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UPLIFTING FAITH.

BELIEVE, O soul, that art placed in this mysterious and glorious universe, that God formed thee from his spirit for no mean purpose, but for a destiny nobler than thy highest aspirations have pointed to. Believe in the best thoughts and whisperings that visit thy heart. If thou dost catch at times some gleams of the divineness of charity, of the glory of sacrifice, of the grandeur of faith, of the sky-piercing power of prayer, like mountain peaks jutting through fogs, or slopes afar off in the horizon light, believe in them with more enthusiasm than in the stupid dust of the beaten roads. . . . Believe in them, for they are the mountain principles and altar-piles of life.—*Starr King.*

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PLAINFIELD N J

Sabbath Recorder.

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

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ONE should never be satisfied with doing "the best he can" on any given occasion, if that implies that he will not make an effort to do better the next trial. There is no limit to the growth which a devout and earnest soul can make in matters spiritual and ethical. To do the best for to-day is a full duty. To do better to-morrow, even though it be in minor matters, is an equal duty. The standard of personal attainment in all things pertaining to righteousness should move upward day by day. Herein is the meaning of Christ's words: "Be ye also perfect, as your Father in heaven is perfect." Do your best always, and let each best be supplemented by something better.

HISTORY shows that no circumstances are so difficult, and no life so lowly, as to prevent one from having high thoughts and higher aspirations. Bunyan's Pilgrims Progress, written in a cell of Bedford jail, reached high-water mark in spiritual things. Such books are the product of high thinking, consecration and devotion, under circumstances which the world calls trying. In reality such circumstances bring highest blessings in that they try the spiritual fiber and cleanse the life from low and imperfect standards. This anecdote is told of an aged Christian, who, conversing of Abraham, said, "I think a great deal about Abraham lately, when I am working at my wash-tub or about the house. I have been studying over how and when he saw Christ's day." What a theme to glorify work at the wash-tub. A woman with low aspirations would have thought of nothing in particular, or of nothing higher than neighborhood gossip. This woman communed with God while she sought to cleanse material things from their earthly stain. The largeness of our life is measured by the character and depth of our thinking.

MR. SPURGEON used to say, "A garrison is not free from danger while it has an enemy lodged within." This sentence contains an important truth touching one's relation to himself. Safeguard against temptations or evil influences that exist around one can be easily arranged. The great difficulty is to secure a control of one's passions, thoughts, appetites and tendencies, which will turn every power into the ways of right, thus filling the soul with strong defenders. A slight blaze of passion, an unruly tongue, though it be but for a brief period, may draw the bolt which has fastened the doors of one's life against evil, and allow a flood of destructive influences to take possession of the soul. Sparks do not endanger a building when they fall upon a slate roof, but the breath of fire, touching dried shingles, may be the starting-point of a great conflagration. Look out for the enemies or the weakness which may unbolt the doors of your heart, and be sure to keep the roof of your soul well covered with slate.

A MOTHER, seeing that her little boy was growing in selfishness, in the matter of games and other things, sought to teach him a les-

son indirectly, in this way: The child knew the results which come from having the "mumps," and was well acquainted with the distortion which that disease produces in one's face. So his mother said, "When I see something ugly growing on your character, I think I ought to try and remove it even if it hurts you." Then she drew his attention to the selfishness expressed in his habits, and impressed the boy with the necessity of being freed from it. The child caught the idea, gave quick assent, and said, "Mamma, when we see it, we'll just say mumps." The lesson was doubly effective.

THE *Chicago Journal* reports a study of church life made in that city during the past year. The impressions of the investigator have been given from week to week in the columns of that paper, and the results of the year's observations were summed up in a recent issue. The conclusion is that church unity is not to be expected nor desired, that the variety and flexibility in the work of Christian churches are a proof of the divine mission of Christianity, and that its success is far greater than it would be if polity and creed were uniform. The observations contain a conclusion which is at once a criticism and an apology for preachers. This conclusion is that nine-tenths of the preachers lack adequate preparation for their pulpit work, but that this lack comes largely from the activity of the church in attempting to do so many things outside the line of specific religious teaching. This activity makes it impossible for the average man to prepare such sermons as the *Journal* thinks he ought to prepare. Whatever may be the accuracy or inaccuracy of the *Journal's* conclusions, it is clear to every observer that the strenuous life of our cities does place upon pastors and church workers, not only an immense amount of varied labor, but problems too difficult for solution, except through long experience and many experiments. Meanwhile it is reason for thankfulness that the spirit of Christianity pushes its devotees into so many lines of labor for the good of humanity, both as to soul and body.

EDWARD EVERETT HALE has lately resigned the full pastorate of the South Congregational church of Boston, and an assistant has been given him. Not long ago Dr. Hale preached his last sermon as full pastor. He dwelt upon the duty of the church along the lines of education, charity, and hospitality, but indicated his faith that the state would yet come to the aid of the church, and relieve it of much of the work in matters educational and philanthropic, which are now left to it. In addition to this, he said that the main work of the church is worship and religious culture, and that without this "nearer-my-God-to-thee spirit, the school becomes a factory, the lyceum a social party, and the asylum and the hospital bits of machinery without spirit and soul. That is to say, churches are established simply for religion." These words from a man of Dr. Hale's faith and experience are worthy of careful consideration. They indicate that when the state shall do its duty, and society in its other forms of organization shall rise toward the highest standards, the church of Christ will be left more nearly free to attend to the spiritual wants of men. Certainly all must long for that happy time. Meanwhile the church

may be compelled to divert much of its labor and strength to lines of comparatively less importance, for the sake of opening the way toward the accomplishment of the higher results indicated by Dr. Hale.

BOTH in New York and Chicago the writer has visited police courts to study the history of crime and the faces of criminals. Among the pathetic things connected with such courts are the evils and woes which come upon little children whose parents, especially when it is the mother, overcome by drink, or lured by temptation, have drifted into the criminal class. Such children have little practical knowledge of parental love or of home, and are forced to secure clothing and food in the most precarious way. This training develops the criminal tendency in them at an early age; a tendency for which they ought to be forgiven, because starvation and cold awaken a sense of self-protection which forces little hands to steal, if possible. We saw a painful scene in a police court in Chicago one morning, wherein a little girl scarcely six years of age, accompanied by her mother, came to testify concerning the ill treatment of herself by a young man of the criminal class. To this day the pathos of the scene remains a painful memory. The prisoner, under the evidence given, could be awarded but slight punishment; but it was evident that every influence in the life of that home, if home it could be called, was conspiring to increase the criminal life of Chicago by turning this child into ways of evil, where no ray of better things was likely ever to come.

SINCE the drink curse lies at the foundation of so much of this evil, the records of the police courts compile arguments in favor of total abstinence and prohibition, beyond all computation. The devotion of children to their mothers who come into these courts is both phenomenal and praiseworthy. A record is before us now of a woman, fined "ten dollars and costs" for disorderly conduct. Her seven-year-old boy asked the officer, "What are you going to do with mamma?" The officer answered, "send her to prison, unless you can raise eleven dollars to pay her fine." Turning to his little sister, the boy said, "Come on Hattie, we'll get the money." A few hours later he returned, his little head just high enough to reach the desk at which the Sergeant sat. With tears rolling down his dirty face, he said, "Please, sir, I came to see if I couldn't get mamma out of jail. I have got two dollars and sixty cents, please take it and let me go in mamma's place. I can't work hard, but I'll stay longer." To the credit of the court and officers, it is said that the money was raised and the woman restored to her children. The Justice said to her, "A woman with such children as yours ought not to be here." She, sobbing, answered, "And she never will be again."

IGNORANCE concerning the Scriptures is finely illustrated in a story which is told of a man in Portland, Me., who rarely went to church, but who deemed himself well informed and worthy of a high standing in the community. He listened to a sermon in which Sodom and Gomorrah were mentioned. After the sermon he acknowledged that hitherto he had supposed that Sodom and Gomorrah were husband and wife rather than twin cities.

THE new King of Italy, Victor Emanuel III., although he has occupied the throne but a few weeks, gives evidence of greater strength of character and more kingly characteristics than it was supposed he possessed. It is said that his father permitted the government to be run mainly by Ministers. The young man has taken an active part, vetoing bills which he has found objectionable, and giving personal attention to the Department of Foreign Affairs. In matters of court ceremony and etiquette he is simple but manly. His attitude toward the Pope gives the Catholic Church little hope for anything more favorable, to say the least, than existed in his father's reign. The coming of the new King promises many good things for Italy.

LAST June marked the end of the first year of national control in matters connected with immigration. The reports show that during the year ending June 30, 1900, 400,824 aliens entered the port of New York. It is said that this is 100,000 greater than the number of any other year. In point of nationality there was a marked increase of immigrants from southern Europe and the Orient. This report emphasizes again the important question as to what is wise and what is the duty of the United States in the matter of receiving immigrants from Europe, who represent the lower classes, and thousands of whom become moral and financial burdens when they land upon our shores.

THE first article in the *West Virginian School Journal*, for October, is one on Higher Education, by President Theodore L. Gardner, D. D. It was presented before the State Teachers' Association of West Virginia in July, 1900. The article is worthy its leading place in that vigorous representative of educational matters in West Virginia.

THE Minutes of the late Anniversaries are printed, and have been shipped from this office, to the various churches. Persons not able to secure them through the churches will be supplied on application to this office. They form a valuable Year Book which should be in the home of every Seventh-day Baptist, for reference, and which is also valuable for placing in the hands of those who desire to learn more concerning us and our work. Any church failing to receive its package in due time will kindly communicate the fact to this office. In a number of instances packages for the various churches have been forwarded in one shipment to some central point by freight, and thence forwarded by express or otherwise, in the judgment of the party receiving them, to their destinations. All charges have been prepaid so far as is possible. If additional expenses are incurred by persons reshipping, or by persons receiving, they will be paid by us on presentation of freight or express receipts.

DEATH OF PROFESSOR MAX MULLER.

The Right Honorable Friedrich Max Muller, Corpus Professor of Comparative Philology at Oxford University, England, died on the 28th of October. This removes one of the ablest and most widely known Oriental scholars. He was born at Dessau, Germany, on December 6, 1823. At an early age he showed a fondness for philology and the Oriental languages, and while in the University he studied Arabic, Persian, Sanscrit and Com-

parative Philology. His first book along this line was published in 1844. The breadth and accuracy of his scholarship secured to him rapid advancement both in local circles and in the world. He began lecturing upon Comparative Philology in 1851. From 1843 forward the production of his books, both original and by way of edited translations, went forward at a steady and rapid rate. He united the zeal of a literary antiquarian with high attainments in scholarship, and was the discoverer of many old and valuable manuscripts, Sanscrit and otherwise. He was honored in his own country and in others with many insignia of rank and testimonials, all of which were well earned. Aside from the list of his books, which is a long one, he was a copious contributor of articles to the various journals of England, America, Germany and France. American readers are probably most familiar with a four volume series entitled, "Chips from a German Workshop," published 1868-1875. This series contains essays on the science of religion, on mythology, traditions, literature, biography, antiquities, etc. His loss will be felt throughout the literary world, and notably in the circle of Oriental scholars.

CONQUERING DIFFICULTY.

The guide had climbed the cliff. I had followed thirty or forty feet to a point where the immediate way of progress was a small, irregular opening through the broken pile of granite. So far as my eye could measure, my shoulders were considerably wider than the opening, and although the irregular walls of granite were covered with wet moss, which would have modified the friction, I concluded that it were better to rest where I was, upon a narrow ledge, steadying myself by grasping the roots of a shrub which grew within reach. The guide, after essaying the passage, retreated, and climbed over a rock which is well described in that passage from *The Lady of the Lake*: "Where scarce was footing for a goat." While he was gone, setting a trap for a hedgehog, I learned a lesson from a hemlock tree growing near by. Somewhere at the back of a great block of granite its roots had found earth enough for a starting point. As the trunk enlarged, its only path was toward the edge of the rock, where there was no earth.

Reaching the outer edge, the trunk had grown straight upward, bending the main root like the knee of a ship, and now towered at least forty feet, so fully upon the edge of the cliff that a plummet line dropped from the top would have touched the rocks far below. It was a magnificent illustration of overcoming difficulties and growing toward heaven under unfavorable circumstances. So far as I could see there was nothing to sustain the tree. It looked as though the first breath of wind might topple it down into the lake, even though the forest, of which it was a part, was too dense to allow a strong breath to enter, even from the northwest. But I knew that back of where my eye could reach, and far beyond where I could climb, the roots of that tree had gone down into a crevice, finding earth and winding themselves around the edges of the rocks, thus standing securely. Happy is he whose faith and spiritual life find the hidden sources of strength in the truths and promises of God, which are scattered over all the pathway of life and are

hidden even in the deepest chasms of sorrow and trial. Doubly happy is he who can stand, as did this tree, upon the face of the cliff, looking calmly down upon the danger below, while he grows upward toward God, and listens to the breaking of the waves of earthly difficulty far below, as this tree seemed to listen to the lapping of the waters of the lake, which washed the base of the larger cliff an hundred feet down.

COST OF CRIME.

At a recent prison congress, held in Cleveland, Ohio, various facts were brought out showing the enormous cost, direct and indirect, which the crime of the country involves. It was said that the cost of caring for criminals in the city of New York was six dollars per capita upon the inhabitants of the city. In San Francisco it is five dollars. The congress estimated the number of criminals of all classes in the United States at 250,000, and upon the basis of \$1,600—which we think large—as the average annual income that such criminals would receive if they were wholesome citizens, the congress added to the direct cost of crime the sum of \$400,000,000 of indirect loss; making a grand aggregate of \$600,000,000 as the actual cost of crime in this country. Whether the figures are wholly correct or not, the cost which crime involves outside of financial questions is really greater than that which these enormous sums of money represent. Sorrow, suffering, and the destruction of character; the lowering of moral tone and the disintegrating influences which crime brings into society cannot be tabulated, and so the greatest element of cost on the spiritual side remains unmeasured. They are, however, sufficient to deepen our sorrow and intensify our efforts to lift men above the lines of criminal life. How crime can be prevented is suggested by the reply which a Swede gave to an Englishman, who, being in Sweden, noted the care taken of neglected children, the children of the streets. To an expression of astonishment on the part of the Englishman, the Swede replied, "Yes, it is costly, but not dear. We Swedes are not rich enough to let a child grow up in ignorance, misery and crime, to become afterwards a scourge to society as well as a disgrace to himself."

TRIBUTE TO DEA. DELOSS ROGERS.

At the Men's Meeting in the church at Leonardsville, N. Y., October 20, the resolutions below were adopted. The Men's Meeting has been kept up for three years, or more, regularly, and is a very helpful meeting.

W. C. DALAND.

WHEREAS, it has seemed good to the merciful and all-wise Father to call from earthly life our dearly beloved brother in Christ, Dea. J. Deloss Rogers; and

WHEREAS, we feel that in his departure we sustain a great loss, in the strength of his counsels and in the pleasure and helpfulness of his companionship and personal influence; be it, therefore

Resolved, That in the sorrow which cannot but spring from these natural affections at the visitations of death, we recognize that while for the Christian to live is Christ, to die is immortal gain; also

Resolved, That the purity of our departed brother's life, and the kind, consistent Christian character which he ever maintained and manifested, shall continue to inspire us to greater faithfulness and to look more closely to the one perfect example which was his pattern and is the source of all goodness. Be it further

Resolved, That we hereby express to the bereaved family our high appreciation of his noble life and faithful service; and that we extend our sincere sympathy to them and present them with a copy of these resolutions.

NEBRASKA LETTER.

"The earth is the Lord's and the fullness thereof." Notwithstanding this declaration of sacred writ, how prone is the unregenerate heart to feel that the earth is his; at least, all he can get of it. The mad, wild struggle for worldly things is an unsatisfactory struggle indeed, one in which the form becomes bent, the brow furrowed, and the face marked with care and anxiety, so greatly in contrast with the "great joy" and "peace that passeth all understanding," spoken of in the blessed Bible, and promised to them that put their trust in God. God has given all heaven to mankind as individuals, for has not the Saviour said, "In my Father's house are many mansions. I go to prepare a place for you, that where I am there ye may be also." How precious to the tempted and tried one, whose faith has caught glimpses of the wonderful richness and beauty of God's nature, is such an assurance. If so valuable to the tried but redeemed soul, how great the need that the tried but unredeemed soul be helped to see and accept this truth. The field is large, the harvest great, the reapers few. Enter ye into the harvest.

In the world's history, each age has its own peculiar need and temptation. New questions confront us and new problems wait for solution as we enter upon this new century. Forward, not backward; upward, not downward; Godward, not earthward, is the watchword that should be echoed all along the line of our Christian activities. From our standpoint, there never has been a time when the last words of the dear Saviour to his disciples, "Go ye into all the world and preach the gospel to every creature," should ring more loudly in the ears, or be more of a moving power in the hearts of his children than now. Well did Brother Hills set forth this thought in his review of the summer's evangelistic work, as found in the RECORDER of Oct. 1. The evangelistic spirit is no new thing among us as a people; it has simply put on a new form and follows new methods. Yet its spirit and purpose are the same; that is, the extension of the Master's kingdom in the salvation of men. Brother Randolph, in his warm, enthusiastic way says of this evangelistic work, in the RECORDER of Aug. 13, "We shall make mistakes, but we are on the right track and the Lord of Hosts is with us." To this we say amen, and would extend our hand of co-operation. Fully conscious of the fact that the student evangelistic movement has been the means of bringing out some good, though unused, material, and at the same time afforded to the young Christian a good opportunity for spiritual development, we have nevertheless believed that there was other unused and precious material in our churches that needed to be encouraged and brought out both for their own strengthening, and also increasing the working power of the church. Because of this fact, and the needs of our field, together with our great distance from the student evangelistic centers, we have decided to furnish ourselves with a tent and proper equipments, to be kept in this part of the Northwest, to be manned by the two pastors in Nebraska and the pastor at Nortonville, as need requires, each accompanied by home singers. The tent will also be at the disposal of the evangelistic committee for student evangelists or others whenever they shall think best to send them to this

field or Colorado for work. When the proper time comes for gathering means for the purchase of this outfit, we shall hope, in the name of the Master, to meet with ready response from God's dear children.

"The restless millions wait
That light whose dawning maketh all things new;
Christ also waits, but men are slow and late.
Have we done what we could? have I? have you?
A cloud of witnesses above encompass,
We love to think of all they think and know;
But what of this great multitude in peril
Who sadly wait below?
O, let this thrilling vision daily move us
To earnest prayers and deeds before unknown,
That souls redeemed from many lands may join us,
When Christ brings home his own."

E. A. WITTER.

NORTH LOUP, Neb., Oct. 21, 1900.

THE CHINESE AND FOREIGNERS.

The 350 years of Noah's life, after the flood, and the resting of the ark on Mount Ararat, as given in Genesis, allowing that all perished except Noah and his family, more than 2,000 years before our era, gave sufficient time for them and their posterity to have constituted the first emigrants from near the Caspian Sea to the country east, since called China, as given in the Encyclopædia Britannica.

Hence it may be more than probable that Noah and his direct, pious descendants were the early settlers, if not the first, to settle the region since constituting the vast Empire of China, proper, especially as Dr. Newman appears to have found recently in the Imperial records in Peking, the first governor as named Fohi (*Noah*), "who had no father, was compassed by a rainbow" and "drew off the waters of the flood," as the record goes.

That the first or early inhabitants as well as ruler of China, were possessed of Noachian piety is clear from the fact that among the many evidences of a godly people and ruler, is the well established fact of an early institution of a yearly public prayer by the Emperor for "peace and the blessings of heaven" of the most devout character, perpetuated down to a recent period, if not to the present time. But after many centuries, from the descendants of Shem, in other regions of Central and Southern Asia; Ham in Africa, and Japheth in Europe, came immigrants, traders and missionaries, introducing Brahmanism, Buddhism, Mohammedanism, etc., but too many of them not possessed of Noachian piety, while a Christian nation introduced opium. Not knowing its baneful effects at first, charmed by its intoxicating, solacing effects, the Chinese became, unwittingly, its slaves, and too many of them its friends. Confused by the character and names of the religions, even when genuine, and more, perhaps, by a want of piety on the part of some of their intruders of all faiths, as immigrants or traders, too many of them degraded physically, intellectually and morally by the opium cruelly forced upon them, resulting in a war and the compulsion to pay \$20,000,000 for the expense of it and to still take it, and this by a nominal Christian nation, is it strange that the Chinese dislike foreigners and question their religion? and though Confucius enunciated the Golden Rule, and Laotsze wrote a system of pure ethics five hundred years before our era, the Chinese became very much degraded from their primitive Noachian piety several hundred years ago.

The Ti-Ping (universal peace) revolution, originated with a Canton convert to Christian-

ity in 1833; starting with a knowledge of the Hebrew and Christian Scriptures, distressed at their degradation, recognizing the Ten Commandments and the Lord's Prayer; discarding opium, whisky, tobacco, and other intoxicants, idolatry and prostitution, as well as other evils. The original Seventh-day Sabbath of the Bible was established according to the Commandment, and the Lord's prayer was introduced. The Ti-Ping Dynasty was triumphantly proclaimed in 1852, and except for the interference of France and England, in 1864, would doubtless have been sustained. The British took part in forty-three battles, and at least 400,000 Ti-Pings were slain, 200,000 died by the famine it produced, and the Chinese are still compelled to take the opium, against the remonstrances of the Imperial Chinese Government, after having been compelled to pay the \$20,000,000 for the expense of the war, as we find in the articles, Kublia Khan and Ti-Ping Revolution in the Encyclopædia Britannica, IX edition, etc.

Should we wonder that the Chinese dislike foreigners, or that they should question the piety of many religions presented to them, though all might be genuine, even when compared with the Noachian piety, which appears to have early inspired them to become an Empire of four thousand years duration? Let us reflect and consider.

DR. E. R. MAXSON.

818 MADISON St., Syracuse, N. Y.

NUTRITIOUS VALUE OF FOODS.

Recent experiments of the Department of Agriculture show that fruits in general contain remarkably little stuff that is convertible, when eaten, into muscle and blood. Bananas and grapes have 2 per cent., while apples, cherries, strawberries, blackberries, cranberries, lemons and oranges are able to lay claim to only 1 per cent.—this, too, when skins and seeds are put aside. On this account, such articles of diet are obviously ill adapted to sustain human life for any length of time, though they possess great medicinal value and contribute much to health.

Fruits are, however, relatively rich in sugar and starch, and hence are useful as fuel to keep the body machinery going. Bananas have 27 per cent of these materials, grapes 21 per cent, apples 16 per cent, cherries and cranberries 11 per cent, oranges 9 per cent, lemons 8 per cent, and strawberries 7 per cent. In this case, as before, only the edible portions are considered. Blackberries and grapes have 2 per cent of fat, and the other fruits mentioned contain 1 per cent. Watermelon pulp is 92 per cent water.

Among vegetables, lima beans have the highest food value, containing 32 per cent of nutrients. Sweet potatoes come next, with 29 per cent, green peas next with 22 per cent, white potatoes next with 21 per cent, and string beans next with 13 per cent. Green sweet corn has 19 per cent of nutrients, beets 12 per cent, turnips 11 per cent, cabbage, cauliflower and spinach 8 per cent, eggplant and lettuce 7 per cent, tomatoes and asparagus 6 per cent., and cucumbers 4 per cent. Dry beans or rice are about the most economical foods one can buy, containing as they do 88 per cent. of solid nutriment.

Fish has very high food value, in fact, is very nearly as nutritious as chicken or turkey. A pound of eggs, on the other hand, yields only half as much nourishment as a pound of lean beef, notwithstanding a well-known popular theory.

SEMI-ANNUAL MEETING.

The semi-annual meeting of the churches of Minnesota was held with the Dodge Centre church October 5-7, 1900. The first session was at 2 P. M., on Sixth-day, October 5. In the absence of Rev. E. H. Socwell, who was to preach the introductory sermon, Rev. O. S. Mills, the alternate, preached. After the sermon a business session was held, Deacon E. A. Sanford presiding, and Giles Ellis acting as secretary. At 7.30 on Sixth-day evening, Rev. W. H. Ernst preached, and the pastor of the church, J. H. Hurley, conducted an "after-meeting." On Sabbath morning, at 10.30, the sermon was by Rev. J. H. Hurley, after which the Lord's supper was celebrated, and the Sabbath-school was conducted by Rev. O. S. Mills, superintendent.

Sabbath afternoon was occupied by the Christian Endeavor hour, the services of which were conducted by Mrs. Lottie Langworthy. Peter Clement gave an excellent address, and Miss Elsie Richie, of New Auburn, read an essay. On the evening after the Sabbath, Rev. H. D. Clark conducted a praise service and Rev. O. S. Mills preached, the sermon being followed by an after-meeting conducted by Elder Clark. On First-day morning, at 10.30, Peter Clement led a praise service, which was followed by a sermon from Elder Clark, and an essay by Mrs. Lottie Langworthy. On the evening of First-day, Elder Ernst preached, being assisted in the service by Elder Hurley and Elder A. W. Coon. Following the sermon came an essay by Miss Florence Ayers, of Trenton, Minn. In her absence the essay was read by Miss Ruby Tappan. A business session followed. The fixing of time and place for the next meeting was referred to the executive committee. It was also voted to request the publication of the three essays, presented during the meeting, in the SABBATH RECORDER. A letter from the New Auburn church was read, and a collection for the Tract and Missionary Societies was taken. It was voted to adjourn at the close of the evening service. The service of the evening was opened by a praise service led by Peter Clement, and Eld. J. H. Hurley, pastor of the Dodge Centre church, preached the closing sermon. The session was ended by an after-meeting conducted by Eld. Mills.

GILES ELLIS, *Secretary, pro tem.*

NEWS OF THE WEEK.

A terrific explosion of chemicals occurred on the 29th of October in the city of New York, in the wholesale drug-store of Tarrant & Co., corner of Warren and Greenwich streets. About twenty buildings were wrecked and fifty or sixty others more or less damaged. Between thirty and forty business firms were made homeless, and a loss of one million dollars' worth of property ensued. About one hundred persons were wounded, some seriously, and a number, not fully known at this writing, were killed. It was the most serious affair of its kind that has occurred in the United States for a long time, if at any time before.

A destructive cloudburst occurred at St. Louis on the 29th of October. The rainfall amounted to more than half an inch in 55 minutes. Sewers were clogged, buildings were flooded and much damage was done.

It has been reported during the week that the Chinese Government proposes to pay an

indemnity of forty million pounds sterling in six installments, to be secured through the receipt of customs. This may be considered as their first proposition along the line of indemnity.

Alvord, the absconding note teller of the First National Bank of New York, to whose crime we made brief reference last week, was arrested on the 29th of October, in Boston. So far as could be learned from him at the time of his arrest, the money he has taken has been spent in horse-racing, gambling and fast living. He seemed willing to return to the city and expiate his crime by the imprisonment which will naturally follow.

The preliminary report of the census has appeared, which gives the population of the United States, at the present time, at 76,295,220. This is larger than the conservative statisticians predicted when the census taking began. It indicates a rapid growth, which will be likely to continue in proportion as "times are good" and industries are active.

Professor H. V. Hilprecht, of the University of Pennsylvania, who has been exploring the mounds of the ancient city of Nippur, in Asia Minor, for eleven years, reached New York on the 1st of November, 1900. He reports the most valuable find of the entire period of his research during the last year. This is the Temple library of Nippur, the first and only one yet discovered. It is very extensive, and none of the records are later than 2,200 years B. C. This will reveal the character of Babylonian life, civilization, literature, etc., at the time when Abraham went from Ur of Chaldea into the unknown but Promised Land of Palestine. When the contents of these records are fully known, a flood of light will be thrown on religious and political questions of that time. All Christian scholars will await the translating and publishing of those clay documents with devout interest. As this temple was dedicated to Bel, the chief sun god of Babylonia, the library is likely to give much new information concerning sun worship before the time of Abraham.

QUARTERLY MEETING.

The Quarterly Meeting of the DeRuyter, Lincklaen, Cuyler Hill, Otselic, Preston and Scott Seventh-day Baptist churches met with the church at Lincklaen on Sabbath and Sunday, Oct. 27 and 28. A large congregation gathered on Sabbath morning and manifested deep interest in the service, giving most respectful attention to the sermon. After a dinner served in the church and a social time, the Sabbath-school, under direction of Mrs. Dr. Williams, convened at 1.30 P. M. The lesson was divided into topics and discussed by brethren Stillman, Johnson and York, of DeRuyter, and Everett Pool of Lincklaen. The application was made by Rev. L. R. Swinney, who then turned the exercises into a conference service which proved to be a spiritual feast indeed. In connection with the business session on Sunday morning, a report from the churches was given which showed a deep interest in the small churches, although pastorless and without regular service. The good work done by Bro. Wilcox and the quartet is still felt. Both the DeRuyter and Scott churches reported activity, with increase by baptism, and others awaiting that ordinance. Although not so large an audience attended the preaching service Sunday morning, it was an interested one. All told, we felt the Lord was with us at Lincklaen.

J. T. DAVIS, *Sec. pro tem.*

WHAT OUR CIVILIZATION OWES TO CHRISTIANITY.

[The following extracts are from an address upon "The Value of a Church to a Community," made by Dr. William L. Russell, of Willard, N. Y., at a week-day meeting in Christ Church, in that village, during Lent, in 1900. Among the excellent things said by the Doctor, "from the standpoint of a layman," were the following. To read them will deepen your love, and heighten your regard for Christianity and the Christian church:]

To many men, especially to young men, a church is little more than a place or building where people meet at stated intervals, and hold a more or less attractive service consisting of prayer, music, readings from the Bible, and an address, all relating to matters somewhat obscure and mystical to them, and between which and the directions of their own thoughts and conduct from day to day they see only an indistinct connection.

It has hardly occurred to them that the church, and what it stands for, has been one of the most important influences in securing for each one of them the most precious blessings they enjoy. The comfortable homes in which they were born and raised, security to health, life and property; the just and kindly treatment which they ordinarily receive from those among whom they live, the educational and social advantages they enjoy, and in fact all the benevolent influences of civilized life are due in large measure to the influences of Christian churches. Who that has read Parkman's account of the conditions which prevailed among the North American Indians in their primitive state—their unhealthful and cheerless homes, their cruelty and barbarous practices, their physical, mental and moral degradation—or of the conditions of the South Sea Islanders, as described by Dr. John G. Paton, would wish to give up the most ordinary blessings of Christian civilization? We are too apt to take all our blessings for granted, and to think that they are the outcome of what we call natural conditions. It is a good thing for us to stop and think sometimes about the way in which these things are brought about. We realize fully that what we enjoy to-day is the result, in a large degree, of what those who have preceded us in the world have done. Back, however, of what men do is what men feel, think, believe; in fact, what they are. These are the influences which mold civilization and bring about the conditions which prevail in any community or nation. Whatever controls the thoughts of man controls his destiny. The favorable conditions by which we are surrounded to-day are, then, the result of what those who have preceded us did, and what they did was the result of what they felt and thought.

What these conditions will continue to be for us, and for those who follow us to the end of time, depends upon how we who are now enjoying them use them, preserve them, and improve them. If we fail to support and perpetuate the influences that make for good, then those that make for evil will soon produce their certain effects, and the prosperity and the mental and moral tone of this community will deteriorate. If, on the other hand, we do all we can to make the conditions under which we live wholesome and sweet, and see that those influences which promote good thoughts and aspirations are kept alive and active, the welfare of the community will be steadily advanced, and we shall pass on what has been entrusted to us in a little better condition than we found it.

Missions.

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

REPORT OF EVANGELISTIC COMMITTEE, for Quarter ending Sept. 30, 1900.

To the Board of Managers:

Rev. J. G. Burdick reports 8 weeks' labor with churches at Smyth, Big Springs, Dell Rapids and Viborg, South Dakota. Sermons, 45; average congregation, 64; prayer-meetings, 20; visits and calls, 50; pages of tracts distributed, 10,000; papers distributed, 30; Baptized, 13; added to the churches, 6; converts to the Sabbath, 3. Some of those baptized will join the church at Welton, Iowa, later on.

Mrs. M. G. Townsend reports 10 weeks' labor at Garwin, Welton, Glad Brook and Saline, Iowa. Sermons, 64; average congregation, 35; prayer-meetings, cottage, 29; public, 38; total, 67; visits and calls, 71; pages of tracts distributed, 843; papers distributed, 72; added to the churches, 4—2 by baptism and 2 by letter.

Mrs. Townsend also reports work with the Ladies' Quartet: Sermons, 3; visits and calls, 195; tracts distributed, 397; prayer and praise services, 15.

L. R. Swinney reports: Preaching services at Sherman Park, Syracuse, 7; prayer-meeting, 1; Bible-school, 1; communion service, 1; attendance from 24 to 45. He has been steadily pushing the work during the quarter.

Rev. C. W. Threlkeld reports 13 weeks' labor on the Bethel field in Southern Illinois. Preaching at Bethel church, Montsinger school-house, Crab Orchard school-house and at the Central Baptist church in Crab Orchard village. Sermons, 47; congregation, from 5 to 200; prayer-meetings, 10; visits and calls, 40; pages of tracts distributed, 200.

Bro. Threlkeld says that notwithstanding a siege of small-pox, of which many died, of rains and floods unheard of at the season of the year (June and July), rendering roads impassable, making it almost impossible to hold meetings, excessive heat and dust unparalleled, there has been a gradual improvement in interest throughout his field. He has arranged for a series of meetings which give promise of much good.

QUARTET WORK.

There were nine sets of workers in the field during the months of July and August, as follows:

In the South-Eastern Association the one Quartet was under the general direction of the Rev. Theo. L. Gardiner, of Salem, W. Va. This quartet was called the Salem College Quartet, and consisted of the Rev. D. C. Lipincott, preacher; Alva J. Bond, Okey Davis, Harold Stillman, Orestis Bond.

Regarding the labors of this quartet, Pres. Gardiner writes: "A first meeting was held with the Roanoke church in Lewis County, where they held 17 meetings, resulting in three conversions, all of whom were baptized and joined the Roanoke Seventh-day Baptist church. The membership was generally revived and the church greatly strengthened. They next went to Berea, Ritchie County, where they held 24 meetings. Here there was only one conversion, but the work there was especially powerful in the revival of dead church-members, many of whom have been in the "far country" for years. It will long

be remembered as a meeting that reached the prodigals. At several of these meetings the people could not nearly all get into the church, but many stood about the windows spell-bound until services closed; in some instances those outside bearing their testimony through the open windows. The third meeting was held at Walnut, in Calhoun County, 60 miles distant from Berea, where lives only one Seventh-day Baptist family, in a Methodist neighborhood. They held nine meetings here in the M. E. church with good interest. The people at first seemed shy of the workers, but soon came to love them and joined heartily in the work. Good seed was sown in this strange field, and several requested tracts upon the question of the Sabbath. God only knows what harvest may come of this seed-sowing. The Calhoun County Teachers' Institute was in session at Grantville, the county seat, half way between Berea and Walnut. Here the boys spent two days and sang many songs. They were welcomed with great enthusiasm, and did what they could for Salem College among those teachers. The people at this place also made arrangements for the boys to sing in the Court House one evening on their return trip. The last meeting of the vacation was held at Lost Creek, in Harrison County. Here the meetings proved to be a veritable pentecost for the church, and the best thing that has come to Lost Creek for years. Twenty-three meetings were held, with two conversions and many revivals as the result. Brethren came together in the spirit of the Master, and old difficulties were settled and Christian ties were taken up by several who had been far from the fold. The meetings held until September 2, two days before the opening of school at Salem College, and the boys, thankful for the blessings God had showered upon them, especially in dear old Lost Creek, closed their meetings and hasted away for the school work of another year.

The expense of this quartet for two months was as follows:

Salary, four boys two months, at \$20.....	\$160 00
Traveling expenses.....	17 38
	\$177 38
The receipts on the field.....	\$ 65 42
Collections at Salem.....	11 00
Salem Y. P. S. C. E.....	10 00
Paid by order of Evangelistic Committee.....	90 96
	\$177 38

In the Western Association there were three quartets under the general direction of the Rev. L. C. Randolph. No. 1 was composed of H. N. Jordon, A. C. Davis, C. L. Clarke, P. E. Titsworth. The report of this quartet of labors at Preston, Lincklaen Centre and Scott is as follows:

The quartet began the summer's campaign at Preston, N. Y., June 25, 1900, remaining there nearly four weeks. At first the attendance was quite small, but toward the close of the meetings the interest became good in spite of the adverse circumstances as haying and harvesting. The attendance was all that could be desired. The visible results of the work are five baptized. The re-organization of the church, and a number who seemed so hardened and set against anything pertaining to religion expressed themselves as wishing to live a Christian life, and by their deeds and words are proving the sincerity of their desire. The quartet went from Preston to Lincklaen Centre. Here, as at Preston, it was assisted by Bro. W. D. Wilcox, mission-

ary pastor of these two places as well as of Otselec. At Lincklaen Centre the interest in the meetings was good, and everything pointed toward a precious revival of religious interest and spiritual life among the people. Some personal differences seemed to be smoothed over, especially among some belonging to different denominations. A strong church can be maintained there, if all interested will unite in pushing the gospel work. After working at Lincklaen about two weeks, the quartet went to Scott Aug. 5, and worked about two weeks, or until Conference time. Here the boys found valuable aid in Rev. J. T. Davis, who had assisted them a short time at both Preston and Lincklaen Centre. In some respects it was easier to do personal work here than in the former places, as the people were not living so far apart. The meetings were well attended, but the people did not assist in the meetings as one would expect Christians to do. But God alone can give the increase, and it is for us to leave the results alone in his hands. From the work done there and in Preston and Lincklaen Centre may come forth a harvest which we in our time may never know of. They tried to do what they could, and to do it as Jesus would have it done. After Conference, a quartet came back to Scott and remained about two weeks. While they were there four persons (young people) were baptized, and another person (an elderly lady and a convert to the Sabbath) was received into the church.

Expenses for this quartet were as follows:

Salaries and traveling expenses.....	\$242 62
Receipts on field, individual and by churches, and sale of hymn books.....	\$ 77 89
Paid by order of Evangelistic Committee.....	164 73
	\$242 62

QUARTET NO. 2.

Quartet No. 2 consisted of Walter H. Greene, H. L. Cottrell, J. H. Wolfe, R. G. Jones. They report having labored four weeks with the Portville church. Thirteen expressed themselves as desiring to lead a Christian life. Five were baptized by Rev. J. G. Mahoney, three joining the Portville church. Five or six backsliders were reclaimed, and the church generally quickened and revived. H. L. Cottrell and W. L. Greene spent one week with the church, holding meetings four evenings and spending the rest of the time in personal work. Meetings were held once a week after going to Bell Run. The work at Bell Run was conducted by Rev. Geo. B. Shaw and Rev. L. C. Randolph, together with W. L. Greene and H. L. Cottrell, for the three weeks' campaign. They were assisted occasionally by Rev. J. G. Mahoney, Rev. Gardiner of the Methodist church from Ceres, and the quartet from Shingle House for two or three nights after they had closed their work there. The meetings were well attended and some interest shown. Several who had not been active in the work took up their duties again, and two young people took a stand for Christ. Our Sabbath-keeping brethren at Bell Run were much encouraged, and deep impressions were left upon the people of the community, which we trust will bring forth much fruit.

Salaries and traveling expenses of this quartet..	\$195 88
Receipts on the field, individual and by churches, and by sale of hymn books.....	\$105 38
Paid by order Evangelistic Committee.....	90 50
	\$195 88

(To be continued.)

Woman's Work.

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

It is not mine to run with eager feet
 Along life's crowded way my Lord to meet;
 It is not mine to pour the oil and wine,
 Or bring the purple robe of linen fine;
 It is not mine to break at his dear feet
 The alabaster box of ointment sweet;
 It is not mine to walk through valleys dim,
 Or climb far mountain heights alone with him;
 He hath no need of me in grand affairs
 Where fields are lost or crowns won unawares;
 Yet, Master, if I may make one pale flower
 Bloom brighter for thy sake through one short-hour,
 If I in harvest fields where stray ones reap
 May bind one golden sheaf for love to keep,
 May speak one quiet word when all is still,
 Helping some fainting heart to do thy will,
 Or sing one high, clear song on which may soar
 Some glad soul heavenward, I ask no more.

—Selected.

IN MEMORY OF MRS. SAUNDERS.

A sketch of the life and character of Mrs. Belle Witter Saunders was received too late for publication last week. The writer speaks of her strong desire to be a missionary, and although she could not fulfill that wish, she, by her noble life, daily preached Christ to those about her. During the last years of her life she was a great sufferer, but it was all borne with patience and fortitude. Denominational interests found in her a warm friend and, so far as she was able, a financial supporter. Her ideal was "The world for Christ." "She sleeps in Jesus."

LETTER FROM MRS. BOOTH.

PLAINFIELD STATION,
 Cholo, British Central Africa,
 23d August, 1900.

Mrs. D. E. Titworth:

My Dear Sister:—My only excuse for not answering your kind letter before is want of time. Each day there is so much to be done and so many little things which seem, many of them, to show for next to nothing at the end of the day, and yet they all take up time.

Then I forget if I mentioned in a former letter the fact that our Mary has been having the whooping cough. After having it badly for several weeks, eating scarcely any food and getting little or no sleep at nights, it at length appeared to be over; but in less than a week it came back again as badly as ever, when, for three weeks, she has been quite ill again with it, ending with a short time of fever, temperature up to 104 for three days. Am thankful to be able to say that now she is much improved, and I trust on the way to a complete recovery. Another trouble the wee girl has, and that is a thing which troubles us all from time to time. You have seen or heard of jiggers, no doubt; they call them matakenya here. These little things get into the feet under the nails and between the toes, and if one is not successful in getting them out (which is not always an easy matter), the insect deposits a number of eggs. These are contained in a small bag or sack, and if in endeavoring to remove this the bag is broken, much trouble generally follows. Mary has had several in her feet, all of which have been successfully removed, until the last; in this case the toe has mortified and she will, I believe, lose it. She is very good, indeed, poor mite! but it is painful at times and no doubt helps to pull her down a good deal. She is now regaining her appetite a little and sleeps better, but is pale and very thin. This climate is certainly very trying to all Europeans, especially to children. For myself I do not feel, and others tell me do not look, so well as when we arrived in the country. Mr. Booth is not well. Be-

ing about so much in the heat of the sun (which is of course unavoidable with the work to oversee), effects the head a good deal; then he thinks so much and sleeps badly at night. Of course we are not the only folk who feel like this in British Central Africa. The climate always tells on one in time. Any extra worry or anxiety effects, as a rule, those who have been longer in the country, which is only natural.

If instead of entering only on our second year we were looking forward to furlough it would be very nice, as I believe a good sea-voyage would put Mr. Booth right. When one is feeling tired and weary, the promise "As thy day, thy strength shall be," is a comfort and help, and the rest of the Sabbath, week by week, comes as a time of refreshing.

There are two services at each place on the Sabbath, and in the afternoon I have started a Bible-class for women and girls; but the workers come and go, so that each week most of those who attend will be different ones from the week before; some weeks, perhaps, no one. Just now there are very few working, as the harvest is nearly over with all works that appertain to it. I think about seven women sorting and bagging what we call second-rate coffee. These have only started work this week, but I believe they are going to make gardens on the mission estate, and that will mean that they will settle with us and make their homes here. They are Anjoni, the people of the chief Chona, whom I have spoken of in former letters. Chona himself, with his family of four sons and daughters, together with their respective wives, husbands and children, are arranging to settle with us also. This will be a good thing for the mission aside from the fact that these people will be living under Sabbath influences. Chona's coming will most likely lead others from his villages to come too. If a sufficient number can be induced to settle here, it will ensure our having labor enough at present. As you have already learned, it is very difficult to get workers enough, especially in the wet season. There are many things which keep the people from coming to Cholo; but as I believe Mr. Booth has explained them in his letters, I will not go into them now very fully. One reason is, that owing to our Sabbath teaching we have many enemies among the other missionaries in Angoniland, who try to keep the natives from coming to us. Another is the distance from their homes, and also the fact that Cholo is a place of little food, the planters in so many instances having driven the people away, not allowing them to make gardens to grow their corn.

It has been the custom of the Angoni, when away from their homes, to hoe after their regular work was finished in order to get their food, but as there are no, or I should say very few, villages here, many are really afraid to come as there is nowhere for them to hoe, as in many other places, and this means that we are obliged to provide food for all who come. Each one starts from his village with a load on his head, but it is all finished, in most cases, by the time he reaches Cholo. This food question alone makes the expense of working the station so much greater than in times past, when all found their own food. It is not so much the cost of the corn as the expense of getting it carried here. So many

things have changed since we were in the the country before. This is, I know, what is causing Mr. Booth many sleepless nights and much anxious thought during the day, too.

You will understand then what a help it will be if the natives will settle with the mission; they will then grow their own food, thus saving that expense; they will be here on the spot and able to work more willingly in the time of rain, and we should then be fairly independent of labor from a distance. It is no easy thing to induce the Angoni to leave their homes and settle in a new place; it is but natural that they should be a little timid at the thought; but if only they will make a beginning likely enough more will follow. Already we have quite a nice few who have come to stay, but they are the more educated, the Capita stamp, those who have a little knowledge and are thirsting for more. Most of the young men in the college, who are taught partly by Steven, are Angoni, but it is the man who hoes and does the work of tenja tenja, *i. e.*, the men who carry loads, etc., that we desire in greater numbers, but their greater ignorance keeps many of them from making the change. For myself I am waiting to see what may possibly be the result of the advent of Chona.

The chief Mandala, and indeed all the sons of Chikina, have just been taken prisoners by the Portuguese, the lad that is with us in school here being the only one that has escaped; report says that very many of the Mandala villagers are away hiding in the bush. There seems to be no peace for this people; now that they have ceased their tribal wars, it is war with the white man, and trouble in other forms.

Now to change the subject a little. Have you sent off another box yet? There are many things we need. Poor Mary is almost shoeless and bonnetless, also she is badly in need of socks and undervests; the two you kindly sent in the last of the boxes are now the only ones she has. The poor little maid has simply no toys; she amuses herself in a variety of ways, one favorite pastime being to iron handkerchiefs, etc., with cold irons, of course. Some dolls, doll's tea-things, some blocks for puzzles, or indeed anything that you think of, would be very useful in helping to keep the child entertained. She is the only white child in Cholo.

We need some slates and pencils, also copy-books for the more advanced of the students, penholders; a few stub pens for myself would be useful. We should be glad of some nice texts for the walls of the mission home, as they look very bare indeed without anything to relieve them; some good-sized, colored Scripture and natural history pictures for the walls of the school would be useful. Some cheap, ruled writing-paper that we can sell to the natives, and some small note-books. A supply of all that is included in what the American folks call "notions" would be very acceptable too, not forgetting needles, cotton and thimbles, one or two tiny ones for wee Mary who, is already very anxious to learn to sew. When asking for slates (please don't forget pencils too) for the scholars, I forgot to say that we would be glad to have cheap, strong, English Bibles, as several of the college students are asking for them. Please send also some breakfast cups and saucers, something fairly cheap, only not *too thick*, please. Can you purchase lamp burners, just the

burners alone? If so a few would be useful, with some chimneys to fit, as we have two or three lamps which at present are useless because either without chimneys or the burners being out of order, one quite small that needs a new burner, the others just the ordinary kind of cheap lamps, the size of those sent from Alfred; we have plenty of wicks.

Another thing we need rather badly is some creton and art muslin for curtains, etc.; the sun fades and rots it very quickly, and I think a mission house should have its windows looking clean and bright. There are other things which I have already mentioned in former letters that we shall look for in due course. Very soon both Mary and I will need some strong, good washing material, not too thick, for dresses. Does this seem a very long list? I am asking for the things as they come to my mind, remembering that over two months will pass before the knowledge of the need reaches you, and how many more shall we say by the time the things reach us? We shall be glad to receive some of them and more pleased still to receive all. We hope these things may reach us by Christmas or the New Year.

You ask about the little bags of salt; all that come will be welcome, any size, I was almost going to say the larger the better, as every one wants it, and we have many candidates daily for gifts, or in exchange for some small service rendered. Those of the Capitaos and others who receive fair pay of course buy their salt now. Soap also I might mention as being very precious out here, something that will not disappear too quickly when it is put into water; cold water soap being perhaps the best, as except for dish-washing, and unfortunately very often for that also; everything is washed and cleaned in cold water, all our weekly washing, except the flannels which I do myself, is taken to the stream. It saves a good deal of bother in the house, but I fancy uses more soap. If I were to attempt to get them to use hot water for the washing I fear it would never get finished, it would be so entirely foreign to the native ideas and customs.

We are very glad indeed to know that a helper is coming to us. I only wish he were here now. Mr. Booth is planning to make a journey soon into the Chepeta country to try to get two or three hundred helpers for the hoeing for the coming wet season.

We are going forward with the work from day to day, and trusting the future and all it may bring to One who has both us and the work we are engaged in in his own safe keeping.

Yours in Christian bonds,

ANNIE S. BOOTH.

SONG OF THE HUMAN.

BY ISAAC BASSETT CHOATE.

A song of merry cheer,
Full of light-hearted mirth and gay,
Of children happy in their play;
A song to charm the listening ear
Of God or man to hear.

A song of faith and trust,
Of youth's unbounded confidence
In heaven's o'erruling providence
To save the righteous cause and just
Out from the battle's dust.

A song of courage high,
Of readiness to face the foe,
To ward the thrust, to deal the blow;
Of resolution not to fly,
To conquer or to die.

A song of victory won,
Of right defended on the field,
Of honor saved with dinted shield,—
With torch alight, the long course run,
All of life's duty done.

—The Christian Work.

THE MINISTER'S SOCKS;

BY MARY CLARKE HUNTINGTON.

He moved one foot upon the fender, then the other, gazing reflectively at each in turn, but with an abstraction which indicated his thoughts as above the consciousness that both gaiters were worn across the toes. His lean ankles showed between gaiter top and trousers hem; and Matilda, sitting on a cushioned stool by the fireplace, stared at them with round blue eyes of interest.

She was a very fat little girl under a shower of light curls, which lent resemblance to a well-kept spaniel. Some said she was her mother over again; and others declared her the image of her Aunt Abigail. After comparing their long, thin faces with the round pinkness that smiled back at her from the mirror, she was of the opinion that she looked liked nobody but little Matilda Hutton. However she kept this opinion to herself—being frequently reminded that "children should be seen, not heard;" and now, as she sat with hands folded over white apron, she looked the meek embodiment of childhood trained to the opinion of its elders. When the minister came in, she was bidden to put away sewing or knitting, with which she would have been expected to keep occupied during any other call, and hold herself in readiness to repeat the Catechism or the one hundred and third Psalm; so to her mind his presence diffused a strong Sabbatical odor.

Mrs. Hutton and Miss Abigail, sitting very erect in fiddle-back chairs, listened deferentially as the minister talked—his thin, educated voice droning accompaniment to the "t-ick, t-ock" of the tall, old-fashioned clock in the corner. Presently the droning voice was lost in a whirring sound prelude to the hour, and after the long, deep strokes were over he got up, his worn face radiating benevolence from every wrinkle as he looked down at the figure on the stool.

"I didn't mean to make my call out and never give this little girl a chance to repeat the Catechism." He smiled, and Matilda's fat face dimpled into creases which did not betray her relief at this escape. "There might be time for the one hundred and third Psalm." Matilda still dimpled like the well-trained child she was. "However, I fear that my next call beyond will be too brief if I wait longer—so good-by, my dear."

Matilda, dimpling profusely, rose to courtesy; her mother and aunt followed him to the door in hospitable country fashion, and his tall, spare figure passed down the walk out of sight with coat-tails fluttering uneclesiastically in the March gusts. Matilda, having gone to the window, watched him with nose flattened against the pane.

"Matilda!"

"Ma'am?"

"Haven't I told you never to run and stare after people?"

"Yes'm," said Matilda, removing her nose, which was now white at the end from being pressed closely against the glass.

"Then why did you do it?"

"I didn't do it."

Her mother met this answer with blank astonishment, which grew into cold disapproval and finally to fixed horror. Her Aunt Abigail reflected these emotions. Matilda put her finger in her mouth and gazed at the large flower pattern of the three-ply carpet.

"Matilda!" in deep maternal chest-tones.

"Ma'am?"

"Do you remember Ananias and Sapphira?"

"Yes'm."

"Then how can you tell me you didn't run to the window?"

"'Cause I didn't run—I walked."

The "t-ick, t-ock" of the tall clock filled the room. Miss Abigail arose suddenly, with a faint "ahem," which merged into an impartial cough, and began stirring the fire.

"Matilda, you may get your new sampler which has the verse,

"In Adam's fall
We sinned all!"

"I've worked to half of 'sinned' already," cried Matilda, dimpling into delighted creases over the prospect of a hated sampler finished.

Miss Abigail gave another "ahem," to cover which she rattled the tongs against the fender. Mrs. Hutton shot a suspicious glance at the inexpressive profile bent to tend the fire.

"Get the sampler at once, Matilda," she said. "And don't speak again until you are spoken to. Children should be seen, not heard."

Matilda perched on the cushioned stool, her spaniel locks falling about a face which apparently had no thought save for samplers; but mother and aunt would have been astonished indeed could they have known the play of fancy inside that curl-covered head; for although Matilda in the flesh might be compelled to work verses in cross-stitch, Matilda in the spirit was doing all the delightful forbidden things dear to her heart. She was swinging on the gate, which was unladylike—as she might be seen; she was climbing the apple-tree in the back yard, which was careless—as she might tear her dress; she was jumping from the barn loft, which was dangerous—as she might fall; she was playing with little black Dinah, which was corrupting—as Dinah was a child of iniquity and she might grow like her. Matilda supposed that being a child of iniquity was a matter of complexion, and that if she played enough with Dinah she would become an ebon facsimile. She thought this result desirable, for then one needn't have one's face washed so often, one's hair could be braided and tied with twine in fascinating little spikes which would keep tidy for weeks, instead of being elaborately curled around somebody's finger every morning. Then, too, Dinah was allowed to run, to jump, to climb, to swing on gates; she could make mud pies, and never had to learn the Catechism; she did not even know what a sampler was! During Matilda's one stolen visit at the tumbled-down little house near the bend of the road, Dinah had asked if a sampler was something to eat, and, it being explained to her, she rolled her eyes prodigiously and brought in her sympathetic black paw a freshly baked pone, which Matilda thought delicious—as it smacked of novelty and was eaten under the blossomed elder-bush by the pig-pen. In imagination she was "tetering" with Dinah on a board laid across a log, when the clock's ticking and the fire crackling were disturbed by a sneeze from Miss Abigail.

"You'd better put on your shoulder-shawl, sister," advised Mrs. Hutton.

"I'm not catching cold now, sister. While

the minister was here the fire got down, and I felt chilly. I didn't want to bring in another stick because I knew it would finish his call," explained Miss Abigail.

"He is a very interesting man," said Mrs. Hutton. "He firmly believes in a personal devil. We ought to raise his salary. With his family he must find it difficult to make both ends meet. I noticed his sock was darned with white yarn, and if she felt able to buy yarn to match, Mrs. Hume would never use white yarn on red socks."

"On blue socks, you mean, sister," corrected Miss Abigail.

Mrs. Hutton, the assertive, clicked her needles emphatically.

"Mr. Hume wore red socks, Abigail. You'll have to get stronger glasses. I sat where I could see."

Miss Abigail, the meek, clicked her needles also.

"I sat where I could see as well as you, Betsy. Mr. Hume wore blue socks."

"Abigail, how can you contradict me? Surely you must have grown color-blind. His socks were red."

"Betsy, it is you who are color-blind. His socks were blue—the old-fashioned mixed blue."

The long, thin faces looked back at one another, with a vexed color painting high cheek-bones.

"I never knew you so ridiculous, Abigail!"

"Nor I you, Betsy!"

"Abigail, do you think I don't know red from blue?"

"You don't seem to," said Miss Abigail, curtly.

Mrs. Hutton began rocking violently; Miss Abigail also began rocking violently; their needles clicked more emphatically than before. Matilda glanced at the two set faces, and bent her head so low that her spaniel locks touched her lap. The sampler in her hand shook curiously as she set the last stitch which spelled the couplet of reminder:

"In Adam's fall
We sinned all."

"Well, Abigail," said Mrs. Hutton, slowly and impressively, "I never thought to be told that I was losing my senses—for what you have just said is equivalent to that. I shall settle this matter by going to the parsonage and finding out from Mrs. Hume what color the socks are which her husband is wearing to-day."

"I wish you would," retorted Miss Abigail.

"Very well—if you wish to be made ridiculous, Abigail!"

"It is you who will be made ridiculous, Betsy."

"I know what color the minister's socks are, Abigail."

"I know what color the minister's socks are, Betsy."

A sound as of an instantly suppressed giggle made both women turn their heads, but Matilda was intent upon her work.

"Abigail, those socks are red!"

"Betsy, they are blue!"

The front-door knocker punctuated the argument with a period.

"Perhaps it is Mr. Hume come back for something," Mrs. Hutton said suggestively.

"I hope it is," Miss Abigail said, tenaciously.

But instead of the minister's tall, spare figure, in fluttered a roly-poly little woman,

with cheeks reddened from the March wind, and a smile from Matilda which brightened all the long, low sitting-room like a burst of belated sunshine.

"How do you do, Mrs. Hutton? How do you do, Miss Abigail. No, don't get up, either of you. Just let me find a seat anywhere. Perhaps I shouldn't have walked in so neighborly, but I lifted the knocker twice, but you were talking so busily that you didn't notice but what I was the wind itself." She laughed—a jolly, rippling laugh. "What a day it has been, to be sure—all blow and blow. A body is almost pulled to pieces in being out. I told Mr. Hume when he started away this afternoon that it was a poor calling time, and you see I came right after him. Well, I had an errand at the store, so thought I'd run in here for a minute. I got entirely out of darning yarn, and that will never do, you know, with six little folks at home. Then Mr. Hume does wear out his stockings so fast. Lotta tried darning a pair for him this morning, and what do you think? the blessed child used white yarn! There was a delightful expression of laughter from the roly-poly woman. "And would you believe it? he not only went off this afternoon with that identical sock on, but he didn't even get mates. This very minute he is wearing one red sock and one blue one. How well you both are looking! I never saw you both have so much color. No—I can't stay to take off wraps, thank you. It is almost supper-time. But it isn't easy to leave this open fire."

When Mrs. Hume had fluttered away, leaving the stir of informality behind her, the sisters knit on without looking at each other, but their needles no longer clicked aggressively. The room was filled with fire-glow and crackle, and the tall clock repeated leisurely: "T-ick, t-ock! t-ick, t-ock!" Again that sound of a giggle, but not now repressed. Matilda, her face hidden by her curls, was laughing until her fat self shook like jelly. Miss Abigail looked at the little bunch of mirth over her glasses.

"Matilda!" said her mother.

"Ma'am!"

"What are you laughing about?"

"When—the minister—put his feet—up on the fender—I saw his socks!"

A pause—during which the laughter subsided under the focus of two pairs of severe eyes.

"Why didn't you tell us when we were talking about it?"

Matilda put her finger in her mouth.

"'Cause I couldn't."

"Because you couldn't! What do you mean, Matilda?"

Matilda bent to pick up the completed sampler, which had fallen on to the floor. Her face, still pink from mirth, turned innocently to her mother's question.

"Why, 'cause you told me not to speak again until I was spoken to." — *The Outlook*.

A GOLDEN WEDDING.

On Wednesday afternoon, October 24, 1900, Deacon and Mrs. Stephen Potter, at their home, in Albion, Wis., celebrated the fiftieth anniversary of their marriage. A large number of relatives and friends, from home and abroad, were present to congratulate them on the happy occasion, and to wish for them, as they go on through life's jour-

ney, a full measure of happiness, contentment and peace.

October 24, 1850, Stephen R. Potter and Harriet L. Green were united in marriage by the Rev. O. P. Hull. The ceremony took place in Albion, at the home of the bride's parents, whom the younger generation knew as "Uncle Duty" and "Aunt Mary Green." The young couple, within a short time, established their home in a part of the double house, which was built by Mr. Potter and his father, Deacon Joseph A. Potter, on the farm they jointly owned, and which has served as comfortable home these fifty years. All pioneer homes were proverbial for their hospitality, and this home has never grown away from the old-time custom of generously sharing its comforts and luxuries with any who might be benefitted thereby. It has never learned the secret of formal hospitality, tendered only upon stated occasions, but has always been open to all friends, at all times. In what has sometimes seemed a miraculous way, its space could expand and its larder provide for any and all that might gather within its walls; and in no way has its hospitality been more beautifully shown than in the unconditional, hearty welcome which has been given to all guests. It was a pleasure to be bidden to such a home to help celebrate the golden wedding of its founders.

Among the guests were fifteen who were present at the wedding fifty years ago, and from the well-kept, happy-looking bride and groom, and the bright, active men and women who, with them, recalled the hopes and plans of that other wedding day, fifty years ago, the younger friends concluded that though external appearances might change, it was true "that hearts don't change much after all." After a pleasant time spent in greeting friends, and social intercourse, Rev. Simeon Babcock presented Mr. and Mrs. Potter with a beautiful collection of presents brought to them by their friends as tokens of esteem and affection, and spoke a few words of congratulation and earnest wishes for their future happiness. Mr. Potter responded most happily. The guests were then seated at tables scattered through the spacious rooms where an appetizing lunch was daintily served by the children and grandchildren of the host and hostess. From the baby grandchildren to the couple who were "married next," fifty years ago, all thoroughly enjoyed the occasion, and as they left the old home in the gathering twilight, each carried pleasant memories of the friends in whose honor they had assembled and for whom they sincerely wished a continuance of the prosperity and happiness which have, so far, made their lives a joy to themselves and a blessing to others.

M. L. E.

LOVING THE DIVINE LAW.

We often think of law, even the divine law, as a barrier, operating to limit our freedom and preventing our advance where we wish to go. Sometimes this is true, but only when our wish is evil, or at least mistaken. Then we always learn that it was better for us to be restrained than allowed unchecked freedom. Law really is a protection and a guide. It is not like a bar across a bridge, which stops travel. It is rather like the railing or parapet at each side, which prevents stepping aside and falling into the water, but does not impede legitimate, natural advance. Law is something to be highly regarded and cherished. — *Congregationalist*.

Young People's Work

By EDWIN SHAW, Milton, Wis.

THE QUARTETS.

BY ANNIE L. HOLBERTON.

March on, young Christian workers,
With notes of sacred song,
Sing sweet words of redemption
To souls inured to wrong.

The songs of free salvation,
Those words of precious truth,
Are messengers of promise
Borne by the lips of youth.

Sing on with power and spirit,
Of consecrated prayer;
The Saviour walks beside you,
Where'er his cross you bear.

Bring back to praying mothers
Their loved ones gone astray,
With songs of mercy win them
To mothers' God to-day.

Sing to the young and careless,
Sing to the old in sin,
There's power in sacred music
The hardest heart to win.

It is the voice of angels,
God's messenger of love,
To lead the soul from darkness
Into the light above.

TESLA'S NEW INSULATION.

What is the great difficulty in the way of transmitting electricity from natural producing-centers like Niagara Falls?

The loss from leakage along the way, and the resistance developed in the conducting metal as it is heated by the current.

Who thinks he has found a remedy for this trouble?

Nikola Tesla, the distinguished inventor, of New York.

What insulation does he propose to use?

Ice, which from the days of Faraday has been known to be an almost perfect insulation for electricity.

How does he surround his wires with ice?

He would bury them all in a trench in the ground, about six feet below the surface. This trench he would fill with water and sawdust, and then freeze the water.

How would he keep the water frozen?

By forcing through the tube a current of liquid gas, possibly hydrogen, which becomes a liquid at a temperature of 421° below zero, Fahrenheit. This cold gas would also freeze the metal, and neutralize the heat generated by the electricity.

What changes does Tesla expect to follow the introduction of his method of insulation?

He expects to bring about the wide distribution of power from waterfalls. For instance, he calculates that the power of Niagara could be carried to New York City with a loss of not more than one-half of one per cent; that it could be delivered at Albany, a distance of 330 miles, and sold at a lower price than steam-power obtained from coal at \$3 a ton. Deaths from contact with live wires will no longer occur. Besides, he thinks that the new insulation will bring about an increase in the speed of the telephone and telegraph exchanges. As coal becomes scarce, the world must turn to electricity for heat and power.

What important point in the invention remains to be tested?

Its cheapness. The question is whether enough electricity is saved to pay for digging the trench and operating the freezing apparatus. Tesla is confident that his method will prove very cheap, but Tesla has often shown himself to be over-sanguine concerning his inventions. We must wait, therefore, for a practical test.

—C. E. World.

The old method of blowing glass has been entirely superseded in the glass manufactory at St. Helens, England, by automatic machinery that greatly increases the output of the furnaces and lessens the expense of manufacturing. The new arrangement consists of molds and blow-pipes worked by compressed air, and is automatic in action. By the old method of glass-blowing the daily output of a full gang of expert workmen rarely exceeded 400 tumblers. Mechanical glass-blowing turns out tumblers at the rate of 5,000 a day, lamp chimneys at the rate of 3,000 a day, and large articles at a proportionate rate of speed.

IN PEKING DURING THE SIEGE.

A Medical Missionary's Thrilling Story.

[Through Mrs. Alice Hamilton Rich, an occasional correspondent of the *Congregationalist*, herself among the fugitives from Shanghai who took refuge in Yokohama, we have, under date of Sept. 13, this graphic account of the stirring scenes in Peking during the reign of disorder.]

On our arrival at Peking, after being driven from Tung-cho, we repaired to the Methodist mission, which was the largest in Peking, and were given twenty marines to guard us. On the day of our arrival we learned that the Boxers had murdered many of our Christians in the south. Twelve miles from Tung-cho a man was killed, and a remarkable case occurred here. A teacher was about to be killed; his wife threw herself upon him to save him, another upon her, and a spear was thrust through the three and fuel thrown over them and set on fire. The teacher was brought out of his swoon by the fire, crept from beneath the bodies of his wife and friend, who were dead, and, although badly burned and having over twenty spear wounds, he heroically made his way to warn us, but we had already left. The man finally recovered.

Under the supervision of Captain Hall fortifications were prepared for rifle shot, but not for artillery, about sixty or seventy yards from the city wall. We worked at these fortifications until June 20, at which date the German Minister was killed. He was killed by some official, as the interpreter who accompanied the Minister saw that the murderer wore a button on his hat which he thought was a white one (the color of buttons marks the rank of the Chinese). The interpreter saw the German Minister fall with a bullet through his head and, himself rose in his chair, receiving a bullet in his thigh which was aimed at his head. The wound was a severe one, but he escaped to the mission, where I attended to his wounds, and after treatment he was taken to the German legation.

The British legation was better fortified and best fitted for our use, and we were ordered to leave in twenty minutes, taking with us only what we could carry in our hands. We had laid in stores of food, but could not take anything with us. Dr. Morrison was now a great help to the missionaries and the native Christians. He selected a place opposite the British legation to which our school-girls were taken. Of these girls there were perhaps 120 in the Methodist school, twenty or thirty in the Congregationalist and ten in the Presbyterian. These girls marched from the Methodist mission to the place provided for them without any apparent timidity, although there were hundreds of soldiers on the wall who could have fired upon them.

F. Huberty James, a teacher in the Imperial University, was the next man killed. Then the fusillade really began, which lasted almost without cessation, day or night, for twenty-seven days. The noise is indistinguishable, one feature being the awful bugling, calling the Boxers and soldiers from all over the city. It was said by an officer who had been in Cuba that it was a hundred times worse than there, and British marines said South Africa was nothing in comparison. There were, perhaps, 1,000 shots a night, and yet no one was killed. Trees were shot down, houses shattered, and the noise almost drove us mad, yet no one was killed. It seems to me

a proof of God's miraculous saving power. We had 420 guards, and before the end sixty-four had been killed and 140 wounded.

The French legation was blown up about six o'clock one night, and the French fought desperately, because they had to do so. It was said it took twenty carts three days to carry the dead Chinese off the place. Near us were the students' quarters of the British legation, and the chariot houses were there, which contained twelve or fifteen chariots, 200 feet long, sixty feet wide, and the house for their trappings was within eight yards of our house. We heard the enemy mining under these houses, and we dug counter trenches. At one place we dared not dig a trench lest the foundation of the house should be undermined. I think there must have been a spy to inform them, as at this place they dug 192 feet. They had fourteen cases of powder with them, and 100 feet of fuse already laid, and they were within two hours of completing the work which would have blown us to atoms. This mine was filled with bad air, the oxygen being exhausted, leaving the carbon oxide in such quantities they could not stay there. To this fact, under God, we are probably indebted for our lives. The British gunners were entrenched behind sand bags and could, therefore, pick off our assailants quickly and safely.

There were times when to all human reason it seemed that they must annihilate us, but after a time as I saw how wonderfully we were being provided with provisions, as for a long siege, we felt that, while God did not intend to release us soon, we would eventually be saved. Within our lines were found 50,000 cattles of wheat (a catty is about one and one-third pounds). We also had 100 horses, and we ate eighty-six of them. Sometimes we ate two a day, as we had no other meat. The city of Peking is noted for bad water, yet within our place we have five good wells of water. The native Christians were invaluable to us. We should not be here were it not for them. They worked day and night at times to complete the barricade. We had, perhaps, 200 of these constant workers. There were 800 foreigners in the legation, 400 Europeans and 400 marines.

When we were relieved our flour was nearly all gone and our store of medicines wholly exhausted. Inside the British legation we fortified against artillery, therefore when we were relieved we were stronger than ever, but the enemy were fighting well. Messengers were repeatedly sent to us desiring peace, only to result in renewed and more fierce attacks. A university in which Chinese literature was stored joined the British legation on the north. It was burned during a north-west gale, hoping to burn us, but God turned the wind while we did our part by using what means of protection we had in our power—two force pumps and forming a bucket brigade. They then took to firing lighted rockets, and many of these did lodge in the houses of the native Christians, and these houses were burned, but this was a real service to us as we could then fortify nearer the enemy. Over and over again these words came to me: "Be still and see the salvation of God." —*The Congregationalist*.

As soon as a man is at one with God, he will not beg. He will then see prayer in all action.—*R. W. Emerson*.

Children's Page.

WHEN PA TAKES CARE OF ME.

BY FRANCIS C. WILLIAMS.

When Pa takes care of me,
He says to Ma, "By Jing!
It seems that everything
Comes on me when I've got the most to do,
But I suppose I've got to get it through
With; so you needn't fuss one bit about
Him; I'll take charge of him while you are out."
But Ma makes him repeat all she has said
About what he's to do; guess she's afraid
To let him try his way
Of watching me, the day
When Pa takes care of me.

When Pa takes care of me,
He puts me on a rug,
Gives me a kiss and hug,
Then brings in every pillow he can find,
And piles them up in front, at sides, behind
Me: "So that you can't hurt yourself," he says.
And then he gets my picture-books, and lays
Them down beside me, and my blocks and toys,
And says: "Now, go ahead; make all the noise
You want to; I don't care."
And I sit there and stare,
When Pa takes care of me.

When Pa takes care of me,
No book or toy or game
Seems, somehow, just the same.
And, by and by, I'm through with every one,
And when I cry, Pa says, "Have you begun
Already? What's the matter, anyway?
There's everything you own! Why don't you play?
Stop crying now! You won't? Well, what is wrong?
Come now! I'll sing." And then he starts some song
About "Bye Baby Bye!"
And I lie flat and cry,
When Pa takes care of me.

When Pa takes care of me,
He grabs me up at last,
And starts to walk, real fast,
And talks to me, and pats my back, and tries
To act as if he liked it; but he sighs,
And sighs, and keeps a-lookin' at the clock,
And out of the window, up and down the block,
For sight of Ma; and when she does come in,
She grabs me quick, and says, "It is a sin!"
And Pa looks mad, and—I—
I'm glad the time's gone by
When Pa takes care of me.

—Lippincott's Magazine.

MR. BUSHY TAIL'S SHARE.

BY MARY S. DANIELS.

Nuts? The trees were full of them, and the children had waited so eagerly for them to ripen that when, at last, after two or three nights of sharp frost, there came a great wind that sent the little brown balls rattling to the ground, they were almost wild with delight.

You see, Jack and Dorothy had always lived in the city until this year, and country pleasures were quite new and wonderful to them. They had enjoyed everything through the spring and summer with the keenest relish; but, of all the sports of which they had ever heard or read or dreamed, there was none to which they looked forward with such anticipation as nutting.

And now here were the nuts lying in heaps under the big trees in the woods at the back of the house.

"There must be barrels and barrels of them," said Jack, who always "saw things big," when he and Dorothy went to mamma for baskets to gather them in. Mamma smiled.

"It takes a good many nuts to make a barrelful, after all the little coats are off," she said. "But I have no doubt there will be plenty. It is a good year for nuts."

Oh, it was fun! There was more than an hour before school-time, and Jack and Dorothy flitted about from tree to tree, with sparkling eyes and rosy, tingling cheeks, filling their baskets, and chattering as merrily as ever two children could. Somehow it did not take as long to pick up the nuts that had fallen as they had expected.

"I guess we have them all," said Dorothy at last, half regretfully. "Oh, don't you hope the wind will blow again to-night?"

Just then something came down with a thump in the very middle of her Tam o'Shanter, and rolled to the ground at her feet. She had scarcely realized that it was a nut, when another dropped close beside it. She was stooping quickly to pick them up, when—

"Chitter-chitter-chitter!" came from above her head in quite a cross little voice.

She looked up in amazement, almost expecting to see some one in the tree, but there was no one there. Presently another nut fell, and Jack picked it up, when they heard the same little scolding sound.

"What's that?" exclaimed Jack.

They both looked up into the tree, and it did not take their bright eyes long to see what made the noise. On one of the limbs sat two furry creatures, with bushy red tails turned up over their backs, and the shiniest black eyes they had ever seen.

"O Jack!" cried Dorothy breathlessly. "They are squirrels and they're scolding us for taking the nuts. Let's keep still, and see what they do."

They went a few feet away, and kept their eyes fixed on that part of the tree. It was not more than a minute before another nut dropped down, loosened by Mr. Bushy Tail's sharp, little, white teeth.

Jack and Dorothy were not greedy children, but they were sometimes thoughtless. It seemed great fun to have the squirrels throw the nuts down, and make such a fuss because they picked them up. They stayed a quarter of an hour longer, laughing about it, and gathering up as many nuts as they could, and then ran off to the house to get ready for school.

But all day long, even in school, they could not help thinking about the nuts, and the fun they had, and would have gathering them.

This was Friday, and on Friday evenings, mamma always read or told them a story after tea, after which they all learned by heart some choice quotation in prose or verse. They liked doing this, and it was surprising how many wise and beautiful things they stored away in their memories in a year by this means.

All the members of the family took turns in choosing the selection to be learned, and this time it was Cousin Lou's turn. Cousin Lou was a little older than Dorothy and Jack. She had been reading the wonderful "Rime of the Ancient Mariner," and this is what she gave them as they sat around the fire:

"He prayeth best who loveth best
All things, both great and small;
For the dear God who loveth us,
He made and loveth all."

Jack and Dorothy thought it was a pretty verse. It was an easy one, too. They soon knew it perfectly.

"Good-night, Jack," called Dorothy gaily, as she went into her own room. "I think I hear the wind beginning to blow,—don't you?"

The thought of the nutting crowded everything else out of her mind all the time she was undressing. But when she knelt down to say her prayers, the lines that they had learned downstairs came back into her head.

"He prayeth best who loveth best
All things, both great and small;
For the dear God who loveth us,
He made and loveth all."

And somehow she was not quite so comfortable after that. When she crept slowly into bed, it was with an uneasy feeling that, after

all, there had been something wrong with her prayers, and something wrong with the day that had seemed so happy.

She lay thinking about it for what seemed a very long time, growing wider and wider awake. It was while she was still thinking that the door opened a crack, and some one whispered:

"Dorothy, are you asleep?"

"No," said Dorothy, recognizing the queer little figure in the gray flannel dressing-gown which the light from the hall revealed. "Come in."

Jack came in, and sat down on the edge of the bed.

"I don't feel very well," he said, after a pause, "I can't go to sleep."

"Neither can I."

Then there was another pause.

"I guess it's my stomach. It feels queer,—and—and—heavy."

Dorothy said nothing for a moment. Then she burst out suddenly, with a kind of little sob:

"It isn't! It's the squirrels and their share of the nuts that we—stole! I couldn't say my prayers right, and I feel as mean as—anything."

"So do I."

There was quite a long silence again, and then the two voices said together:

"Let's go right down and tell mamma."

You would have thought that mamma must have done the very same thing herself some time long ago, for she seemed to understand exactly how they felt. When they had told her all about it, and asked if they might not go and put the squirrels' nuts back under the tree, she never once said that it was absurd to think of going out at that time of night, and that the morning would be soon enough. Instead of that, she just told them to dress as warmly as they could, and, when they were ready, she went herself and carried the lantern for them.

Dorothy said her prayers all over again when she went back to bed again, and it was hardly a minute before she was asleep.

It was a good year for nuts, as mamma had said. The children made sure that the squirrels had their share, and even then there were plenty for the family the whole winter through.—S. S. Times.

A SLUMBER SONG.

BY JEAN FLOWER.

Oh, come, little baby, come climb on my knee,
The sun's sinking down in the west;
The south wind sings lullaby, darling, and see
The birds flying home to the nest.

Come rest in my arms, for the day has been long;
Now twilight fades over the sea;
And I will croon softly a byloby song,
To quickly bring slumber to thee.

The dark eyes are closing, the lashes droop low,
Like sunshine alight on a rose;
Thy mother will kiss thee and rock thee, and so
Away off to dreamland she goes.

Oh, many a mother holds close to her breast
A downy head yellow as thine;
And yet I know well, if the truth is confessed,
There never was baby like mine.

A MATRON was one day teaching a little colored girl on her plantation how to spell. She used a pictorial primer, says the *Memphis Scimitar*, and over each word was the accompanying illustration. Polly glibly spelled "o-x, ox," and "b-o-x, box," and the teacher thought she was making "right rapid progress," perhaps even too rapid. So she put her hand over the picture, and then asked:

"Polly, what does o-x spell?"

"Ox," answered Polly nimbly.

"How do you know that it spells ox?"

Polly was as honest as the day.

"Seed his tail!" she responded.

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.

SCOTT, NEW YORK.—The work of the church at Scott furnishes some things for which we thank God and take courage. Our working force has been increased by the organization of a Y. P. S. C. E., which is doing practical Christian work. They are not only active in the C. E. services, but in the weekly and cottage prayer-meetings. Besides, under the direction of the Relief Committee, a worthy member of the church is now in the Lee Private Hospital at Rochester, where she has received treatment and, at last report, was doing finely. A goodly number who have not made a public profession by baptism are active in our meetings, and some are looking forward to baptism, we hope, in the near future. Although drought cut short the hay crop, and at one time threatened the potatoes and cabbage, yet the late rains have so developed the latter products that a fair harvest is being gathered. So with Bryan to encourage one and McKinley the other, both Democrats and Republicans, at this writing, wear a broad smile. J. T. DAVIS.

OCTOBER 31, 1900.

LINCKLAEN, N. Y.—The Quarterly Meeting held at Lincklaen on Sabbath and First-day, Oct. 27, 28, was a blessed meeting to all who attended. The attendance was very large Sabbath-day and the spirit excellent. Eld. J. T. Davis preached a very close and spiritual sermon about Christ being lifted up as Moses lifted up the serpent in the wilderness. He preached also just as close on First-day morning. The young men who were determined that the meetings should not be postponed, and so went to work and tore down the old chimneys and put up a new one in the center of the house, deserve especial praise. L. R. S.

RICHBURG, N. Y.—We have good congregations and excellent attention on Sabbaths. The church abides in harmony and peace. Encouraging words from time to time assure the pastor that the people appreciate his sermons and work. The prayer meetings are characterized by deep spiritual interest, and there are evidences of a revival spirit. One of our aged sisters, 88 years old, enjoyed the privilege of the Communion service on the third Sabbath in October, a blessing she had not had for some years. She is one of the constituent members of the Richburg church, and is familiarly known as "Aunt Roxie Sherman." Her testimony on that occasion was full of inspiration to us all, and we thank God for his constant presence and keeping power in behalf of his children. J. G. MAHONEY.

ALBION, WIS.—Perhaps a few items from Albion will not be wholly uninteresting to the readers of the RECORDER.

Anniversary occasions have been unusually frequent of late. First was the 80th anniversary of the birth of Dr. C. R. Head, which occurred Aug. 30, 1900. On the evening of that day, a number of his friends dropped in upon him unexpectedly to extend congratulations and expressions of respect and esteem, both on account of his many years of valuable service as a physician, and as a neighbor and friend. A handsome reclining chair

was presented him, by his son Mark, on behalf of those sharing in its purchase.

October 2, being the 94th birthday of "Aunt Martha" Coon, the pastor and wife and Mrs. Nathan Kelly, called, took dinner and spent a part of the day in social and religious conversation, reading the Scriptures, singing and prayer; and though the day was dark and rainy outside, the occasion was a pleasant one, and doubtless helped to cheer and brighten the pathway of more than one of those who were present. "Aunt Martha" has been blind for seven or eight years, and her hearing is somewhat impaired, but otherwise she is remarkably well preserved. Her mind is clear and bright, and her conversation sparkles with wit and humor. She is tenderly cared for by her son and daughter, and they still occupy the old homestead, secured by the husband and father when the country was in its infancy.

Fifty years ago, October 24, Dea. S. R. Potter and wife began the march of life together, and on this fiftieth anniversary day about 65 of their relatives, friends and neighbors, upon invitation, met at their home and enjoyed a season of reminiscences of events which have occurred during the half century, to renew and strengthen friendships, and add another link to the "golden chain that binds" hearts in union sweet. Fifteen of the guests, who attended the wedding fifty years ago, were present at this anniversary. Several appropriate and valuable presents, as tokens of regard, were presented, on behalf of the friends, by the pastor, to which presentation the groom of fifty years appropriately and tenderly responded. After lunch, served by the children and grandchildren, and seasons of social intercourse, the company dispersed, both taking and leaving many pleasant memories to brighten the future of life's pathway.

October 26 marked the 80th annual milestone in the life of Mrs. Sarah Burdick (widow of Daniel R. Burdick). On the afternoon of that day the Ladies' Missionary and Benevolent Society (of which she had been a member for many years), upon invitation of her son-in-law and daughter, Mr. and Mrs. B. I. Jeffrey, together with the pastor, met at their home, and very pleasantly spent a few hours with Mrs. Burdick in honor of that event. Mrs. Burdick has lived many years in Albion and has been intimately connected with the interests of the church and society, though for the last few years, on account of failing health and the infirmities incident to advancing years, she has been largely confined to her home, and unable to attend but few public services or gatherings.

The circumstances and condition of the church and society continue much the same. The attendance at the preaching service on Sabbath morning is usually quite large, and at the other service fairly good. From a business standpoint the returns for the year furnish many evidences of prosperity. Abundant crops, good wages and plenty to do, give ample opportunity for employment to all who are industriously inclined. S. H. B.

MORMONS IN THE SOUTH.

The persistence with which the Mormon church continues her propagandism is remarkable. Born amid persecution, driven from state to state, property confiscated and destroyed, leaders assassinated, the deluded converts led over plains and mountains on

foot, with ox teams and hand carts, through cold and snow to the fastnesses of Utah, they are, after a generation, everywhere more in evidence than ever before. It was thought when the National Government aimed its axe at their polygamous root, it would somehow prove the death-blow to Mormonism. But they have adapted themselves, in some way, to the new requirements, and are continuing business livelier than ever at the old stand.

It is doubtful whether there is any other people attempting so large a proselyting missionary effort, and on so cheap a plan. Their elders, two and two, are going all over this country, and I suppose in other countries as well, without purse or script, staying in whatever place will receive them; and by house visitations, preaching, tracts and books, are heralding the faith of the Latter Day Saints, the doctrines and teachings of Joseph Smith.

They have in the Southern states nearly 400 elders, visiting about 1,500 families weekly, and revisiting about 2,500 more, walking some 8,000 miles and riding 2,500, about 6,000 religious conversations a week, and baptisms amounting to nearly 100 per month. We take our statistics from the *Southern Star*, published by their people at Chattanooga, Tenn.

Their creed, which they print for the public paper (why not our RECORDER, too?), contains much that is gospel-wise, and has an apparent Scriptural ring, and if they would stop with this it would not be bad to be a Mormon; but they claim another revelation, also, the Book of Mormon, and this is what makes the mischief.

In missionary zeal, however, they set a worthy example for any people. Two or three years, these elders claim, they go out without remuneration, and give themselves to the work. What might not even Seventh-day Baptists accomplish in this land if we had 400 unsalaried men out preaching, praying, visiting, healing the sick, giving away and selling our literature, and baptizing their converts? G. M. C.

HAMMOND, La., Oct. 24, 1900.

IS THE AMERICAN HOME DETERIORATING?

(From *Success* for November, 1900.)

[The following opinions from well-known people relative to American homes, will secure consideration from every thoughtful reader.]

Elizabeth Cady Stanton.—As to the increase in the number of divorces being an evidence of the weakening of home ties, I think it is quite the contrary. I believe it is due to the growing independence of woman and her recognition of what is due to her as the mother of the race. Her new dignity and self-respect will not allow her to maintain relations which can never be productive of anything but degradation and misery for herself. She knows, too, that the influence of unhappy relations between the parents will act most disastrously upon the children. There will probably be some abuses, but, on the whole, facility in obtaining divorce will result in strengthening all true relations and weakening all false ones.

In short, I believe that many of the things bemoaned as evils, including the apartment house, the woman's club, and less stringent divorce laws, are heralds of the good time coming, the ideal society and the home of the twentieth century.

Rev. Robert Collyer.—There are no happier homes on earth than ours. It is said that a

happy country has no history. This is more true of homes than of nations. We hear much of divorces; yet they occur not more than once in a thousand marriages. Only the seed of discord will germinate and grow into a weed that will destroy the home.

To speak personally, I lived thirty-seven years in the country, and have lived forty in the city. Both lives have their value—the country for gathering in forces, the city for putting them out in the interest of our fellows.

But, wherever they may be located, I see no degeneracy in American homes. The divorces are merely the driftwood on the surface of home life. They in no way represent or reflect the clear depths.

Let a young man begin right by marrying the right woman, and marrying her early in his life, and his home will be a great blessing.

Stewart L. Woodford.—The greatest danger of departure from the old and true ideas of home life is found in homes of wealth. Glitter and show are not the ends of life. Social distinction is not all for which we live. Let us have the old-fashioned homes of love and duty and purity. Guard the home and you guard the republic. Destroy the home, and you inevitably kill the nation.

Rev. Madison C. Peters.—I believe that the greatest defect in our social system is the aimless way in which girls are brought up today. Very few, indeed, are prepared in either body or mind for the lofty duties and serious responsibilities which marriage implies, and marriage, in consequence, has been brought down to a low, sensual plane.

The state of life to which it has pleased God to call our women is, for the most part, that which entails the duties of the housekeeper and the homemaker; and for those duties, the learning acquired in the schools does much to unfit them. The result of this unfaithfulness in the foundation, the education, is seen in woman's wearying in her attempt to be a queen in her own household. And so she allows her little kingdom to live without a head.

Mrs. Frank Leslie.—Apartment, hotel and club life are, I believe, among the principal influences in the weakening of home ties, and perhaps greater than any of these is the growing desire of women for a wider field of action than that bounded by the limits of the home. I believe in higher education to the broadest possible degree of culture for women as well as for men, but I am not a very strong advocate of what, in public parlance, is termed a "career" for women; for I think that, in seeking and finding a career, as women do now, they give up a great deal in the way of that tender family life that meant so much in the past. As a general rule, the woman who leaves the home to follow a public career must lay many sacrifices on the altar of gratified ambition.

Samuel Gompers.—For the safety and integrity of this nation, our workingmen must have good homes. The eight-hour laws which the American Federation of Labor has procured in various states enable the laborer to enjoy some of the rest and leisure of home life, to become acquainted with his children, to cultivate his mind, to become a more intelligent and better American citizen. Every move to reduce wages or in any other way injure him is a blow at his home and at the republic itself. Grinding poverty, squalid and miserable homes, tend also to retard the development of children in the right direction.

YEARLY MEETING.

NEW YORK, NOV. 1, 1900.

The pastor of the New York church is sending out this circular of information in regard to the Yearly Meeting: The Yearly Meeting of the New Jersey and New York City churches will be held in this City on November 16 and 17. Every Seventh-day Baptist from the Catskills to Cape May is invited. Come to the meeting Friday night and stay till Sunday. There will be places to sleep and plenty to eat for all who will attend. The New York people will be disappointed unless there is a large attendance.

The meeting on Friday night will be held at the home of Dr. P. J. B. Wait, 9th Avenue and 34th Street. The three sessions on the Sabbath will be held at the usual place of meeting, at the Memorial Baptist church, Washington Square S. and Tompson Street. Those coming from New Jersey to the meeting Friday night should take the 9th Avenue "L" to 34th Street. Those coming to the Memorial church may take the 6th Avenue "L" to Bleeker Street, or the 6th Avenue surface cars to the door. Strangers may do well to bring this notice with them.

PROGRAM IN OUTLINE.

FRIDAY EVENING.

- 7.30. Service of praise and prayer.
- 8.00. Sermon, Rev. L. D. Burdick.
- 8.20. Conference, Rev. E. B. Saunders.

SABBATH MORNING.

- 11.00. Sermon, Rev. L. E. Livermore.

AFTERNOON.

- 2.30. Sabbath-school (taught by topic) Superintendent C. F. Randolph in charge.
- 3.00. Work of Missionary Society, Rev. P. F. R. Burdick, and discussion.
- 3.30. Industrial Missions, Rev. A. E. Main, and discussion.
- 4.00. Educational Hour. Four addresses and discussion.

EVENING.

- 7.00. Service of praise and prayer.
- 7.30. Sermon, Rev. A. H. Lewis.
- Closing Conference.

CALIFORNIA.

The country of the whole Pacific Coast may be regarded as geographically divided into at least four great regions: the Washington region, in the neighborhood of Puget Sound; the Oregon region with the valley of the Columbia; the northern and central California region, including the coast and bay of San Francisco, together with the great interior valley; and, finally, the southern region of California. Both the social development and the material future of these four great sections of the Pacific Coast must always be mutually somewhat distinct and independent. The northern and central California region, the third of those just enumerated, is in possession of the largest harbor between Puget Sound and the southern boundary of the United States. It is, therefore, here that the civilization of the West was destined to find its first center. Nor can this province ever have a social destiny independent of that of San Francisco itself. The southern California region, while not separated from central and northern California by any very high barrier, is still marked off by certain features due to the smaller harbors which here lie on the Pacific Coast.

The gold excitement determined the entire future history of California; and here, of course, the immediate influence of the physical upon the social conditions is the best known

fact about the state. The golden period of California may be regarded as filling all the years between 1848 and 1860. Or perhaps a still better dividing line might be made in the year 1866, when the government first surveyed the mineral lands of California and parted with its title to these lands, so that the conditions of mine ownership were thenceforth no longer primitive. Up to that time the miners of California had worked by government consent upon land to which they could acquire no title, so that their right to hold land was entirely due to miners' custom and to occupation, both of which were recognized by the court of the state in dealing with conflicts among miners. With the close of the distinctively mining period, begins the agricultural period of California. Gold mining has of course continued until the present day, but the development of agriculture soon surpassed in importance that of all other industries in the state.—*Prof. Royce, in The International Monthly for November.*

THE MONEY FOR MOVING CROPS.

One interesting and unique fact this year is the ability of the great West to take care of itself in many matters. Indeed, it was only the other day that Chicago, probably in a spirit of pure fun, and wishing to show the sarcasm of things, bought all the new bonds which were offered for sale by New York City, and the papers did not hesitate to boast that in the course of time the financial capital which is moving from London to New York would keep on to Chicago.

In former years the surplus of money in New York was needed to move the great Western crops to the seaboard. The money movement in this respect was as regular as the flight of birds. The people of the West expected it and the banks counted upon it as a part of their annual opportunity. It was safe and it was profitable. This year, however, the West has practically enough cash for its own operations.

The growth of wealth in this country is almost beyond credulity. The census of this year is expected to bring it almost to one hundred billions of dollars, which will be the highest point reached by any nation in the history of the world. A million no longer means a great fortune, for the number of millionaires increases so rapidly as to make them rather commonplace as objects of interest, and each year the enormous gains are enhancing great fortunes at such a rate that a rich man cannot expect to figure very conspicuously in the public prints unless his wealth soars toward the hundred-million mark.

The inevitable result of the accumulation of vast wealth is to handle money in large quantities, and thus to make easier the floating of national loans and of securities issued by large corporations, either political or industrial. Thus we find, too, that the small bank, like the small merchant, is gradually losing hold, and the consolidation of banks into large institutions is constantly going on. At this very writing, in one of our cities seven banks are being combined into one.

It is an age of big things, and the United States, being the biggest country, leads.—*Exchange.*

THERE is a blessing in hardness. Enduring it with courage and persistence makes us strong.—*J. R. Miller.*

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 VII.—THE LEPERS CLEANSED.

For Sabbath-day, Nov. 17, 1900.

LESSON TEXT.—Luke 17: 11-19.

GOLDEN TEXT.—Be ye thankful.—Col. 3: 15.

INTRODUCTION.

Although Luke usually arranges the material of his Gospel in chronological order, and his order is to be followed substantially by those who are seeking to arrange harmoniously the paragraphs of the four Gospels, it is to be remembered that none of the Evangelists attempted to write a history, or a life of Christ. They aimed rather to present certain sayings of Jesus and certain incidents of his life as parts of the Good News, *i. e.*, the Gospel. We have not then, properly speaking, four Gospels, but rather four views of one and the same Gospel. In view of these general principles we need have no scruple in believing that the paragraph for our study this week is a long way from its natural place in the narrative.

From the 10th chapter on, Luke has been telling of events and teachings of our Lord's Perea ministry during the last six months of his life. The place of the miracle which we now study is given as "the midst of Samaria and Galilee," but our Lord left Galilee before the beginning of the Perea ministry. Compare Luke 9: 51 ff. which seems to refer to a final departure. The paragraph of our lesson has no connection with its immediate context. There seems, then, no serious objection to the usual view, that this miracle occurred at about the time of Luke 9: 51, and not in the midst of the Perea ministry.

TIME.—Probably about the first of October, in the year A. D. 29.

PLACE.—Near the border of Samaria and Galilee; probably not far from the Jordan.

PERSONS.—Jesus and his disciples; ten lepers, one of whom was a Samaritan.

OUTLINE:

1. The Lepers Cleansed. v. 11-14.
2. The Gratitude of One. v. 15-19.

NOTES.

11. **As he went to Jerusalem.** Better, "as he was going to Jerusalem." The reference is doubtless to that long, slow journey which occupied the greater part of the last six months of our Lord's earthly life, and had for its goal Jerusalem and the cross of Calvary. Some authorities prefer to translate "as they were going," referring to the disciples as well as Jesus. He was evidently speaking to his disciples in verses 17 and 18. **Through the midst of Samaria and Galilee.** That is, near the boundary of these two countries. He was doubtless going eastward, having Samaria on the right and Galilee on the left, and was now on one side of the boundary and now on the other. This was probably at the time of our Lord's final departure from Galilee. See Introduction.

12. **A certain village.** Whether in Samaria or Galilee we do not know. It is very likely that it was in Galilee, for it seems

almost certain that only one of the lepers was a Samaritan. **Ten men that were lepers.** Leprosy was a comparatively common disease, loathsome and incurable. Those who were afflicted with this disease were shut out from familiar intercourse with the rest of the people, and often dwelt in companies near the outskirts of villages or cities. It is not to be wondered at that Jews thus afflicted would not be so particular as others about refraining from association with Samaritans. **Which stood afar off.** Because they were not allowed to draw near to those who were well. Compare Lev. 13: 46; Numb. 5: 2.

13. **And they lifted up their voices.** Literally, "voice." They offered in a loud voice a united petition for mercy. By mercy they meant compassion for their suffering to be shown by healing their disease. By their calling Jesus "master" we are not to infer that they recognized him as the Messiah, but rather that they meant to address him respectfully.

14. **Go shew yourselves unto the priests.** The law required that if a leper recovered, he should show himself to a priest and be declared clean before he mingled in society again. Some have wondered that the law should make provision for conduct in the case of recovery from an incurable disease. The explanation is probably in the fact that many comparatively trivial skin diseases were classed with leprosy. It was not necessary for these men to go to Jerusalem, but they might show themselves to any priest that they might find at home. The Samaritans would, of course, have to go to a Samaritan priest. **And it came to pass that, as they went, they were cleansed.** Their going away to find a priest was a test of their faith. This manifestation of faith was immediately rewarded by healing for all ten of them. The healing of this particular loathsome disease, which rendered foul the flesh, is spoken of as cleansing.

15. **And one of them, etc.** It is remarkable that only one thus showed his gratitude for the healing. Some having tried to explain that the others were more conscientious in obeying the command to show themselves to the priest; but there certainly was no very great hurry required by this command. They evidently had gone no farther than a few steps before they were healed. **Glorified God.** He evidently recognized Jesus as a prophet of God.

16. **And fell down on his face at his feet.** Thus striving to manifest his profound gratitude. It is to be noted also that he now no longer feared to draw near to Jesus, for he knew that he was cleansed. He realized that the showing of himself to the priest was but a matter of form. **And he was a Samaritan.** And so, one from whom little of true gentleness and courtesy was expected.

17. **And Jesus answering.** His answer was not to a question, but rather to the state of affairs which the disciples saw. **Where are the nine?** A question denoting surprise and disappointment that so large a proportion of those healed should be so lacking in gratitude to the one who had cleansed them.

18. **There are not found, etc.** This expression is probably to be rendered as a question as in the Revised Version. **Save this stranger.** Instead of "stranger" it is better to read "alien." A man of an alien race had proved himself a truer man than the Jews, who regarded themselves as of the number of God's chosen people.

19. **Thy faith hath made thee whole.** More literally, "hath saved thee," although the meaning is not in regard to our modern idea of salvation. Compare Mark 10: 52.

Popular Science.

BY H. H. BAKER.

The Simplon Tunnel.

One of the longest and largest tunnels in the world is being bored through the mountain between Italy and Switzerland. Two tunnels have already been bored through the Alps, the St. Goddard and Mont Cenis, of which we have already spoken; the St. Goddard being the longest, nine and one-third miles, while the Simplon will be twelve and a half miles.

It took twelve years to complete the St. Goddard, yet the contractors of the Simplon agree to finish this tunnel in five and one-half years, and have set the day for its completion on May 13, 1904. A forfeiture and a reward are attached to the contract; that for every day after the 13th of May, 1904, during which the tunnel is not completed, the contractors shall pay to the Swiss and Italian governments, the sum of one thousand dollars; and for every day of its completion before May 13, 1904, the two governments will pay the contractors one thousand dollars.

To accomplish this herculean task, the contractors commence on both sides of the mountain, being assured by their engineers that the junction of the two tunnels shall be mathematically correct. The work of construction is carried on by making two apertures, one at the top and the other at the bottom of the tunnel, thus allowing two sets of men to be forging ahead at the same time, without interfering with each other.

When these two apertures have been carried forward from one hundred to one hundred and fifty feet, the intervening rock between them is blown out by dynamite. This causes the tunnel to assume its full dimension. The tunnel, as it proceeds, is lined with masonry, made of blocks cut from the rock that has been excavated. A railroad follows the workmen, and the rock not needed for masonry is carried away and used in preparing the approaches. It is reported that over a half a ton of dynamite is used daily in blasting. About five miles of the tunnel are already completed.

The work is being carried on continuously by separate gangs of men, in all the different departments, so that as fast as the tunnel is made ready the road is completed. There are employed about three thousand men on the Swiss side, and two thousand five hundred on the Italian side, divided into working sections so that while one section is resting another is pushing forward the work.

We shall endeavor to keep our scientific readers posted, once a year at least, as to the progress of this stupendous undertaking.

A WAY TO DO GOOD.

[The RECORDER heartily commends these requests of Professor Rood.]

About a year ago I wrote, under the above heading, a request to readers of the RECORDER to send me here such good literature as they would like to have go into logging camps, for the benefit of men who work there, beyond the reach of such influences for good as the most of us enjoy. I was surprised at the liberal and hearty responses I received. Several boxes of magazines came to me, and through the Literature Committee of our Christian Endeavor Society it was made to reach many logging camps, an Indian school and several Indian homes on a nearby reservation. Those interested in knowing how we are situated here can look upon a map of Wisconsin and understand.

If there are those who would like to help in the same kind of work the coming winter, I shall be glad to distribute all that is sent to me. I may say that the boxes should be sent by freight and prepaid. If Literature Committees of C. E. Societies will co-operate with me in this matter, I will see that what they send goes where it will do the most good, and in the spring I will, through the RECORDER, give an account of my stewardship. It is truly a way to do good.

H. W. ROOD.

SHAWANO, Wis., Oct. 14, 1900.

ROYAL BAKING POWDER
ABSOLUTELY PURE
 Makes the food more delicious and wholesome
ROYAL BAKING POWDER CO., NEW YORK.

MARRIAGES.

SAUNDERS—BARBER.—At the home of the bride's mother, Mrs. Clarinda Barber, in Scott, New York, October 11, 1900, by Rev. J. T. Davis, Mr. Clark Saunders, of Alfred, N. Y., and Miss Clara Barber, of Scott.

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.

COALWELL.—At Dodge Centre, Minn., Sept. 28, 1900, the four months old daughter, only child, of Mr. and Mrs. L. Coalwell. Funeral services were held Sunday afternoon in the Seventh-day Baptist church. J. H. H.

HUMPHREY.—At Albion, Wis., Oct. 27, 1900, Iva Rosetta, little daughter of Gideon A. and Mary M. Humphrey, aged 5 years, 2 months and 12 days.

"Suffer little children and forbid them not to come unto me, for of such is the kingdom of heaven." "He carries the lambs in his bosom." S. H. B.

ELLIS.—At his home in Dodge Centre, Minn., Sept. 29, 1900, John Ellis.

Mr. Ellis was born in Allegany county, New York, on July 4, 1825, and was the youngest son of Amos and Yashti Batchelor Ellis. He was married to Harriet M. Langworthy Jan. 1, 1851. Four sons and two daughters were born to them, three of whom, Eugene S., Edward L. and Giles L., are still living. Bro. Ellis moved to Dodge county in 1860, where his wife died in 1876. On March 13, 1880, he was married to Miss Ida C. Burdick, who survives him. In early life he united with the Seventh-day Baptist church and has proved a consistent and honored member through life. The home paper in speaking of Bro. Ellis, says, "Mr. Ellis was not a man to seek public honors, but for the forty years that we have known him here, he has done his duty in the community and church, in the field and at home, as it appeared to him, and he rests from his labors." Services conducted by the pastor. J. H. H.

COLLINS.—Amos B. Collins was born in Alfred, N. Y., July 12, 1826, and died of acute pneumonia at Carrolton, N. Y., Oct. 26, 1900.

He was married in 1846 to Amanda Osborne, who died in 1864. In 1868 he married Eliza O'Donnell, who survives him. Two children were born to them: Mrs. Minnie England of Carrolton, and Harry, who resides with his mother at Bradford, Pa. Mr. Collins attended Alfred University when a young man, then studied law in Hornellsville. Pres. Allen said that he was one of the best informed lawyers he knew in this section of country. In youth he was baptized and was, for a time, a member of the First Alfred church. His home was in Alfred until about six years ago, when he went to live with his daughter in Carrolton. He was the fifth of eight children, three of whom remain: Lorenzo D., Alfred, N. Y.; William W., Blue Ridge, Mo.; Mrs. Theresa Oviatt, Milton Junction, Wis. Service at the home of the brother in Alfred, Oct., 29, conducted by the pastor. Text, Mark 14: 41, 42. "Sleep on now and take your rest. . . Rise up, let us go." L. C. R.

THERE is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven Catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally, in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address, F. J. CHENEY & CO., Toledo, O.

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

Literary Notes.

THE November issue of *Success* reflects the international scope of the success idea; and, incidentally, its own growing constituency. A representative group of foreigners, including Joseph Chamberlain, M. Waldeck Rousseau, Emile Zola, William T. Stead, Count Von Walderssee, and the late Lord Russell contribute their critical views of American success. The French premier declares that the heaviest American crop is millionaires, as nearly as he can determine, while Joseph Chamberlain expressed his fondness for everything American. The serious criticisms of several others regarding our deficiency in matters of art are refreshingly interesting, if not altogether complimentary. This issue of *Success* is crowded with good features, particularly relating to the home Thanksgiving, and is by far the largest and handsomest number ever sent out.

THE *Treasury of Religious Thought* for November, 1900, draws toward the end of the century in full strength and interest. It opens with the sixth and last of the interesting series of Palestinian articles by Mr. Thomas J. Alley, illustrated from the author's own photographs. Palestine is a well-worn subject, but an author who makes his home for ten years in Jerusalem, and is an active and bold traveler and explorer in the regions accessible from there is sure to give us new and helpful thought. These articles have enriched the magazine since January. Four sermons are given in considerable fulness. E. B. Treat & Co., Publishers, 241-243 West 23d St., New York.

The Twentieth Century Magazine.

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

A QUARTERLY MEETING of the churches of Western New York will be held with the church at Main, Nov. 16 and 18. This is a week later than the usual date, on account of the semi-annual convention of the Western Association, which occurs at Andover. Program for the quarterly meeting will appear later.

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.

SABBATH-KEEPERS in Utica, N. Y., meet the third Sabbath in each month at 2 P. M., at the home of Dr. S. C. Maxson, 22 Grant St. Preaching by Rev. G. W. Lewis, of Verona Mills. Other Sabbaths, the Bible-class alternates with the various Sabbath-keepers in the city. All are cordially invited.

THE Seventh-day Baptist Church of 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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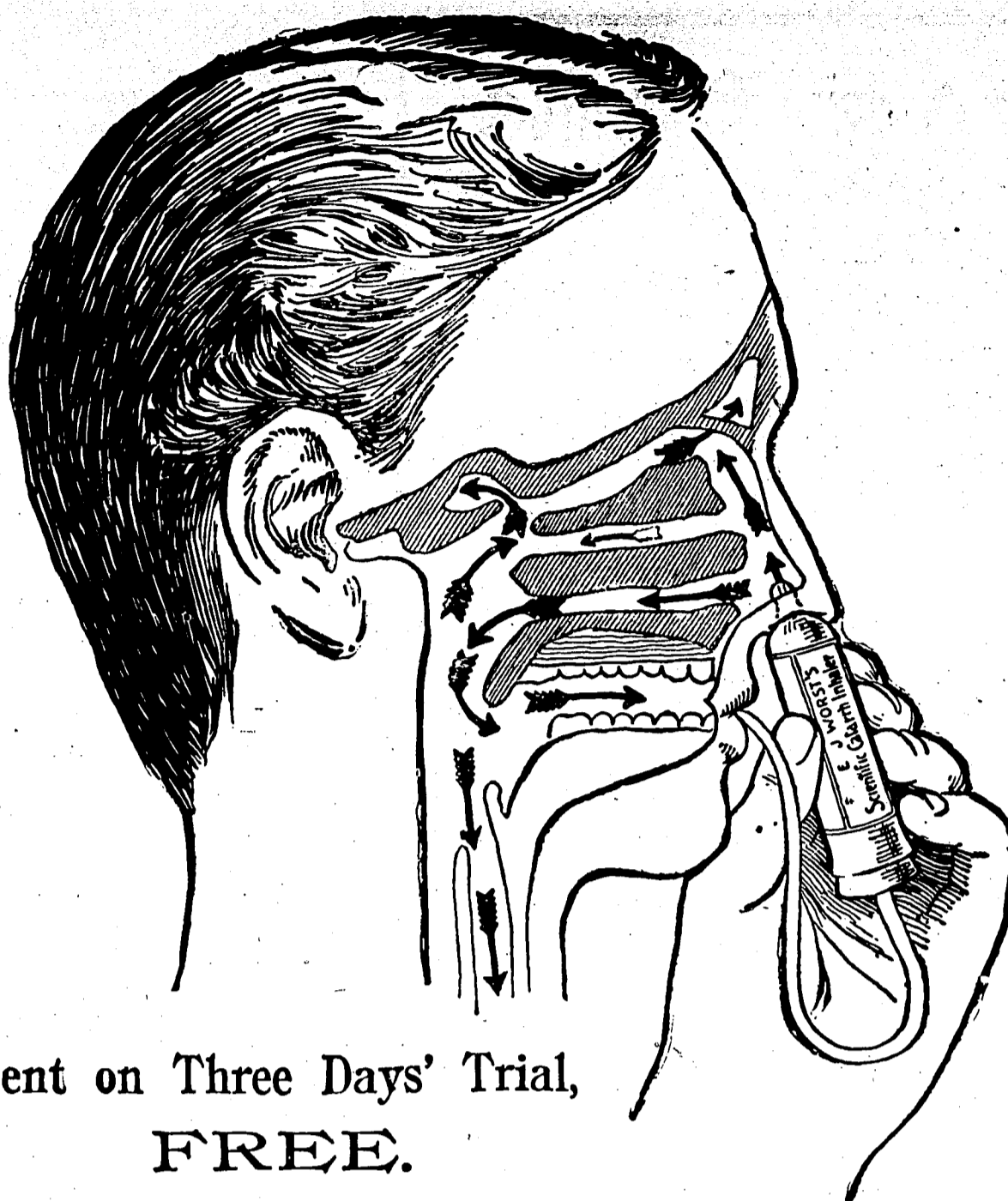
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