

THE SABBATH RECORDER.

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WE must not settle down indolently to wait for God to make fruit grow in us. He never does anything for us in regard to character without our co-operation. Work out your own salvation with fear and trembling, not servile fear, or abject trembling, but with such eagerness as men often feel in an engrossing work they are so eager about that their nerves quiver a little. It is in doing our duties, and bearing our trials and vexations, that Christ is with us, and will dwell in us for our comfort; but he will not dwell in us in any such way as that we shall have no more trouble and pain in struggling with our passions, our failings, our avarice, our pride, and all our besetting sins. It is by fighting and overcoming these that we get to be fruitful. "Work out your own salvation with fear and trembling, for it is God that worketh in you, both to will and to do of his own good pleasure." These things God put together, and no man ought to put them asunder. As you climb difficult hills your prospects will be brighter and clearer; but not until you have gained the highest peak of experience will you be able to see, from horizon to horizon, the presence with you of God; and then you will soon begin to descend; for it is generally not until near death that the Christian gets a view like this.—*H. W. Beecher.*

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PLAINFIELD N J

Sabbath Recorder.

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J. P. MOSHER, Business Manager.

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In the work of foreign missions, as in every other department of Christian experience, the truth that there are diverse gifts in the church, but that all true followers of Christ are actuated by the same spirit, according to their light and knowledge, must find constant application. Many years ago the writer was called to account for saying that the type of Western Christianity, which appears in England and the United States, could not be looked for in China. This truth finds illustration with each succeeding year, in China, and in every other foreign field. This is notably marked in those cases where partially-civilized races are first brought in connection with Christianity. For instance, in many portions of Africa, a comparatively high degree of spiritual perception is found whenever Christianity is brought to bear upon the natives, but many practices, social and otherwise, which are not in accord with the higher standards of Christian life, must be eliminated slowly. Racial characteristics and modes of thought always modify the earlier forms of Christianity.

THE British Government seems to be thoroughly convinced as to the success of the Marconi system of wireless telegraphy. The Admiralty Department has given orders for equipping all battleships and cruisers with apparatus for this system of telegraphy. It is also proposed to establish a series of land stations along the coast of Great Britain and Ireland, with which ships can communicate. The maximum distance at which experiments in the British navy have attained success is sixty-five miles. The scientific and commercial world will await with interest this trial of the Marconi system on so large a scale.

In another column, under the head of "Lend a Hand," will be found an announcement of the appointment of Jacob Bakker as assistant to Bro. Booth in British Central Africa. All friends of the missionary movement in Africa, and of the extension of Christ's kingdom in that dark continent, will rejoice that he is to go, and that thus the working force upon that field will be strengthened. The call for funds is a necessary part of that co-operation which the people of God may give in sustaining and advancing this work. Your gifts in money to-day, while the work in Africa is in its infancy, will eventuate in the spreading branches and ripening fruit of the Tree of Life long after you have passed to the joys of the better land. Thus you may live and labor for the Master, co-operating with your children's children, through the gifts and service now called for.

WHAT OF THE WINTER?

Among many of our churches the winter season is one of comparative leisure. While successful men are always busy, there are times when the evenings, especially, may be used for purposes other than the daily round of duties. Hence the natural result of efforts at special religious work, like continued meetings and revival services, at that time of the year. Probably the ideal church would not greatly need special services in the line of

revival. On the other hand, nothing prospers in this world in which men do not overcome the tendency to conservatism and comparative neglect that attends all human effort. It is also true that few churches have yet approached that ideal state, wherein spiritual life is vigorous and equally strong at all times. The RECORDER joins with others in deprecating certain types of revival effort, which appeal mainly to emotion and deal largely in superficial theories concerning conversion and Christian life. Nevertheless, we believe that every wise pastor, and those church members who appreciate the magnitude of their work, will take advantage of all opportunities for increasing interest and strengthening spiritual life.

We are anxious, however, to impress the truth that the beginning of revival, and the starting point of higher spiritual life and growth, are individual. While people gain help from each other, and provoke each other to good works, very little is attained in any case until the individual determines that, for himself, at that time, in some specific way, new efforts shall be put forth for higher attainment in Christian life. Too much stress is laid upon preaching as a source of revivals. It has its place, but that place must always be secondary, except as preaching may stir individuals to action and decision concerning themselves. If there were a just conception of one's duty to God, personal communion with him, and an examination of the Scriptures with a view to their personal application, would become a prolific source of growth and revival. Permit the RECORDER to ask this question of each one who reads these words: How often do you read or study the Bible with a view to determining your own duty, and seeking inspiration and help toward the accomplishment of that duty? What meaning has the Sabbath-school lesson, for example — supposing that you are wise enough and just enough to yourself to attend Sabbath-school — to your personal actions and opinions? When you rise from the study of any given lesson, how much more is it to you than a general theory, which applies to men as a whole, and has no very strong influence upon your own life and work? These questions have a definite bearing upon the matter of revival. Please carry the thought along, and ask yourself whether there is not need in your own life of higher attainments in Christian living. If there be, ask yourself if personal effort on your part to secure a revival in your own life and in the lives of those around you, is not at once a high privilege and a present duty? Such inquiries made by the members of our churches, and similar questions asked to himself by each pastor, would secure revival spontaneously.

Let it be urged then, that as the winter comes on, with its longer evenings and its comparative leisure, that, in some or many ways, more of your time and thought be given to the interests of the kingdom of God. Whatever form the efforts may take, and whatever grade of revival may result therefrom, there will be a notable improvement in the life of each church, in which the individual members, from the pastor to the member last received, cultivate the sense of personal obligation, and recognize the privilege and the duty of laboring to extend and strengthen Christ's kingdom as represented in the church.

ARE YOU MAKING A NEW STUDY OF THE SABBATH QUESTION?

It is an error if any reader of the RECORDER thinks that new developments connected with the Sabbath question and the coming demands of the next century do not require a re-study of the whole field by every Seventh-day Baptist. Our correspondence from those who are entire strangers indicates that thoughtful men of every denomination deem the question as important, if not more important, than almost any other similar question now before the Christian church. The interest expressed by such correspondence is in marked contrast with the apparent lack of interest which some Sabbath-keepers evince. Such lack of interest tends to narrow conceptions concerning Sabbath-observance, and hence to unscriptural and destructive non-observance on the part of those whose faith ought to hold them strongly to the Sabbath.

The prevailing low conceptions of the Sabbath, which find expression in connection with Sunday-observance, are so temporal and so materialistic as almost to destroy the true idea of Sabbath-keeping. This leads to corresponding deleterious results in the actual life of individuals, and still more widespread evil in the decay of regard for Sabbath-keeping in the public mind. New definitions of the Sabbath, and new conceptions of its value and purpose, are greatly needed among all classes and not least among the readers of the RECORDER.

These comparatively low and imperfect views, even on the part of devoted people, place too much stress upon actions merely, and too little upon spiritual experience and spiritual culture. It were well if Sabbath-keepers should ask themselves oftener than they do: "What ought I to be in order to keep the Sabbath properly?" If one only inquires "What ought I to do?" he is certain to fall below the standard which true Sabbath-keeping requires. The world has been accustomed to measure Sabbath-keeping by actions so long that there remains in the public mind, and in the hearts of devout people, too much of that conception which marked the opinions of the Jews in the time of Christ. They asked: "May one walk thus far, or carry such and such burdens, or do such and such things, or may he not?" and this was the essence of Sabbath-keeping to them. Christ's interpretation of the law of the Sabbath, and of its observance, rises far above such conceptions.

On the other hand, care must be taken lest we lose sight of the truth that all standards of thought and action, in the matter of Sabbath-keeping, must be made along the line laid down in the Word of God. The observance of the Fourth Commandment, as interpreted by Christ, must not be made to turn upon personal choices, much less must Sabbath-observance be determined by any supposed "guidance of the spirit," when the lines of thought and action are not in accord with the law and with the example of Christ. One great danger in the tendency of the age is the throwing away of Biblical standards and the substituting in their place of personal choices, or the supposed guidance of the Spirit, which, too often, is but another name for the domination of individual choice, without the enlightening presence and guidance of the Spirit.

The purpose of this editorial is to emphasize the necessity for careful and continued re-

study of the Sabbath question by Seventh-day Baptists. Former knowledge, and the considerations which were pertinent to former years, are not sufficient in these times. Issues and influences, both favorable and unfavorable, are widespread. The minority which represents any great question is in double danger, not so much because they are in the minority as because they are in danger of failing to appreciate the importance of their position and the greatness of the demands made upon them.

EVANGELISTS AND SABBATH REFORM.

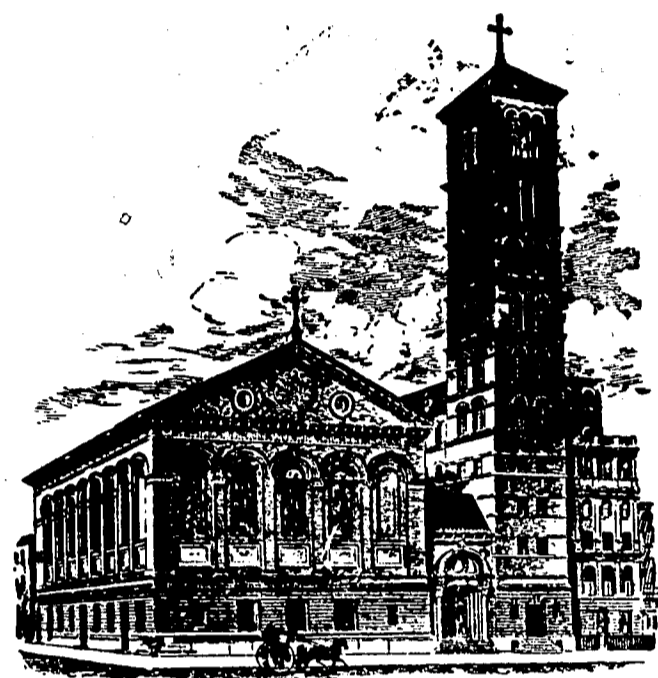
A letter just at hand from one who has had wide experience as an evangelist, suggests the following inquiry. Let the inquiry cover your personal observation and your knowledge of the last twenty-five years.

What has been the ratio of effort put forth by Seventh-day Baptists to convert men to Sabbath-keeping as a part of Christian duty, when compared with their efforts to convert men to a general faith in Christ? This question has both point and pertinence at any time; doubly so at the present time, when evangelistic work is receiving increasing attention at our hands. It has point and pertinence as part of the answer to the question put in various ways at our late General Conference: "Why do we not increase more rapidly in numbers?" The RECORDER does not believe that success in any field is measured by numbers, and the question as to numbers is often answered superficially, and too great account is made of failure or success when judged by this mathematical standard. But the larger question suggested in this editorial should not be turned aside. If Seventh-day Baptists, failing to understand the situation fully, have spent a large amount of effort in building up other denominations through evangelistic work, rather than their own, that fact furnishes part of the answer sought. It cannot be said that evangelistic work, as it has been carried on by us, has no effect except upon Christianity in general. The history of that work will show that in most cases of union meetings, at least, the efforts put forth by Seventh-day Baptists have given direct growth to churches not of their faith; a result which must always come if the specific question of the Sabbath is not presented to the converts, or is presented in such a way as to appear of comparatively little value. While the fault in any given case would not be wholly due to the efforts of Seventh-day Baptists, the fact would remain that the evangelistic efforts put forth by them do tend directly to the upbuilding of their own churches, or to upbuilding those of other denominations.

This is not written so much to express any given opinion upon the history of the past, however definite the Editor's opinions may be, as to incite investigation and consideration on the part of the readers of the RECORDER. Those readers are not accustomed to accept any man's opinion as authority, in matters religious or otherwise. Therefore we seek, by these suggestions, to induce consideration of the question which shall go further than personal opinions or personal choices. Hence we say again, make careful inquiry from your own memory and otherwise, concerning the ratio of effort put forth by Seventh-day Baptists during the last quarter of the century, or a longer period if you choose, to induce men to accept the general doctrines of the Christian faith, as compared with efforts to induce them to accept the Sabbath as a part of Christian duty.

THE YEARLY MEETING IN NEW YORK.

The Yearly Meeting of the New Jersey and New York City churches was held with the church in New York, November 16, 17. The opening session on Sixth-day evening was held in the spacious parlors of Dr. Wait, 9th Avenue and 34th Street. The sermon for the evening was preached by Rev. Leon D. Burdick, of Marlboro, N. J. Text, 1 Peter 5:7. Theme, "God's Sympathy for us." The central thought of the sermon was the tender sympathy which God feels for all his children, and which finds expression in constant care, unwearying love, unailing compassion and full redemption. The conference service following the sermon was led by Dr. Main, the central thought being, "Spiritual Power for Service in the Master's Kingdom."



JUDSON MEMORIAL BAPTIST CHURCH BUILDING.

SABBATH SERVICES.

The services on Sabbath-day were held at the usual place of meeting, the Judson Memorial Baptist church, Washington Square South. The room is a pleasant one, and the attendance was unusually and gratifyingly large. The sermon was preached by Rev. L. E. Livermore, pastor of the church at New Market, N. J., from Matt. 22:42; theme, "Christ, the Victor." By a chain of logical proof, from prophecies, from the testimony of thinking men, including infidels, the testimony of the church as it appears in history, and from the testimony of personal experience, the speaker showed the divine character and invincible power of Christ and of his kingdom among men. It was one of those sermons that strengthen the foundation of faith for the feet of Christ's children.

A large company of about 150 people dined at the Mills Hotel, near by, as guests of the New York church.

The afternoon service was opened by a session of the Sabbath-school, under the direction of Professor Corliss F. Randolph, Superintendent. The lesson—The Lepers—was taught by topics. L. E. Livermore spoke of "The Disease," showing the analogy between leprosy in the body and sin in the soul. It is insidious, and not likely to be deemed dangerous at first. In the end it is relentlessly and hopelessly destructive. The second topic—"The Cure"—was treated by George B. Carpenter, of Ashaway, R. I. He showed that as Christ alone could cure the lepers, spoken of in the lesson, so he alone can give spiritual healing and redemption. On this fact rests the great commission of the church, to carry the gospel with its healing power to all men. A third topic—"Those Who are Healed"—was treated by David E. Tinsworth, Superintendent of the school at Plainfield. The group of ten leprosy men received

the same direction from Christ, and the same divine blessing followed their obedience. One came back giving thanks. Nine went their way without recognition of the blessing they had received, or expression of thanksgiving therefore. To which class do you belong? Is your life full of thanks for the great and unnumbered blessings you receive? The highest type of thanksgiving is service for the Master.

The Sabbath-school collection was appropriated to the work of Mr. Booth in East Africa. The music at the Sabbath-school session, and all other sessions, was in charge of Mr. Harry Prentice, of the New York church.

MISSIONARY HOUR.

The Sabbath-school was followed by a Missionary Hour, the first item being a sermon by Mrs. P. F. Burdick, of Marlboro; text, Acts 1:11; theme, "Christian Stargazing." The disciples who stood gazing after their ascended Lord did not fully understand either him or his work. To this day his followers are too often idle star-gazers. This comes because they do not understand their full duty nor their relations to him, because they have little faith in his promises, and sometimes because they are disobedient at heart. Whichever cause leads to idle stargazing is destructive to the star-gazer, and hindrance to the progress of the kingdom of Christ. Gazers easily become grumblers. Soul poverty tends to grumbling, and the cure for star-gazing and grumbling is work.

The remainder of the hour was occupied by addresses from Dr. Main, and Dr. Wait of New York, in memory of Dr. E. F. Swinney, the burial of whose dust was accomplished that day at Shiloh, N. J. Dr. Main had been familiar with the earlier work of Dr. Swinney, since she entered the field in China during his time as Missionary Secretary. Dr. Wait had known her as a medical student, and as an intimate friend, and the tributes which each brought were filled with tenderness and high appreciation of the worth of that consecrated woman, whom all the readers of the RECORDER have so learned to love. Dr. Main showed how her life had honored all Christian womanhood and glorified the service of herself and of her sisters by its consecration and devotion. Dr. Wait began her tribute with the mother of Dr. Swinney, showing how the choices and desires of the mother's heart, by the great law of heredity, had found fullest expression in the life and work of her daughter. The meeting entered into these tributes with true, heartfelt sorrow, mingled with genuine rejoicing for such a life.

INDUSTRIAL MISSIONS.

Following this came an address on Industrial Missions, by Dr. Main. He spoke of the industrial work in British Central Africa, which aims to create self-supporting and self-propagating missions in that great and needy land. The association having that work in charge is burdened by its greatness, while they rejoice in the blessings which have attended their efforts. A similar work is needed upon the Gold Coast, although the type of industries desired at that point will vary somewhat from those which are in successful operation on the east coast. In China nothing has been definitely attempted, but the matter is being considered by the Missionary Board. The industrial question is a large factor in all Christian life, and it re-

mains for us to adjust the work on our various mission fields to the demands of the next century, and to the higher interests of the kingdom of Christ, as these may be served through industrial channels.

EDUCATION.

The final hour of the afternoon was given to education. Four papers were presented, one by Miss Havens, a teacher, of Plainfield; one by Superintendent H. M. Maxson, of Plainfield; one by Professor Corliss F. Randolph, of Newark; and one by C. C. Chipman, of New York. Each of these papers contained matter so valuable that we hope to secure them, in summary or in whole, for publication in the Young People's Department of the RECORDER.

The great company took supper at the hotel, and the evening session opened at seven o'clock by a service of prayer and praise, conducted by Asa F. Randolph, of Plainfield, and Mr. Harry Prentice, of New York. The sermon for the evening was by A. H. Lewis, from Isaiah 58: 13, 14; theme, "The Relation of Sabbath Reform to the Christianity of the Twentieth Century." The central thought of the sermon was that deep spiritual life on the part of Christians is the one great power and agency for spreading and establishing the kingdom of Christ among men; that true Sabbath-keeping which recognizes the Sabbath as God's representative in time, and its services as a great school of spiritual experiences and development, is a doubly important agency in securing this higher spiritual life, at the present time. Assuming that the day of argument is passed, the speaker urged upon all present, and especially upon Seventh-day Baptists, the duty of seeking, personally, for the highest attainments in spiritual living, through Sabbath-keeping and its attendant influences, in order to secure highest power for service in Christ's kingdom.

A "Closing Conference" ended the session, in which there was abundant testimony that those present had been blessed by the uplifting power and enriching influence of the Yearly Meeting, which adjourned to convene with the church at Marlboro in 1901.

AN OPINION FROM CHINA.

The RECORDER is under obligation to J. W. Crofoot, of Shanghai, for a copy of the *North-China Herald*, dated Shanghai, Oct. 3, 1900. Among other things which this large periodical contains is an article on "China's Punishment, China's Salvation." The writer quotes Sir Rutherford Alcock as saying, "China yields nothing to reason; she yields everything to power," and adds:

At the present time it is only the exercise of power on the part of Western nations along wise lines that will deliver the rulers of China from the reign of madness, and bring them under the reign of reason. At this late date if there are any responsible members of Western governments who are in doubt as to the fact that this unspeakable wickedness was committed with the deliberate approval and under the direction of the Empress Dowager, it is because the light of evidence has been so intense that it has blinded their eyes.

The Empress Dowager was persuaded by her evil counselors that with her hundreds of thousands of well-equipped and trained soldiers, accompanied by a great number of invincible Boxers, in whom the spirits of ancestors fought, she could withstand the power that Western nations might hurl against her. Blinded with hatred and superstition, without the first stirrings of compassion for the weak and innocent, the awful program of massacre was entered upon. The important

thing to remember is that this program was developed and executed by the Government of China. Imperial orders for extermination were sent out, that were intended to take effect in every province.

In the same strain the *Herald* speaks of the representations made at our capital by the Chinese Minister.

The Chinese Minister at Washington has been steadily throwing dust into the eyes of the American public from the beginning of this trouble, representing that the Empress Dowager was quite innocent of all this evil and only needed assistance to put matters again on right lines! Can it be possible that the United States authorities believe these representations? If so it may be asked: what is the function of facts in helping to decide important questions of international policy? As well contend that the five oceans are not salt as that the Empress Dowager is not saturated with the guilt of the national crime that has been committed; and yet she is the head of the Chinese Government, holding the rightful head as a prisoner—if he be yet alive—and it is with her that counsel is to be taken to punish offenders!

When Peking was captured, and she was fleeing before foreigners, her power was at its lowest point. The long hesitation and evident disagreement of the Allies revived it; the proposal of Russia strengthened it; and now the decision of the United States, if indeed the decision is ultimate, has given her added hope of again holding the reins of government with her former grip. Whom will such a woman punish? She has certainly given proof of having a character that would shrink from no act of destruction that would strengthen her hands, but after she has surrendered the fewest possible heads that will satisfy the demands of Western diplomacy, what of a reconstructed government with this woman in the supreme place? Now is the opportunity offered to Christendom to put a hook into the mouth of the Dragon, and to make sure that the present exhibition of its satanic wickedness shall be its last.

Whatever may be the imperfections of our knowledge, at this distance, these utterances from the leading English paper of China are entitled to high consideration, so far as the statement of facts is concerned. The same paper contains a lengthy article, descriptive and historic, of Peking and its punishment by the Powers, in the light of which that punishment seems no more than justice, as far as right relations between nations are concerned. The conclusion is stated that the nobles and the Empress Dowager, in attempting to drive the "ocean men and Western civilization out of the Celestial Empire," have reaped to themselves disaster and abject defeat, as the natural result of their insane passion and their continued injustice toward foreigners. We have not space to make further quotations from the *Herald*, but we are impressed that its knowledge of occurrences and motives on the part of the Chinese Government is greater than the knowledge which we in America can secure easily. The sharpness of the condemnatory words toward that government may be justifiable, although we cannot escape the conviction that the unjust acts of the past fifty years have set in motion numerous influences which have led the Chinese into that opposition to foreigners, which culminated in such wickedness on their part, and such disaster to themselves.

In the list of passengers coming into the port of Shanghai, as published in the *Herald*, we notice the following: "By steamer Saikio Maru from Japan, Mrs. Crofoot and infant, Mrs. Davis and child." This indicates the return of these members of our missionary force from their temporary residence in Japan, whither they went when the danger seemed greatest at Shanghai. Reserving final judgment in regard to Chinese matters, the RECORDER is glad to secure these items of information for its readers.

On another page of the *Herald* we notice an item which shows how foreigners struggle

to understand and use our mother tongue. The item is as follows: "A correspondent writes, My gardiner's bill for last month contained this item, lend cut grass Jinrickshaw, 60 cents."

In this way, evidently, some Chinese gardiner has entered the charge of sixty cents for the use of a lawnmower. "Cut grass Jinrickshaw" is not so bad a name after all for a machine on wheels which one pushes before him for the purpose of mowing a lawn rather than of carrying passengers.

A CONCERT OF PRAYER.

In an address to all Christian people, which lies before us, the Evangelical Alliance for the United States calls attention to the fact that at the close of the last century a concert of prayer was observed by many Christians of both hemispheres, and that the united intercession was followed by unusual spiritual blessing. In accordance with this precedent, the alliance now proposes, in response to numerous expressions of desire both in this country and abroad, that a similar world-wide union of prayer should be observed. The reasons for this proposal are thus comprehensively summarized in the address:

These are times of both hopefulness and dread. On the one hand, there are unwonted tokens of the coming of God's kingdom. Light is everywhere breaking forth. In realms material, intellectual, spiritual, there is onward movement. Old ignorances and superstitions and tyrannies are breaking up. The rights and duties of the individual, the office and welfare of society, the mission of the church, the largeness of the kingdom itself, are better and better understood. The brotherhood of man, the Fatherhood of God, the unity in Christ of all true Christians, are taking on new meaning and new power. In spite of adverse forces, God is magnifying the witness for himself in every land.

On the other hand, there is a perilous unrest. There is a vast questioning of truths and faiths. There is a haughty self-assertion. There is a disposition to count this present world of controlling moment. The sense of the words inspired supremacy, of sin's fatal demerit, of God's infinite grace in Christ, of love's atoning sacrifice, of eternity's decisive awards is far too weak. The veritable kingship of our Lord, the real sovereignty of his teaching and commands, his divine pre-eminence as the way, the truth and the life, are far too lightly held.

Meanwhile, the world movements sweep on. Nations are in commotion. Civilizations are in conflict. The coming century will be, in many ways, a decisive century. What then so urgent as true intercession with him who, holding supreme control, has promised to hear and answer united prayer?

The first week in December is named as the week of prayer, and the themes suggested by the Alliance are as follows:

Monday.—Prayer for a better realization of spiritual truth and a better estimate of spiritual realities; a clearer vision of the redeeming Christ, and of the actual need and the divinely intended glory of the world which he redeemed.

Tuesday.—Prayer for a church which, through faith in Christ, and by the indwelling of the Holy Spirit, shall be wholly Christian, doing God's will and winning the world to Christ.

Wednesday.—Prayer for such Christian character and life as shall be pleasant in the home, honored in business relations, welcomed in the neighborhood, helpful in the church—personal religion being thus manifested in its rightful attractiveness.

Thursday.—Prayer for right relations in society and the nation, with the Golden Rule obeyed as between man and man, and all social and political action guided by justice and good-will—the Christian ideal.

Friday.—Prayer for all international relationships and all international action, that they may be based on the Christian principles which apply to the individual—the reign of the Prince of Peace.

Saturday [Sabbath].—Prayer for all missionaries, and all missionary organizations, that being wholly inspired by Christian devotion and wholly guided by Christian wisdom, they may speedily and triumphantly fulfill the Saviour's last command.

THE WEAKNESS OF PULPIT PRAYERS.

BY REV. FRANK B. SLEEPER.

I was deeply interested in the editorial in the *Standard* of October 6 on "Crudities of Public Prayer." It ought to cause every pastor to question himself whether he faithfully ministers to his congregation in this respect or is careless. The subject is of equal or greater importance than the sermon. A wearisome prayer in the pulpit, full of worn-out, vague or meaningless platitudes, is a sin. It is a waste of time and spiritual energy during the hour of holy service. Martin Luther said that "the best half of study is prayer." The divinest part of public worship is the prayer of the preacher if it lovingly, comprehensively voices unto God the great needs of his congregation. Nothing else will so prepare an audience for an excellent sermon as this act of purest and helpful devotion.

I do not believe, however, that instruction in the theological seminary will impart the right ideal. To be frank, we do not hear theological professors pray any better in the pulpit than the average minister, and not as well as the best of our pastors. An imperative need of inspiring prayer is daily contact with the masses. This is why Moody and Spurgeon were so spiritually helpful in their public petitions unto a throne of grace. A theological professor shut up for years in a seminary lives too much an abstract life and his pulpit prayers are prone to be of that character. His petitions, sincere as they are and none are more so, lack the tender and broad sympathy born only of constant contact with the many-sided tribulations of humanity. A purely intellectual prayer in the pulpit does no good. It must throb and burn with the trying experiences of men. It must so voice these that each man in the congregation feels that the minister is praying especially for him.

Effective public prayer is not a matter of education. Education must be the deep foundation, for no ignoramus knows how to lead the worship of the saints. But the minister's petition in the pulpit unto a throne of grace must be born of peculiar inspiration, of deep love and emotion and thorough knowledge of his people. If these be lacking mere intellectuality will formulate a prayer as cold as ice. To study the ever-changing kaleidoscope of human life; to keep in close touch and sympathy with the "horny-handed sons of toil"; to go into homes of affliction where hearts are full of suffering; to seek to help the weak and fallen unto Christ; to combat the error and infidelity of the world; to work for the promotion of righteousness—if all these, and more that we have not space to mention, do not teach the preacher how to pray, he is the dullest of scholars.

I am well aware of the sacredness and delicacy of this subject. It is unsafe to apply arbitrary definitions and rules to a matter so divine and important. Sometimes "fools rush in where angels fear to tread." But necessity compels us. Week by week we must offer public prayers that are good or indifferent or poor. The responsibility is sufficient to arouse the soul of the preacher in every spiritual way toward God and toward men. I spend six hours or more in carefully writing the substance of my sermon, that every thought and sentence may be thoroughly wrought out. Shall I do this for my pulpit prayer? Would

it not lack spontaneity and impressiveness? Would not the congregation see that it was formal and stilted? Yet the pastor should take special time to think over the needs of his people and go to the sanctuary with these burning in his soul. He should fully know that his public prayer that day answers to the specific wants of his congregation. There will be enough and more than enough to pray about and unceasing variety. And if the angel of thought give the poetry of heaven to his tongue, all the better. It will enrapture the worshipers with the invisible glory of God and Christ and Paradise.

Sometimes we get more directly at a subject by elimination. There are certain important negations to be observed concerning public prayer: (1) Not to inform God of the many things every person knows and the Lord knows infinitely better than we do. (2) Not to employ much time in telling God of his supreme character. (3) Not to lower the dignity of humanity as "worms of the dust." (4) Not to make the prayer offensive by gestures. (5) Not to pray so long that you pray the people into grace, and then weary them entirely out of grace. Study the Lord's prayer. It is simple, short, profound, dignified and absolutely free from bombast. Can we imagine Christ as he gave this prayer to his disciples swinging his arms like the arms of a wind-mill, as I have seen some preachers do? The Lord's Prayer honors God and honors the saints. Could this ideal be incarnated in us we would indeed lead our people in the divine perfection of heavenly petition for all their needs.

Just a word on a topic most closely related. Why does not the preacher, when reading the Bible in the pulpit, keep his eyes all of the time on the sacred page? Why does he so frequently look at his audience as if to see if the shot had hit? Is there not divine magnetism in that message from God to hold his eyes spell bound to the chapter he is reading and the congregation shall know it? Could the minister see in a mirror as others see his undignified manner, first looking down and then up, catching a few words or a verse from the chapter and staring at the audience while he recites it, then looking down for more, and so on, he would quit it forever. God will take care of his own message without our watching the people in such a fitful, ridiculous way. The preacher should read the Bible lesson distinctly, rendering the meaning perfectly clear and with a thrill in his voice, not assumed, but genuine, that the Lord is giving his own words unto the congregation. When Jehovah speaks, the congregation listens with profound attention.—*The Standard*.

NEWS OF THE WEEK.

Ex-President Kruger, of South Africa, has landed at Marseilles, France, having come on a Dutch vessel, as we noted in a former issue. It is said that he seeks to make advantageous terms of peace with England, and it is announced that none will be accepted which do not concede independence to the Boer states. The general opinion seems to be that no such provisions can be secured from England. Slight military operations continue on the part of the Boers, with the evident design of making it appear that hostilities have not wholly ceased, but the end has come, and the Dutch Republics seem to have passed into history.

The fight against vice and Tammany, in New York City, continues. We trust that something of permanent value may be accomplished before the present crusade closes, although it is well understood that continued

success is the price of continued efforts to loosen the terrible hold which legalized vice, or vice illegally permitted, has gained upon the great city of New York.

Severe storms have occurred during the week, with heavy snow in the West, a hurricane in Colorado and another in New York state, doing much damage to the partially finished buildings of the Pan-American Exhibition of Buffalo, and similar damage in many other cities of Central New York.

"More delay in Peking" fairly represents the absence of real progress in the peace negotiations with China. The latest hitch is said to be some point of disagreement among the representatives of the foreign powers. It has also been announced that the Empress Dowager has warned governors and viceroys to prepare for a general war against the foreign powers. Meanwhile, both at Shanghai and Tien-Tsin, rumors that the German forces would be attacked has given some anxiety, and two or three "scares" have occurred. There is in general evidence that the Chinese Government is seeking to avoid anything like adequate punishment of offenders or just remuneration for the destruction of property.

Prospects for the early building of the Isthmian canal are more favorable so far as the attitude of the government in Nicaragua is concerned. We hope that the project will be pushed and that active work upon the canal will be begun at no distant date. We believe that it will be in the interest of peace quite as much as in the interest of commerce.

The War Department has given orders that the Military Department of Porto Rico will be discontinued on December 15, and the island will be attached to the department of the East. This will result in the withdrawal of most of the soldiers now on the island.

The recent election in Hawaii, and the first since the island was annexed, resulted in the defeat of the white inhabitants. Robert L. Wilcox, the leader of the independent royalist party, and the candidate of the natives, was elected delegate to Congress by a small plurality. The legislature will also be under the control of the natives.

The movement for the federation of churches and denominations has received favorable impulse by the action of the convention held in Syracuse, New York, Nov. 13 and 14 of this year. The convention contained representatives of the Methodists, Presbyterians, the Reformed church, the Baptists and the Congregationalists. A board was appointed which will have charge of the Federation for the first year, Rev. H. H. Stebbins of Rochester as president.

The Paris Exposition has been formally closed, and the general report shows it to have been successful. The official records indicate that more than fifty millions of people passed through the gates. In the matter of attendance, Germany ranked first.

On the 22d of November the Czar of Russia was reported as having "passed a fairly good day." A private telegram of the same date from Paris rumored his death. That rumor was not confirmed.

It is said that Santiago de Cuba has had no case of yellow fever during the present year, a state of things which has not occurred before for three hundred years. This is due to the wise and vigorous measures adopted by the United States military government.

The great musical composer, Sir Arthur Sullivan, died in London Nov. 22.

Missions.

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

THE way our people in Missouri came to the Sabbath was novel and interesting. Eld. L. F. Skaggs was a judge of a primary election. The election was held on a Sabbath-day, or as the world calls it, on Saturday. Mr. Skaggs was in favor of closing the voting at such a time. One of the other judges was not inclined to close until after sundown. He had a neighbor, a nice man, who kept Saturday for Sunday, and he would not come until sundown, for he was very strict in observing his Sabbath. His name was Milton Davis. They waited until sundown, but this led to some discussion among the judges in regard to the Sabbath-day. Eld. Skaggs held to the view that Sunday was the Sabbath, for it was the first seventh day of time to the first man, and therefore it was in perfect accord with the Fourth Commandment to keep Sunday as the Sabbath. One of the other judges did not think so, for he believed that Sunday was the first day and Saturday was the seventh day, and if one kept the Sabbath of the Fourth Commandment he would have to keep Saturday, not Sunday. He asked Mr. Skaggs if he had ever investigated the question. He replied that he had not, but would. He did, and being a conscientious Christian man, it resulted in his turning to the Sabbath and eventually his whole family. Mr. Skaggs was a preacher among the Missionary Baptists, and a man of influence. His turning to the Sabbath and reasons for so doing led some of his neighbors to accept the Sabbath. This was followed up with obtaining and distributing Sabbath literature among the people, and especially the *Sabbath Outlook*. Eld. S. R. Wheeler was sent by the Missionary Board to visit the converts to the Sabbath in Missouri. His visit resulted in the organization of the Delaware church, the first Seventh-day Baptist church in Missouri. This church is in Christian County. The Sabbath truth spread and two other churches afterwards sprang up, the Corinth church in Barry County, and the Providence church in Texas County. These churches are not as large as they once were. Death, removals, and the forsaking of the Sabbath have made marked decrease in their membership. The Providence and Delaware churches have meeting-houses. It is our duty to hold these Seventh-day Baptist forts and outposts in Missouri the best we can.

It was a privilege and a pleasure to the Secretary to go to the polls on election day, in the state of Missouri. The voting precinct was at a four corners in the country, not in a village. The voters were nearly all farmers. They came to the polls mostly on horseback, though some came in lumber wagons and in buggies, and we saw two come on bicycles. It was a novel sight to see on election day so many saddled horses. Only in the South and Southwest could you have such a novel sight at an election. The people were jolly, good natured, some bantering one another on Bryan and McKinley, but we heard no warm political discussion among them. The people wore the Southern broad-brimmed felt hat, most all black, a few white and drab ones. We never attended a more quiet and orderly election. Christian County, in which we were, is a strong Republican county. In this voting

precinct there were about 400 voters, and only a few of them were Democrats. This precinct was only a few miles from where the Battle of Wilson's Creek was fought, in which Gen. Lyons, the Commander of the Union forces, was killed. We met and conversed with a Grand Army man at the election, who was on picket duty in that battle, and whose father was Gen. Lyon's guide in his march in Missouri, and was by his side when he fell. The leaders of the Union forces in that battle were Generals Lyon and Seigel, and of the rebel forces Generals Price and McCulloch. This man said that both armies were defeated, for both fled from the field.

FROM the Delawar church we went to the Corinth church in Barry County; Eld. L. F. Skaggs accompanied us. The post-office address of this church is Corsicana, a small village some two miles from where our people live. Eld. J. B. Redwine is the minister in this church. Our people here have no meeting-house—hold their services, when they have them, in a school-house. We held four services, Eld. Skaggs preaching twice and the Secretary twice; good congregations and excellent attention. Nearly five days were spent in calling on the people. Arrangements were made for a cottage prayer-meeting to be held each week, and preaching services once a month. The Sanctificationists or Holiness people are very active in this section of Missouri. They believe that the first work of the Holy Spirit is regeneration; the second work is *immediate* and *entire* sanctification, and unless one has received this second work of the Holy Spirit in his soul he cannot be saved. He who has received it will never sin again. This second work comes through prayer and the laying on of hands. They believe in divine healing, and in sickness take no medicine, but depend entirely on the Divine Healer for recovery. They do not believe in church organization and have no churches. Many in this section profess to have been sanctified and ask to be dropped from church membership in the churches where they were members. This is making quite a stir in the various churches. At this writing we are at the home of Bro. R. J. Maxson, Gentry, Benton, Co., Ark. Of this section of Arkansas and of our people here we will write in our next.

FROM GEO. W. LEWIS.

The quarter just closed has been a busy one for the Verona churches. Our field being mostly a rural one, the good people have been zealously improving the time in securing the harvest the Lord has given us, which, in some respects, is better than that of last season. The hay crop, however, is exceedingly short, which means much in this land of dairies.

Our blessings in physical things are not, however, the only ones we have to chronicle. The Lord has been gracious with us in sparing the entire membership of the churches from the ravages of death, for which we offer profound thanks. Despite our scattered condition, the appointments of the churches have been well sustained, and a good interest is present. Especially have we found that the monthly joint service at the Second church is a step in advance, not only in the saving of physical force for the pastor, but in the marked increase of interest, as the service now takes more the form of the good old days of yore—with full houses and full hearts.

The first Sabbath of each month has been set apart for this service, while on other Sabbaths the pastor is with the First church and at Utica.

Last Sabbath we had the pleasure of burying with Christ in baptism two willing and consecrated sisters, Miss Sadie Boardman, of Verona Mills, and Miss Sadie Williams, of Oneida, both uniting with the First church.

We greatly miss our young people who are away for school purposes, Miss Susie Stark as teacher near Adams Centre, and Miss Lela Palmiter as student in Alfred University, and also Miss Hattie Maxson, of Utica. But we are encouraged in the thought that our loss is fully restored in gain to them along social and intellectual lines. As some twenty-five of our members attended the Conference at Adams Centre, we are still feeling its influence and shall be glad to hear the "echoes" suggested by Dr. Lewis in a recent RECORDER.

May this be a year filled with faithfulness and consecration in all our churches is our prayer.

VERONA MILLS, N. Y., Oct. 5, 1900.

FROM H. D. CLARKE.

I report for third quarter of this year only two months service as missionary pastor. During much of this time Mrs. Townsend conducted evangelistic meetings with the Carlton church, reports of which have been given by her and in the Reading Room department of the RECORDER. I have made no record of visits made this quarter, and can report only a few hundred pages of tracts distributed on my travels in other parts of the state. I have preached some for the M. E. church at Garwin and Pleasant Hill. My last sermon in the Seventh-day Baptist church was on September 1. Closing my labors as missionary pastor, I have come to Dodge Centre, where I await further orders from the Lord. The work in Iowa has been one of hardship and trial, mingled with much joy and satisfaction. Many friends have cheered me with prayers and heartfelt sympathy. Some are loyal to Seventh-day Baptist principles and our general work. May these principles in the end prevail and the light, so many times dimmed, shine out in the future to the glory of Him who is head of the church.

DODGE CENTRE, Minn., Sept. 30, 1900.

TERMS FOR CHINA.

Dr. Morrison, wiring to the London *Times* from Peking, says:

Pressed by the common desire for a speedy termination of present conditions, the foreign envoys have finally agreed to the following terms, to be presented in a conjoint note which, subject to the approval of the governments, will be pressed upon China as the basis of a preliminary treaty:

"China shall erect a monument to Baron Von Ketteler on the site where he was murdered and send an imperial prince to Germany to convey an apology. She shall inflict the death penalty upon eleven princes and officials already named, and suspend provincial examinations for five years where the outrages occurred. In future, all officials failing to prevent anti-foreign outrages within their jurisdiction shall be dismissed and punished. (This is a modification of Mr. Conger's proposal.)

"Indemnity shall be paid to the states, corporations and individuals. The *tsung-li-yamen* shall be abolished and its functions invested in a foreign minister. Rational intercourse shall be permitted with the Emperor, as in civilized countries.

"The forts at Taku and other forts on the coast of Chi Li shall be razed and the importation of arms and war material prohibited. Permanent legation guards shall be maintained, and also guards of communication between Peking and the sea.

"Imperial proclamations shall be posted for two years throughout the Empire, suppressing Boxers.

"The indemnity is to include compensation for Chinese who suffered through being employed by foreigners, but no compensation for native Christians. The words missionary and Christian do not occur in the note."

Woman's Work.

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

SOME DAY.

(From "Deo Volente" by permission of Mrs. George H. Babcock.)

Some day all doubt and mystery
Will be made clear;
The threatened clouds that now we see
Will disappear.

Some day, what seems a punishment,
Or loss, or pain,
Will prove to be God's blessing sent
For every gain.

Some day our weary feet will rest
In sweet content,
And we will know how we are blest
By what was sent.

And looking back, with clearer eyes,
O'er life's short span,
Will see with wondering, glad surprise
God's perfect plan;

And knowing that the way we went
Was God's own way,
Will understand his wise intent
Some day—some day.

DR. ELLA F. SWINNEY.

We, Seventh-day Baptist women, have met with a personal loss in the death of Dr. Swinney. We have followed her with sympathetic hearts since she returned to the homeland, wrecked in health, through the long struggle to regain her strength as well as through the patient devotion to her mother. During the last few months, in the quiet acceptance of her lot and the patient waiting for the call of the Master, she has been very near and very dear to us all. A life spent all too soon! A life full of promise, full of good deeds, full of untold capacities for good! But its sweet fragrance will long linger with us, a tender memory and a noble example of a life well spent.

At the Yearly Meeting held with the New York Church, November 18, a part of the afternoon session was devoted to a Memorial service of Dr. Swinney. Rev. A. E. Main, who held the position of Missionary Secretary when Dr. Swinney was called to go to China as our medical missionary, said of her: "She left a good practice in Smyrna, Del., where she was in truth the "Beloved Physician," to accept the call to become our missionary in China. She was first of all a Christian woman, and in all her work it was ever her aim to minister to the needs of the soul as well as those of the body. She always magnified her profession, and was largely instrumental in establishing a hospital in connection with our Mission in Shanghai. In no way can we so well honor the memory of this noble Christian woman as by taking up the work she has been forced to lay down, and by upholding by our prayers and our purses those who are now doing our work in China.

Dr. P. J. B. Wait spoke of Dr. Swinney from the standpoint of a personal friend. Dr. Swinney had inherited from her mother a deep interest in missions and a strong desire to become a missionary. The work that was denied to the mother was performed by the daughter. Dr. Swinney was a warm advocate of the Sabbath, never allowing anything to interfere with her attendance at church. She was thoughtful of others, forgetful of self, and her whole life was marked by persistent perseverance and ready willingness to perform any task imposed upon her.

IN MEMORIAM.

It is an honor to bear tribute to the memory of our dear sister, Dr. Swinney. Her loving, unselfish character, her devotion to the

cause of Christ, is an uplifting influence for each of us. Always ready with pen or voice to do what she could in the service of the Master. That there should be a greater missionary spirit among the women of the denomination was her constant aim. The whole burden of a letter lying near is to plan some way to awaken the sisters to the duty of spreading the knowledge of the truth. Her thoughtful, loving nature is shown by her carefulness in keeping from her mother the cause of her ill health. In a letter dated March 4, 1898, she says, "I strained a small spot in my lungs in lifting mother, from which I suffered for several days; afterward I must have taken cold, I suppose, and that one spot was a very inviting place for the cold to settle, but I do not tell mother the cause of my illness." Many of us have the scrolls she embroidered in Chinese characters, the one meaning "loving heart" the other "peace." They will now have an added worth, for do they not bear a silent testimony of her character, loving heart, peace?

ANNA C. RANDOLPH.

Secretary of Eastern Association.

I AM glad of an opportunity to pay my tribute to dear Dr. Swinney's worth and character. So many of her characteristics and incidents of her life, as I came to know them during the five years we constituted the family on one side of the mission house, crowd upon me that I am at a loss where to begin and how to set, even a portion of them in order.

Dr. Swinney was a true missionary, consecrated and diligent, with a heart full of love for God and for the souls of men. In her work she was methodical, untiring, self-forgetful. Was it a call to some humble home requiring a long, cold ride in sedan chair across country; was it a case of small-pox, which added to the regular round of the day's duties, the wearisome changes and care to prevent carrying the contagion; was it a call, just after she had retired, to a cholera patient, an opium case or any other form of suffering, there was ready and cheerful response. Unfailing cheerfulness was indeed a marked characteristic. There was always a sunny side to every situation, and she saw that side—had a happy way, many times, of magnifying it. Dr. Swinney was persistent in her work. If any one showed an interest in the good news, or even a willingness to learn, she could go on year after year praying and using every possible means to their full conversion.

There were many limitations in her work which she felt keenly. The means at her disposal were not large, and the hospital which she so earnestly desired was long delayed. She lost no time because of this, but while "enlargement of the work" was an object dear to her heart, she used every opportunity, however small. If others could do a larger work she rejoiced in that.

When at last word came that the building used by the Boys' Boarding School could be remodeled and adapted to hospital purposes, she was not a little distressed. It was not what she had been looking forward to, nor what she wanted, and how it could be utilized was not an easy question to answer. Gradually a plan developed in her mind. She could build an addition here, another there, make several changes, and so make it serve her purpose. I well remember the morning she came down stairs, her face full of determination and

light and the words "Arise and build" on her lips. I well remember, too, the days which followed, days of careful planning and of anxiety as the Chinese workmen undertook to execute the plans.

Nothing in Dr. Swinney's life ever touched me more than the courage with which she endured the trials that came to her as the only representative in Shanghai and that region, of the Homeopathic School of Medicine. Associated at home with her two brothers and able at any time to consult with them, then to find herself alone in a strange land, hers the unpopular school of medicine; herself, because of that, ineligible to membership in the China Medical Association, and to keep sweet, charitable, courageous through it all was true heroism.

For one who lived with her the source of her strength was not far to seek. Her love of the Bible, trust in God and faith in the Saviour explained it all. Nor can we fail to mention her love of the church and her appointments. One of her favorite hymns I can almost hear her sing in her clear, sweet voice:

"I love thy kingdom, Lord,
The house of Thine abode,
The church our blest Redeemer saved
With His own precious blood."

The hymn from beginning to end well represents her spirit.

Four weeks ago it was my blessed privilege to spend a little time with Dr. Swinney. It was quite evident that her interest in the Lord's kingdom had in no wise abated and the eagerness with which she questioned me about our Chinese friends proved that she had been carrying them on her heart. To them she sent the following letter, and there is much in the message which I am sure she would gladly have said to all of us:

"I am going rapidly to that beautiful land where eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love. I am trusting in the blood of Christ for the cleansing from sin and hope to praise him forever in the world above. I love you all dearly. I think a great deal about you and often pray for each one, that they may be strong in the love of Christ to resist temptation, and pray that every one who has the gospel in his or her heart may tell the good news to some friend, relative or neighbor, and so Christ's name be greatly honored, and their souls blessed. The church members in America pray for your prosperity and that you may all hold out faithful to the end. I trust that you will all meet me in heaven."

We may well thank God for her life and its testimony to his faithfulness.

Yours in Christ,

SUSIE M. BURDICK.

ALFRED, N. Y., Nov. 19, 1900.

DR. SWINNEY had won for herself a large place in the hearts of all who knew her personally or through her public work. Her outlook upon life was so bright and hopeful, so cheery and undaunted under all circumstances, that to be associated with her was a perpetual inspiration and uplift. "We mustn't look on that side," gently said to any who saw the unpromising or discouraging side of things, and accompanied by wise planning for the overcoming of difficulties was sure to bring courage and confidence. The Woman's Board, organized after her going to China as a missionary, invariably re-

ceived from her the utmost sympathy in its work, and the most cordial co-operation. Was an appeal needed to be placed before our women, it could be had from Dr. Swinney, simple, earnest, forceful, effective, reaching head and heart and hand. Quick to perceive a growing need, she was equally prompt to devise ways and means, and that not only along her own line of missionary effort. Mrs. Dr. Williams, our Secretary for the Central Association, who was with her every day at the last, writes since her death, "Her heart has been in *all* our work." Our hearts sink with the sense of loss in the going out from among us of a life so self-abnegating, so vital in faith, so fruitful in Christian work; yet we turn with loving gratitude to cherish the influence of that life, the memory of that combination of sweet and strong Christian graces which made of her, as the Chinese affectionately called her, "The Happy Doctor."

MRS. L. A. PLATTS.

ARE YOU THANKFUL?

[It has been asked that the following article be republished, as its appearance just before Thanksgiving may reach some who have not seen it before, and cause them to be thankful.]

A letter from a "lone Sabbath-keeper" containing a money contribution for the African boxes has in it the following suggestion. "I do think a teacher should go to Cholo and also to Ayan Maim to teach the children books and work. Where are our young people to find the right fields for work if not in such wide-open vineyards as these? God bless these African Missions! Do ask all our people, young and old, men and women, to get and give on Thanksgiving-day one dollar for these two missions and prove the Lord if he will not so bless us that we shall long to do the same again. He will open the way for everyone to get the dollar, I know. I have seen it done."

The plan seems to us a good one, and in order to put it in operation we have consented to receive donations for this purpose. Money can be sent to Mrs. Henry M. Maxson, Plainfield, N. J., by postal order or by any other means that may suit the convenience of the sender. We will fully report the same in the RECORDER, and divide the amount equally between the two missions. Send your offering as early as you please, but have it here, if possible, by Thanksgiving.

Are you thankful one dollar's worth for what the Heavenly Father has done for you this year? Then show it by the responses to this call, that we hope will come from all over the denomination, for the work in these two African Missions. "Freely ye have received, freely give."

BIG MOGGASEN.

BY HAMLIN GARLAND.

For in the Navajoe Country there are mountains almost unknown to the white man. Beginning on the dry penon-spotted land they rise to pine-clad hills where many springs are. Deep canons, with wondrous cliffs of painted stone, cut athwart the ranges, and in the crevices of these walls, so it is said, are the stone houses of most ancient peoples. It is not safe for white men to go there, especially with pick and shovel, for Big Moggasen, the Chief, is keenly alive to the danger of permitting miners to peer about the rocks and break them up with hammers.

Because these mountains are unknown they

are alluring, and men often came to the agency for permission to enter the unknown land. To them the agent said: "No, I don't want a hullabaloo raised about your death in the first place, and in the second place this reservation belongs to the Navajoes—you'd better prospect in some other country."

Big Moggasen lived far away from the agency and was never seen even by the native police. He lived quite independent of the white man's bounty. He drew no rations and his people paid no taxes. His young men tended the sheep, the old men worked in silver and his women wove blankets which they sold to the traders for coffee and flour. In such wise he lived from the time that his father's death made him a chief.

In winter his people retreated to the valleys where they were sheltered from the wind—where warm hogans of logs and dirt protected them from the cold, and in the spring when the snow began to melt they drove their herds of black and white sheep, mixed with goats, higher in the hills. In midsummer, when the valleys were baking hot, the young herders urged their flocks far up among the pines where good grass grew and springs of water gushed from every canon.

Their joys equaled their sorrows. True the old were always perishing and birth was a pain, and the sheep sometimes starved because the snow covered the grass, and the children died of throat sickness, but of such is human life in all lands. For the most part they had plenty of meat to roast, and berries and pinon nuts to make it savory, and the young men always had hearts for dancing and the young girls pulled at their robes, and every one laughed in the light of the dance-fire.

But at last the people began to complain. Women chattered their discontentment as they wove their blankets under the cedars, and the old men gossiped in twos and threes before their campfires. The children cried for coffee and cakes of flour, and at last Big Moggasen was forced to consider the discontent of his people. His brow was black as he rose in council to say: "What is the matter that you all grumble and whine like lame coyotes? Of old it was not so, you took what the sun spirits sent and were brave; now you have the hearts of foxes. What is it you want?"

Then Black Bear, a young chief-man, arose and said: "We will tell you, father. The Tinne to the South have a better time than we do. They have better clothing and coffee each day and wagons in which to ride or carry heavy loads. They have shovels with which to build hogans and to dig wells for their sheep. They have hats also which keep off the sun in summer and the snow in winter. Why do we not have some of these good things also? We need wells and have nothing to dig them with. We go about bare-headed and the sun is hot on our hair. We grow tired of meat without drink. We think, therefore, that we should go down and see the white man and get some of these needed things."

To this applauded speech old Big Moggasen sharply replied: "I have heard of these things for a long time, but a bear does not present me with his ears for love of me. Why does the white man give these things? I have trapped deer by such sly actions. It is for some reason that our cousins are fed on sweet things by the white man. They wish to make captives of us. They will steal our children and our wives. I have known of the ways of

white men many years. I am old and my face is wrinkled with thinking about him. I am not to be instructed of boys in such a matter."

All the night long the talk raged. Big Moggasen stood like a rock in the wash of the current. He repeated again and again his arguments. "The white man does not give his coat to the Tinne without hope of pay. It is all a trick."

At last he gave way and consented to go with two of his head men and see the Little Father and find out for himself the whole truth. He went reluctantly and with drawn brows, for he was not at all sure of returning again. All the old people shared his feeling, but Brown Bear and Four Fingers, who had traveled much, laughed openly and said: "See, they go like sick men. Their heads hang down toward their feet like tired ponies. They need some of the white man's hot drink."

They traveled hard to the south for three days, coming into a hot, dry climate which they did not like. There was little grass, and the sheep were running to and fro, searching for food somewhere, even eating sage-brush. The women were everywhere making blankets, and each night when they stopped the men of the North had coffee to drink and the people told many strange things of the whites. The old men had heard these things before, but they had not really believed them. Some of the women said, "My children are away at the white man's big house. They wear the white man's clothes and eat three times each day from white dishes. They are learning the ways of the white man."

"I like it not," said Big Moggasen, "it is their plan to steal them and make them work for the white man. Why do they do these things?"

One woman held up a big round silver piece. "You see this? My man digs for the white man far in the South, where the big iron horse runs, and he gets one of these every day. Therefore we have coffee and flour often—and shoes and warm clothing."

Big Moggasen shook his head and went on to the South. He came at last to the place where the soldiers used to be in olden time, and, behold, there were some big new red houses and many boys and girls and ten white people, and all about stood square hogans in which Tinne also lived. At the door of one of these hogans stood a white-haired man, and he said:

"Friend, I do not know you, but you are welcome. Come in and eat."

The old man entered, and in due time Big Moggasen told his name and his errand and his fears.

To this White Hairs replied: "It is natural for you to feel so. Once I felt the same, but the white man has not harmed me yet. My children have learned to speak his tongue and to write. They are happier than they were and that makes me happy. I do not understand the white people. They are strange. Their thoughts are not our thoughts, but they are wonder workers. I am in awe of them. They are wiser than the spirits. They do things which it is impossible for us to do; therefore I make friends with them. They have done me no harm. My children are fond of them, and so I am content."

All the evening the old men from the Northern mountains sat arguing, questioning,

shaking their heads. At last they said, "Very well, in the morning we will go to the Little Father and hear what he has to say. To us it now seems that these strange people have thrown dust in your eyes and that they are planning to make pack-ponies of you."

In the morning they drank again of the white man's coffee with sweet in it, and ate of the white man's bread and it was very seductive to the tongue. Then old White Hairs led them to the Little Father's room.

The Little Father was a small man who wore bits of glass before his eyes. He was short-spoken, and his voice was high and shrill, but calm.

"What is it?" he said to White Hairs in the Tinne tongue.

"These are they from the mountains," replied White Hairs. "This is Big Moggasen."

The Little Father rose and held out his hand, "How is your health?"

Big Moggasen took his hand but coldly.

"This is Tall-man and this Silver Arrow."

After they had shaken hands the Little Father said: "Sit down and we will smoke." He gave them some tobacco and when they had rolled it into little leaves of paper he said:

"Well, now, what can I do for you?"

After a long pause, Big Moggasen began abruptly: "We live in the mountains, three days' journey from here. We are poor. We have no wagons or shovels like the people who live here. We are of one blood with them. We do not see why we should not have these things. We have come for them. My people want wagons to carry logs in and shovels to dig wells, and harnesses to put on our ponies."

To this the Little Father replied: "Yes, we have these good things, and I give them to your people. They are for those who are good and who walk in the white man's trail. We wish to help you also. Did you bring any children with you?"

"No."

"You must do that. We wish to educate your children. If you bring twenty children to school I will see what I can do for you."

Big Moggasen harshly replied: "I did not come to talk about school."

The answer was quick and stern: "But I did. You will get nothing until you send your children to me to be schooled."

Big Moggasen's veins swelled with the rush of his hot blood. He leaped to his feet, tense and rigid. "No. My children shall not come. I do not believe in the white man or his ways. I do not like the white man's ways. I am old and I have seen many things. The white man makes our young men drunk. He steals away our daughters. He takes away their hearts with sweet drinks and clothes. He is a wolf."

The Little Father remained calm. "It is true there are bad white men, but there are those who are good."

"Those I do not see," growled the Chief. "All my life I have thrust the white men away because they came to steal our land. I do not want my children to learn his ways."

"Then you can't have any of the great father's presents."

"Then I will go home as I came, hungry and cold," replied the old man, wrapping his blanket around him.

"To show that I am not angry," said the Little Father, "I will give you something to eat on the way home."

The old man grew stern and set. "I did not come to beg of the white man. I did not

come to ask anything for myself. I came because my people in council decided to send me. I have come. I am old and I have not departed from the ways of my fathers. I have lived thus far without the white man's help, I will die as I have lived. I have spoken."

Turning abruptly he went out, followed by his companions and old White Hairs, whose face was very sad.—*The Independent.*

QUID PRO QUO.

BY MISS ROSE H. PASTOR.

Naught but a soul can stir a soul,
A heart a heart awake;
A noble thought draw forth the like,
A kindness, kindness make.
A friend is sure to make friend;
A foe will make a foe;
And love shall win love in the end;
A seed a plant will grow.

The truth shall ever meet the truth,
And right the right shall meet,
And every sweet word spoken shall
Call forth words just as sweet.
Then give the best you have in store;
The world was ne'er untrue;
—And from behind and from before
The best shall come to you.

—*Jewish American.*

THEOLOGICAL EDUCATION FOR SEVENTH-DAY BAPTISTS.

The interest manifested at the recent General Conference, in denominational theological education, emphasizes anew a problem that has forced itself upon the attention of our people, increasing in its persistency with each recurring decade for more than half a century.

The history of educational movements in the denomination shows that these have largely centered about the problem, and have again and again struggled to arrive at a solution of the problem.

Marvelous results have been accomplished by these energetic efforts of our people, and for more than twenty-five years a theological department has been maintained, with varying degrees of efficiency. For the most part it has been enabled to maintain a fairly complete equipment in the way of faculty, and has enjoyed to a large extent the confidence and patronage of the people. There have been times when its faculty has been weakened by removals, infirmity and death. At such times some of the denomination's candidates for the ministry have sought instruction in other seminaries, but the people have, without exception, rallied to the support of our own theological school and renewed its depleted ranks of professors; and with this has come a renewed patronage.

The deep feeling exhibited at the Conference in August, 1900, was evidence of two things: 1. That the people are conscious of a decline in the present equipment of the department, and consequently in its patronage. 2. That the people deplore this decline in the department, and insist that the department must not only be maintained, but that it must be strengthened to meet the increased demands upon it. These two facts were thus brought prominently before the denomination, and must be met in a straightforward way.

Among the causes of the decline may be mentioned the following: 1. The able and revered men who for the most part established the department, and were its efficient instructors, have nearly all passed on to their blessed reward. Dr. A. H. Lewis and Rev. L. R. Swinney, the only surviving members of those early faculties, have been called to other positions of service in the denomination. Successors to these distinguished men have not

been easy to obtain. 2. With the change in demands upon college professors, and especially the increased cost of living, the same salary upon which a professor was once able to live is wholly inadequate to-day. In the most prosperous times of the department the professors' salaries ranged from \$300 to \$600 per year. To-day the men whom the people demand for these positions cannot live on such salaries, and cannot be expected to accept them. The endowments which were raised in those earlier days, and which furnished an income that would hold three of these sainted men in the department, will not all together furnish an income greater than is required for one salary to-day; and that by no means so large as other salaries paid in the denomination.

These changed conditions are not the fault of our ministers or of our people. It is a part of the general movement of society, which we cannot reverse, and which I think as a people we should not wish to reverse; but which we should meet with increased facilities, the same as we meet the new demands of the times in other lines of education by new buildings and equipments and technical instruction adapted to meet the needs of the present.

The movement at Conference looking to the strengthening of this department of our education is evidence that the people are not debating the necessity of denominational education in theology. They have long ago ceased to debate this question. It is a settled conviction that we cannot fulfill our mission without such training furnished within our own ranks.

The resolution requesting Alfred University to take measures to strengthen the teaching force of the department, and pledging the denomination, through the Education Society, to the support of this increased equipment, places the matter before our people in a tangible form.

The Education Society has already adopted definite measures for beginning the necessary and proposed additional support into available channels through the pledge-card system. These cards will soon be distributed to the people for their use in raising the fund.

The Trustees of Alfred University have taken the matter up, and investigations have revealed the fact that the practical strengthening of the department can be accomplished by bringing into it men whose scholarship and ability are recognized throughout the denomination, if only the people carry out the part which they have voted, by furnishing the necessary financial support.

The denomination certainly never had a larger or more promising company of young people in preparation for the gospel ministry than we have in our colleges at the present time. Certainly the need was never so great for thoroughly trained candidates for the ministry, and men who through their training have come fully into the point of view from which Seventh-day Baptists must meet the problems immediately before us. Many people are greatly rejoiced at the renewed interest now being felt in this branch of our denominational work, and I am assured that the making practical of this interest is all that is now necessary to secure to our people a theological seminary amply equipped with superior and consecrated talent.

BOOTHE COLWELL DAVIS.

ALFRED, N. Y., Nov. 16, 1900.

Young People's Work

By EDWIN SHAW, Milton, Wis.

THE PASSION PLAY AT OBER AMMERGAU.

PART II.

Ober Ammergau is so small a place, with, perhaps, thirteen hundred inhabitants, in all, that it is not set down upon any map of my acquaintance. I had, therefore, as vague an idea of its location as Jerome K. Jerome expresses in his "Diary of a Pilgrimage." When he was starting for the Passion Play, and was asked to what part of Germany he was going, he answered, "About the middle, I think." This answer was far from the truth, however, as the little village is situated quite in the southern part of Bavaria, fifty miles south of Munich, in that fringe of Bavarian Alps which forms the boundary between Germany and the Tyrol. We were told beforehand that it always rains in Omer Ammergau; and this statement is approximately correct, as the surrounding mountain peaks are sufficiently high to catch the clouds borne on the warm south winds, and condense them.

But it was not raining on a certain day last August when I drew near the goal of my desires for a decade of years. The scenery was so beautiful and the pure mountain air so clear and invigorating, that all the weary travelers were filled with delight. The Ammer, a turbulent little stream rushing down from the heights above, bears so much silt from the melting glacier that its waters are clay-colored, and not at all blue like the rivers of Italy; still the water is considered clean enough for washing purposes, and the banks are lined with little platforms where the family washing is done. Unter Ammergau, or the lower Ammer valley, is reached by railroad train direct from Munich. From the lower to the upper valley, a distance of three or four miles, the rails for an electric road are laid; but, as the wires were not all strung, our steam locomotive furnished the power over the electric railway.

When we descended from the train, what a motley throng met our eyes! People of all nationalities; men, women and children from the surrounding provinces; Tyrolese huntsmen and peasants in their queer costumes of green, with hats adorned by the edelweis, that hardy flower from under the Alpine snows; boys and men with their naked feet thrust into coarse leather shoes, but the leg from a little above the shoe to an inch below the knee protected by a knitted band like a wristlet; women with full, short skirts, embroidered silk aprons and silver ornaments for the hair; porters, with aprons of green felt; postillions, with eagles' feathers in their hats, and long-lashed whips, which they cracked loudly on all occasions. While we were busy observing this strange group, they were quite as much interested in one of our number, Prof. Jackson, the Financial Secretary of Livingston College for the Negro. He was probably the first gentleman of color whom they had ever seen, and their eyes were as "big as saucers," as they crowded around to shake hands with him. Some of the women seemed almost inclined to treat him as the ladies of America did Hobson; but he took this excess of attention all in good part, and said he should have to remain in Ober Ammergau as an additional attraction.

The main street of the village runs along the riverside for nearly a mile. The church, with its queer Russian style of minaret, stands in the shadow of the cross on Kofelburg. The houses, scattered along the street in any way, are stone, plastered on the outside, and many of them bear frescoes of saints or Bible scenes upon the walls. The loosely-fastened shingles on the roofs are held down by logs and rows of stones. The cows—there are over five hundred of them—come down from the rich mountain pastures every night to be milked, and, with their tinkling bells, they are very much in evidence. The horses, too, wear bells; one horse is hitched to a pole, and looks like half a span drawing a heavy covered buggy, the einspanner. The shop windows are full of carved wooden objects, mostly crucifixes, for wood carving is the main industry of these peasants nine years out of ten. In fact, a school of sculpture and design is maintained here, partly by the Bavarian Government, and many of the inhabitants of the town are real artists. Da Vinci's *Last Supper*, Ruben's *Descent*, and similar subjects are beautifully executed in wood.

We soon noticed a smooth-faced, long-haired man, whom we at once recognized as Peter Rendl, the John of the play. He obligingly stood in his shop door while several cameras were snapped in his direction. Just across from his shop is the house of Anton Lang. Some one proposed that we should stop there and get a drink of milk. A request in German of the old woman in the kitchen brought the desired draught, and while we were waiting for the crock to be emptied into the generous glasses, Anton Lang passed through the room. As he did so he gave us a smile and bow, so gracious, so dignified, and yet so brief, that it seemed afterward almost as if we had seen a vision of the Christ himself. This young man, who takes the principal character in the Passion Play is only twenty-five years of age, and when seen near by has a very youthful face. None of the characters have their faces "made up" for their parts; but in the cases of Anton Lang and Anna Flunger, the eighteen-year-old Mary, their dignity of carriage on the stage makes them appear older than they really are.

Anna is the daughter of the village postmaster, and after the play, guided by one of the little players, now bareheaded and barefooted, I made my way to her house for the sake of buying her photograph from her own hand. I was surprised to find that she spoke very pure and correct English, learned from English-speaking visitors, as she had never been outside the little village. Rosa Lang, who took the part of Mary so admirably ten years ago, has had a pathetic story. At the time when she was chosen by the committee of forty-five villagers to take the principal woman's part in the play, she was about to be married to the man of her choice. At the request of the committee she postponed her wedding-day that she might the better represent the Virgin. During this time of postponement, her lover's heart grew cold and at last he jilted her. Heart-broken, she took the veil and entered a convent where she has since died. It is said that she gave the finest portrayal of Mary they have ever had. Josef Mayer has a similar reputation in the part of the Christus which he took in 1870, 1871,

1880 and 1890. As he was too old a man to take the same character again in 1900, a special part was created for him—that of the speaker of prologues; a portion of the words of the Choragus being given to him with the addition of some new prologues.

To express my own opinion, I do not see how any one could take the part of the Christus more perfectly than did Anton Lang. His face is much more spiritual and refined than that of Mayer; the latter has always impressed me in his pictures as a German peasant playing a part. There is nothing at all in Lang's representation to offend one's sensibilities. One fears, at first, that something may be overdone, but as time goes on one forgets that he is witnessing a play and seems to see the real events of Christ's life enacted before him. The Passion Play is considered by the performers a religious exercise, and in no sense an entertainment. Mass is attended in the early morning by all who take part, and just before the curtain rises the actors gather round their pastor in silent prayer for God's blessing on the performance about to begin. The audience is quiet and reverential; and it seems to me that nothing but good can come from the production given in such a spirit as the one prevalent at Ober Ammergau. Of course the text is in the German language, but there is an excellent translation by Mr. W. T. Stead, from which the following prologue is quoted:

Cast thyself down in adoring love,
Kneel bowed down by the curse of God!
Peace and grace out of Zion above!
He is not wroth forever,
Though His wrath be just—though uplifted His rod,
Thus saith, who changeth never—
"I will not the death of a sinner, I will forgive—
Let him live!"
And He gave up His Son, the world from sin to free;
Praise and thanks we give,
Eternal! to Thee!

MARY A. STILLMAN.

WEBSTER, Mass.

A NEW WOMAN.

THE STORY OF "SOOBOO."

BY LOUISE MANNING HODGKINS.

She holds no college degree, never played golf or rode a bicycle, to my knowledge, nor is she a leader of any woman's club. Her name is varied as she goes her widening way. Sometimes it is Ramabai, again Hu King Eng, M. D., or Esther Pak, M. D., according as she was born in India, China or Corea. Just now she is making her first long journey on this entertaining planet, and is seeking America. Three or four years ago she said of herself: "For the sake of salvation I made five vows: 1. That I would burn a million lights in three months. 2. That I would place a lac of flowers, with prayers, on the picture of Subirameoney, within fourteen days. 3. That I would give a lac of saffron to poor Brahman women. 4. That I would feed poor men and women once in fourteen days. 5. That during these days I would fast, taking nothing but milk. After all this my mother thought that I was like a god's wife, and she called me 'Million Lights,' but I want to tell you that inside of me there was no happiness or brightness."

To-day this is what she says of herself: "With my own name, my native dress, and my bare feet I want to go about among my heathen sisters and tell them about Christ."

This is what lies between her two lives. Born of the highest Brahman caste, petted and praised in her heathen home, surrounded with every Oriental luxury, Sooboo would learn Tamil that she might more successfully

perform some new rite to the gods. Only a Christian teacher could she find, and that a despised Bible-woman. The reading of the Gospel, with God's spirit, did the rest; and one day, at a great festival of the gods in her elegant home, urged against her changing will to perform idol worship, she prayed heaven in some way, in any way, to set her free. As she crossed the threshold at the priest's bidding, the petition on her lips, lo, a scorpion stung her, and, frenzied with pain, she was borne away before she had worshiped.

Then came a night of decision, and the girl who had never seen herself but in silks and jewels, casting them all behind, in her plainest garment, with a strain of heart they only know who have loved home, mother, sisters, friends, and possessions, sped out under the quiet stars, alone, unfriended, stopping but once in that breathless flight to the Methodist Episcopal Mission School of Madras.

"It was to me a long journey," she says. "I did not know what was the end. I was so frightened I would not stop to take breath. At the gate I did stop, and told God I might be dragged back and endure trial and hardship, but I would be faithful to him."

Then, rushing past the amazed watchman, who knew her high caste, and up the stairway to the teacher's study, where she had once before gone, like Nicodemus, to inquire the way of truth, she threw down the metal box that held the sacred sign of her religious caste, and cried, "I am come! I am come! I am God's Christmas gift to you!"

A few weeks later, her heathen friends, after vainly trying to dissuade her from her new faith, held a solemn funeral over her effigy of reeds, while bells tolled her requiem. The prominent Brahmans of the city gathered in a mass-meeting to discuss "How shall we prevent our high-caste girls from embracing Christianity."

Meanwhile Sooboo lived for the first time in her eager life.

Seeing a light-house one day on the Madras shore, she said reverently, "If God would only make me like that for lost souls!"

Do you know any woman newer in heart and life than Sooboonagam Ammal?—*Christian Endeavor World.*

OUR MIRROR.

PRESIDENT'S LETTER.

Dear Young People:

The faculty of seeing the bright side of life is worth a great deal, as it contributes much to the pleasure of life. Some people, as a result of a cultivated disposition to see the dark side of everything, overlooking the bright spots, pass through life under the shadow of a great cloud, which, sooner or later, impairs their æsthetical vision. The difference between the two classes referred to may be illustrated by the story of two men who were traveling together, one of whom was delighted with the flowers and woods, the brooks and mountains, the clouds, green fields and rivers. The other saw nothing of interest in all these, and was entirely undemonstrative till he finally saw the carcass of a horse upon which vultures were feasting. He was instantly aroused and manifested the keenest interest in the repulsive sight. So it is that a few people cannot see the beautiful and attractive in the lives of others, or in anything around them, but are instantly alert if the vultures of gossip begin to circle around the

carcass of some evil report, or scandalous proceeding. Such dispositions are surely not the fruit of the Spirit.

True Christianity will brighten and cheer any life, and convert difficulties and disagreeable features into sources of enjoyment.

When the Galveston storm reached Chicago, a number of passengers were traveling in an open street-car, against the wind which was blowing at the rate of about sixty miles an hour. The air was full of dust and little particles of sand flying with stinging force. Most of the passengers turned their backs to the storm, turned up their coat-collars, pulled their hats well down behind, and then really enjoyed themselves laughing at each other as each tried to dredge out the sand from his tearful eyes. But in the rear of the car sat a man, with long visage and sour countenance, who was evidently determined to face the storm rather than to ride backward, although his face and eyes were red from the pelting wind. His whole attitude was that of an abused man, as though the wind had no right to insult his dignity by hurling stinging particles into his face and eyes. How much better it would have been for him to unbend from his sour rigidity, and turn his face the other way when it would have been easy to see the enjoyable side of a disagreeable situation.

M. B. KELLY.

CHICAGO, Ill., Nov. 19, 1900.

CHRISTIAN ENDEAVORERS, NOTICE.

Hitherto we have been using the Home Readings prepared by the United Society, they granting us the privilege of re-arranging the days of the week to conform to our belief. This privilege was reluctantly given last year, they wanting us to pay for it, which was perhaps all right; but this year the Permanent Committee secured the prayer-meeting topics, and from them, at the expense of much labor and great care, have prepared our own Home Readings. We hope that all our Societies will use these Topic Cards. Send in your orders to our Publishing House at once, as they will be ready by the first of January. The following prices will prevail:

100 copies.....	\$1 50
75 "	1 15
50 "	1 00
25 "	50
Single copies.....	03

(Postage Prepaid.)

M. B. KELLY, *Pres. Per. Com.*

"LEND A HAND."

The Sabbath Evangelizing and Industrial Association, burdened with the growing importance of the work in British Central Africa, and with the corresponding need for aid, has been earnestly seeking for some one to go there as an assistant to Mr. Booth, who is so much in need of help. The money invested, the ever-widening field of labor, the increasing opportunities for the spread of the truth of the Bible Sabbath, all call loudly for more help.

It is a pleasure to announce that our young brother, Jacob Bakker, of Plainfield, N. J., has accepted our call to this field, and we hope to send him to Africa by the middle of January, 1901. To do this we must have more funds, and we are sure that we will not appeal to our people in vain.

For the benefit of those who do not know Brother Bakker, a few words about him may be of interest. He is a sturdy young Hollander, a son of Bro. F. J. Bakker, of Rotter-

dam, about twenty-five years old, by trade a machinist and a good one. Strong, capable, efficient and as steady as a rock. A young man who will work at his trade for eleven hours a day, and then spend his leisure hours in pursuing advanced courses of study so as to fit himself for higher usefulness, has the stuff in him to succeed. Such an one is Jacob Bakker. Add to this a strong conscientiousness, a devout spirit consecrated to the Master's service, and you have the picture of the man we have called, and who has accepted our call to this high service, as a call from the Master. He is a member of the Plainfield church, has lived in Alfred and Plainfield for seven years, and is thoroughly trusted and respected by every one that knows him. His long residence among us has made him familiar with our customs and ways and has imbued him with our views and principles.

Surely God has brought this work to us as a people, and has brought us to the work. Shall we allow it to fail for lack of funds? Who will help. Will you?

As originally planned, it was judged that the African work would require 5,000 shares for four years. We have started the enterprise with about 3,600 shares, and sending another worker involves an added expense that makes a considerable increase in the subscriptions absolutely necessary if the work is not to suffer.

The small church now formed in Cholo is already sending out its members to carry the "Good News" to regions beyond. We believe that as a people we never have had a more earnest call, a wider opportunity than is now offered to us in Africa, and "Who knoweth whether thou art come to the kingdom for such a time as this."

Send your subscriptions to Orra S. Rogers, Treasurer, Plainfield, N. J., for such an amount as you feel that you can pay annually for four years; or if this does not seem practicable, send a contribution, large or small, as God has prospered you.

Bro. Bakker is a faithful member of the Plainfield Y. P. S. C. E., and as such goes to Africa, in a certain sense as a representative of the Y. P. S. C. E. of our denomination. It would seem especially fitting, therefore, if the various Young People's Societies should interest themselves as societies in securing subscriptions to the stock or contributions to the expense of his transportation and support.

We plead earnestly because we feel deeply the great need, the great opportunity. "He gives twice who gives quickly."

In behalf of the Association,

DAVID E. TITSWORTH, *President.*

JOYS are our wings; sorrows are our spurs.—*Jean Paul Ritcher.*

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.

Children's Page.

THE MYTH OF THE SONG SPARROW.

BY ERNEST SETON THOMPSON.

His mother was the Brook, his sisters were the Reeds,
And they every one applauded when he sang about his
deeds.
His vest was white, his mantle brown, as clear as they
could be,
And his songs were fairly bubbling o'er with melody
and glee.
But an envious Neighbor slashed with mud our Brown-
ie's coat and vest,
And then a final handful threw that stuck upon his
breast.
The Brook-bird's mother did her best to wash the stains
away,
But there they stuck, and, as it seems, are very like to
stay,
And so he wears the splashes and the mud blotch as
you see,
But his songs are bubbling over still with melody and
glee.
—Bird Lore.

THE KITTENS' KINDERGARTEN.

"Attention, kittens!" said Mistress Tabitha, who had just opened a kindergarten at her home on Pussy Willow street, "I feel very proud of my class, and I hope that my little scholars will try to be well behaved, and make themselves the wonder and delight of the neighborhood."

Whereupon each little kit said, "*Meow*," which means in cat language, "I will."

"Your lessons will not be hard," continued Mistress Tabitha; "in fact, there will be no lessons at all, for your instruction will be more like play than work."

"How lovely!" murmured the kittens, and each little tail waved back and forth in joy.

"You will learn from objects rather than books," resumed the school mistress, "and impress them on your mind by singing instead of by recitation. I have often heard human beings speak slightingly of cat concerts, but we will aim to show these persons what educated felines can do in harmonics."

A musical purr ran around the circle at this remark, which made Mistress Tabitha feel quite confident of success.

"And now, dears, I will go and get your singing books, and we will have our first lesson. Be good kittens till I come back."

But scarcely was Mistress Tabitha's back turned than the kittens began to be mischievous—Kitty Black pulled Kitty White's tail, which made Kitty White get her back up and strike at Kitty Black with her paw. Kitty Maltese took Kitty Black's part, and before they knew it the whole class was mixed up in the quarrel, rolling and tumbling over on the floor, chasing each other round the room, jumping over chairs and tables, and upsetting everything which came in their way.

In the midst of the confusion Mistress Tabitha returned.

"Order! Order!" she cried. "What is the meaning of this disgraceful scene? I'm ashamed of you! Here have I gone and bought a jug of milk as a reward for your good behavior, and I am repaid by such naughtiness. Not *one* drop of it shall you have. Go home, every one of you, and I shall see that your parents know of this misdemeanor, and you will be well punished. Fine *harmony* this for our human neighbors to hear! Away with you before there is any greater catastrophe!"

And each little kitten ran meekly out, its little red tongue thirsting for a lap of the sweet, cool milk which it had so thoughtlessly forfeited.

The moral to this little story you see,
'Tis—kittens like children, should *not* disagree.

THE STORY OF BEN-HADAD.

BY CHARLOTTE WHITCOMB.

Florence had no brother or sister, but she had a companion and playfellow in a large and handsome cat, who answered to the name of Ben-hadad, or Ben "for short".

Ben was seven years old, and had lived with Florence ever since he was a tender kitten, and, as Florence herself was but ten, she could hardly remember a time when she had not played with this gentle four-footed friend.

His sleeping basket was in her room, and sometimes at night he would leave it and come to Florence's low white bed and find a soft, cozy place at her feet, where he would lie and purr awhile and then go back to his basket.

At such times he seemed very careful not to awaken Florence, but the little girl was a light sleeper, and was often awake when he came. If she spoke to him he would step lightly along, lifting his feet high and placing them carefully so that he should not step on Florence, and thus make his way to her pillow, purring and bending his big head to be stroked and then go back to his own nest.

At the sound of the rising-bell Ben always jumped from his basket without delay, yawned, washed his face with his paw, walked about and amused himself until his little mistress was ready, when he trotted demurely down to the breakfast room by her side.

It was great fun for Florence to "make believe" she was asleep after Ben got up and slyly watch what he would do. It was great fun, I say, though she knew just what he would do for he always did the very same things.

He would first make his simple toilet, as cats always do, after either a nap or an all-night sleep; then he would walk across the floor to her pillow and "me-ow" two or three times; if she did not notice this he would reach up one paw, and very softly pat her cheek; if this did not make her open her eyes and say "Good morning, Ben!" he would leap upon the bed and walk about on it, uttering an occasional anxious "me-ow;" if she still refused to waken he would snuggle down close beside her and purr away as much as to say:

"If it is so hard for her to wake up she better have her sleep out!"

When Florence had the measles, Ben was excluded from her room for three whole days. He was very anxious and unhappy, and when he was again allowed to see her his delight knew no bounds. He rubbed his fur coat against her cot, licked her hands, and snuggled down beside her, holding one of her arms between his big paws, and purred in the luxury of content.

Ben-hadad's time of sore trial came when Florence was away on a fortnight's visit to her cousins. She wanted to take him with her, but, as her cousins had not included him in their invitation, she felt obliged to leave him at home. She knew everybody would be kind to him, and the maid half-promised to take his sleeping basket into her room.

However, the maid did not do so, and poor Ben was left by himself. Florence's room door was always left open, but that of her father and mother was closed, usually. In the night Mr. Gray, Florence's father, was awakened by Ben's crying and scratching at the door, so he rose and opened it, and Ben,

after making a little visit, returned to his basket.

The next night Mrs. Gray was awakened by the sound of the piano. There was no tune played, but a succession of notes were struck, and in a few moments others were sounded. Mr. Gray was now awake, and ran down stairs with a night lamp, to find Ben-hadad standing on the keyboard and taking a few steps now and then to console himself with the music his footfalls made. He jumped down and ran with a glad cry to Mr. Gray, who now remembered he had closed his bedroom door that night, not thinking of Ben.

After this experience Mr. Gray was careful to keep the piano closed and to leave his bedroom door open; all went well until several nights after, when Ben found himself again shut away from human kind by Mr. Gray's door being closed.

This night the door bell was violently rung. Mr. Gray thought it might be a telegram, and rose and looked from his chamber window; but though it was a bright moonlit night he could see no one at the door.

He tried to think it was some mischievous person who in passing had rung and then run away, but he had hardly got into bed when there came another violent peal; again he looked from the window, but no one was to be seen; he remained looking, and, though no one was at the door, the bell rang again.

Very much mystified, Mr. Gray went into the hall to descend the stairs, when he saw Ben-hadad perched on a step with one paw stretched up to the bell-wire, which ran along the wall within easy reach, and, as he looked, the bell pealed again.

Seeing Mr. Gray, Ben ran to him, as to an old friend, and seemed to find it difficult to express his joy. Ben was reluctant to enter the room where his basket was, but when Mr. Gray took the basket into his own room Ben followed him, and cuddled down contentedly.

It seems almost incredible that a cat should have reasoning powers or intelligence such as Ben seemed to have, but this is the story of a real cat and of the things he actually did.

Mr. and Mrs. Gray felt so sure that Ben-hadad was really lonesome, and that the disturbance he made nights was for the purpose of calling their attention to it, that they let him sleep in their room until the return of Florence, and he gave them no further trouble.—*Advocate and Guardian*.

BARZILLA D. RANDOLPH.

The recent removal by death of this aged and respected citizen calls to notice a few family incidents of early date. The pioneer progenitors of the Fitz Randolphs of America were Edward Fitz Randolph and wife Elizabeth Blossom. They first settled in Massachusetts about 1630, and in 1670 most of the family moved to East Jersey in Piscataway township. There were five sons, from two of whom the subject of this sketch in the fifth generation descended, as both his parents were of the Fitz Randolph name. On his paternal side he came from Thomas, son of Edward, and his maternal ancestor was Joseph, son of Edward. The latter, born in 1656, was a Baptist and actively identified with the old Piscataway church, constituted 1689 and still existing at Stelton, N. J. Thomas Fitz Randolph, the former, born in 1659, was one of the founders of the Seventh-day Baptist society in Piscataway, organized in 1705, and still worshipping at New Market, N. J. Thomas was one of the early town clerks in 1687-8 and of the selectmen first chosen to manage the township's affairs in 1693. This same year and for two successive sessions he was elected a deputy to the Provincial House, and in 1709 he sat in the Colonial Assembly as a representative from Piscataway. O. B. L.

PERTH AMBOY, N. J.

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 X.—BARTIMEUS HEALED.

For Sabbath-day, Dec. 8, 1900.

LESSON TEXT.—Mark 10: 46-52.

GOLDEN TEXT.—Lord, that I might receive my sight.—Mark 10: 51.

INTRODUCTION.

The incident of our lesson well illustrates the fact that our Gospels were written independently. The first three evangelists had recourse in some instances to the same sources, but it is hardly possible that any one of the three saw the writings of the others. Comparing our present lesson with the parallel passages, we notice that Matthew speaks of two blind men; Mark and Luke of but one, and Mark alone gives his name. Matthew and Mark speak of the miracle as taking place as Jesus was leaving Jericho, Luke as he was entering the city. There have been many solutions suggested for these discrepancies, but they are not a serious matter. Variations in the minor details make us more certain of the sincerity and reliability of the witnesses.

Our Lord has now concluded his Perea ministry and has crossed the Jordan on his final journey to Jerusalem. After a brief stop at Jericho (probably only for one night), he went on to Bethany, and from there to Jerusalem to attend the passover, and to be offered himself as the passover lamb for all the people.

TIME.—The last of March of the year 30.

PLACE.—Jericho.

PERSONS.—Jesus and his disciples, the multitudes, blind Bartimeus.

OUTLINE:

1. The Blind Man Seeking Jesus in Spite of Discouragements. v. 46-48.
2. The Blind Man Helped. v. 49, 50.
3. The Blind Man Healed. v. 51, 52.

NOTES.

46. **And they came to Jericho.** That is, Jesus and his disciples, now almost at the end of the long journey which they had begun from Galilee about six months before. Compare Luke 9: 51. Jericho was now an important city, situated in a fertile plain noted for its palm trees and balsams. Herod the Great had built walls for it and some public building. **As he went out from Jericho.** See the Introduction. Some have inferred that the incident of our lesson was subsequent to the visit to Zaccheus, concerning which we study next week; but Mark may not be referring to a final departure from the city. As the parallel passage in Luke is before that which refers to Zaccheus, we may conclude that the Lesson Committee have the right order. **A great number of people.** The word translated "number" is that which is so often rendered *multitude*. These people were, evidently, on their way to Jerusalem to attend the passover. Many of them were,

no doubt, from Galilee, and may have been the same who accompanied Jesus upon his triumphal entry into Jerusalem a few days later than the time of our lesson. **Bartimeus.** An Aramaic proper name, the first portion of which *bar* means *son of*. The two portions of the name were so closely connected in thought and expression, that the evangelist adds the explanation "son of Timæus." **Begging.** The better manuscripts have instead the noun, "beggar." Blindness was then, and is now, very common in the East. As there was almost nothing for blind men to do to earn a living, they were often beggars.

47. **And when he heard that it was Jesus of Nazareth, etc.** It is worthy of note that he heard it was "Jesus the Nazarene," and addressed him as "Jesus, Son of David." Thus he shows that he had known of Jesus before, and that he had come to believe in him as the Messiah. The crowd recognized Jesus as a man from Nazareth. Bartimeus saw in him the fulfillment of the prophecies of the coming One of the line of David. **Have mercy on me.** Compare the appeal of the Syrophenician woman for her daughter. By this general supplication the blind man hoped to attract Jesus' attention to his pitiable condition, and thus to obtain the especial blessing that he desired.

48. **And many charged him that he should hold his peace.** That is, in modern English, "that he should be silent." They were not anxious to prevent Bartimeus from receiving sight. They did not think particularly of his present condition or of his future. That was of no consequence to them. They simply desired that he should not disturb Jesus nor interfere with the progress of his journey. Compare the action of the disciples in regard to the children. Mark 10: 13, 14. The disciples had, of course, no ill will toward the children. **But he cried out the more a great deal.** He showed great faith, faith not to be hindered by obstacles.

49. **And Jesus stood still and commanded him to be called.** Note the great contrast between the action of the multitude just mentioned and that of Jesus. He is ever ready to heed the cry of the needy. The reading of the Revised Version is to be preferred, "and said, Cal' ye him." **Be of good comfort, rise; he calleth thee.** At the bidding of Jesus the crowd speedily changes its attitude toward the blind man.

50. **Casting away his garment.** That is, his flowing outer garment which would impede rapid movement. **Rose and came to Jesus.** The Revised Version is more accurate and so more vivid, "Sprang up." He showed his eagerness by his haste.

51. **What wilt thou that I should do unto thee?** In dealing with those whom he was about to heal, Jesus frequently asked a question to fix the attention of the afflicted one upon his great need. **Lord, that I might receive my sight.** The word here translated "Lord" is an Aramaic word used by the Jews as a title of honor for their teachers. It is transferred into English in John 20: 16, *Rabboni*. It means, literally, "my great one," and is an even more respectful appellation than *rabbi*.

52. **Thy faith hath made thee whole.** Compare Matt. 9: 29; 15: 28; Mark 5: 34. Jesus gives as much as we expect. **And immediately he received his sight, and followed Jesus in the way.** He shows his gratitude by following the one who had done so much for him.

ART is much but love is more;
Art symbolizes heaven, but love is God,
And makes heaven.

—E. B. Browning.

Popular Science.

BY H. H. BAKER.

A Natural Ice Trust.

Nature has provided an "ice trust" for Flagstaff, a town on the Santa Fe Pacific Railway in Arizona. The plant is located about nine miles south from the town, in the pine woods. The factory was found in caves in a lava formation, which geologically appears to cap the whole country.

These caverns run horizontally about ten feet below the surface, and as far as they have been explored are filled with solid ice. How far these caves extend, or what their size, is unknown. When the ice is removed, in whatever quantity, the space seems to fill again with ice as hard as before. It is believed that there is an underground lake of ice in that section of immense dimensions, as the temperature in the cave, even in the heat of summer, remains at the freezing point.

Geologists and ice miners fail to account for this ice deposit. The surrounding country is destitute of any large body of water, and, indeed, it is difficult to secure water by the digging of wells. The prevailing high temperature forbids the formation of such an ice plant in that section, and yet this natural supply exists. How it comes to be is a puzzle.

Coal Mining Machinery.

Attention is being directed toward coal mining machinery, and inventors, of late, have been experimenting with a view to dispensing with the pick and drill, as far as possible, and cheapening the product obtained. In Great Britain and in this country electrical machinery of various types is being introduced into the collieries and is taking the place of hand labor.

It is claimed that coal thus mined is cleaner, the waste less, and that the ventilation and temperature of the mine is less affected than by the ordinary methods of mining.

There are three different kinds of machines in practical operation. In one of these the coal-cutting part resembles a gigantic circular saw on a movable frame arranged so as to work horizontally or perpendicularly, and thus cut the coal into blocks of suitable size for handling.

In another machine bar-cutters are used and are made to operate very much on the principle of a common hand-saw; and in another chain cutters are used and the machine resembles a large morticing machine. The motor for driving these mining machines is completely enclosed, so that no danger can arise from sparks should the atmosphere become explosive.

THE PERSECUTION OF CONVERTS.

E. R. Graves in the North-China Daily News of September 26, 1900.

Though there has been no open persecution of native Christians along the Yangtse Valley, a great deal of quiet but persistent pressure is exercised upon them by the gentry and scholars to induce them to recant. The following is a translation of a form which has been used in dealing in this way with some of our Christians near Wuhu at a town called Nauling.

We the undersigned, respectfully present the following guarantee to you, the local official. To wit, that (name of person) of (name of district) was formerly so stupid as to be beguiled by (name of catechist) and forced to join the Christian church. He however retains none of its insignia but repents of his error and will never repeat it. Should he repeat it we agree to be held responsible. A genuine bond.

The insignia referred to are the pieces of cloth with mystic inscriptions which are the passports and certificates of membership in the ordinary illegal Chinese secret societies with which it is intended to class Christianity. Anyone who knows China can readily surmise the sort of pressure that is brought to bear upon men to induce them to accept this "guarantee." The alternative is, of course, being denounced as a disloyal subject.

THE rays of happiness, like those of light, are colorless when unbroken.—H. W. Longfellow.

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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.

Scio, N. Y.—Upon invitation of Bro. Henry Jordon, I conducted service at Scio a few Sabbaths since, it being communion season. I have thought it would not be amis to say a word concerning the work and the prospects of this little church, as, no doubt, the readers of the RECORDER feel a common interest in the welfare of all our churches.

Immediately following the session of the Conference, Bro. Henry N. Jordon commenced his labors there, having accepted a call to become their pastor. For some years the church has been favored with the labors of Bro. Stephen Burdick on alternate Sabbaths, a work which the people have greatly prized and in the enjoyment of which they have been much benefited. The church and society are entering heartily into the work Bro. Jordon is doing among them, and his labors are highly appreciated. A congregation of from twenty to thirty assembles each Sabbath at 2 o'clock P. M. Immediately following the sermon a testimony meeting is held, at the close of which a session of the Sabbath-school occurs, under the leadership of Myrtle Hull; an encouraging feature of this is that the congregation so generally remains to take part in the study of God's Word. The church, though few in numbers, but united in effort, may accomplish great good in the community. It is a cause of general congratulation that the Scio church has again the regular administration of the ordinances of the gospel under the leadership of one so heartily loved, and we hope, generously sustained.

B. F. R.

ALFRED, Nov. 18, 1900.

SALEMVILLE, PA.—We have been enjoying choice privileges the past three weeks. Rev. J. G. Burdick was here and held meetings from October 22 to November 11. Had we all caught a goodly portion of the zeal with which his sermons were delivered we should have a bold phalanx with which to battle against sin. All who came to hear Bro. Burdick's practical sermons and stirring songs were greatly strengthened. One sister was received into the church by baptism. We ask the prayers of all Christians for others whom we think are almost persuaded to follow the sister's example in lives of Christian service. Pray for the church here that we may have the power that will draw souls unto us.

JOHN H. WOLFE.

NOVEMBER 16, 1900.

The most destructive criticism has not been able to dethrone Christ as the incarnation of perfect holiness. The waves of a tossing and restless sea of unbelief break at his feet, and he stands still the supreme model, the inspiration of great souls, the rest of the weary, the fragrance of all Christendom, the one divine flower in the garden of God.—Herrick Johnson.

THE LARK.

BY WILLIAM LUFF.

I cannot see the singer,
But I can hear the song,
And sometimes think her music
The sweetest of earth's throng.
Above me, heavenward flying,
She wafts a song to me,
And tells me, in these lowlands,
Of Joys I must not see.

"I cannot see the singer,"
I heard a mourner say,
"But I can hear the music
That thrills the sunlit way;
High up among the angels
The pure-winged singer flies,
And bids me think of heaven,
And seek like her to rise."

I cannot see the Singer,
The Saviour of my heart;
He is above me ever—
To listen is my part.
And though I may not trace him,
As the bright heavens I scan,
His song is ever with me,
And God comes down to man.

DEATHS.

LAURENCE.—Miss Gertrude Laurence, daughter of Alvin and Sophia Hess Laurence, was born February 16, 1882, and died, of consumption, at State Bridge, N. Y., Oct. 14, 1900.

She was a member of the M. E. church at State Bridge, and was a true and sincere Christian. The deceased leaves many friends to mourn her early departure. Her funeral was largely attended on Thursday afternoon, at the Seventh-day Baptist church, the Rev. Joseph Williams officiating.

N. F. H.

SWINNEY.—Dr. Ellen Francis Swinney, second daughter of Ethan B. and Eliza F. Swinney, entered into her rest Nov. 14, 1900, at the home of her brother, Rev. Lucius R. Swinney, of DeRuyter, N. Y.

She was born Sept. 25, 1840, at Shiloh, N. J., where her dust was brought home for interment. Funeral services were held on Sabbath morning, Nov. 17, 1900. A large congregation of people gathered, and the pastor preached from 2 Kings 4:8: "And it fell on a day, that Elisha passed by to Shunem, where was a great woman." President William L. Clark, of the Seventh-day Baptist Missionary Board, was present to represent the Board. Further memorials will appear later.

E. B. S.

RANDOLPH.—Barzilla D. F. Randolph, son of David and Mary Fitz Randolph, was born at South Plainfield, N. J., June 27, 1815, and died in North Plainfield Nov. 18, 1900.

Mr. Randolph was a descendant in the seventh generation of Edward and Elizabeth (Blossom) Randolph who came from England to America in 1630. He resided at South Plainfield until seventeen years of age, and attended schools in the neighborhood taught by Asa Piatt, John Frazee, and Miss Elston (afterward Mrs. Patterson Boice). When seventeen years of age, in 1832, he left home to learn the tailor's trade with A. D. Tittsworth, remaining with him nearly four years. He followed the tailoring business six years, then bought a farm of 80 acres on lower Park Ave. Finding this business more to his inclination, he continued in it for twenty-five years. He was married by Rev. Wm. B. Maxson, Jan. 18, 1837, to Rachel A. Laing, daughter of David and Mary Laing. She died Dec. 8, 1840. Their son, David L., was born Nov. 19, 1840, and died Oct. 10, 1881. His second marriage was with Elizabeth C. Dunham Nov. 10, 1842. She died Sept. 28, 1873. Ten years later, May 8, 1883, he married Margaret A. Coon, daughter of David and Harriet (Cory) Coon. Their daughter, Elizabeth C. F. Randolph, was born Feb. 16, 1887. In July, 1892, he united with the Seventh-day Baptist church of Piscataway, being baptized by Rev. Wm. B. Maxson. When the Seventh-day Baptist church was organized in Plainfield he became one of the constituent members. In 1842 he returned to the Piscataway church, was made trustee, and later was ordained deacon. About 1870 he moved to Plainfield, bringing his letter from the Piscataway church, and was received as a deacon of that church. He was a man of quiet tastes, and happy even down to extreme old age, in the love of his home and family.

M. A. R.

"That man is crazy who says that one can get away from justice," said the New York defaulter Alvord as soon as he was brought to bay. "Be sure your sin will find you out," says the ancient Scripture. After all, the Bible is a pretty safe counselor on ethics. What a pity men do not read it and heed until they have learned by bitter experience the truth of its words.—Exchange.

Special Notices.

North-Western Tract Depository.

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

THE Sabbath-keepers in Syracuse and others who may be in the city over the Sabbath are cordially invited to attend the Bible Class, held every Sabbath afternoon at 4 o'clock, with some one of the resident Sabbath-keepers.

THE Seventh-day Baptist church of 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.

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.

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 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 Canistota 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.

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

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

THE 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.

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Plainfield, N. J.

THE SOUTH-WESTERN ASSOCIATION will be held with the Hammond (La.) Seventh-day Baptist church, beginning Thursday, November 29. Revs. O. U. Whitford, W. L. Burdick, E. H. Socwell, G. H. F. Randolph, A. P. Ashurst and W. H. Godsey are expected to be present. Rev. O. U. Whitford is expected to give the Thanksgiving sermon in the morning, and Rev. G. H. F. Randolph will preach the introductory sermon in the afternoon. G. M. COTTRELL, *Pastor*.
HAMMOND, Nov. 13, 1900.

THE next sessions of the Ministerial Conference and Quarterly Meeting of Southern Wisconsin will be held with the church at Albion, Dec. 7-9, 1900. The following program has been arranged. The opening session will convene on Sixth-day, December 7, at 10.30 A. M.:

PROGRAM.

1. "To what extent and in what manner ought Christians to antagonize evil?" D. K. Davis.
2. "Is there as much regard for the authority of Christ as formerly; and if not, what is the remedy?" G. J. Crandall.
3. "The song in the wilderness." L. A. Platts.
4. A conference of Christian workers, conducted by W. B. West.

S. H. BABCOCK, *Secretary*.

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

PROGRAM.

THURSDAY—MORNING.

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

AFTERNOON.

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

EVENING.

- 7.30. Song Service, Choir.
- 8.00. Sermon, Rev. E. H. Socwell.

FRIDAY—MORNING.

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

AFTERNOON.

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

EVENING.

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

SABBATH—MORNING.

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

AFTERNOON.

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

EVENING.

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

SUNDAY—MORNING.

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

AFTERNOON.

- 2.30. Tract Society Hour, Rev. A. P. Ashurst.
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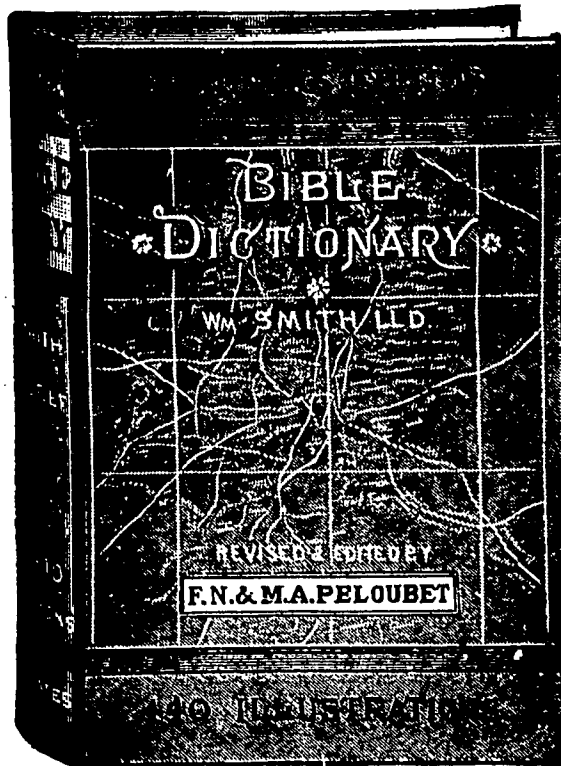
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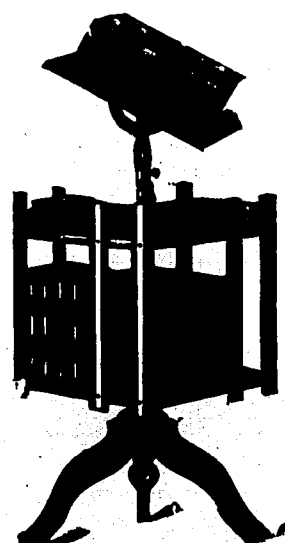
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