confession of Faith of the Presbyterian church is well assured, upon the basis of the votes of Presbyteries already received. What form that revision will take is not yet clear. It will, doubtless, be either a shortening of the present Confession, or a brief supplementary statement in harmony with it, but fitted to recognize the gradual change of opinion which has taken place since the Westminster Assembly created the existing creed.

WE have spoken heretofore relative to the value of right language in public speaking. We add to what has been said the following anecdote: Sir Joshua Reynolds once asked Dr. Samuel Johnson by what means he had attained such extraordinary accuracy and flow of language in the expression of his ideas. The Doctor replied: "I have laid it down as a fixed rule to do my best on every occasion and in every company to impart what I know in the most forcible language I can put it."

This reply of Dr. Johnson's contains a truth which the RECORDER desires to repeat and emphasize for the special benefit of preachers and students of all classes. Let it be remembered that no one speaks well or writes well when the demands of a great occasion are at hand, who has not trained himself to think carefully and choose words wisely under ordinary circumstances. Prevailing habits of speech and thought and prevailing tendencies will appear when larger occasions and greater duties make men anxious to do their best. You will not do your best on the greater occasions, if you do not do your best on all occasions.

AN interesting private letter from Kingston, Ont., discloses the fact that a Sabbath-keeping industry is being conducted at that place by Mr. Joseph Bawden, who for some years has observed the Sabbath of the Bible. He operates mica mines, and all the work of mining and of preparing the finished product for the market is done on a Sabbath-keeping basis. Mr. Bawden speaks of this as one more industry open to Sabbath-keepers, both for the employment of capital and labor. Any one interested in this can be put in communication with Mr. Bawden, upon application at this office.

THE *Alfred University Monthly* for October is just at hand. The front page of the cover carries the colors of the University, and the *Monthly* presents a most creditable appearance. It contains a picture of the face of Professor Binns, "Director of the State School of Ceramics." A few days earlier, the *Milton College Review* came to our table, which, though less pretentious as to size, is not lacking in those points which go to make up a vigorous and attractive college paper. The RECORDER extends both hands, one to either, in welcome to these representatives of our schools.

CHOICE OF WORDS IN PUBLIC SPEAKING.

Pupils with imperfect knowledge of a lesson say, "I know what the answer is, but I cannot tell it." This is a mistake. Any one having a well-defined opinion, or clear and accurate knowledge concerning a given point, can express that opinion or reveal that knowledge in words. Some may be less fluent than others, but the secret of successful speaking is successful and definite thinking. People usually think in words, if not in every detail, in general outline. Hence the value of studying carefully, that the right word may be chosen at each stage of the thought to be presented. Loose and rambling talk on the part of a public speaker is the essence of weakness. Probably the prime cause of failure in this direction is because the speaker has not thoroughly digested the matter in hand, and so has no well-defined message to give. One may talk loosely, consuming much time, without much thought. No one can speak effectively and fluently without careful thought and much preparation. It is far better to remain silent concerning a theme, than to talk at random, superficially, and without definite knowledge.

Success in the choice of words comes only to the man who is constantly upon his guard, and who studies language as a mechanic studies his tools. Watch your dentist, and note the number of tools he uses during a given hour, and the care with which he selects the one desired. That one will often vary

but little from the tool laid down, but it is that slight variation which makes it effective. What is true of a dentist's tools is equally true in the choice of words. Delicate shades of meaning are often essential to the conveying of a given idea, and the hearer will not be able to understand the speaker unless his words are chosen with care. The public speaker who is careless as to his choice of words outside the pulpit, or off the platform, places himself at a great disadvantage when he comes before an audience. Habits of thought and methods of expression are a part of all life. Hence the successful public speaker must be not only a successful thinker, but he must be accustomed to accurate and wise choice of words in all his communications. He must never forget that he is a public speaker, and that constant training is requisite to success.

Much can be attained by the study of models, notably the English Bible, and those authors whose strong, if rugged, language is successful because it embodies some imperative message. It is an excellent plan, especially for younger speakers, to spend much time in quiet thought concerning forms of expression. Accustom yourself to make speeches or preach sermons to yourself when alone. Sometimes it may be better to put these into spoken words; but it is essential that themes be thought out in words, again and again, if one would be master of the situation before an audience. It is well to conceive in your own mind of certain situations in which you may be called upon to speak upon given themes. Think out the speech you would make, though you may never make it. The young preacher may well dis-course unto himself, both for his spiritual good and for that mental training which will enable him to handle whatever theme he may be called to speak upon, because he has himself well in hand, both as to thought and choice of words. If the mental process of successful speakers could be seen, it would be found that those men who are most ready and successful when called upon at a moment's warning are men whose thoughts, and whose habits, as to the choice of words, have received abundant attention in their silent hours of meditation, in the authors they have read and the themes they have considered. Remember, words are tools. The right word in the right place is success. Back of the right word, the right and pertinent thought must stand, guiding choice and giving birth to utterance.

CONGER'S TRIBUTE TO MISSIONARIES.

The following letter, sent by United States Minister Conger, at Peking, to the missionaries, is a just and worthy tribute to the value of their labors, and especially to the character of the native Christians in China:

Besieged American missionaries, one and all of you, so providentially saved from certain massacres, I desire in this hour of deliverance to express what I know to be the universal sentiment of our Diplomatic Corps, sincere appreciation of, and profound gratitude for, inestimable help which the native Christians under you have rendered toward our preservation. Without your intelligent and successful planning and the uncomplaining execution of the Chinese, I believe our salvation would have been impossible. By your courteous consideration of me, and your continued patience under most trying occasions, I have been most deeply touched, and for it all I thank you most heartily. I hope and believe that in God's unerring plan, your sacrifices and danger will bear rich fruits in a material and spiritual welfare of people to whom you have so nobly devoted your lives and work. Assuring you of my personal respect and gratitude, very sincerely yours,

E. H. CONGER.

NEW JERSEY LETTER.

The Fourteenth Annual Convention of the New Jersey Christian Endeavorers was recently held in Jersey City, and the following items are gathered from newspaper reports: Over 5,000 members were in attendance, and there were crowded meetings, overflow-services and rallies. The receipts of the Treasurer for the year had been \$1,027.03, and the expenditures, \$931.08. Eighty-one new Societies were organized during the year, giving a net increase of 62. There are 432 Senior, 19 Intermediate, 426 Junior and 5 Mothers' Societies, with a membership of about 25,500, and representing 18 denominations. The Juniors reported 43 new Societies, a total membership of 6,891, and contributions amounting to \$3,034.76. A falling off in the entire state membership was charged to the neglect and inefficiency of local officers. Some evangelistic work has been done, as in several life-saving stations; but it was believed that this department of work is still in its infancy. A woman asked the Convention to condemn dancing; and the replies were that there is Bible authority for dancing, and that David danced; that much depends on the time and place; and the President said that when he heard that six Connecticut towns had declared for "local option," he danced for joy. The Convention indorsed local option in the following resolution:

Resolved, That the New Jersey Christian Endeavor Society in State Convention at Jersey City, October 11 and 12, 1900, do heartily indorse, and call upon all the Endeavorers of the state to further the proposed Local Option bill, which provides for the granting to the voters in every city, town, township, borough, incorporated village or other municipality in this state, every three years, the right and privilege of deciding the question of the granting of liquor licenses.

In an address on "Sabbath-observance," Sunday newspapers and wheeling were denounced as works of the devil, but for the most part the address was an appeal for a recognition of the authority of the Fourth Commandment. Almost nothing was said about "Sunday laws."

Bible study and the problems of modern social, political, moral and religious life received special attention; and great emphasis was placed on the necessity of personal righteousness everywhere and always, and in work for the advancement of Christianity.

Among the speakers were the Rev. Drs. Wayland Hoyt, Charles L. Rhoades, J. Wilbur Chapman and Francis E. Clarke; and Rev. Charles M. Sheldon, who said that in Prohibition Kansas some county jails were used for the storing of corn.

The State Secretary believes that there has been forward movement during the year; and that the work is growing broader and deeper.

Our State Superintendent of Public Instruction has decided that the State Board of Dentistry cannot interpret the law requiring that all who would practice dentistry in the state have a "common school" education, as meaning a "high school" education.

The Elizabethport Banking Company has been robbed by a clerk of over \$100,000. Depositors were kept from excitement by the honorable purpose of the Directors to meet every demand upon the company. The case illustrates the power of temptation toward a wild and impure life, and the solemn obligation of managers of all institutions to know how its affairs are going on.

The East New Jersey Baptist Sunday-school Association has held its Fiftieth Annual Meeting in Elizabeth. "How Can the Pastor Help the School?" "Ways to Increase Devotion to Our Work," "The Church as a Means to Christian Nurture," and "Personal Work for Christ," were among the subjects discussed.

ARTHUR E. MAIN.

PLAINFIELD, Oct. 18, 1900.

PARAGRAPHS.

BY G. W. H.

SYMPATHY.

There is a tender place in every heart that is touched by the sorrows and sufferings of others, unless selfishness in the life has crushed out this divinely-planted impulse. Every soul yearns for sympathy, and unless that yearning is satisfied the life cannot reach its highest possibility. Have you ever been in a large city, and, although you were surrounded by a great throng of people, you felt lonely, perhaps homesick? Did you ever ask yourself "why is this?" I will tell you. The principle reason is that, in the throng of strangers you did not receive the sympathy your heart craved. All were strangers to your needs and the longings of heart, therefore your hunger for sympathy was not satisfied. Because of the unsatisfied yearnings of soul, some become despondent and brood over their lot, which seems to them to be hard, and possibly is. Occasionally we read in the papers of such ones going into eternity as suicides. It is said, on good authority, that there are twenty suicides in America for each day of the year. Most of those who take their own lives are of the class of lonely, discouraged ones who feel that they have no place in the world nor in the sympathies of their fellows.

NO ONE can attain to the full possibility of life if he fails to cultivate the finer impulses of which sympathy is one of the most valuable to the individual and to the world. It is that which made Americans hear the voice of suffering India across the wide expanse of half a world as the famine-wasted hands of despair were reached out for relief. It caused us to hear the plea that came from the middle of the "Dark Continent" through brother Booth as the instrumentality. It caused our hearts many anxieties for our faithful missionaries in China, surrounded by difficulties and dangers (humanly speaking), as war-clouds gathered in the Oriental sky, threatening to break forth in deadly fury. Galveston was nearly swept out of existence by storm and flood, leaving thousands shelterless and without food. Why was it that in a few hours after these facts became known to the world that trainloads of provisions and thousands of dollars were on the way to relieve their sufferings? Verily this world would not be a pleasant place in which to live were sympathy taken out.

THOSE who love most and deepest possess the fullest and strongest sympathies. The unsympathetic heart is the one in which the love element is dead or dying. Sympathy is love expressing itself in "brotherly kindness." For these reasons we should cultivate sympathy, that we may be better prepared to meet life's mission by entering into the joys and sufferings of those about us. There was a time when a man's success and value in the world was measured, largely, by his ability

to accumulate property. To-day, a man's true worth is estimated more by his sympathies. Not by what he keeps for himself, but more by what he gives away to alleviate the needs and sufferings of humanity. A man who is narrow and pinched in his sympathies is known to be narrow and pinched in his manhood, and is rated low by public opinion.

HUMAN sympathies are of inestimable value to the struggling and weary heart. We must have them, or our noblest ambitions and tenderest affections will fade and die. Yet, valuable as they are, human sympathies cannot meet the deepest needs and yearnings of the soul. Nothing but the sympathy of our Saviour will fully satisfy. Therefore, the highest and fullest demands and longings of the soul are satisfied only in the life of the Christian. And again, that satisfaction brings a development in manhood and womanhood that none but the true Christian possesses.

SYMPATHY is one of the great factors employed by the Lord in his plan and work of lifting man out of the bondage of sin and death, and keeping him in "the glorious liberty of the children of God". In all our struggles, defeats, tears and heartaches as Christians, life is sweetened, faith is strengthened, purposes are deepened and hopes are brightened, because in the Word of God, and in our own experience we have the assurance that we have a High Priest who is touched in his sympathies by "the feelings of our infirmities." Heb. 4: 15. We are not to rejoice alone in the fact that he suffered and was tempted, but we rejoice that, because he suffered and was tempted he is able to sympathize with us as no one else can when we suffer and are tempted. In him alone we find the full and crowning blessing of sympathy.

SUNSHINE.

There is a great deal more sunshine than clouds in this life. We may fail to appreciate it, but that failure does not change the proportion. It is the usual condition which we accept as the natural order of things, and many times we fail to realize their value until they are gone. It is a rare specimen of the genus man who realizes the value of good health until he has lost it; then he wonders why he did not realize its value when he possessed it, and, because of such realization, protect it. We are generally most free with what costs us little or nothing. An inherited fortune is very likely to slip away because the wastefulness of the little extravagances is not realized. Just so the bright, sun-shining days are forgotten in the pleasure which comes from them, while the dark, rainy days are remembered because they interfere with our plans. The corn crop in Kansas was threatened, a few months ago, with serious injury because of the drought. There came a few days ago the rain which increased the value of the crop by millions of dollars, and yet, as a newspaper paragrapher remarked, there were undoubtedly those in the state who complained because their plans for picnics had been disarranged.

One of the differences among people which affects us all is found in their ways of looking at things. Some anticipate trouble, and from the very nature of things their anticipations are realized. They see the streams before them and are overwhelmed by the

thought of the bridges required to span them. Such people suffer much imaginary trouble, but trouble which is none the less real to them. The habit, too, reduces their efficiency. Because of it they are unable to accomplish much that otherwise they would accomplish easily. Instances without number will come to every reader of these words. On the other side are those sunshiny people, who, while foreseeing opposition, do not permit it to shadow their present. They prepare for the rainy day, but do not bemoan it. They are the helpful ones through life; they are the ones who bring things to pass; they are the ones to whom the rest of us are indebted for much that we ought ourselves to supply. They are the companionable ones. You know such, do you not?

Sunshine in human affairs can be cultivated. It may be easier to form the habit of undue anxiety, and of magnifying the ills we have as well as those yet to come. But the very ease ought to warn us—there is cause for anxiety when matters run too smoothly. "Sliding down hill" is a condition which should arouse the slider; then he needs to be on his guard. But the sunshine thought can be developed. The ability to "look up and not down" is very dependent upon how we have trained ourselves to "look out and not in." So if sunshine is what you desire in life, seek sunshine; and as you would seek for diamonds only where diamonds are to be found, so seek for sunshine where the sun shines. Cultivate the bright and cheerful things of life, and thus lift yourself above the dark and cheerless things. Above "the clouds is the sun still shining."—*Westerly (R. I.) Sun.*

NEWS OF THE WEEK.

Early in the week an Anglo-German compact in regard to China was announced. The announcement of this compact was a surprise to the public generally, but in many respects it is most gratifying. Following the lead of the United States, Germany and Great Britain agree to refrain from land grabbing in China and to unite with the United States and other powers to continue the open-door policy, which, it will be remembered, was first secured by our own Government. The step, so far as one can judge at this time, is worthy of the warmest commendation.

The great coal strike was officially declared to be ended on October 25, the miners finally agreeing to accept the terms offered by the mine operators. We are glad to chronicle this result, and to note that this greatest of strikes has not been attended by much disorder or bloodshed.

John Sherman, ex-Secretary of State, and a man of note, died at his home in Washington on the evening of October 22. Mr. Sherman has been a conspicuous character in national affairs for more than a quarter of a century. He was in a pre-eminent degree a master in financial matters, and his name will never be separated from that superb achievement in our financial history, the resumption of specie payments after the war. General Garfield once said of him, "You ask for his monument; I point you to twenty-five years of national statutes." Personally he was not what is called a brilliant man. He won place and power through actual merit, hard work, and those enduring qualities of character which mark permanent greatness. His health has been declining for some time, but it may

be well said that he has passed away ripe as to years, and full of honors.

The Fifty-fourth Annual Meeting of the American Missionary Association has been held during the week at Springfield, Mass. This Association was organized in 1846, and was the product of New England reformers with reference to work among the slaves. It has been a central point of influence in developing educational work among the blacks, since the war. Highest praise is due to that work as an uplifting and civilizing influence among the negroes. It has also given much attention to the education of Indians, and in later years to that of the Chinese. A marked feature of its work is industrial methods introduced into all its schools. Its history is full of information and suggestions for future work among those races, alien to the Anglo-Saxons, which have come, and are yet to come under our tutelage. What it has accomplished during the last half century gives abundant promise of what may be done upon a still larger scale.

As the time for the election draws near, interest and agitation increase in every direction, but without much of the noisy and unseemly elements which have sometimes characterized the closing days of the Presidential campaign.

Late in the week it was announced that peace negotiations had begun at Peking. These negotiations will be carried forward on the part of foreign nations by their representatives now there, our own special commissioner, Rockhill, acting as advisor to Minister Conger. The proposals submitted include punishment of guilty persons concerned in the outrages, indemnity for loss to the various governments, to corporations and to private individuals, abolition of the Tsun-Li-Yamen, the appointment of a foreign minister of Foreign affairs, the establishment of an armistice, the withdrawal of troops, the return of the Emperor to Peking, and the renewal of treaty relations with China. What will be accomplished upon this basis remains to be seen.

A case of stupendous embezzlement has occurred in connection with the First National Bank of New York City. Cornelius L. Alvord, Jr., who was Note Teller, has defaulted to an amount approximating \$700,000. His arrest has not yet been made, but he is supposed to be in hiding near the city. His home was at Mt. Vernon, a suburb of New York.

CONFERENCE ECHOES FROM NORTH LOUP, NEB.

Ever since my return from Conference it has been my purpose to write something about that most encouraging and inspiring gathering. To say that I enjoyed the sessions would be but a meagre expression with which to set before others the richness of the feast that was provided for us. In this I do not refer to the table, always so bountifully spread with good and wholesome food, but to the real feast of good things from the Lord, with which we were served in every session, and especially the draft of new, fresh wine from the Lord's own vintage, with which our hearts were cheered and our souls strengthened in each morning meeting from six to seven. The value of these Conference gatherings, where all self-interest is so fully laid aside for the larger interest of the cause of Christ can never be realized by those who are not permitted to attend.

During a portion of the time I have been upon this field I have felt deeply my isolation from the centers of our denominational life, and never more so than when starting for the Conference. The spirit of the meetings was so helpful, and so many inspiring things were said, showing a warm interest in the life of our border churches that it must be a slow heart indeed which did not come to feel that Nebraska was not so far away from the heart of the denomination, after all. We surely ought to praise the Lord for his "wonderful works to the children of men" and for the open doors he has set before us. May the dear Lord help us all to come onto higher ground, into fuller appreciation of what he has done for us, and into more perfect consecration of all we have and are to his work.

Accompanied by four others of our church, I visited a lone Sabbath-keeping family forty miles southwest from here the next week after my return from Conference. We drove there on Friday and came home on Sunday. A very good meeting was held at the dwelling house on Sabbath morning. It was mostly a conference and experience meeting. The evening meeting was held in a large, sod school-house. We had a good audience, and all seemed impressed by the preaching, the testimonies and the singing. Such a visit is a very helpful factor in the work of a pastor.

Our field seems widening, and we often ask ourselves, "who is sufficient for these things." Three times have we visited the baptismal waters this summer, and others are waiting. Brethren, pray for us that we may be kept faithful and may grow in the grace of our Lord.

E. A. WITTER.

HOW TO BE GREAT.

Do not try to do a great thing; you may waste all your life waiting for the opportunity which may never come. But since little things are always claiming your attention, do them as they come, from a great motive, for the glory of God, to win his smile of approval, and to do good to men. It is harder to plod on in obscurity, acting thus, than to stand on the high places of the field, within the view of all, and do deeds of valor at which rival armies stand still to gaze. But no such act goes without the swift recognition and the ultimate recompense of Christ. To fulfill faithfully the duties of your station; to use to the uttermost the gifts of your ministry; to bear chafing annoyances and trivial irritations as martyrs bore the pillory and stake; to find the one noble trait in people who try to molest you; to put the kindest construction on unkind acts and words; to love with the love of God even the unthankful and evil; to be content to be a fountain in the midst of a wild valley of stones, nourishing a few lichens and wild flowers, or now and again a thirsty sheep; and to do this always, and not for the praise of man, but for the sake of God—this makes a great life.—*F. B. Meyer.*

A WORD ABOUT CONFERENCE EXPENSES.

Years ago the chief item of expense of the General Conference was for the printing and distribution of the Minutes. Although that still remains a large item, the expenses attendant upon the session of Conference itself form a considerable part of the total necessary expenditure. If the apportionment provided for the Minutes alone, remittances might appropriately be made after the Minutes were distributed; but as the case stands, money is needed at once to meet pressing demands. Twenty-three churches have already paid their share of the apportionment. The Treasurer is hoping that others may find it convenient to remit very soon.

WILLIAM C. WHITFORD.

ALFRED, N. Y., Oct. 23, 1900.

Missions.

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

THE Missionary Secretary is now on his way to the South-Western Field. He will visit first the churches in Missouri and Northern Arkansas. From thence he will attend the Southwestern Association, held at Hammond, La., beginning November 29. After the Association, his plan is to visit the churches in Southern and Central Arkansas. Communications for this page will be sent by him from the various points visited on this field.

In a letter very recently received from Rev. D. H. Davis, dated, Shanghai, Sept. 14, he writes: Believing that our people are anxious to know as much as possible about the real condition of affairs in China, I write you. On this side of the globe the present outlook is not at all pleasing, and principally so because of the indications of a hasty settlement of the grave troubles that have occurred in China. While it is true that Peking has been relieved and hostilities have in a large measure ceased, and most of the foreigners are safely harbored in Japan, or returned to the home lands, or in the treaty ports; still there are others who are in danger of being mobbed and killed. The Chinese Government should be made to feel the insult she has inflicted on legations and missionaries. The Allied Powers have had, and may still have, the opportunity of rendering a service of lasting benefit to China, if they wisely improve the present opportunity. China has not the moral courage to inaugurate any reform herself. This must come from without; but, with the assistance which it is possible at this time to give, if insisted upon, China might be saved from utter ruin. A few days since a large meeting of missionaries was held on two consecutive evenings to consider and discuss resolutions bearing on the question, for sending to our home governments, with the hope of arousing foreign powers to a careful consideration of the question. But I will give you the resolutions passed at the meeting referred to above, and hope you will give them as wide a circulation as may be possible:

WHEREAS, The outrage and plunder, ill-treatment and murder, of many foreigners, including a great number of missionaries living peaceful lives, the heart-rending massacre of a multitude of native Christians, the murderous attacks on the Legations at Peking, from the 13th of June to the time of their relief on the 15th of August; the wholesale destruction of foreign property in the various parts of China, and the long-planned extermination of foreigners throughout the Empire, have been instigated, ordered and encouraged by the Empress Dowager, both in public and secret Imperial edicts, the whole movement (including the Boxer uprising) being under the direction of Prince Tuan and Kang-Yi, by Imperial appointment; and,

WHEREAS, On the defeat of the Chinese forces and the victory of the Allies, settlement of affairs in China must be arrived at before peace is proclaimed; and,

WHEREAS, No settlement can be satisfactory and permanent which does not aim to secure the real good of the Chinese people and the rightful interests of all foreigners resident in China, whether officials, merchants or missionaries; therefore, be it

Resolved, That we, Protestant missionaries, representing twenty Societies engaged in mission work in this country, do now in public meeting assembled in Shanghai, appeal most earnestly to our fellowcountrymen at home, and to our home governments, to secure a thorough and lasting settlement of the present difficulties in China, in the interest alike of the people of China and of civilization. Knowing intimately the people among whom we work, we can assert confidently that

the present trouble did not originate in any hostile feeling toward the foreigners on the part of the common people, and they would never have occurred but for the direct instigation and patronage of the Manchu Government.

All over the Empire there are enlightened men in favor of reform and progress who are friendly to foreigners, but who dare not assert themselves without a guarantee of safety. The general well-being of the people, their progress in the best and highest sense, and the development of trade with them are intimately connected with the spread of knowledge and education, the prosecution of legitimate mission work, and with the establishment of a good secular government. We, therefore, respectfully suggest that in our opinion it is desirable that any settlement should aim at:

1. The restoration to the throne of Kuang Hsu, the rightful sovereign of China.

2. Securing to Christian missions freedom from all hindrances in the prosecution of their legitimate work, and the maintenance of all the rights and privileges guaranteed to them under the treaties, which rights and privileges have been too often disregarded and denied by the Chinese authorities.

3. The recognition and protection by their rulers of the native Christians as loyal and law-abiding citizens, and their exemption from the payment of contributions for idolatrous purposes, and from the observance of all religious customs other than their own.

4. It is also suggested that any settlement should be preceded by a just punishment of all who are guilty of the recent murder of foreigners and native Christians, both those who have actually done the deed and those, though high in rank, by whose orders or connivance these crimes have been committed, and that the trials and punishment take place so far as possible where the crime was committed. We further urge, that in taking punitive measures every effort be made to avoid all needless and indiscriminate slaughter of the Chinese and the destruction of their property.

5. There should, following the settlement, be a universal proclamation of the terms throughout the Empire, which should be kept posted in every *Fu* and *Hsien* city for a period of two years. This is rendered necessary by the persistency with which such facts are hidden from, or misrepresented to, the people.

There were about four hundred missionaries present at the meetings in which these resolutions were passed. There was a unanimous feeling that the end aimed at in these resolutions was highly desirable, but a few feared the governments might be unwilling to carry them out or act upon them. Whether they do or not, it has become necessary for the missionaries to speak out and exert what influence they can in favor of a just settlement of the present difficulty. It is possible that such resolutions put before the Government will enable them to act more intelligently in dealing with the matter.

From the first to the present, we have not had in Shanghai the slightest trouble more than that caused by rumor. Many thousands of Chinese have left Shanghai, fearing that trouble would arise, while not a few have come here for protection.

Aside from the Indian troops that were landed some time ago (3,000), there have been landed several hundred French soldiers,

and some Anameses. The Germans have also a few hundred soldiers here. There are also 1,000 in the Volunteer Corps. At present there are thirty men-of-war in Shanghai harbor, with an accompaniment of 7,794 men and 361 guns. These forces must give all foreigners a feeling of security, as far as Shanghai is concerned.

We are planning to re-open our schools the first of October. We may not get our full number, but we will try. Just as I was writing this last sentence, one of our old students from Soochow came in to inquire when we were to open school, and said he wished to enter again. He is one of our nice boys, and we are glad to have him come back.

Dr. Palmborg has returned from Japan, and we are expecting Mrs. Crofoot and Mrs. Davis next week; or, at the latest, the week following. Mr. Crofoot and myself have been keeping bachelors' hall so long, we shall be glad to have the ladies take charge of household affairs again.

We are truly grateful for the kind Providence that has been over us through these trying months, and are praying that the affairs of China may be settled in the interest of Christian civilization and progress.

MISSIONARY BOARD MEETING.

A regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Board was held in Westerly, R. I., Oct. 17, 1900. President Wm. L. Clarke in the Chair.

Members present—Wm. L. Clarke, O. U. Whitford, A. S. Babcock, A. McLearn, Geo. B. Carpenter, C. A. Burdick, S. P. Stillman, B. P. Langworthy, 2nd, L. F. Randolph, Gideon T. Collins, L. T. Clawson, J. Irving Maxson, C. H. Stanton, N. M. Mills, I. B. Crandall, J. H. Potter, Geo. H. Utter, O. D. Sherman, P. M. Barber.

Visitor—Wayland D. Wilcox.

Prayer was offered by Clayton A. Burdick.

It was voted that A. S. Babcock be a committee to procure bond for the Treasurer.

O. U. Whitford, Corresponding Secretary; Geo. H. Utter, Treasurer; and G. B. Carpenter for the Evangelistic Committee, presented reports which were received and recorded.

It was voted that the Treasurer be authorized to pay all orders upon receipt of reports and proper vouchers.

Chas. H. Stanton, Ira B. Crandall and Albert L. Chester were appointed Committee on Permanent Fund for the year ensuing.

Oscar U. Whitford, Geo. B. Carpenter and Samuel H. Davis were appointed Evangelistic Committee.

A letter from Rev. D. H. Davis, Shanghai, China, was read, giving information as to the status of affairs in China, in which he also states that "we are planning to re-open our schools the first of October."

The Committee on London Field reported as follows:

WESTERLY, Oct. 17, 1900.

To the Board of Managers of the Seventh-day Baptist Missionary Society:

Your Committee to consider the future relations of the Missionary Society to the work of our people in London would respectfully report that in accordance with the suggestion of Dr. Wm. C. Daland, made in his statement concerning the work in that city, on his return in July last, that Sabbath Reform and missionary effort might be advantageously continued in London, a joint meeting of the members of the Board of the American Sabbath Tract Society and of the members of this Board, so far as was practicable, was held at Conference in Adams Centre, when Dr. Daland told of the condition of the work much as he had previously done before this Board. It was the unanimous opinion of those present, ex-

pressed and unexpressed, that the London field demanded careful consideration before any definite action was taken. The members of the two Boards then assembled were informed fully of the action taken by this Board in appointing a committee to consider the subject, and a request was made that the Board of the Tract Society should take similar action, in order that the two Boards might work in harmony. In accordance with that request, at the regular meeting of the Board of the Tract Society, held last Sunday, a committee was appointed to confer with the Committee of this Board. It is, therefore, the recommendation of your Committee that it be continued, with the purpose of conferring with the Committee of the Tract Society and authorized to report at such time as it deems best for the interests of all concerned.

GEO. H. UTTER,
C. A. BURDICK,
JOSEPH H. POTTER, } Com.

The report was received and the Committee continued.

The President stated that a code of telegraphy has been partially arranged between the President of this Society and Rev. D. H. Davis in Shanghai.

It was voted that it be approved, and that the President and the Corresponding Secretary, working with Mr. Davis, be instructed to complete the code.

The following letter from the Sabbath Evangelizing and Industrial Association concerning the interest in the Gold Coast, West Africa, was read:

PLAINFIELD, N. J., Oct. 10, 1900.

Rev. O. U. Whitford, Corresponding Secretary, Seventh-day Baptist Missionary Society, Westerly, R. I.:

My Dear Sir:—The following minute concerning the Seventh-day Baptist Gold Coast interest, West Africa, was unanimously adopted at the Second Annual meeting of this Association, Oct. 1, 1900, and a copy ordered sent to the Seventh-day Baptist Missionary Society, Westerly, R. I.: "The remarkable origin and the brief history of this new Sabbath-keeping interest in the Gold Coast, West Africa, the valuable labors of Dr. W. C. Daland, and how this Association felt that it must give our new-found brethren at least a little help in their present and pressing needs, are all now pretty well known.

"But inasmuch as the kind of missionary work most called for in that new, and as we believe promising, open door, is not the kind of work for which the Sabbath Evangelizing and Industrial Association was organized, which is the building up of self-supporting and self-propagating mission stations along industrial lines, we do not see our way clear to take up the work. Therefore, we hereby express our desire and hope that the Board of Managers of the Seventh-day Baptist Missionary Society will see it to be both duty and privilege to take this new field under its excellent care.

"If the Board of Managers will do this, we promise our cordial moral support, and we believe that our members, as individuals, will give to the movement both moral and financial aid."

I would further say for your information that, at a meeting of this Association, held June 16, 1900, it was voted to pay Rev. Joseph Ammooko, of Ayan Maim, West Africa, at the rate of £2 sterling per month for one year, beginning Feb. 10, 1900. Also the necessary traveling expenses when on missionary work. The above £24 to include the £4 pledged annually by the church at Ayan Maim to the Sabbath Evangelizing and Industrial Association. The Association has also agreed to continue the school for one year from Feb. 10, 1900, at a cost of £3 per quarter for the school teacher.

Yours truly,

WILLIAM C. HUBBARD, Sec.

A letter was also read from Bro. Ammooko concerning the same matter.

It was voted that, in accordance with the request of the Sabbath Evangelizing and Industrial Association and the church at Ayan Maim, West Africa, we assume the care of the Gold Coast Mission, Jan. 1, 1901.

It was also voted that we appropriate at the rate of \$160 per year for work at Ayan Maim for the year 1901.

It was voted to engage Rev. Geo. Seeley as General Missionary on the New Brunswick field, Canada.

AFTERNOON SESSION.

Prayer was offered by N. M. Mills.

The following appropriations were made for the year 1901:

CHINA.	
Rev. D. H. Davis.....	\$1,000 00
Susie M. Burdick.....	600 00
Rosa Palmberg.....	600 00
Jay Crofoot.....	\$700 00
Teacher.....	50 00— 750 00
Boys' School.....	600 00
Incidentals.....	200 00
HOLLAND.	
Rev. G. Velthuysen.....	400 00
UNITED STATES.	
O. U. Whitford, Cor. Sec.....	900 00
Evangelistic Committee.....	3,000 00
South-Western field.....	550 00
Gold Coast Mission.....	160 00
Rev. Geo. Seeley, Petitcodiac, N. B., Canada, (work on New Brunswick, Canada field).....	150 00
First Westerly church, R. I.....	200 00
Second Westerly church, R. I.....	75 00
Ritchie church, W. Va.....	75 00
Preston, Otselic and Lincklaen field (it being understood that the churches shall raise at least \$200 toward said appropriation).....	400 00
Richburg church, N. Y.....	100 00
Berlin field, Wis.....	100 00
New Auburn, Minn.....	150 00
Welton, Iowa.....	100 00
Farnam, Neb.....	100 00
A. G. Crofoot, on Stokes and Holgate, Ohio, field.....	50 00
Hammond, La.....	125 00
Attalla, Ala.....	100 00
R. S. Wilson, for work outside Attalla.....	100 00
For young men preparing for the ministry from the fund for such purpose (20 at \$10 each).....	200 00
For SABBATH RECORDERS to isolated Sabbath-keepers.....	25 00

Letters were also received from C. B. Barber, and Dea. N. O'Neill, London, J. L. Hull, A. E. Forsythe, Rev. Geo. Seeley, Mrs. Platts, Mrs. Emma F. Hills, L. C. Randolph and others.

It was voted that the report of the Evangelistic Committee for the last quarter be presented for publication in full.

Adjourned.

WM. L. CLARKE, President.

A. S. BABCOCK, Rec. Sec.

MISSIONARIES IN CHINA.

During the recent Chinese crisis there has been much hostile criticism of the missionaries even in quarters from which a sympathetic attitude might have been expected. They have been blamed for stirring up ill-will amongst the native population and for employing wrong and ill-judged methods. Importance, therefore, attaches to the speech which the Rev. Charles Inwood, who lately returned from visiting the northern provinces of China, delivered last week at the Methodist meetings in Belfast. Mr. Inwood traveled ten thousand miles, and had close fellowship with the Protestant missionaries of all societies but one. That exception was the Society for the Propagation of the Gospel, which he found so thoroughly sacerdotal and ritualistic that there was a great gulf between it and other Protestant agencies. From the Church Missionary Society, on the other hand, he received as cordial a welcome as from any other workers in the field. Mr. Inwood bore testimony to the noble work which is being done by missionaries from Great Britain and America. "It had become fashionable during this acute crisis to say hard, ignorant, and false things about the missionaries in China. He was himself within the last fortnight talking to a well-known citizen in Belfast who had an impression that the great reason why the Chinese hated the foreigner was because the missionaries came into the cities and towns and took possession of their property." Mr. Inwood, speaking from personal knowledge,

said that for wisdom of method and calm devotion to the needs of the people, they could not find in the whole missionary world another body of men and women equal to those in China. The great uprising was anti-foreign, but not anti-missionary. He further drew a comparison between the Christian and the Roman Catholic missions, and said that many of the mandarins were beginning to appreciate this contrast. The Roman Catholic missionaries were political agents and used carnal weapons. They had contributed to a large extent to the present unfortunate situation. So far as the Protestant missions were concerned, there was no bitter antagonism on the part of the Chinese. Mr. Inwood thus confirms in a remarkable way the statements of Mr. R. M. Hobson, ex-Deputy Commissioner in the Chinese Customs, who served for more than twenty-five years under Sir Robert Hart. In a review of the situation in the *Toronto Globe*, from which we quoted in a recent issue, Mr. Hobson stated that this is not a war of religion, and that the hatred of the Chinese is not for the Christian teachers as such, but for foreigners in general. The missionaries are strongly opposed to the Russian policy of withdrawal, which would seal the doom of three-fourths of the native Christians and foreigners living in the country. Happily, signs are not wanting that the church in China may emerge with new vigor and new inspiration from the fiery trial of persecution.—*The British Weekly*.

TREASURER'S REPORT.

Quarter ending September 30, 1900.

GEO. H. UTTER, Treasurer,	
In account with	
THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.	
DR.	
Cash in Treasury, July 1, 1900.....	\$2,051 73
Cash received in July.....	\$1,240 38
" " August.....	1,384 46
" " September.....	602 00— 3,226 93
Loans.....	1,000 00
	\$6,278 66

CR.

O. U. Whitford, balance of salary and expenses, quarter ending June 30, 1900.....	\$273 98
O. U. Whitford, advance on quarter ending Sept. 30, 1900.....	60 00— 333 98
A. G. Crofoot, salary and expenses, quarter ending June 30, 1900.....	18 38
L. F. Skaggs, salary, quarter ending June 30, 1900.....	6 25
W. D. Wilcox, five months ending Aug. 31, 1900.....	20 83
R. S. Wilson, salary and expenses, quarter ending June 30, 1900.....	34 40
Chas. S. Sayre, salary, quarter ending June 30, 1900.....	25 00
G. H. Fitz Randolph, salary and expenses, quarter ending June 30, 1900.....	153 12
D. H. Davis, Shanghai, salary six months ending Dec. 31, 1900.....	\$500 00
Traveling expenses of son Theodore, Shanghai, China, to Alfred, N. Y.....	221 43— 721 43
Susie M. Burdick, twenty days labor in July.....	33 20
Rosa W. Palmberg, salary six months ending Dec. 31, 1900.....	300 00
Jay W. Crofoot, salary six months ending Dec. 31, 1900, less overpayment Feb. 26.....	350 00
Wm. C. Daland, freight, London to Leonardsville, N. Y.....	156 99
G. Velthuysen, salary six months ending Dec. 31, 1900.....	200 00
F. J. Bakker, salary six months ending Dec. 31, 1900.....	110 00
Appropriations for churches:	
Attalla, Ala., three months.....	\$25 00
Boulder, Colo., three months.....	50 00
Berea, W. Va., three months.....	18 75
Garwin, Iowa, three months.....	25 00
Cuyler, N. Y.....	2 00
Hammond, La., three months.....	37 50
Hornellsville, N. Y., three months.....	50 00
Richburg, N. Y., July 1 to Dec. 31, 1899.....	62 50
Lincklaen, N. Y., five months ending Aug. 31, 1900.....	20 84
New Auburn, Minn., three months.....	18 75
First Westerly, R. I., three months.....	50 00
Second Westerly, R. I., three months.....	18 75
Shingle House, Pa., eight weeks labor.....	7 68
Otselic, N. Y., five months, ending Aug. 31, 1900.....	20 83
Second Verona, N. Y., six months.....	20 00
Farnam, Neb., three months.....	25 00— 452 60
Evangelistic Committee Orders:	
L. C. Randolph, expenses with Quartet, \$3.94; 500 Best Hymns, \$47.00.....	\$ 50 94
C. W. Threlkeld, balance salary and expenses to June 30, 1900, \$51; advance on traveling expenses, \$40.....	91 00
M. G. Townsend, salary, four months, ending Oct. 31, \$200; traveling expenses, \$38.67; Ladies' Quartet, \$108.....	346 67
Madison Harry, advance on traveling expenses.....	15 00
J. G. Burdick, salary, July and August, \$100; traveling expenses, \$13.32.....	113 32
L. A. Platts, expenses in organizing quartets.....	20 00
Paul E. Tittsworth, Quartet No. 1.....	134 92
Walter E. Green, Quartet No. 2.....	195 88
G. M. Ellis, Quartet No. 3.....	120 95—1,088 68
One-half of taxes on Ayers property, Unadilla Forks, N. Y. Interest.....	2 77
Loans paid.....	77 25
	1,240 00
Cash in Treasury, Sept. 30, 1900:	
To Reinforce China Mission.....	\$320 22
To Reduce Debt.....	240 55
Available for Current Expenses.....	393 01— 953 78
	\$6,278 66

E. & O. E.

GEO. H. UTTER, Treas.

Woman's Work.

Mrs. HENRY M. MAXSON, Editor, Plainfield, N. J.

TO THE FRINGED GENTIAN.

Thou blossom bright with autumn dew,
And colored with the heavens own blue,
That openest when the quiet light
Succeeds the keen and frosty night.

Thou comest not when violets lean
O'er wandering brooks and springs unseen,
Or columbines, in purple dressed,
Nod o'er the ground-bird's hidden nest.

Thou waitest late and comest alone,
When woods are bare and birds are flown,
And frosts and shortening days portend
The aged year is near his end.

Then doth thy sweet and quiet eye
Look through its fringes to the sky,
Blue—blue—as if that sky let fall
A flower from its cerulean wall.

I would that thus, when I shall see
The home of death draw nigh to me,
Hope, blossoming within my heart,
May look to heaven as I depart.

—William Cullen Bryant.

"CHEERING BY THE HOUR. — Mrs. Blank desires engagements by the hour to cheer the nervous and lonesome, to read to and amuse invalids, elderly people and children at their homes."

The foregoing somewhat unique advertisement appeared in a recent periodical among other "Situations Wanted." In this day of new work for the new woman, this is a truly feminine work for every woman, every day. If we stop to think about it, we would not need to advertise for a position, for there are many whom we might help by a cheerful word, or a little attention. Have we among us none that are sick, none that are in trouble, none that are lonesome, that we fold our hands and say, "This is not my work."

Some of you have heard the story of the little newsboy, who one wintry day met on the street a well-dressed woman. She stopped and in a cheery voice asked, "Are you not very cold?" "I was, till you smiled," came the prompt reply from half-frozen lips. Two school-girls were talking of many things, as school-girls will, when one said, "I wish I had lots of money, so that I could send flowers to my friends when they are ill." "I haven't money," said the other, "but I'll tell you what I do. When a friend is ill, I write her a note. If she has ever helped me, I tell her so and thank her for it. If I know of any nice thing that has been said about her, I tell her of that. I have not the money to buy flowers, but I give her what I have."

How often when we hear of a kind deed, we say, "I could have done that, if I had only thought." That is too often the trouble, we don't think. One day a woman found her friend in great distress of mind, and inquired the cause. She heard the story, gave a few words of sympathy and went home to think the matter over. The result was, the burden was lifted. Later, when this woman found herself overwhelmed with a gratitude, all out of proportion to the kindness done, she remonstrated, but was silenced by the reply, "All my other friends knew how I was situated, but you remembered to do something."

How can we help? How can we assist in bringing comfort where it is most needed? You have read an interesting story to-day, pass it on to some one else. A friend is lonely. You cannot go to see her, but a note will reach her with its tone of remembrance and good cheer. A flower from your window, or a

bit of "out of doors" in the shape of a fern or a few blossoms will bring gladness to the heart of some one who loves God's beautiful world, but can only see it from the window.

One disposed to "cheer" will find many channels and many hands waiting to receive. Let us only remember to put our hearts into the deed done.

"Not what we give, but what we share,
For the gift without the giver is bare;
Who gives himself with his alms feeds three,—
Himself, his hungry neighbor and me."

LETTER FROM MRS. ROGERS.

At the close of seven years of prayerful effort in the interest of our Woman's Work, your Editor finds it necessary, on account of wanting health and strength, to drop out of active service. It was with great reluctance that I accepted the work, knowing better than any one else could my inefficiency to fill such an important position in our denomination. I feel that my efforts have been an experiment all the way through the seven years. My experiences have been many and some of them very pleasant. As I look back upon these years I remember words of good cheer, and friendly greetings with many of the sisters whom I have never seen. I am conscious of having left much undone which ought to have been done. But I feel that we are very fortunate in finding one so much better fitted for the place, to step in and take up the dropped and scattered stitches in the web of Woman's Work, and I ask for our sister, Mrs. Maxson, the goodly fellowship of the choice spirits to whom the work has introduced me.

I would not fail to acknowledge the kindness of Eld. Livermore and Dr. Lewis, their patience with me, and the help and encouragement I have received from them in my editorial work, my relations with them, have all been very gratifying and helpful.

I send you loving greetings and an affectionate farewell, thanking you for your forbearance with my mistakes and failures, of which no one can be more conscious than myself. My interest in our work as a denomination and as women will increase as the years go by, and I ask for your love and remembrance in the days to come. May God bless you all, and may it be our highest joy to work for the Master, and advance the cause we have espoused.

With love,

REBECCA T. ROGERS.

CHILD TRAINING.

BY MRS. LOTTIE LANGWORTHY.

Written for the Semi-Annual Meeting at Dodge Centre, Minn.

Christ said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." Our work then is to aid, not hinder, these children in coming to Christ. A mother's influence is the first that is thrown around the child. What an awful responsibility to think we are accountable to God for the way we instruct or neglect to instruct our children. Even tiny prattlers can be taught to love Jesus. Some parents talk to their children of God, only when they are naughty, telling them God will not love them; but God does love naughty children, not because they are naughty, but because they are children with precious souls to be saved and fitted for eternal happiness and usefulness. "God so loved the world that he gave his only begotten Son, that

whosoever believeth on him should not perish, but have everlasting life." Let us, as parents, begin early to teach this beautiful doctrine to our children.

Converse with them freely about God's love, their Saviour, heaven and how to live so that God will be pleased, and an eternal home secured. Tell them it grieves him the same as it does mother to have them do wrong, but that he loves them just the same, but is grieved at the wrong done and not at them. A. H. Lewis once said if he could educate every child up to ten years the world would soon be a Christianized, Sabbath-keeping nation. Talk of the Sabbath question more in the home, study the Word and know more what God says and what Christ did. He is our pattern and example for us to follow. Do not mention the inconvenience of being a Sabbath-keeper before the children, even if you think it is; but when we stop to think, is it not a lack of faith in God and his promises that makes us feel it inconvenient? "A man's life consisteth not in the abundance of the things which he possesseth."

Our Junior Society and Sabbath-school is such a wonderfully good place to tell children of Jesus and bring them into the fold. I wonder if any of us think we are neglecting God when we think we do not have time for Junior work, and leave it all to a certain few, who it may be have more talents than we in that line, but Christ has said, "Inasmuch as ye have done it to the least of these ye have done it unto me." And again, "Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." If children are visited by the sins of their parents, I believe ungodly parents must suffer in a degree for the sins of their children, whom they have neglected to teach of God. The children are in a degree semi-heathen, and are to be judged by the light they have had. But some one is responsible for their not having had more light. Is it all the parents' fault? The blame rests on them in a great and weighty measure, but does it not rest on us as church-members, too? We cannot all be Junior Superintendents and teachers, but we can aid and encourage those that are.

If one really wants to do something for someone else, for humanity, for God, God himself will open an opportunity in his own time and way. Just have the disposition, and the chance will come.

RESOLUTIONS OF RESPECT.

WHEREAS, Our Heavenly Father in his infinite wisdom has removed from our midst and taken to dwell with him our much-loved sister, C. Belle Saunders; therefore,
Resolved, That we, the Ocean View Woman's Christian Temperance Union, have lost in our ex-president, a dear friend, a wise counsellor and an efficient member, whose work and associations with us during the past have been a help and whose memory will inspire us to higher and nobler living.

Resolved, That while our hearts are saddened, we extend our deepest sympathy to the bereaved relatives and friends, and commend them to the One who alone can sustain them in trial and affliction.

Resolved, That a copy of these resolutions be spread upon our minutes, also one be given to the family and one be sent to the Woman's Page of the SABBATH RECORDER for publication.

MRS. N. M. MILLS, } Com.
ADAH MACOMBER, }

BE loving and you will never want for love; be humble and you will never want for guiding.—Dinah Mulloch Craik.

THE LAND OF EVANGELINE.

Let the traveler to this happy valley approach it from either side; from Digby, the land of the cherry and the robin, past the old fort and the ramparts of Annapolis; or, leaving Halifax behind, and speeding through the beautiful region lying between Bedford and Windsor, and thence on, ever in sight of the Basin of Minas, with the frowning headland of Blomidon beyond—before he realizes it, he is at Wolfville; he has entered the enchanted land of Evangeline.

If ever a poet told a "plain, unvarnished tale," it was Longfellow when he chronicled the beauties of this region. To the north lies the broad expanse of the Basin of Minas, which, being an arm of the Bay of Fundy, is subject to the mighty rise and fall of tide characteristic of the latter. Eastward stretch the meadows, rich and green, with rows of willows and the old French dykes, still kept in perfect repair; southward the way winds up a slope, between great apple orchards whose boughs are bent to the earth with the weight of their ripening glory.

Here the sleek-coated, picturesque oxen still bring home the fragrant hay; and as they amble slowly along between the rows of great willows, or stand meekly awaiting their load, they are reminders of the times gone by when Evangeline, Basil and Gabriel dwelt in the "peaceful valley."

Though it be late summer by the calendar, he who is used to the climate of our Middle States on the eastern coast fancies it is June, the June of poets, for the roses are in their glory; and the great luscious raspberries lie cool and sweet under the shadow of their thick leaves. Even a lingering strawberry may be found here and there, and along the garden fences grow masses of wonderfully rich and fragrant sweet peas, in every conceivable variety of coloring.

Nature has dealt lavishly with this region. The vicinity of Cape Blomidon is rich in exquisite agates and fine amethyst crystals, and from the fresh-water mussels some fine pearls are procured. The same streams which furnish these supply also material for an angler's paradise. In their depths lurk the speckled trout, which are abundant until July, and even then may be successfully angled for, while the Gaspereau River affords good salmon fishing until September. A variety of small game also abounds, although a gun seems out of place in the absolute peace which reigns over the landscape.

The only "modern improvement" here is electricity. Telephones are everywhere, and electric lights glow like giant fireflies under the willows. They add materially to the beauty of the scene at night, and their slender wires are invisible in the foliage by day.

A visit to the land of Evangeline were incomplete without an acquaintance with the "Last of the Acadians," a tall, slim, brown-eyed gentleman who lives with his pretty wife in the heart of the little town. He is the only descendant of those hopeless wanderers who has returned to the home of his people. He is a jeweler by trade, and a poet "by grace of God;" and to the stranger he is, like all the people among whom he dwells, always courteous, kindly, and hospitable; though still young, he is a "gentleman of the old school."

This is the country of romance, thanks to the poet who has sung its story; but its pines and hemlocks "bearded with moss and in

garments green" are no poetic fiction; they may be seen on every hillside. "Aloft on the mountains" the sea fogs still "pitch their tents," and the "mists from the mighty Atlantic look on the happy valley," while—

"Loud from its rocky caverns, the deep-voiced neighboring ocean
Speaks"—

and the pines of the forest sing us

"A tale of love in Acadie, the home of 'the happy.'"

—Louie R. Heller, in *Self-Culture*.

A SCOTCH SERMON ON CHARITY.

"The congregation will noo be seated and gie their undivided attention to the followin' intimations. Some o' them are maist as important as the sermon," said the Rev. Tammas MacPherson, as he finished "addressin' the throne of grace."

He was in his eightieth year, and during fifty-five years had worn out five Bibles in beating the dust out of the pulpit desk of Auchterbirnie kirk. His parishioners worshiped the ground on which he walked, and though he was practically penniless—for he gave most of his income to the poor—they saw to it that the minister lacked for nothing. Their old minister read the announcements, and then said:

"I hear that Widdy Tamson is in destitute circumstances. This mauna be. Nane o' God's heritage maun suffer in the midst o' guid folk o' Auchterbirnie. Think o' this on the way to yer hames. We have it in holy writ, that nivver fails, that 'he that giveth to the puir leudeth to the Lord.' There is a blessed privilege. Think o' the farmers o' Auchterbirnie being lenders, and haein' the Lord for a customer! And nae need to fore-close to get back payment, for it'll be returned twenty, thirty, fifty and a hundred fold. Noo ye can a' raise fine craps o' wheat and corn and tatties, as I can weel testify; for the Lord has moved yer bowels o' compassion, and ye hae been unco generous to me. Then see if ye canna raise guid craps o' britherly compassion, and bring the first fruits o' the harvest to puir Widdy Tamson.

"Sanders Grant'll send her a load o' firewood. Fine dae I ken that; I see it in Sanders's generous e'e. Fine kenlin he keeps, too, as I weel ken; for I'm burning some o't myself, thanks to Sanders's kindness." Sanders, sitting in his pew, the observed of all observers, was completely won over, and would gladly have given Widdy Tamson the earth and the fullness thereof, had he owned it, at that moment.

"Pater Michie'll send her a pickle tea. O, but it'll be nae missed oot o' Peter's abundant store. Peter is behouden to the Lord for many things, and is a living example o' the nivver-failin' truth o' the holy writ. 'The han' o' the diligent maketh rich.' Peter's a hard-workin' chiel, as we can a' testify." Peter, too, immediately fell into line.

"Jimmy Grant was tellin' me the ither day," continued the Rev. Tammas, "that he was millin' some fine meal the noo. I quite believe it. He's the only miller in Auchterbirnie, and there's no other miller from Maidenkirk to John O'Groat's can compare wi' him. Better send a pickle to the widdy, Jimmy, and keep up yer account wi' the Master." Jimmy registered a full peck of best oat-meal in his own mind.

"Beaton Scott'll send the widdy some o' the fine tatties I saw in his barn last Tuesday. I needna ask Beaton, for I ken fu' well

he wouldna be backward in daeing a kind act to a deservin' widdy in Auchterbirnie.

"And oor guid freend, Wull Chapman, by the looks o' him, can hardly keep his seat, sae anxious is he to dae something to fill the widdy's pat.

"Nae fear of the widdy's starvin' when the Lord has put the saut o' the earth in the parish kirk o' Auchterbirnie. The Lord has promised to be a husband to the widdy, and he wants ye to all be brithers-in-law, and I'm glad ye respond so nobly. Ye're a gallant lookin' lot o' Christians, and yer hearts are as big as yer bodies. The Lord'll reward yer work o' love. Noo let's praise his name for raisin' up in Auchterbirnie sae mony who honor the faith." There was a lull all through the kirk, and then the minister's voice was raised in prayer.—*Family Friend*.

TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, Oct. 14, 1900, at 2.15 P. M., President J. Frank Hubbard in the Chair.

Members present.—J. F. Hubbard, Stephen Babcock, D. E. Titsworth, A. H. Lewis, W. M. Stillman, A. E. Main, J. M. Titsworth, G. B. Shaw, F. L. Greene, W. C. Hubbard, J. A. Hubbard, O. S. Rogers, F. J. Hubbard, C. C. Chipman, W. H. Crandall, H. M. Maxson, A. L. Titsworth, and Business Manager J. P. Mosher.

Visitors.—D. D. Rogers, R. Dunham.

Prayer was offered by Rev. Geo. B. Shaw.

Minutes of last meeting were read.

Correspondence was received from Rev. A. P. Ashurst, accepting the appointment as our representative in the South for the year beginning Sept. 15, 1900, on the terms specified, and also reporting on the past month's work, showing a distribution of 38,000 pages.

On motion, Rev. A. P. Ashurst was appointed our representative at the South-Western Association, to be held in Hammond, La., the last of November.

Correspondence was received from Secretary O. U. Whitford and Rev. Geo. Seeley.

On motion, the sum of \$150 was appropriated to Bro. Seeley for work on the Canadian field, and such additional sums for postage as may be needed.

Voted that the Treasurer be instructed to send the salary to Bro. Seeley in monthly payments, if he accepts the proposition, and \$10 for postage with the first remittance.

Voted that a committee of three be appointed, of which D. E. Titsworth shall be Chairman, to confer with the Missionary Board in regard to questions relating to the London field.

H. M. Maxson and A. E. Main were named as the other members of the committee.

Voted, that the question of *Intermediate Leaflets* be referred to the Supervisory Committee.

The Committee on the question of introducing industrial methods in our work reported progress.

The Treasurer presented his report for the first quarter, which, on motion, was adopted.

An interesting letter was read from Mr. J. Bawden, of Kingston, Ontario, giving an account of a Mica industry conducted by him in that place on a Sabbath-keeping basis.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH, *Rec. Sec.*

Young People's Work

By EDWIN SHAW, Milton, Wis.

VALUES OF THE PRAYER-MEETING.

BY ELSIE RICHEY.

Of what value is the prayer-meeting to me? First, it makes me stronger for the duties which come to me through the week; second, it takes the cares of the week off my mind, and helps me to do better work for Christ. Those persons who do not have the privilege of attending the prayer-meeting every week, miss a great blessing. To me it is one of the most precious hours of the week. I always enjoy the Friday night prayer-meeting and the Christian Endeavor meeting. Why? Because of the help they are to me in living a Christian life.

When weary and discouraged attend the prayer-meeting, take such a part as God directs, and you will feel rested and the discouragements of an hour before are gone. Such a service is not only a source of strength and help to those who take part; it helps and strengthens all who attend.

There are those who are timid about taking part in these meetings, but because of the help they receive, and the good thoughts that are gleaned from the lesson of the meeting, they are determined to do more and better work for Christ.

We, who always have the opportunity of attending these meetings, do not value them as much as we ought. Think of those who never have these opportunities, how they long for them, while we make excuses: "I am too tired," or "it is so far that I cannot go."

I like that clause in the C. E. pledge that says "I will make it the rule of my life to read the Bible every day, and to support my own church in every way, especially by attending all her regular Sabbath and mid-week services, unless prevented by some reason which I can conscientiously give to my Saviour." Do we always remember this part of our promise? I am afraid we do not. If we do as we say, trusting Christ for strength, we will strive to do this; it will not be so easy to excuse ourselves, but rather we will always be ready to go and to take part. The prayer-meeting is the place where the younger ones start in Christian work. It keeps them in closer fellowship with their Saviour.

When our C. E. Society was first organized, I thought it was hard to take part in every meeting and to attend them every time, but I kept attending (although I did not always take part) and now it is a pleasure to go, and, as God directs, to take part. Not long ago in one of these meetings our pastor brought out the thought that we should not live a Christian life for just what we could get out of it, but to be helpful and reach out after the fallen. If we abide in Christ, and his words abide in us, we may ask what we will and he will give it us. It was Christ's mission while here on earth to raise the fallen, cheer the faint, comfort those in sorrow. There is work for each one of us right at our door if we only look for it. Except we abide in Christ we can do nothing.

NEW AUBURN, MINN.

'Tis loving and serving
The highest and best;
'Tis onward and unswerving—
And that is true rest.

—John Sullivan Dwight.

WHERE THE EAGLE BUILDS HER NEST.

BY RUTH P. MAXSON.

It is intensely quiet at the top of the "Steep Rocks;" perhaps because it is so near heaven that earthly sounds cannot find their way there. Only the wind singing among the pine trees; only the ripple lapping the foot of the cliff; only the tinkle of a distant sheep-bell breaks the long stillness. There is a strange feeling about the place, as if no human being had ever set foot there since the foundation of the world. Back of you is the forest, stretching away and away into the distance; and before, hundreds of feet below, lies the lake. The blue sky arches overhead, and far, far above, float two white gulls, flying to harbors unknown in the depths of that fathomless sky. The pine trees stand up against the blue; tall, straight and majestic, swaying almost imperceptibly in the light breeze. Long ago the lightning cleft one of the pines asunder, and the twisted, blackened stump still rears itself above the rock, above the other trees, above the whole forest, standing as one of the country's landmarks for many generations. On the tip-top is the eagle's nest, an ugly black mass of sticks and roots, and so big that it seems impossible for it to rest so secure and safe in the top of the dead tree. But the storms and gales of many winters have shrieked and raged about the nest, yet it still remains secure, and the eagles come back to it every year.

The Steep Rocks have their mystery, else the charm of the place would not be complete. That mystery is hidden in the source of the tiny stream that trickles down over the crag. Whether there is a secret fountain springing from the heart of the great rock, or whether there is a larger stream away back among the hills, no one has ever discovered, and probably no one will ever learn. Sometimes, if you listen, you can hear water trickling down through a hidden channel; and near the edge of the crag, the tiny thread of water comes to the surface and trickles down the rock to the lake many feet below, zigzagging down the face of the cliff in a narrow crevice, perhaps an inch wide, filled with a little earth; in summer this is a garden of flowers and ferns and blueberry bushes, that is the delight of all the birds and wild creatures whose homes are in the rock. A family of baby hedgehogs frolic among the birch trees, and run races along the edge of the cliff, and sometimes take perilous journeys down the flowery stairway to the lake.

The silence of the place grows upon you, the longer you stay; it seems as if there was never another place so utterly out of the world as this. The sheep-bell tinkles in the distance, and now and then a bird begins to sing in the woods behind the cliff, or a hawk comes screaming down the lake; but the hush of a summer noontide forever lingers about the Rocks.

THE ADIRONDACKS, AUGUST, 1900.

OUR MIRROR.

PRESIDENT'S LETTER.

Dear Young People:

We are certainly blessed in being permitted to live in such a wonderful age, an age in which the inventive genius has reached such a stage of development, that it seems only necessary for man to extend his hand in order to produce, as by magic, almost any object of his desire; an age when great problems, from

every field of thought and activity, are presenting themselves for solution.

Indeed, with the added interest of the political campaign through which we are passing, we are living in just such times as are best calculated to reveal the true character of men, and measure the strength of one's Christianity. While many are establishing records for narrow-minded intolerance, the true Christian spirit will be conspicuous for broad-minded charity and toleration; while the unprincipled and corrupt will not hesitate to sell their votes to the highest bidder, or bow in subserviency to political bosses, the true followers of Jesus Christ will invariably manifest a spirit of quiet but fearless independence of thought and action, regardless of political affiliations.

The men of history, who stand out conspicuously as benefactors of the race, have been those who, while evincing a magnanimous spirit toward those of opposing thought, have, nevertheless, wrought mightily but independently in their respective spheres of life; and by strict fidelity to conviction, and fearlessness of action, have thereby lifted humanity to a higher plane than it occupied before.

The individual life of such men must be more noble, both in the sight of God and man, than a life of bigotry, selfishness, cowardice, or indifference. To such a life, the setting sun of earth's brief day will be but the dawning of a fuller, brighter, eternal day, where, in the beauty of its heavenly freshness, a ransomed soul shall enter into the joys of its Lord.

M. B. KELLY.

CHICAGO, ILL., Oct. 22, 1900.

A BACKWOODS EVOLUTIONIST.

A small town in the Tennessee mountains was the scene of a great revival of religion when a New Orleans drummer chanced to pass that way. He spent an evening at the camp-meeting, and reports one incident to the *Times-Democrat*.

"Just as I arrived," he says, "an itinerant evangelist was administering a terrific rebuke to scientific skeptics.

"And there's a feller by the name of Darwin," he shouted, "that allows we all come down from monkeys, and Adam wa'nt nothin' but a big gorilla! I'd like to know if there's ary person in the sound of my voice that's fool enough to believe such stuff as that? If there is, let him stand up!"

"To my surprise, a tall, lantern-jawed man on the bench adjoining mine promptly rose to his feet. I saw at a glance that he was one of those rustic walking encyclopedias who always leads off in debate at cross-road stores, and I looked to see some fun.

"He was perfectly self-possessed, and was evidently loaded to floor the parson. For a moment there was silence; then the evangelist leaned forward and shaded his eyes with his hand.

"Will the brother move a leetle nearer the light?" he said, in a gentle voice. The evolutionist folded his arms defiantly and stepped under a flaring pine torch.

"Thanky," said the preacher, blandly. Now do I understand y' to say that you reely believe you're kin to monkeys?"

"I do," replied the skeptic.

"There was another moment of silence.

"Well, brethren and sisters," said the evangelist, slowly, "since I come to size the good brother up, I'm kinder inclined to believe he is keerect. We will now sing hymn number 'leven.'"

Children's Page.

A LITTLE WAYFARER.

It lacked but three minutes of the time when the "Thunderbolt" express train would "pull out" of the big, noisy station in Philadelphia, and go swiftly on its way to Chicago. The conductor, standing by the rear car, was glancing at his watch, when a somewhat shabbily-dressed old woman came hurrying forward, leading by the hand a little girl of not more than eight years, oddly dressed in a green lawn frock and a bright pink calico apron, with a very clumsy ruffle of coarse white embroidery. She had a white sunbonnet lined with pink on her head, and she carried a queer little old hand-bag in one hand, while the other was held tightly in the old woman's grasp. Hurrying up to the conductor the old woman said, quite excitedly, with a suggestion of tears in her voice:

"Be you the conductor of this train?"

"I am, madam."

"And this is the train for Shecawgo?"

"Yes, madam; this train goes to Chicago."

"Well, this little girl is goin' on it, an' furder, too. She is goin' clean out to River Bend, in Kansas, an' I want you to look after her fer as you go, an' tell the next conductor to do the same."

"Is this little girl going alone?"

"Yes, she is. I know that it is a mighty fer piece for a little thing like her to be goin' alone, an' I sha'n't have a mite o' peace myself until I know that she is safe with her Uncle Hiram there in River Bend. He has written that he would give her a home an' raise her as one of his own, if she could be got out there. I am her gran'ma, an' I'd keep the child myself if I could, but I'm goin' into an Old Ladies' Home myself, because I ain't got no place else to go, an' no money to live on. The little girl ain't got either pa or ma, an' I know that her Uncle Hiram will be good to her. Here is her ticket, an' she's got fifty cents tied up in a corner of her handkerchief to buy things to eat when the lunch I have put up in a box in this satchel gives out. You got children of your own?"

"Yes, four of them."

"Then I ain't afeerd but what you'll be good to a poor little orphan girl goin' on a long journey alone. An' if ther's any real kind, motherly wimmen on the train, would you mind speakin' to them about little Janie here, an' askin' 'em to kind o' look after her a little? Seems as if most any woman would be willin' to do that."

"I will see that she is cared for."

"Thank ye kindly. Ev'rybody tells me that there will be plenty to see to her an' that I needn't worry none; but, all the same, I'll be terrible glad to hear that she has got there all right, pore little thing! You see I have sewed a card to her apron front tellin' folks where she is goin', and askin' 'em to be good to her."

The conductor glanced down, and saw sewed fast to the child's apron a white card on which was written:

"This little girl is named Janie May Ross. She is goin' alone to her Uncle Hiram Ross, in River Bend, Kansas. Plesse be kind to her for she is a orphan."

The conductor stooped and read the card; then he said, very earnestly and gently: "I will take the very best care of the little girl. Come, little one. It is time we were off."

The old lady took the child in her arms for a farewell embrace, saying, tearfully: "Good-bye, Janie, child. Don't ever ferget your old gran'ma. She won't ever ferget you, an' she will write you a letter ev'ry month. Tell Uncle Hiram to write soon as you git there, an' you must write to gran'ma soon as you know how. Good-bye, dearie."

When the conductor went through the train taking up tickets after the train had left the station in Philadelphia, he found the little girl sitting very quietly and solemnly in the seat in which he had placed her. She looked out of the window with an unsmiling face, and she turned toward the big conductor with a wistful look in her eyes when he sat down beside her after he had taken up all of the tickets.

"So you are going way out to Kansas?" said the conductor.

"Yes, sir."

"To live with your Uncle Hiram?"

"Yes, sir. Hesays he has a little bossy calf I can have all for my own, and he has a whole lot of little boys and girls that are my own cousins, and he says that I won't be a bit lonesome with them, and that they will let me ride on a little pony they have, and he has a little baby girl—just a teenty-tonty baby she is, and her name is Janie, same as mine, and she hasn't any teeth she is so teenty, and there are lots of little dogs they call prairie dogs out on his place, and a baby colt, and my Auntie Koss says that when she bakes my little cousins a baby pie she will bake one for me. She has eight little boys and girls of her own, only, of course, they are Uncle Hiram's, too, and I will be nine. That's a big lot, isn't it?"

"Yes, it is. You will have good times together."

"I s'pect so. Uncle Hiram hesays the more the merrier. Don't you think that he must be a funny man?"

"He must be a good and kind man."

"Oh, he is. He is just awful kind, gran'ma says. He ain't no kin to her. She is my own gran'ma, and he is my own uncle, and yet they aint no kin to each other. Isn't that funny? You see, gran'ma is my mamma's mother, and Uncle Hiram is papa's brother, so that is how it is that they ain't no kin to each other. I never saw Uncle Hiram nor Aunt Mary nor none of my cousins. When gran'ma set down and wrote that she would have to go into the Home, and that there was no one to take me, Uncle Hiram he wrote right back and said for me to come out there. He said his house was swarming with children now, but there was plenty room in the house and in his heart and in Aunt Mary's for a little girl without any father or mother, and me his own brother's little girl, so I am going out there."

Before the train had gone fifty miles every passenger on the car had seen the card sewed to the little girl's apron, and Janie did not lack attention. An old lady sitting across the aisle came and sat with Janie for a long time, and a motherly looking woman in the seat behind the little girl had said:

"I am going out across the state of Kansas myself, and I will see that you get on the right train in Chicago. Here is some candy for you."

A traveling man opened his sample case and brought Janie a round wooden box of beads

of all colors, saying as he did so, "I can get another box in Chicago."

He had hardly reached his seat when a very severe-looking man, whom one would never have suspected of being kind-hearted, came down the aisle with a lovely doll, beautifully dressed, in his hand, and he said as he handed the doll to Janie, "Here is a doll you can have, little one. I have a little girl of about your size, and I was taking the doll to her, but I find that I shall have to stay a day in Chicago, and I can easily get her another one."

Oranges, apples, candy, cake, nuts and popcorn were brought to the little girl in such quantities that it is doubtful if she would have lived to reach her Uncle Hiram's had she eaten all of the indigestible things that were given to her.

When the train reached Chicago there were half a dozen persons ready and eager to put Janie on the right train, and the new conductor said, when he had read the card sewed to her apron, "All right, little one. We will see to it that you reach River Bend in safety. We don't allow anything bad to happen to little girls out here in the West."

There never was a jollier or kinder conductor than that one was. He took Janie forward and had her ride on the locomotive in the cab with the engineer for fifty miles, and he said, merrily:

"You can have the free run of this train, and if any one tries to stop you, you let me know about it, and there will be trouble right off. I have three little girls of my own, and it is my opinion that little girls ought to do about as they please, speshly, when they are trav'ling alone."

There are thousands and thousands of kind hearts in the world, and thousands and thousands of good men and women who know that it is God's will that they should be very kind and tender toward little boys and girls who are orphans, and it seemed as if nearly all of the men and women on that train were of this class, for there never was a little orphan girl who received more kind and loving attention than was given to Janie. All of the passengers were on the alert when the train drew near River Bend. All of them wanted to get a glimpse of Uncle Hiram, and they were glad that the train was to stay twenty minutes for luncheon at River Bend, although they were not very much interested in the luncheon. They were all in the aisle ready to leave the car when the train stopped at River Bend.

Those who left the car first saw on the station platform a big, sunburned man dressed as a farmer. He had a bushy brown beard, and the kindest and merriest look in his big blue eyes. One of the passengers was so sure that this was Uncle Hiram, that he went up to him before Janie had appeared, and said heartily:

"She is in there, Uncle Hiram. Excuse me for being so familiar, but we all feel that Uncle Hiram is an old friend, we have heard so much about him from Janie. Here she is in the arms of the conductor."

Uncle Hiram was at the car steps reaching up his arms for Janie before the conductor stepped down on to the platform.

"Hello, Janie, little one!" said Uncle Hiram, heartily. "Here I am, and your Aunt Mary is behind the station in the wagon holding the horses. Well, well, what a fine, big girl

you are! Got your father's eyes and mouth to a T! Got a kiss for your old uncle?"

She put her arms around his neck and kissed his bronzed cheek, and he gave her another hug, saying loudly and heartily:

"That's right! Ain't a mite afeerd of your uncle, are you? My goodness! why should you be? Let me take you right around to your Aunt Mary. She's awful anxious to see her new little girl. She ain't got but five little girls now, you know. The others are so wild to see their new little sister that I bet we'll find 'em on the road more than a mile from the farm, comin' to meet you. An' my! they've got more things to show you than you can shake a stick at! Now we will go to Aunt Mary."

Aunt Mary held out her arms for Janie, and said, almost tearfully: "Come right to me, my child! I knew your mother when she was a little girl like you, and I am going to be your mother now. I'm so glad you got here all safe and sound!"

There were handkerchiefs waving from every window of the car when Janie and her uncle and aunt drove away just as the train started, and the little girl said sweetly, as she sat on her Aunt Mary's lap: "They was awful good to me."

"Of course, they was, dearie," said her aunt affectionately. "There's lots of awful good folks in the world."

And the little wayfarer, who had journeyed into so much love and tenderness, looked up into the kindly face of her new mother and said, in a way that caused her aunt to give her another hug: "But I guess there ain't any of 'em any gooder than you and my Uncle Hiram."—*J. L. Harbour, in the Young Reaper.*

BIBLICAL STUDY IN HIGHER INSTITUTIONS OF LEARNING.

In the interview with President Seelye of Smith College, which we published recently, it was noticeable that he placed emphasis on the study of Biblical literature as an indispensable part of a cultured young woman's collegiate training. We are glad to note that the new Chancellor of the University of Nebraska, Dr. E. Benjamin Andrews, in his recent inaugural address, stood for the same ideal, even though he was addressing a state university constituency. "Professorships could be created," he said—and we hope the "could" will change to "will" ere long—"for giving instruction, of course in a purely scientific and non-sectarian way, in Old and New Testament literature, that series of ancient tracts crammed with moral life far beyond most else which men have written." The recent revelations of President Thwing of Adelbert College relative to the ignorance of the average college student respecting the Bible must have set some educators to thinking who formerly were indifferent to the matter.

Some day a generation will come which will look back with utmost surprise on the folly of the generation now in power, a generation which in its primary, secondary and collegiate institutions; because of an incorrect conception of what the Bible is and how it should be taught, has allowed sectarian differences to banish from popular education the most invigorating and instructive literature possessed by mankind. Roman Catholic, Protestant and Jew some day will see to it that the Bible as literature and as an ethical guide is once more taught in the schools and colleges, even if it cannot be—as it should not be—replaced there as a sectarian arsenal.—*Congregationalist.*

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.

BERLIN, N. Y.—Many of the RECORDER readers have heard our West Virginia brethren sing that song which is so dear to their hearts, "The West Virginia Hills". The undersigned has changed those words, as well as his place of residence, and is singing "The Dear Old Berlin Hills". They are surely "majestic and grand," for nowhere have we seen a more beautiful panorama than can be seen from the parsonage windows, or from any hill-top near by.

Berlin is a village of about one thousand inhabitants. There are, in the town, two shirt factories, a spool factory, a cheese factory and a laundry. The latter does work for out of town shirt factories. The railroad has changed ownership, and is now giving fairly good service, there being two trains a day each way. Berlin has been favored with a new depot. Our church property is in good repair, and the society is free of debt. The church attendance is good; prayer-meetings and Sabbath-school are also well attended, and are interesting.

The new pastor and his family had been in their new home scarcely one week, when about seventy-five good Seventh-day Baptists took possession of the parsonage. And such a pounding! No, I should say barreling! For every barrel in which dishes and fruit had been packed for moving was filled by the good people of this church with potatoes, fruit, etc., and one, new one, with bread flour. This was a fine addition to the pastor's collection of barrels. Our prayer is that God will help us to feed this flock with spiritual food in like measure. Dear brethren, pray for us,—the pastor, his family, and his church—that we may see souls converted, and many brought to a living knowledge of the Sabbath truth.

Your brother in Christ,

MARTIN SINDALL.

OCTOBER 22, 1900.

ALFRED, N. Y.—The opportunities to find work or to enter into business here are still open. I have received several letters of inquiry in response to the news items of a few weeks ago. Both the Terra Cotta plants and the machine shop want more men. It is an especially fine opening just now for anyone who wishes to learn the machinist's trade. There is still an excellent chance for someone to do well with a boarding hotel which is offered for sale or for rent at Alfred Station on very reasonable terms. I have heard some talk, in days gone by, about young men who had to leave the Sabbath in order to find work. If you know of any such, show them this item. *Someone* is going to get these jobs. The time to write is *now*. My only excuse for writing this second item is my earnest desire to furnish employment to Seventh-day Baptists and Seventh-day Baptists to employment. Questions gladly answered.

PASTOR RANDOLPH.

UTICA, N. Y.—We learn incidently that Dr. S. C. Maxson, of Utica, N. Y., President of the late Conference, lately filled an invitation to speak upon the position occupied by Seventh-day Baptists concerning the Sabbath, in a leading church of that city. That a pastor

should make such an invitation indicates both breadth of thought and interest on his part; and that a layman should be able to accept the invitation is a gratifying illustration of the service which business men can render in the cause of the Master. Dr. Maxson is also teacher of a business men's Bible-class, which meets on Sunday, in that city.

EDITOR.

BERLIN, WIS.—A letter from C. S. Sayre, missionary pastor in the Northern Wisconsin field, dated Berlin, Wis., Oct. 23, reports the work upon the field to be "progressing about as usual." The interest at Grand Marsh, following the special work there last summer, has increased, and although it is not part of Mr. Sayre's field, he says, "I find myself there some of the time, even though the field is already too large to realize visible results from single-handed labor." There have been several additions to the churches upon the Northern Wisconsin field during the past summer. Dr. Platts is expected to be at the Semi-annual Meeting, which occurs at Berlin early in December, at which time there will be candidates for baptism. The writer has been familiar with the Northern Wisconsin field for half a century, and the RECORDER is glad to chronicle every item of interest and to rejoice with those upon the field in whatever may be gained at any point or at any time. We hope that every family on that field welcomes the weekly visits of the RECORDER.

EDITOR.

DODGE CENTRE, MINN.—Notwithstanding heavy rains and muddy roads, the late Semi-annual Meeting was quite well attended. Several friends from other places were here. We consider the four people who drove through from New Auburn quite plucky and courageous, and hope they felt well paid, both socially and spiritually. The meetings were all good; we feel that God was with us and that it did us all good to "assemble ourselves together". The last day was lovely, although quite cold. At the evening meeting Pastor Hurley delivered an excellent sermon to a full house, taking as his text, "Lift up your eyes and look on the fields, for they are white already to harvest."

The Junior C. E. Society recently elected new officers, and is doing good work under the leadership of Miss Mabel Clarke.

At the church-meeting, held Oct. 14, Rev. Mr. Hurley was unanimously elected pastor for the coming year.

We praise and thank the Lord for this lovely weather, permitting the farmers to finish their threshing.

CORRESPONDENT.

OCTOBER 18, 1900.

THE noblest deeds of heroism are done within four walls, not before the public gaze.—*Richter.*

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.

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Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

INTERNATIONAL LESSONS, 1900

FOURTH QUARTER.

Oct. 6.	Jesus Dining with a Pharisee.....	Luke 14: 1-14
Oct. 13.	Parable of the Great Supper.....	Luke 14: 15-24
Oct. 20.	The Lost Sheep and Lost Coin.....	Luke 15: 1-10
Oct. 27.	The Prodigal Son.....	Luke 15: 11-24
Nov. 3.	The Unjust Seward.....	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 VI.—THE RICH MAN AND LAZARUS.

For Sabbath-day, Nov. 10, 1900.

LESSON TEXT.—Luke 16: 19-31.

GOLDEN TEXT.—Lay up for yourselves treasures in heaven.—Matt. 6: 20.

INTRODUCTION.

The parable of our lesson is a continuation of our Lord's teaching in regard to riches. The Pharisees had scoffed at the teachings which we studied last week; but Jesus was bent on making plain to them that riches are a blessing only as they are used wisely, and that those who use them selfishly are really in a worse condition than the most miserable beggar.

It is a mistake to suppose that this parable is meant to teach the conditions of men after death. It is but a part of the setting of the parable, in order to bring out the contrast of positions, that the rich man in hell is represented as holding a conversation with Abraham in Paradise.

The important personage of this parable is the beggar Lazarus. We are not told what the rich man's name was. He is of no account; it does not matter what his name may be.

TIME.—About January of the year 30.

PLACE.—Perea.

PERSONS.—Jesus, speaking to the people. In the parable we have Lazarus, the rich man and Abraham.

OUTLINE:

1. The Condition of the Two in This Life. v. 19-21.
2. Their Condition in the Future Life. v. 22-26.
3. The Rich are Without Excuse for Their Selfishness. v. 27-31.

NOTES.

19. *There was a certain rich man.* In the Vulgate the words "rich man" are translated by the Latin adjective "dives." Some have mistakenly regarded this adjective as a proper name, and speak of this parable as the Parable of Dives and Lazarus. *Which was clothed in purple and fine linen.* Most costly and luxurious garments. The purple cloth was colored by a dye made from a shell-fish. Garments made from this cloth were frequently worn by kings, as the color was not only gorgeous but also very costly. The fine linen was made from the Egyptian bissus, a sort of flax. The cloth was very delicate and soft, and was either of a white or yellow color. *And fared sumptuously every day.* Literally, splendidly, magnificently. His food was not only abundant and costly, but was also served in the most luxurious manner.

20. *And there was a certain beggar.* The word translated "beggar" is sometimes rendered "poor," as in Matt. 5: 3. It means primarily one who cringes or cowers through fear, and so one who is reduced to destitution and beggary. *Lazarus, that is, "God, a help".* It is not at all necessary to infer from this proper name that this story is a statement of an historical fact. It is much more likely that this is an imaginary illustration which our Lord uses to bring out forcibly the truth that he desires to teach. *Which was laid at his gate.* He was probably left before the gate of the rich man that he might obtain alms from those who went out or came in. The verb implies that those who bore Lazarus did not carry him with gentle care; it means literally "cast down". *Full of sores.* He was afflicted with ulcers.

21. *And desiring to be fed with the crumbs.* The word "crumbs" is not in the best manuscripts. He was longing that he might have what fell from the table of the rich man. It is probably that we should infer that his wish was not fulfilled. And even if this humble

desire was gratified, there still remains a great contrast in the condition of these two men. *Moreover the dogs came and licked his sores.* The precise bearing of this clause is a little in doubt. Some think that the licking of the sores of the helpless beggar by the unclean beasts was an aggravation of his misery. Others think that a contrast is here intended, the dogs are more compassionate toward the beggar than are human beings. The latter view seems more likely than the former.

22. *And it came to pass that the beggar died.* The scene now changes from the present life to the future life. The contrast between the rich man and Lazarus still remains; but their relative positions are reversed. *And was carried by the angels.* A distinguished honor. *Into Abraham's bosom.* A figurative expression to denote the happy state of the pious Hebrew in Paradise. The Hebrew Rabbis pictured Abraham as waiting in Paradise to receive the blessed into his bosom, that is, into a relation of intimate friendship with him. Compare John lying in the bosom of our Lord at the Last Supper. *The rich man also died and was buried.* He was doubtless entombed with great ceremony; but that circumstance did not amount to much so far as he was concerned. It is possible that Lazarus was not buried at all. At all events his burial was not worth mentioning. That fact also was of no consequence; it did not lessen his future blessing.

23. *And in hell.* Literally "in Hades," that is the abode of the departed spirits. The word itself implies nothing as to future rewards and punishments. In this verse it is necessary to add "being in torments" in order to explain his situation. The possibility of looking from the place of torment, Gehenna, to Paradise, is taught by Jewish writers. In fact the whole picture of the conditions after death is doubtless represented by our Lord in accordance with the popular conceptions of the time. Jesus is not so much giving instruction in regard to eschatology as in regard to the wrong use of wealth.

24. *Father Abraham, have mercy on me, and send Lazarus, etc.* Here the contrast is made most vivid; the rich man who, with careless indifference, allows Lazarus to suffer, and would not in the least minister to his need, now makes request that Lazarus should render a very slight service to him, and has that request denied. *For I am tormented in this flame.* The punishment of the wicked is frequently represented under the figure of fire.

25. *But Abraham said, Son, remember, etc.* Instead of "son" we would read more literally "child." Abraham speaks pityingly to the unfortunate. Truly the rich man had had those things which he esteemed good, and in view of the way he had used them, he had received all that was his due; no more blessings, be they never so slight, could come to him. *And likewise Lazarus evil things, etc.* Lazarus had had ill-fortune without absolutely deserving it, and now is appropriately rewarded that the lack may be filled up. It is to be understood that Lazarus was not only poor but pious. For poverty in itself is no virtue, and demands no reward.

26. *And besides all this, etc.* In addition to the fact that the condition of the rich man demands no mercy since he had already used up his due of blessings, mercy was impossible on account of the impassable barrier.

27. *Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house.* Some have supposed that this verse and the following shows the beginning of a change of spirit on the part of the rich man; but it is rather an indirect way of saying that he was not sufficiently warned.

29. *They have Moses and the prophets.* There are many warnings in the Old Testament in regard to the right use of wealth, and in regard to treatment of the poor.

30. *Nay, father Abraham; but if one went unto them from the dead.* The rich man seems to think that a great wonder like a man risen from the dead would serve a much more effectual warning than the teaching of the Scriptures.

31. *Neither will they be persuaded, though one rose from the dead.* Abraham teaches that such a wonder is not sufficient to arouse faith in those who are willfully disobedient to the law which they have. This doctrine is proven abundantly by the conduct of the Pharisees when Lazarus, of Bethany, was raised from the dead. His resurrection served only as an incentive to their more vigorous efforts for the arrest and execution of Jesus.

DISTRESS is a great school-master. It teaches many things, among them the greatest of all attainments—the power to pray—*Glover.*

Popular Science.

BY H. H. BAKER.

A Derrick Pontoon.

There has lately been constructed in England a vessel, the like of which is not to be found elsewhere in the world. It is designed to facilitate the discharge and distribution of coal from vessels to barges, and is capable of handling at least 5,000 tons daily.

The vessel measures 500 feet in length, 47 feet in width and 12½ feet in depth. Its machinery is ingeniously constructed and very powerful. There are two tracts of rails running nearly the entire length of the pontoon.

On the side that presents itself to the ships, having on board the coal, there are nine hydraulic grabs or lifts, having a weighing machine attached to each and running on one pair of these rails. With these grabs or lifts the coal is taken out of the hole of the vessel, weighed and registered, then swung around and discharged into nine corresponding chutes, traveling on the other pair of rails, and from the chutes the coal is shot out on the opposite side of the pontoon into barges.

In this country many of our shippers, who load in vessels, run the cars onto a trestle erected on the dock by the side of which the vessel is moored, the coal being released from the underside of the car, where by a chute it is transferred to the hold of the vessel direct by its own gravity.

Headlights for Locomotives.

Electricity appears to be coming into practical use in headlights for locomotives, especially in the Western states. With a good reflector about an 8,000-candle power can be produced. This intense light when thrown upon the track will reveal plainly any object as large as a man or a horse at a distance of at least a quarter of a mile in a dark night.

To produce and continue this light, a dynamo of sufficient power is constructed, and a turbine actuated by steam. These are enclosed in a water-tight case, and placed on the locomotive in close proximity to the headlight. The power required is estimated to be about one and a half horse-power, and the carbon will last in the headlight for eight hours. The light is under the control of the engineer, and when wanted he has only to turn on the steam until the required intensity of the light is produced.

It is found that these far-penetrating lights greatly lessen the liability to serious accidents, such as the killing of horses and cattle, and are valuable for detecting any obstruction that may have been put upon the track by malicious persons for derailing and robbery. It sometimes happens in these days that trains are held up and the express car is robbed of thousands of dollars, or the sleepers are visited and the passengers are compelled to hand over their money, watches and jewelry, after which the thieves depart under the cover of darkness. Railroad and express companies are paying large sums for losses and for keeping a large detective force in the field to arrest robbers and bring them to justice.

We suggest that this expense could be lessened and the security of passengers, as well as property greatly enhanced by having a powerful searchlight constructed and located on each side of the engine in such a manner

that while the light leaves the engine and train in darkness it will light up the surrounding so that everything can be seen distinctly. These sidelights to be so constructed that the engineer can produce any number of flashes in a minute, or can leave the light shining, thus when approaching a wooded district or a secluded place he can turn on a flood of light and let it remain until the dangerous locality is passed. In case of trouble from outside parties, the engineer can set in motion machinery that would cause a flash to be given, lasting say three-eighths of a second, and then allow five-eighths of a second for darkness, then another flash followed by darkness, and so on. This operation continued only a few minutes would blind any person on whom the light was thrown, or disconcert any movements a thief might undertake to accomplish.

The lights should be placed low on the engine so that a rifle-ball fired for their destruction could do but little damage. The section to be covered by the lights could be regulated, perhaps by the form of the reflectors.

JAMES DELOSS ROGERS.

The subject of this sketch was for over 53 years a faithful member of the First Seventh-day Baptist church in the town of Brookfield, N. Y., and served that church as deacon for more than 21 years. He now rests from his labors and his works do follow him.

Deacon Rogers was born on the ancestral farm near Leonardsville, N. Y., Dec. 15, 1829, and he died at his home on a farm not very distant, Oct. 12, 1900, being thus nearly 71 years old. He was the son of James Rogers and Lucinda Whitford.

When about six years old he was left without a father's care and was brought up by his mother with an older sister. The death of his father served to render his mind serious and thoughtful, and this, added to a naturally meditative disposition, caused him early to receive deep religious impressions. At the age of nine years he gave his heart to Christ, and all through his life he preserved a humble and trustful attitude toward God. He did not make a public profession of faith till the age of 18, when he was baptized and united with the First Brookfield Seventh-day Baptist church on March 30, 1847. This was a time of an awakening of religious interest in the church and community.

He was deeply and tenderly devoted to his mother, who died about six years ago, having always remained in the home with her son. In 1856 Mr. Rogers married Cynthia Palmiter, who entered the Rogers home, and with whom he always lived most happily. Mrs. Rogers bore him five children, two of whom died, one at an early age and one in later youth. Three of these, with his widow, survive him: Mr. Geno C. Rogers of Bainbridge, N. Y., Mr. George Rogers of Brookfield, N. Y., and Mrs. Emmet Stevens of Edmeston, N. Y.

Mr. Rogers always followed the occupation of a farmer, and prosecuted this calling on different farms not far from his birthplace. He was a man of quiet and unassuming nature, but always exhibited those traits which mark the gentle Christian and the humble follower of the Master. Loving toward his family and friends, happy in the midst of circumstances that might easily render others discontented, always peaceful and peace-loving, patient under trial, gentle in word and deed, always trusting his Heavenly Father, unostentatious and yet ever ready to do his duty, moderate in speech and free from all

malice and bitterness, in him the fruits of the Spirit were manifest to all who knew him. Truly "he was a good man, full of the Holy Ghost and of faith."

He had been a trustee of the church of which he was a member, superintendent of the Sabbath-school, and a member of the Board of the American Sabbath Tract Society, when it was situated at Leonardsville. He was chosen deacon in 1879, and ordained to the holy office Jan. 12 of that year. This office he filled with perfect acceptance till the time of his death; in later years so far as his health would admit.

Twenty-two years ago he suffered from a severe illness, but afterwards became quite well, though never wholly regaining his full strength of body. Eleven years ago he contracted a difficulty, a disease of the kidneys, which has always remained with him, and in connection with other troubles no doubt led to his death, the approximate cause of death being a cancer. Six years ago he left the farm and removed to the village of Leonardsville, where he lived with his wife till the present year. But as his health grew more infirm and his beloved wife became afflicted with impaired vision, they went back to reside on the farm with his son and his wife, Mr. and Mrs. George Rogers. During the last summer Dea. Rogers was able to come occasionally to the village and, though with extreme difficulty, to attend public worship on the Sabbath. At last nature succumbed to what was inevitable, and after a painful illness of some weeks he passed away.

After a private service at his home, attended by his family and relatives, on the morning of Oct. 14th, 1900, his body was brought to the First Brookfield church in Leonardsville, where he lay in state from 1 o'clock till nearly the time for the funeral service, which was held at 2 o'clock in the afternoon. The service was conducted by the pastor of the church, and consisted of prayer, sentences of Scripture, portions of the 39th and 90th Psalms and the 15th chapter of 1st Corinthians. An eulogy was pronounced, based on Acts 11: 24. Two hymns were sung by the choir, "When our heads are bowed with woe," and "Hark, hark, my soul!" Mrs. F. H. Babcock also sang a soprano solo, "I know that my Redeemer liveth," from Handel's Messiah. The services were attended by very many people, a large number besides those of his fellow-church members, showing the high esteem in which Dea. Rogers was held by everyone.

W. C. D.

The Sabbath-school at Leonardsville adds its tribute in the following resolutions. [Ed.]

WHEREAS, It has pleased our Heavenly Father, who doeth all things for our good who love him, to take from among us our aged and beloved brother, Dea. J. Deloss Rogers, who has long been a faithful member of our school, and whose example of devoted Christian living has not been without a good effect upon us all; therefore,

Resolved, That we express our thankfulness to Almighty God that we have been given for so long a time the benefit of the presence and faithful example of Deacon Rogers, and our deep sorrow at the event of his death.

Also, that we extend to his bereaved widow, Mrs. Cynthia Rogers, our sincerest sympathy in her affliction and to all his relatives our heartiest condolences.

Also, that these resolutions be placed upon the records of our school, and that a copy of them be sent to Mrs. Rogers and another to the SABBATH RECORDER for publication.

For the Sabbath-school,

SARAH R. BABCOCK, Sec.

LEONARDSVILLE, N. Y., Oct. 13, 1900,

SANITARY PRECAUTIONS AT THE ANNIVERSARIES.

At a meeting of the Seventh-day Baptist Medical Society in connection with the late General Conference at Adams Centre, a resolution was passed, recommending and urging the committees having the entertainment of Conference and the Associations in charge, hereafter, to provide boiled water for the use of those in attendance. At our Anniversaries, which are held in the hottest season of the year, from eight hundred to a thousand people come together from all parts of the United States. We think it is high time that the ordinary sanitary precautions should be observed on these occasions; and the use of boiled water is one of the recognized and accepted necessities by medical science under such circumstances. The people of a given section may drink the water of that section with impunity, and not suffer from it, but a stranger will be likely to be injured by it. The history of many of our anniversary gatherings impresses us with the importance of this precautionary measure. If we can lessen the sickness which has marked these gatherings, it is our plain duty to do so. To provide pure drinking water by boiling and then cooling, in the opinion of the Medical Society, will reduce greatly the sickness which is almost certain to attend such gatherings where this precaution is not taken.

S. C. MAXSON, M. D.

President Medical Society.

UTICA, N. Y., 225 Genesee St., Oct. 22, 1900.

A MAN'S style is nearly as much a part of him as his physiognomy, his figure, the throbbing of his pulse.—Arch. Francois Fenelon.

MARRIAGES.

LARRABEE—WILLIAMS.—At the home of the bride's mother, Mrs. Mary E. Williams, in West Edmeston, N. Y., Oct. 18, 1900, by Eld. M. Harry, Mr. Egbert E. Larrabee, of the town of Brookfield, N. Y., and Miss Addie A. Williams, of West Edmeston.

FORD—HEAVENER.—At Weston, W. Va., Oct. 8, 1900, by Rev. M. G. Stillman, S. W. Ford, of Salem, W. Va., and Miss Ina Heavener, of Roanoke.

DAVIS—SIMPSON.—At the home of the bride's parents, Mr. and Mrs. W. B. Simpson, in Jackson Centre, Ohio, Oct. 18, 1900, by the Rev. A. G. Crofoot, Mr. William L. Davis, of Blandville, W. Va., and Miss Lovia E. Simpson.

GRIER—SMITH.—At the home of the bride's mother, Mrs. John E. Smith, near Alfred, N. Y., Oct. 17, 1900, by Pastor L. C. Randolph, Mr. R. O. Grier, of Elmira, and Miss Villa Smith, of Alfred.

SAUNDERS—COLLINS.—At the home of the bride's parents, Mr. and Mrs. Lorenzo W. Collins, in Ward township, near Alfred, N. Y., by Pastor L. C. Randolph, Mr. Charles L. Saunders, of Alfred, and Miss Bessie M. Collins, of Ward.

DEATHS.

NOT upon us or ours the solemn angels
Have evil wrought.
The funeral anthem is a glad evangel,
The good die not.

God calls our loved ones, but we lose not wholly
What He has given.
They live on earth in thought and deed as truly
As in His heaven. —Whittier.

DISBROW.—Miss Louisa Disbrow was born in Cold Brook, Herkimer Co., N. Y., April 24, 1824, and died in Nortonville, Kan., Oct. 10, 1900.

She came to Illinois in 1860, removing to Nortonville in 1888. Her home had been with her sister, Mrs. Alfred Satterlee, for a long term of years. She was kindly disposed to all and quiet in her ways. G. W. H.

STILLMAN.—At the home of her son, Brookfield, N. Y., Oct. 21, 1900, Mrs. Clarissa Stillman, in the 94th year of her age.

Clarissa Bailey Stillman was born in Exeter, R. I., Dec. 10, 1806, the daughter of Eld. Eli S. Bailey and Mary Clark Bailey. She was the oldest in a family of four sons and five daughters, and survive them all but one, Dr. William C. Bailey, still living, at Adams Centre, N. Y. Rev. James Bailey was the fifth in this large family of children. They moved from Rhode Island to Brookfield in 1809. In 1835 she was married

to Ethan Stillman, who died in 1879. There were born to them five sons, three of whom, John T., Arthur J. and Duane B., are still living with residence at Brookfield. She has been a member, in good standing, of the Second Brookfield Seventh-day Baptist church since 1831. Her religion was lived quietly at home, which she regarded as the sphere where her influence could be the most effectually exerted. She was a woman of great industry and marked ability. Heroic qualities were exhibited in the care of her aged father which she cheerfully and bravely assumed in addition to her own household duties, during the years of his helplessness, as an invalid. After her husband's death she still continued her work until past her eightieth year, keeping house for her son Duane. Since then she has lived in the home of her son Arthur. She retained, in remarkable degree up to the beginning of the present year, her bodily vigor and the use of her faculties. Since that time she has gradually failed until finally her life went out peacefully, like a candle burning low in its socket. Children, grandchildren and great-grandchildren, with other relatives and friends gathered at the home to pay their last tribute of respect to the aged mother and friend.

T. J. V.

CRANDALL.—In Rockville, R. I., Oct. 21, 1900, William Alonzo Crandall, aged 70 years, 4 months and 21 days.

Brother Crandall was the oldest of five children of William Clarke and Phoebe Burdick Crandall. He was born in Hopkinton, but spent nearly forty years of his life in Westerly, R. I. He was married three times. His three wives preceded him to the better land. But one child was born to him, a daughter by the second wife, now the wife of Erlo G. Barber, of Rockville. He made a profession of religion Sept 26, 1846, and was baptized by Eld. A. B. Burdick, and united with the Seventh-day Baptist church of Rockville, continuing his connection with that church till his death. He was a man of quiet and peaceable life and respected by the community.

A. MCL.

NORRIS.—At her home in Oxford, N. Y., Wednesday, Oct. 10, 1900, of apoplexy, Mrs. H. M. Norris, in the 71st year of her age.

She was the daughter of Ethan and Fanny Rogers, born in Preston, N. Y. In 1849 she was married to William S. Mungor, who died in 1865. Eight years later she was married to Hezekiah M. Norris, of Oxford, who now, in loneliness and sorrow, survives her. Her own children, Frank E. Mungor, of *The Mercury*, Richfield Springs, and Estella, wife of Dr. S. C. Maxson, of Utica, and a step-daughter, Mrs. L. E. Blood, of Oxford, mourn the loss of a loving and faithful mother. She was a woman of exceptional qualities. The care of an invalid father before his death, and the education of her children after her husband's death, and her few last years of suffering, were experiences that developed her heroic nature. "Her children rise up and call her blessed." She was a life-long member of the Preston Seventh-day Baptist church, and although separated for the greater portion of the time from the people of her faith, yet she was always loyal to God and his Sabbath. Her funeral was held from her home, on Sixth-day, Oct. 12, where a large circle of relatives—including her aged and only sister, Mrs. E. R. Curtis—and friends assembled to pay the last tribute of love and respect to her who had endeared herself to all. The funeral was conducted by the writer, who spoke briefly from 2-Cor. 5: 1.

T. J. V.

Burdick.—Mrs. Amarrillys Vincent Burdick was born in Berlin, N. Y., March 19, 1814, and died of dropsy of the heart at Alfred, N. Y., Oct. 21, 1900.

When six years of age she moved with her parents, Joshua and Olive Vincent, to Alfred. May 15, 1834, she was united in marriage to Osmund Alexander Burdick. To them were born six children, three of whom survive, all loyal Sabbath-keepers. The family moved to Belmont, N. Y., in 1869, where the husband passed away March 9, 1885. Since then she has lived with her children in Belmont and Alfred. There are seventeen grandchildren and twenty-seven great-grandchildren, the eldest being nineteen years of age. When Mrs. Burdick was forty-three years of age she and her husband were baptized by Eld. Joshua Clarke and joined the Second Alfred church, in whose fellowship she died. She read the Bible through nine times, and was only prevented from completing it the tenth by failing eyesight. She has been a great singer, and knew many of the old Watts hymns by heart. In the long nights last winter, when she could not sleep, she would raise her voice like the Psalmist of old, in songs of praise to God. Her Christian faith can hardly be better expressed than in the hymn she was last heard to sing a few days before her death.

L. C. R.

Literary Notes.

THE "Thanksgiving number" of *The Household*, for November, 1900, has come to our table. Its name indicates its character, and its pages contain many things touching home-making and home-keeping which will be of interest to all housekeepers and home-makers. 95 South St., Boston.

REV. CHARLES M. SHELDON, whose story, "In His Steps," has had a sale of more than four million copies, has been making a special study of the servant-girl question. A new story from his pen, entitled, "Born to Serve," is the result. Critics who have read the manuscript predict that it will be as popular as any of his former stories. He will read the story in Berkeley Temple, Boston, on four successive evenings, during the first week in December, and in Plymouth church, Brooklyn, where Dr. Hillis is pastor, during the second week. The proceeds of the readings will be used to establish a training-school for servants in Topeka, Kan. The story will be published as a serial, beginning December 6, in *The Christian Endeavor World*.

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. 6. Boston, Little, Brown & Co. 1899. pp. vii-380. Price, \$2.50.

This volume continues the "History of Dogma in the period of Clugny Anselm and Bernard." It is the period in which questions of piety are more prominent even than in the Augustinian period. Monasticism was well at the front, and the zeal which gave birth to the crusades was special feature of the reform movements of the eleventh century. These were an expression of the religious revival which was passing over the Western world. Christianity was highly ascetic, and zeal for the restoration of sacred places and primitive Christianity was almost unbounded. The Roman Papacy had passed into a rigid autocracy. The revival of learning had begun. Realism was a prevailing influence and the times were full of controversy, and men of strong thought, as compared with previous centuries, were developed in many circles. The spirit of personal obligation had brought about an awakening of the laity. Men were thinking for themselves more than they had done, and the preparatory influences which culminated in the Protestant revolt were at work on every hand. The Waldenses, Wycliff, Huss and others were raising their voices against the hierarchy, and general unrest pervaded Christian thought and modified Christian doctrine. Scholasticism exerted a strong influence in modifying the doctrines of the church, while opposition to "indulgences" on the part of Wycliff and others strengthened the current influences which were preparing the way for revolution. In this volume the reader comes nearer to those lines of historical thought with which our own time is likely to be familiar, in a general way, and the sources of influence and springs of action from which the results with which we are familiar arose are clearly suggested or followed in detail, in the volume under consideration. Covering the time of preparation for the Protestant movement, in many particulars, the volume is one of peculiar interest.

Special Notices.

North-Western Tract Depository.

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

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

THE 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 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 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 Semi-Annual Meeting of the Berlin, Coloma and Marquette churches will convene with the church at Berlin, Wis., Sixth-day evening before the first Sabbath in December, at 7.30 P. M.

Rev. L. A. Platts, of Milton, is invited to preach the introductory sermon.

Essayists appointed: Mr. E. D. Richmond, of Coloma; Mrs. Inglis, of Marquette, and Mrs. E. Whitney, of Berlin.

All are cordially invited to attend this meeting.

MRS. ELLA G. HILL, Cor. Sec.

THE Semi-Annual Convention of the Western Association will be held at Andover, N. Y., Nov. 9-11, 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.

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.

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THE CAUSE OF SIGHING.

Prof. Lumsden says that sighing is but another name for oxygen starvation. The cause of sighing is most frequently worry. An interval of several seconds often follows moments of mental disquietude, during which time the chest walls remain rigid until the imperious demand is made for oxygen, thus causing the deep inhalation. It is the expiration following the inspiration that is properly termed the sigh, and this sigh is simply an effort of the organism to obtain the necessary supply of oxygen. The remedy is to cease worrying. One may be anxious but there is no rational reason for worrying. A little philosophy will banish worry at once. Worry will do no good; it will rob one of pleasures when blessings do come, as one will not be in a condition to enjoy them. — *Popular Science News.*

HUSBAND—"For whom are you knitting those socks?" Wife—"For a benevolent society." Husband—"Please give them my address. Perhaps they will send me a pair."

NOTHING would be a lesson to us if it did not come too late.—*George Elliot.*

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

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