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"DOWN TO SLEEP."

NOVEMBER woods are bare and still;
November days are clear and bright;
Each noon burns up the morning's chill;
The morning's snow is gone by night.
Each day my steps grow slow, grow light,
As through the woods I reverent creep,
Watching all things lie "down to sleep."

I never knew before what beds,
Fragrant to smell and soft to touch,
The forest sifts and shapes and spreads;
I never knew before how much
Of human sound there is in such
Low tones as through the forest sweep,
When all wild things lie "down to sleep."

Each day I find new coverlids
Tucked in, and more sweet eyes shut tight;
Sometimes the viewless mother bids
Her ferns kneel down full in my sight;
I hear their chorus of "good-nights";
And half I smile, and half I weep,
Listening while they lie "down to sleep."

November woods are bare and still;
November days are bright and good;
Life's noon burns up life's morning chill;
Life's night rests feet which long have stood;
Some warm soft bed, in field or wood,
The mother will not fail to keep,
Where we can "lay us down to sleep."

—Helen Hunt Jackson.

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PLAINFIELD N J

Sabbath Recorder.

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

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MORE than all the other Gospels, the Book of John deals with the spiritual side of the life of Christ, and with the spiritual experiences of his followers. This marks the Fourth Gospel as in most respects unlike the other three. The study of this book is therefore more valuable, as bearing upon spiritual experiences and the development of individual Christian life, than that of any other book of the New Testament. We have often had occasion to call attention to this, but are impressed that most Christians still undervalue the fourth gospel as a power in individual life, for the development of high Christian living.

SO FULLY does this idea appear, that the first recorded miracle of Christ—the changing of water into wine at the marriage feast in Cana of Galilee—must be interpreted in accordance with this great law of spiritual development and of spiritual growth. John declares that it was the first miracle, and its meaning is doubly important because it was the beginning of Christ's teaching through miracles. However much or little the assembled company may have understood the deeper meaning of the miracle, there can be no question as to the lesson which we ought to learn from it, and which Christ undoubtedly meant that his followers should learn as they came to a fuller understanding of the spiritual nature of his kingdom. The following are some of the points to be noted:

THE water which was turned to wine was brought for the commonest uses. It was placed outside the door, in coarse earthen jars, for the purpose of washing the hands, and other ceremonial ablutions of the guests. From this commonest of uses, and entirely outside the scene of gaiety, Christ changed that water into the best wine furnished at the marriage feast. The corresponding spiritual truth, thus suggested, is that out of the common duties of our common lives, and from out the obscure surroundings which may keep us unknown to the world, Christ seeks such spiritual transformation as will make us followers indeed. Our lives, thus transformed, may become of highest good in the advancement of his kingdom and in leading other lives into the knowledge of truth and the ways of salvation.

ANOTHER lesson to be noted is that the commonest life and the commonest duties, when done under the guidance of the spirit of truth, become highest blessings. As this water, turned to wine, received the highest praise from the master of the feast, so commonest lives and most ordinary duties, under his blessing and guidance, will receive the highest praise and the richest welcome in the end.

SEEN in this light, each individual life becomes of infinite importance in the development of Christ's kingdom. The transforming power of the Spirit of the Master is always waiting to bring about these results, in each life. It remains for each to accept or reject the work of the Spirit, to follow or refuse to follow the guidance of the Spirit in true obedi-

ence. A soul refusing to obey, forbids the transformation which Christ seeks to bring about. Such a soul must reap double condemnation, and the justice of that condemnation must remain unquestioned. Therefore a solemn thought goes hand in hand with the precious truth that Christ is seeking to transform all our lives, as he transformed the water into wine at this marriage feast. Refusing to be transformed is not only disobedience, but is choosing to go in the ways of evil, and to welcome the end of evil, which is spiritual death. Seen in this light, every temptation to do wrong stands over against the invitations of Christ, and the soul which yields to wrong says to Christ: "I do not desire to be transformed into thine image. I prefer to walk in the ways of evil, disfigured and defiled by sinning, rather than to be made fit for everlasting bliss and blessedness through thy transforming power." Men do not often put it thus, but every choice to do evil is such a repelling of Christ's invitation, and a refusal to be uplifted by his transforming presence.

THIS spiritual transformation is the only means by which our lives come into the possession of durable riches. The highest form of spiritual enrichment is communion with God and co-operation with him as we seek to know and do his will. A life touched by his transforming power comes into this closer relation with him easily, and naturally. Indeed it is a part of the transformation that our wills become conformable to the will of the Father, and our purposes and plans are made with reference to what we know to be his will. It is, therefore, much more than mere sentiment when we urge the reader to seek the transforming power of the divine presence in his own life. Each stage in this process is a step toward the eternal riches which we may lay up in heaven.

AS IN material things, when men rise from savagism toward civilization, one of the first evidences is an effort to secure something permanent, that is, of worth, so in spiritual things, a just comprehension of the value of everlasting riches is one of the greatest incentives and aids to higher living. The savage who has been careless or indolent in regard to a supply of food, or of comforts beyond the day, evinces the contrary tendency and seeks to provide for the future, in proportion as he leaves the lower stages of savagism. In a similar way, the soul which has been touched by the transforming power of the divine love, learns the worth of spiritual attainments and of treasures laid up in heaven, and so is increased as to his desires and purposes in seeking after such riches.

It must be remembered here, that we are enriched in spiritual things by what we appropriate, not merely by what we possess. The same law of securing riches obtains in the spiritual, as in the material world. One is not truly rich, though he have large sums of money, unless he appropriately uses his riches and is benefitted by them. The miser is poorest of men, and that English poet of the earlier part of the century—Young—recorded a great truth when he described the miser as vainly clutching his hoarded gold "With hand which palsy shook," and yet dying "Sorest of evils, of utter want". In spiritual things we may be surrounded with

opportunities, and, above all, by the presence and power of the transforming spirit, but if we refuse to accept and appropriate what is offered, spiritual decline and final death will come from utter want.

WE all know that permanent riches are with the intellectual and the spiritual side of our existence. Nothing earthly is of value in the future, and of no real value in the present which does not minister to the intellectual enlargement and the spiritual uplifting of men. Noble character, refined and redeemed, is the highest riches. Love toward God, faith in Christ, obedience to the divine will, are the doorways through which we come into touch with the transforming power of the divine presence, and by which we are truly enriched. To change the comparison, these become the corner stones on which the edifice of true, and noble life must rest. Such lives, transformed and enriched, pass to the next world with bright hope and positive assurance that when the earthly hindrances are set aside, the transforming and enriching process will be hastened an hundred fold.

By these same standards it is seen that the richest lives are not necessarily possessed of great earthly wealth. Earthly wealth, sanctified, and consecrated to proper uses, becomes a direct aid to spiritual transformation and enriching. Otherwise it becomes a burden which drags down to ruin. An individual instance of physical death came within the knowledge of the writer, many years ago, which illustrates this truth. In the distant Northwest a man who was rich far above his neighbors, filling a belt with golden coin and carrying it around his waist for safety, went from home to purchase a large tract of valuable timber land. In passing from the rude steamer on which he traveled, to the dock of the incipient city where the land office was located he accidentally fell from the gang plank. The weight of gold about his body impeded his efforts to escape, and later his drowned body was dragged from the ooze of the river's bed, dead, because of the gold he carried. The spirit of disobedience, unwillingness to conform to the divine will, carelessness concerning truth and its requirements, are to the soul what this man's gold was to his body. They become the means of destruction. Well might the Spirit of truth, speaking in the words of the Revelator, plead with us, saying, "I counsel thee to buy of me gold, tried in the fire, that thou mayst be rich." In full accord with this plea are the words of Christ: "Lay up for yourselves treasures in heaven; where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also."

OBITUARY NOTICES.

Few weeks pass in which the RECORDER is not puzzled, on the one hand, and criticised—good naturedly—on the other, concerning obituary notices. Many papers of the class to which the RECORDER belongs avoid troublesome questions and similar criticisms by refusing to print anything beyond the brief statement of death, connected with a few dates. The RECORDER does not wish to adopt such a plan, but for many years it has been a constant question to its editors, as to the publication of extended notices concerning individuals deceased, but more concerning

the references made to other persons in such notices. As an example of the criticisms, this is often said to us: "Why do you permit the writers of obituary notices to give the history of the family of the deceased, the number and names of children, of other relatives," etc. While it is not possible to indicate an arbitrary form for obituary notices, the following suggestions will not be out of place. The notice should open with the time of the birth and the death of the person, or time of death and statement of the age. Beyond that point the interest of the readers of the RECORDER, most of whom will not know the deceased, personally, is mainly concerning his relation to the denomination. Hence a brief statement of his religious life and church relations naturally follows. Family history is of little or no pertinence which does not bear directly upon the life and work of the deceased. Hence anything like family history, including reference to the death of other members of the family, does not seem necessary, since the members who have died before have each had proper notice. It also goes without saying, that friends are left to mourn, using the term in the ordinary sense, whenever anyone dies, and stereotyped expressions in regard to mourning friends are not an important feature in an obituary notice. In the case of those who have been officially connected with our churches and with denominational work, some biographical items are necessary, but these notices find their proper place either outside the regular obituary column, or in the reports of committees on obituaries at our public gatherings, which notices, being fuller and designed to be historic, find a permanent place in the minutes of these gatherings. "In Memoriam" notices placed in the body of the paper, particularly concerning those who have been before the public, or have been prominent in church and denominational work, have their proper place.

Another item of special importance, to which the RECORDER asks the attention of those who have occasion to write obituary notices, is care in the spelling and writing of proper names. The writer of the notice usually knows the individual, and is therefore familiar with the name and with its spelling. The RECORDER office cannot be thus familiar, and it is not infrequent that the penmanship is so indefinite that it is impossible for the editor or proof reader to decide concerning proper names. When a mistake of that kind occurs, the friends are anxious that it should be corrected, and the RECORDER is anxious to make all such notices correct, but the request to correct errors of that kind is usually made necessary by the poor penmanship of those sending the notice. We trust these suggestions will be of value to those interested in such matters, and if anyone should feel that there is no necessity for such suggestions, a single week in the editorial rooms of the RECORDER, or in the proof reading department, would convince him that much more might be said, rather than less.

CHURCH DISCIPLINE.

Paper read by Stephen Burdick, at the Semi-Annual Convention of Seventh-day Baptist churches of the Western Association at Andover, N. Y., Nov. 9, 1900.

The church of Christ is God's appointed agency for the conversion of the world. Its source of power and influence is in the divine illumination, endowment and guidance of membership. Its influence for good and effi-

ciency in the work of Christ's kingdom depends upon its truthfulness in doctrine and its Christ-like methods and example before the world. When its membership walk in the truth, and in the fellowship of the Spirit, the church is at its best, and is a power for good, but when any turn away from the truth, deny the faith, and in conduct renounce the spirit and principles of the gospel, it is then that duty to Christ, its living head is laid upon the church to win back, if possible, the erring member of the household of faith; but if not possible to relieve the church and the cause of Christ from all complicity or seeming approval of wrong-doing, by severing, as the last resort, the connection of the persistent wrong-doer with the church; hence the establishment by divine authority of

CHURCH DISCIPLINE.

Church discipline, as enjoined by Christ, has a two-fold object:

1. To reform and reclaim the offending member.

2. To maintain the good name, uphold the moral character and sustain the rightful authority and Christian influence of the church. Christ's authoritative rule of church discipline is given in Matt. 18: 15-17 as follows:

Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican.

It is a significant fact that Christ's specific direction as to the exercise of church discipline follows immediately after his parable of the lost sheep, in which he describes the joy of its owner and finder, and his call upon his friend to rejoice with him, because the lost one is found. Christ applies the general principle involved by saying, "Even so it is not the will of your Father which is in heaven, that one of these little ones should perish," verse 14, and then carries the thought forward to its more practical and specific application by giving the rule of church discipline, just read. The parable serves to illustrate and impress the fact that it is the first object of church discipline to reclaim and bring back to the field of Christ the member who has gone astray. Church discipline, if Christian in its spirit and methods, must be along the line of thought expressed by the apostle James. "Brethren, if any of you do err from the truth, and one convert him; Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." Jas. 5: 19, 20.

Christ's order of church discipline is primarily personal, and yet sufficiently comprehensive to be susceptible of quite general application. It is manifestly designed to emphasize certain important phases of truth connected with the proper exercise of church discipline.

1. That the wrong-doing or trespass of one brother against another, is to be taken, by the brother sinned against, as the evidence that a brother in the church, a member of Christ's fold, has gone astray, and is to be lovingly and diligently sought after and brought back to the fold. He who suffers the wrong, being probably the first to know of

the moral lapse and departure of his brother in Christ from the ways of truth and righteousness, will not, if he possess Christ's spirit and follows his direction, make his own personal claims and demands for adequate re-quit for the wrongs suffered, the chief and important object of his labor with his erring brother, but will rather in a Christ-like spirit and an anxiously prayerful heart seek to bring the erring one back to Christ and the church, and to the spirit methods and blessings of a faithful Christian life.

2. Personal influence and personal work are always important factors in the effort to win men back from the ways of sin and evil to the ways of truth and righteousness; hence Christ's express command to the brother sinned against, "Go and tell him his fault between thou and him alone." There is, on the one hand, a wide difference between telling a brother his faults by scratching and burning him with hot words of bitter complaint and censorious condemnation; words prompted by the spirit of resentment for injuries suffered, and, on the other hand, telling a brother his faults in a Christ-like spirit and effort to awaken in him that consciousness of sin which may lead to repentance, reform and to a faithful and devoted Christian life in the future. He who, through assisting grace, conquers the spirit of personal resentment and rises above all selfish motives in his efforts to win back to Christ and the church his erring brother, will thereby have gained for himself that which is highest and best in Christian living and Christian attainment. It is possible, when prompted and controlled by the spirit and motives of Christ, for the brother who has been sinned against to make a personal appeal and to exert a personal influence for the good of the erring brother, such as no other man has the power or opportunity to do.

There is occasion for careful thought in the words of Christ, "between thee and him alone," because suggesting the intimate and sacred relations of the membership of the church to each other. As we would not in any sacred cherished family relations publish abroad the faults, follies or wrong-doings of our dear ones, but carefully keep them for their good, while we earnestly seek to help and guide them into the ways of truth, duty and blessedness, so we as brethren in Christ should bear one another's burdens, even the burdens of those who have strayed from the fold, that thereby we may lead them back to safety, peace and usefulness in the kingdom of Christ. Wherever faithful and efficient personal effort has been successful in winning the erring back to Christ and the church, the result will be the avoiding of needless publicity and of harmful scandal, the removing of the causes of distrust and alienation, while confidence, fellowship and the conditions of efficient co-operation among the brethren in the work of Christ's kingdom are maintained.

3. If the well-directed labor of the brother trespassed against, fails to bring the erring one back to Christ and the church, the end of Christian interest and effort has not been reached. He is to take with him one or two of his brethren, brethren of Christian probity, spirit, character and influence, who unbiased by personal interests or prejudices may by judicious counsel and wise personal influence be made instrumental in winning

back to the church and the cause of Christ the brother who has gone astray. In the event that these efforts fail, the case is to be brought directly to the church, and upon the church is then imposed the sacred duty of reclaiming, if possible, the erring brother. It is one of the unfavorable manifestations of our perverse human nature, that too often the most important end of church discipline, mainly the reform of erring brethren, is thwarted by permitting the methods of church procedure to degenerate into a kind of church lawsuit or litigation in which more or less of its members array themselves, on party lines, against each other; some seeking to justify and vindicate the accused, while others are equally intent in their purpose to secure the condemnation and exclusion of the accused brother, while nearly all parties concerned seem to forget that it is the high and sacred duty of every believer belonging to the household of faith to promote the harmony, peace, moral life and spiritual power of the church. Such methods of administering church discipline seldom, if ever, obtain without the loss of moral power and influence by the church; generally leaving as results, distrust, alienation, the loss of mutual confidence and of personal interest in the work of the church on the part of more or less of its members. It is doubtless because of this perversion of church discipline, together with the too general drift away from the Bible standard of truth and duty in matters of Christian living, that church discipline has apparently come to be, to a large extent, a thing of the past. It is a lamentable fact that many churches of to-day are, practically, without any real church discipline.

4. The apostolic rule of church discipline as applying to gross public immoralities on the part of church-members, is a set faith in 1 Cor. 5: 1-11. (Which see.) The action called for is radical and prompt. The nature of the offenses which call for such action are described in verse 11. The action of the church, as in the case referred to by the apostle, the offense being incest, is to be the action of the church as a whole, "when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, deliver such an one unto Satan." The action is to be the prompt exclusion of the offender. The good name, moral influence of the church is at stake. It must relieve itself from all real or seeming complicity with conduct so much out of harmony with the spirit nature and intent of the Christian religion; hence the summary action of the church in excluding the offending member. Nevertheless the interest and concern of the church for the offending member does not end with his exclusion. The act of exclusion is to be made the means of his reform, his later restoration to the church and his ultimate salvation. He is to be "delivered unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." In line with the central thought of the gospel, that Christ Jesus, the great Head of the church, "came to seek and save the lost," it should be borne in mind that the end of all methods of church discipline is the rescue and salvation of those who have gone astray.

It seems apparent by referring to 2 Cor. 2: 5-10, that in the case referred to by the apostle, the summary method of discipline inaugurated by him proved effective in bringing

the offending brother to sincere repentance, genuine reform of life, and restoration to the church. The occasion or circumstances which call for church discipline are to be found in the fact that among those who are members of the church, some of them became recreant to the claims of truth and duty in the matters of Christian doctrines, principles and conduct. In 2 Thes. 3: 6, we read, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." The word here rendered traditions evidently describes the doctrines taught by the apostles, orally and by their epistles. To this end see 2 Cor. 2: 15.

It seems to follow as a logical and necessary conclusion, that the church which fails to maintain a kindly, firm and effective Christian discipline, is, in practical effect, a church without any well-defined standard of Christian doctrine and duty.

A confession of faith, or a creed subscribed to, as the expression of Christian doctrine and duty, and the basis of church organization, carries with it the implied promise and pledge to make, through the exercise of all needful church discipline, the things accepted as matters of truth and duty, the rule of conduct and the law of life in the personal and mutual fulfillment of accepted covenant obligations.

A return to Christ's specific order and the apostolic rule of Christian discipline is beyond a doubt the need of our times in order to give to the Christian church moral fiber, spiritual impulse and power and bring its membership well up in alignment with the high moral principles of the gospel, and the exalted doctrines of truth and righteousness, which find their source and authority in the Word of God.

WISCONSIN LETTER.

There is nothing particularly remarkable in the fact that a church organized in 1840 should, in 1900, become sixty years of age. But since such a thing can occur but once in the history of an organization, it may be worth while to stop long enough to look backward over the years, note the steps by which the present has been reached, and gather up the lessons to be learned by such a survey.

The Milton Seventh-day Baptist church was organized Nov. 12, 1840, and has accordingly just passed its 60th birth-day. The Sabbath following this event was given up to papers and addresses appropriate to such an occasion. At the morning service President Whitford spoke of the Conditions favorable to the settlement and organization of Seventh-day Baptists in Southern Wisconsin, Dr. Platts gave brief sketches of the organization of the church and its growth under the ten pastorates which it has enjoyed, and Deacon Estee paid just tribute to the names of those who have served the church in the office of deacon. At the afternoon service, Prof. Albert Whitford gave a history of the Sabbath school, Mrs. J. B. Morton told of the work of the women of the church, Prof. D. C. Ring drew a sketch of the Young People's work, and Prof. E. B. Shaw spoke of the relations of the Church and the College. In spite of the unpleasant and threatening weather large audiences were present at both the morning and afternoon sessions, many coming from Milton Junction and Rock River.

The church was organized with fifty-two members, two of whom are still members, having never changed their membership. Additions made since have brought the aggregate number up to about 1,200, twenty-five per cent of whom, or 300, are members at the present time. At four different times groups of members have been dismissed, at their request, to constitute the major part of as many other churches. These are: Albion in 1843, Walworth 1845, Rock River 1856, and Milton Junction 1875, while a large per cent of those who constituted the churches of Berlin, Coloma and Cartwright were members of this church. It would not be inappropriate, therefore, to speak of her as the mother of the Wisconsin churches.

The first settlers in Milton and founders of the church were staunch people from Alfred and other eastern communities of our people, among the familiar names being those of Goodrich, Crandall, Hall, Pierce, Coon, etc. The pastors have been men of prominence in denominational affairs, most of them having been, before or after their labors here, pastors or servants of our common cause in other localities. The mere mention of their names will start precious memories in other places as well as in Milton. They are as follows: Stillman Coon, Zuriel Campbell, Varnum Hull, W. C. Whitford, O. P. Hull, D. E. Maxson, L. C. Rogers, James Rogers, E. M. Dunn, and L. A. Platts. The shortest term of service was that of Eld. James Rogers who was a supply, rather than pastor, for a little more than one year; the longest was that of E. M. Dunn who was ordained here in 1876, and died in 1896 having served the church 20 years.

The Sabbath-school is older than the church by a little more than a year. It was begun on the next Sabbath after the arrival of the first settlers and has been continued in some form ever since. Mrs. Nancy Goodrich was the prime mover in its organization, and so well did it do its work that quite a number of young people professed faith in Christ by baptism before the church was organized. The women of the church have always been forward and efficient in every good work and their society has nobly won for itself the name which it to-day bears of "The Ladies' Benevolent Society." The C. E. Society was one of the first organized in Southern Wisconsin and has been a source of great help to the pastor in church work, in local missionary work in surrounding communities, and in promoting the quartet work of the later years. The relation of the church and Milton Academy, and later Milton College has always been that of mutual dependence and mutual helpfulness. The members of the church have always responded cheerfully and liberally to all demands for aid in erecting buildings, in furnishing equipments and endowments, and providing homes for students; while the college brings young people to Milton from other churches, who, during their stay, are valuable help in the meetings of the church, in Sabbath-school, C. E. work, etc., and not a few families have become residents of the village on account of the privileges afforded by the school.

From the beginning of its history the church has been self-supporting. Even in its formative days it neither asked nor received aid from the Missionary society, and it has never solicited a dollar from any outside parties toward its buildings or for other purposes. Its first house of worship was erected

in 1851 or 1852. This house was enlarged and extensively repaired in 1863, and the present house was built in 1883. The church has long been a liberal supporter of the various missionary and benevolent enterprises of the denomination, and its relation to the smaller churches of Central Wisconsin has given it a substantial interest in every effort to strengthen and build up those churches. This interest together with the desire to help the young men of the college who are looking forward to work in the gospel ministry have been large factors in the quartet movement of the past few years. Its contributions to this work together with sums paid to the Missionary and other denominational enterprises, for several years, have exceeded the amount raised for home work.

Facts like these were ably presented by the papers and addresses which constituted the principal part of the two sessions of last Sabbath. The pastor announced that next Sabbath he would discuss the future of the church in the light of the sixty years of history thus happily closed.

L. A. PLATTS.

MILTON, Nov. 20, 1900.

FROM THE PRESIDENT OF CONFERENCE.

My election to the Presidency of the next Conference was a genuine surprise to me: nothing could have been further from my expectation. When my pastor, on his return from the last Anniversaries, informed me of the honor and responsibility that had fallen upon me, I was almost overwhelmed with a sense of unworthiness and insufficiency. But for my faith in Him who is all-worthy and all-sufficient, I should not have had the presumption to accept the honor or to undertake the task.

Scarcely a day since has passed that I have not thought of the coming session of the Conference and of my relation to it, with a prayer for guidance and help. The desired help must come from the great source of all wisdom and strength; but the avenue through which, in large measure, it must come is the prayers, sympathy, and co-operation of my fellow Seventh-day Baptists.

Without doubt the Conference of 1901, at Alfred, will be the largest in attendance of any ever held. It will be the first denominational gathering of the new century; and will, therefore, be a fitting occasion for the planning and inauguration of new and forward movements along all lines of denominational work. In view of these and other considerations, the President hereby asks for suggestions for the guidance of himself and the Executive Committee in their effort to plan and carry out a program that shall be not only worthy of the occasion, but that shall be the most helpful and inspiring possible.

EARL P. SAUNDERS.

NEWS OF THE WEEK.

On the 27th of November, United States Senator Cushman Kellogg Davis, Chairman of Foreign Relations of the Senate, died at his home in St. Paul, Minn. He was a native of Henderson, Jefferson County, N. Y., where he was born June 16, 1838. Mr. Davis has been one of the most valuable men in Congress for the last few years, and his position has made him an important factor in shaping the foreign policy of the government. He was a man of scholarly habits, a student of history, an excellent lawyer, and a capable man in the administration of affairs. One of our contem-

poraries says of him: "He was a practical statesman, and in relation to the policies now before the nation he will be remembered for his sound common sense and intelligent realization of actual conditions constraining those charged with the responsibilities of the government."

Severe storms, high water, and destructive sleet have been features of the weather during the week past. This state of things has covered a wide extent of territory east and west, and although no great loss of life has been reported, an unusual amount of damage to property and business interests has accrued.

The matter of pecuniary indemnity appears to be one of the chief obstacles in the permanent agreement among the powers as to what shall be demanded of China. Both the powers and China agree that indemnity ought to be paid. Concerning the amount there appears to be radical differences of opinion. Perhaps this, as much as any other one point, has prevented the powers from being wholly ready to proceed with the negotiations up to this time. The United States government has been charged by some foreign nations with being weak, because it opposed further military movements toward the subjugation of China. Those same governments are now among the first to urge the payment of heavy indemnity to such an extent as to endanger the ability of China to meet the obligations, thus opening the door for the spoliation of her territory in default of payment. We believe that the final issue will justify the position taken by our government, for, while China should be made to suffer for the great wrong she has done, as a matter of justice, just reparation on her part can be made, and such reparation is far removed from the land grabbing and spoliation program which has been suggested by several of the European powers. Christian nations, of all others, should not allow their efforts to secure righteous indemnity to degenerate into a scramble for "loot."

President Krueger is receiving great ovations at the hands of the French people. These, however, will do little more than emphasize the dislike which France has for England, without increasing the chances of easy settlement between England and the Boers. A plot for the murder of Lord Roberts has been discovered at Johannesburg, Africa. Should the origin of this plot be traced to the Boer authorities, it will be likely to increase rather than diminish the severity of the terms of settlement. Krueger still talks of continuing the fight, with the hope of securing independence.

A severe typhoon swept over a portion of the Pacific ocean on the 13th of November, and the United States cruiser Yosemite dragged her anchors off the island of Guam, and was sunk at sea. Most of her crew and the marines on board were saved, together with 68,000 Mexican dollars. There was great loss of life on shore, and the destruction of crops and buildings was also large. This is the second disaster from typhoon, in that section during the year. The harbor at Guam is very poor, and hence the danger to which vessels lying at anchor are exposed.

Thanksgiving was observed in various ways and to a great extent throughout the country on Thursday, November 29. Gifts for the relief of suffering and dinners for the poor were larger than usual, and formed a promi-

nent feature of the observance of the day. In the city of New York some strong sermons were preached in support of the crusade now being waged against vice in the city.

Congress is soon to meet, and there is much talk already concerning the general program to be followed. A conservative policy seems most likely, and there is good reason for hope that the legislation necessary for the commencing of the Isthmian Canal will be reached.

EDUCATION SOCIETY.

The Executive Board of the Education Society held its regular quarterly meeting at the College office, Alfred, N. Y., Sunday, Nov. 25, 1900, at 2 o'clock, P. M.

There were present President E. M. Tomlinson, Treasurer A. B. Kenyon, and Directors B. C. Davis, W. C. Whitford, J. B. Clarke, E. P. Saunders; and visitors W. H. Crandall and Ira L. Cottrell.

The meeting was called to order by President Tomlinson, and prayer was offered by Rev. J. B. Clarke.

E. P. Saunders was chosen Secretary pro tem.

The committee appointed at the last meeting to carry into effect the recommendation of Society at its last annual meeting relative to increasing the efficiency of the Theological Department of Alfred University reported progress, and the Board entered into an informal discussion of ways and means of increasing the maintenance fund of the Department, and of securing added contributions to the permanent funds of the Society, for the benefit of the Department.

It was voted that the committee above referred to be requested to secure local solicitors in each of the Associations, to co-operate with the pastors, in securing pledges for the maintenance fund, and contributions for the permanent fund, for the support of the Theological Department.

The Treasurer presented his quarterly report which follows:

Quarterly Report of Treasurer.	
Aug. 21 to Nov. 21, 1900.	
REVENUE AND EXPENDITURE ACCOUNT.	
DR.	
Interest.....	\$475 32
Annual Membership, Rev. L. M. Cottrell.....	1 00
Payment on Pledge for Professorship of Biblical Languages.....	2 50
Total.....	\$478 82
CR.	
Printing.....	\$ 75
Accrued interest on bonds.....	2 33
Alfred University.....	250 00
Balance, Nov. 21, 1900.....	225 74
Total.....	\$478 82
PRINCIPAL ACCOUNT.	
DR.	
Balance, Aug. 21.....	\$1,122 43
Notes paid.....	1,100 00
On Life membership, Orra S. Rogers.....	10 00
" " " W. H. Crandall.....	10 00
Total.....	\$2,242 43
CR.	
Temporary loans on notes.....	\$1,100 00
Invested in bonds.....	1,000 00
Invested in stocks.....	45 00
Balance, Nov. 21, 1900.....	97 43
Total.....	\$2,242 43

Respectfully submitted,

A. B. KENYON, Treasurer.

ALFRED, N. Y.

Voted that the Secretary be authorized to have postal cards printed for the notification of the directors of all meetings of the Board.

Adjournment.

EARL P. SAUNDERS, Sec. pro tem.

Missions.

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

WORD has come to us here of the death of Dr. Ella F. Swinney, that she died Wednesday afternoon, November 14, her body was taken from DeRuyter, N. Y., to Shiloh, N. J., and her funeral services were held there Sabbath-day, November 17. Dr. Swinney passed away sooner than we expected. Our last visit with her at the hospital in Philadelphia can never be forgotten and its influence on our life will live forever. So calm, so resigned, so ready to go at the Lord's will! What a noble soul! What a devoted, consecrated life! By her death the world is left poorer. Though dead, she yet speaketh. The influence of her life, character and work will never die, it will go on in the lives of others to eternity. Our people are a better people because of the life and work of Dr. Swinney in China. We regret that we were so far away that we could not attend her funeral. Hope some member of the Missionary Board was in attendance. More will be said and written of her life and work.

GENTRY is situated on the Kansas City, Pittsburg and Gulf Railroad, called the Port Arthur Route, and is in Benton County, extreme northwestern county of Arkansas. This section of the country is a plateau on the top of the Ozark Mountains. The climate is fine. The soil is fertile, producing good crops of winter wheat, corn, oats, grass, and all kinds of vegetables. The make of the country is rolling, having prairie, oak openings, fine timbered lands, and is well watered. It is a fine fruit country, and is in what is called "The Red Apple Belt of Arkansas." The great marketable apple in our cities is the apple that has the fine red color, it looks so beautiful and showy on the apple stand. Here are raised to perfection the Ben Davis, Highfil Seedling, Gano, Senator, Cherokee Red, the Arkansas Black, which are fine varieties of the red apple. The strawberry is raised here with great success. Being early in market, it brings a good price, farmers netting from \$40 to \$75 per acre on their strawberries. Other small fruits grow here equally well. The pear, cherry, plum and peach are grown here successfully, with the apple, but the large and dominant fruit raising is the apple. It finds a good market in both the Southern and Northern cities and is even shipped to Europe. Bro. R. J. Maxson, with whom I am staying, has 2,000 apple trees bearing fruit; 3,000 three years old will soon be in bearing, and 1,000 peach trees two years old. He has 10 acres of strawberries which netted him last summer \$40 per acre.

A great portion of the people here are Northern people. There are four Seventh-day Baptist families. The first to come to this section was A. P. Bunnell and family, from Nortonville, Kan.; the second, Russell J. Maxson and family, from Smyth, South Dakota; the next, Martin Maxson and family from Nortonville, and lately, William Ochs and family from Dell Rapids, South Dakota. These families, men, women and children, number some thirty persons. They meet Sabbath afternoon, hold a Sabbath-school and have preaching. It was our pleasure and blessed privilege to preach to them three times and once on Sunday in the Baptist

church in the village. There are other Seventh-day Baptist families of North Loup, Neb., and Smyth, South Dakota, that are thinking of moving here. It appears to me that for climate, wood, water, general farming and especially for fruit raising, this section of Arkansas is a desirable, hopeful and successful locality for a permanent Seventh-day Baptist settlement. There are no hard, cold winters here, plenty of wood, the water pure and soft. It is warm to-day, November 19, like a summer day. Bro. G. H. F. Randolph, our general missionary on the Southwestern field, has visited our people here once, and deems it a hopeful field. He is looking forward to the time soon when a church can be organized here. Some seven miles from Gentry is Siloam Springs, where many come to be cured by its health-giving and healing waters. I have not been asked by any one to write this up as an advertisement, and I do not write it as such, but as a matter-of-fact statement of the locality and country where our people are. If any of our people should think of coming here to settle, they can enter into correspondence with Bro. R. J. Maxson, or what is better, come and see for themselves. Uncultivated prairie land is worth about \$10 per acre; timbered land, from \$3 to \$10; cultivated land from \$10 to \$25; and well cultivated fruit farms, \$50 per acre. Apples bring this fall from \$1 to \$2 per barrel, according to variety and quality.

FROM R. S. WILSON.

I now send in my report for the quarter ending Sept. 30, 1900. This has been a very interesting quarter, as the two families that I spoke of in my last report have come to the Sabbath, all of Cullman. I have found another family who were already keeping the Sabbath, making three families in all, Sabbath-keepers, more than we could report a month ago. Mr. House and family, Mr. Floyd and the Rev. F. J. Battoms. Bro. Battoms is a fine man and a good preacher. Bro. Battoms came from the First-day Baptists to us with a letter from them in full fellowship. He is a strong man, both physically and spiritually. I have waited about my report for his photograph to send to you, but he has not sent it and I will not wait any longer. Mr. Battoms is there on that Cullman field, and I believe it would be a good thing to give him that work there. The people all seem to like him, and he could be there all the time. The Lord has given us a great harvest since we began our labors there five years ago, with two old men, Bro. Williams and Bro. Mason, and not one of their families would keep the Sabbath with them, and now there are seven other good families who have come to us besides old grandfather Belton, one of the best men living. So we have great reason to rejoice because the Lord has so blessed us and given us so many good people to go with us. If you could give that field to Mr. Battom, I have some new fields I would like work where I am called for. I have an opening twenty-five miles from here, on Sand Mountain, at a place called Needville. I have preached two sermons there, and the leading men of the place asked me to come and preach for them once a month, but I cannot attend to that place unless I could give my entire time to the work, or let Bro. Battoms have the Cullman field; then I could work that other place. I believe it will pay to look after these needy places.

Well, our work here is very interesting. Our church service here is very well attended, and our people are active in their work. There is not much hopes of any one coming to the Sabbath here around Attalla, though there are several outsiders who attend our services. I am going to try to attend the Association at Hammond, La., in November.

ATTALLA, Ala., Oct. 8, 1900.

THE IOWA FIELD.

After the lapse of a few weeks I am again in the state of Iowa to visit the scattered ones of the flock, and the churches. My first work was in Welton, officiating at the funeral of Mrs. Margaret Sayre, mother of Chas. Sayre of the Milton Quartet, for the particulars of whose death and burial see obituary; making seven calls during the afternoon, holding prayer service, giving encouragement and leaving tracts which I was impressed as being helpful and appropriate.

Leaving Welton the next morning for Calamus, where the Milton Quartet labored last summer, I was met at the station by friends, with a hearty welcome. After making several calls in the village, my hostess, Sister Ferrin, announced her readiness for a country trip. As I adjusted myself and belongings behind a span of high-headed colts, I asked if she felt assured of safe return, to which she replied that "according to our faith it would be done unto us." I confessed to a little trepidation, but she proved to be an expert, and a very pleasant drive across a most beautiful tract of country brought us to the home of Bro. John Sayre, where we were received most cordially. I very much appreciated the ease of mind and the enjoyable repast after the spirited ride. We made the most of the time before a threatening sky should bring a storm. Commending the Calamus interests to these friends, with prayer and encouragement, we left for other visits on our way home.

Our hearts were touched as we saw the sick and lonely ones, too far from the church to receive the attention, help and comfort that would mitigate in good degree their pain and loneliness; but we pointed them to the great Physician who is ever watchful of his children and their interests, and has promised to be always with them.

Returning to Calamus, a few more calls were made and a meeting was arranged for, to be held the next morning at Sister Calls. The faithful few were present at the appointed time, and after prayer and conference, a short discourse on the gifts of grace vouchsafed to believers in answer to prayer was preached, the Expose of Faith and Covenant were read, and a lady 78 years old, who was baptized when the quartet were at Calamus last summer, united with the church. The presence of the Lord was distinctly felt, and a refreshing which gave strength and zeal to go on in faithfulness, holding the light of God's truth higher, fully believing that he will withhold no good thing and that all things shall work together for good.

Good seed was sown there by the quartet, and prejudice is rapidly melting away. Heads of families who were not quite in sympathy with the quartet work came and shook hands with me, very warmly, and said they were glad I came. With patience and prayer and as much help as can possibly be given, a rich harvest of soul-winning and Sabbath-keeping will yet be experienced in Calamus.

M. G. TOWNSEND.

WELTON, Iowa, Nov. 25, 1900.

Woman's Work.

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

PREPARE TO LIVE.

I used to hear a solemn cry,
These were the words, "Prepare to die."
And often I was over-awed
With these: "Prepare to meet thy God."

Thank God a better day is here,
That brings the Gospel with good cheer.
Yet solemn are the words to give—
"Prepare to live"—"Prepare to live."

Prepare to stand the ills of life,
Through its temptations, sorrow, strife;
To help a fallen brother rise,
When in a sore distress he cries.

Prepare to fill your place on earth,
The place that's given you by birth;
To live the life that God has planned;
There rest in faith, there take a stand.

We do not need a dying grace
In life—'tis wholly out of place.
When, from our work we're called away,
Grace will be given in that day.

—New York Observer.

THE views we have recently had of the life of Dr. Ella F. Swinney show us certain characteristics that we may well remember, certain attributes that made her the loving, helpful Christian woman we are all glad to have known.

Her unflinching cheerfulness, cheerful in spite of and in the midst of circumstances that would overwhelm most of us, never failed her. It was a part of her religion. Mrs. A. D. T. Whitney tells of a woman who did as well as she could "under the circumstances, but the trouble with her was, she was always under the circumstances." She never rose above them. Dr. Swinney was not one of these. She was cheerful in spite of circumstances. Why is it not just as much a Christian duty to be cheerful as to possess some of the other virtues we hear so much about.

She seemed to possess an unlimited amount of patience and perseverance. Her work among people of a strange land must have taxed her, at times, to the utmost, but impatience seemed as far from her as night from noon-day. Miss Burdick has told us how she hoped and prayed for a hospital, and how the prayer was answered in such a way that it seemed almost unanswered, and how her tact, patience and perseverance at length made the hospital in Shanghai a reality.

She was forgetful of self, too forgetful for her own good many times. She was never too tired to attend to the call of the suffering or too weary to speak a word for the Master. The story of her loving care for her mother we all know, and how when suffering herself, "mother must not know." Work that would have taxed the strength of a stronger woman than she was done by her, without a murmur and apparently without any other thought than that it was her work, and therefore to be done. Her devotion to her work was unceasing and untiring. It was the central thought of her existence. Around "My work in China" were grouped other things, but they were of secondary importance.

Cheerfulness, patience, perseverance, self-forgetfulness, tact, bravery, and devotion to her work were the characteristics of this dear woman, pictures of which we may well preserve in memory. We should like to say just this on the Young People's Page and impress upon our young people that it is these virtues that go to make up the truest manhood and womanhood. But after all, perhaps we women need the lesson too.

EXPERIENCE is a fine word for suffering.—
Hannah Moore.

"The heart that trusts forever sings
And feels as light as it had wings,
A well of peace within it springs,—
Come good or ill.
What 'er to-day, to-morrow, brings,
It is His will."

IN MEMORIAM.

My first recollection of our dear Dr. Ella was of a bright, cheerful, modest young lady, long years ago, in Alfred University, but it was not my privilege to know her then as in later years. Early in September, 1863, Mr. Whitford and I commenced our labors as teachers in Union Academy. The day following our arrival in Shiloh, we were invited out to the hospitable home of the Swinney family by Mr. Whitford's intimate friend Azor, who soon after laid his noble young life upon the altar of his country. Among the many happy recollections of our six years spent in that most deeply interesting work among the young people, no memories are more fondly cherished, no recollections among our social privileges bring more real pleasure, than those of the happy hours spent in that dear, old home.

Vacations brought back to the home "Romaine and Ella," who were then engaged in teaching in the border-land of the terrible civil strife, which was then devastating our fair country, bringing sorrow to many a home in its broad domain.

Then began an acquaintance which has grown deeper, richer, and more precious with all the waning years. Then were plainly shown the rich gifts, or attainments in character, which have made Dr. Swinney's life such a great blessing to the world. Her remarkable cheerfulness, indomitable courage and perseverance, strong faith, consecration, high aspiration and endeavor marked her even then as a very superior woman.

Some biographer, it is hoped, will soon write of her early life, her eminent work as physician for several years in Smyrna, Del., and also of her greater work as medical missionary in Shanghai, China—the work where we knew and loved her best.

After appropriate farewell services at Plainfield, N. J., Oct. 27, 1883, she bravely started on her long journey. How well we remember meeting her at the depot in Chicago, in a pouring rain, when she also met for the first time a lady missionary, who was to be her companion on the voyage. Soon after, the bright sunshine burst forth in its glory, harbinger of her glorious work for the bodies and souls of women in Pagan darkness, in far-off China. The day was a memorable one; the friends were hastily gathered for a reception in the evening, most of them meeting her for the first time. But the contact awakened a love for her and deepened interest in the work.

The following day she turned away from the last familiar face in the dearly-loved homeland, reached San Francisco November 7, Yokohama on the 28th, and Shanghai December 7. Her welcome, the good cheer and tower of strength she brought to the mission, loving hearts will chronicle in due time. For ten years she labored with such bravery, strong courage, untiring devotion, deep consecration, and abounding cheerfulness, that she gained the title of the "Happy Doctor." Her work was dearer to her than life, and such was her enthusiasm that she enthused all others, and the interest in her and her chosen life-work, awakened by her

graphic letters and reports, never abated among all our sisterhood.

She conceived the idea that the large annual gathering which the World's Fair year would inevitably bring together would be a grand time to meet and present to our people the claims of our mission in Shanghai; hence crossed the ocean twice in a few months, made a flying trip to the home friends, took a little time for study in New York City, and, without taking time for needed rest, returned to resume her work with renewed energy. But her strength was not equal to her ambition, and she soon succumbed to disease, which made another return to the homeland imperative, arriving in August, 1895. The story of her devotion to her invalid mother is too familiar to need comment.

Throughout her last sickness, the termination of which she knew better than any of her friends, she displayed a wonderful courage and brave cheerfulness. She longed to be at rest with him whom she had served with such loving devotion.

It is just such consecrated lives as these of our friend, Dr. Ella Swinney, that we want to hold up as an example before our young people, that we may make our own lives purer, better and nobler. MRS. O. U. WHITFORD.

WESTERLY, R. I.

MISSIONARY CONFERENCE.

The Fourth Interdenominational Conference of Women's Boards of Foreign Missions in the United States and Canada will be held in New York City, at the Marble Collegiate Church, corner of Fifth Avenue and Twenty-ninth Street, on Wednesday, Thursday and Friday, January 16-18, 1901, the Conference opening at 2 P. M. on Wednesday and closing at 12.30 P. M. on Friday. The executive officers and two delegates from each Board are invited to take part in the deliberations of the Conference.

The main theme will be Interdenominational Policy. Educational, Medical and Home work will be discussed in relation to it.

The Committee of arrangements are making every effort that this Conference shall be of practical value to the Boards represented.

Our Woman's Board hopes to be represented at this Interdenominational Conference by Mrs. P. J. B. Wait, M. D., New York City, and Mrs. Geo. H. Babcock, Plainfield, N. J.

MRS. ALBERT WHITFORD, *Cor. Sec'y.*

CHILD LIFE IN CHINA.

Its first great day, however, is when it is one month old. Then its head is shaved—except the "soft spot"—its mother is up and around, and a reception is given to all its friends. All the expense the family can afford is lavished upon the dinner given on this day, with the positive assurance, if they are poor, that they will receive in presents and money more than double the expense both of the dinner and of the birth of the child, for it has become an unwritten law that each one invited shall bring to the feast at least twice what the dinner costs, and if they do not "come" they are expected to "send" or they "lose face." In families of the middle class—and that is what we are describing—the presents are of a useful nature, usually in the form of clothing or silver ornaments, which are always worth their weight in silver.—*Harper's Bazar.*

A SERMON.

(Preached at the farewell service of Dr. Ella F. Swinney, at Shiloh, N. J., Nov. 17, 1900, by Rev. E. B. Saunders, pastor of the Seventh-day Baptist church of that place.)

While we are gathered here to-day, others of our people are no doubt holding memorial services. But the Shiloh church, which has given two of its pastors to the China Mission, and which is the home of our sister, around whose remains we gather and to whose memory we pay tribute to-day, has the honor of standing nearest in this hour of victory. The great shadow which has fallen across our pathway to-day proves there is a great light. Circumstances, I think, have decided for us the lesson of this hour.

In 2 Kings 4: 8 and 13 we find it recorded, "And it fell on a day that Elisha passed by to Shunem, where was a great woman. What is to be done for thee? wouldst thou be spoken for to the king? and she answered, I dwell among my own people."

What modest contentment, I want nothing even of the king. You have heard the myth, of the beautiful park containing the ivory palace, to be given to the person who was perfectly content in life. Each one was asked when he called for the gift, what he wanted of it, if perfectly content. Contentment is a rarer gift even than this of the "myth."

How very like the words of Paul to Timothy were those of the great woman of Shunem: "Godliness with contentment is great gain." But her little message, I am content to dwell and serve where I am, is the index of her character. The finger of God describes her in three short words, "A great woman." Chronicled in the Book of Kings, she is raised to greatness by the Word of God. She has crowned herself by refusing to be crowned.

A nameless heroine, but God knew that her example, not her name, must live to inspire others. Great service and great shrinking from honors are the two dominant characteristics, which run parallel in the lives of these two "great women,"—the one of Shunem, the other of Shiloh; one unnamed, the other our beloved Ella.

Were the latter to speak to-day, I have no doubt she would utter her protest, not only against being spoken of to kings, but even against our speaking the words of appreciation, which we owe ourselves and which I shall try to utter. But, thank God, no word spoken by us can touch that character which she was a lifetime building, but which will stand eternally.

What clay that was out of which to shape a "vessel to honor". Tempered in a praying home, by the patient faith of "Grandmother Swinney," who asked God for a son to carry Christ to the heathen. God always gives better than we ask, and he gave her a daughter, who could do twice the good. As the answer came so late, she wished in her feeble age to go with her main-stay, Dr. Ella, but was told that she would die at sea. She replied, "I am willing and ready to go." Then she was told that she would be buried at sea; she replied, "Oh, I am willing, for then my grave will touch every heathen land on which the sun shines."

It is said that in the city of Bethlehem, Pa., there stands a Moravian church, and out of its lofty steeple goes a clarion note of triumph, with trumpet sound, at the death of every saint. Our tears for her are those of

triumphal joy; our tears for China and the unsaved are those of deepest grief. Did you ever hear her tell of the hands that waved her farewell, and that beckoned her back, extended from China, that land of living graves, as her ship bore her away from their shores? What a meeting when they strike glad hands again. That parting reminds us of the words of Paul, "I am now being offered up, the time of my departure is at hand." The ropes which bound him to the shores of time were then to be loosed. He was not going into port, but out to sea. Departure. The gospel has robbed death of its sting, and has given a new meaning to that word. It is no longer down to death, but out to life.

Not long ago, our sister, fevered and sick, while sleeping, thought herself in a beautiful country, but weak and weary. Some one came by her side to help her, and said, "Do you know me? I am your sister Phoebe." Phoebe died long years ago; on the other side there came to help her another angel form, who said, "Do you know me? I am your brother Azor." Azor died on the battle-field in the war of the Rebellion. She stood by the sea of glass, saw the old ship Zion, and longed to be taken on board, but her time had not yet come, and the Master bade her "wait." Her summons has come. She has passed through the Red Sea, out of Egyptian bondage into the heavenly Canaan, through the valley of the shadow of death; only the "shadow" of death. Thank God for such an Exodus, such a Canaan.

The lesson which I wish to draw from the two lives before us is pre-eminently one for this age in which we live, one of humble devotion to the details, the drudgery, if you please, of life. As the woman of Shunem made her home and life illustrious by entertaining the man of God, so our sister set an example of thinking only of others, like Christ, going about doing good. Not only to her mother, but everywhere. She, too, dwelt among her own people, for all people were hers. She not only reached people of China, through their poor sick bodies, but through their domestic animals. A cow was brought to her office one day, sick; she cured it; others came and she learned that she had saved the lives of almost an entire neighboring town by saving the cows. In their gratitude they fitted up an office room for her, the "Jesus woman," that she might come there and live, but they are waiting yet.

Her office, whether in Smyrna, Del., or Shanghai, China, filled with people on the first day of her practice. The world gathered around her for comfort and help. It threw its honors at her feet. She refused them. She lived above them, as she did above her degree of A. M., conferred at college, and all other earthly honors. "Seest thou a man diligent in business, he shall stand before kings." She stood before kings in the best sense of that term.

Reared in this Shiloh home, this church and Sabbath-school, she loved you all, and her life has been a blessing and a benediction to you all. Your children have been led to nobler lives by her influence, and the little services you may have rendered her in later days are as nothing compared with the good she has brought to you. When you pass the cottage where she ministered to her invalid mother, with tender, patient love and care, until her own frail body yielded to the strain never too

great for her love, remember she is no longer there. She abides in the land of light and glory, where darkness and chill come not. She has joined father, mother, sisters and brother in the eternal day. The redeemed missionaries from all lands, Judson, Cary and all the rest are there. Those who have gone hence from her own little church in Shanghai are there, and Christ, the living Head of the church, is over all. This is not going down to death, but up into life everlasting.

CONNECTICUT LETTER.

While Connecticut is rich in historical events, it is pleasantly true that many of its noted characters were born in Lebanon, and, so a picture is incomplete without a frame, so a word-picture of the noble dead would be incomplete, if one failed to tell something of the "goodly town" in which they began life's mission.

The present town of Lebanon was called Po-que-chan-neeg by the Indians, and was originally claimed by Uncas, the chieftain. He was of the Pequot tribe, whose wigwam city was near the village of Mystic, Conn. Being of a royal family, he wedded a princess. Aspiring too much to leadership, he, with a few others, crossed the Thames river and established themselves in Montville, the present Indian Reservation of the Mohegan tribe, being an outgrowth of that settlement. Uncas so admired the bravery of the English that he became friendly to the degree that he granted land, from time to time, to the whites.

The first soil proprietor, within the limits of Lebanon, was Major John Mason. In 1663 the General Assembly gave him, for his valuable service, five hundred acres of land, which he selected in the southwestern portion of the town, then known as Pomakuk, now as "Goshen Society." This tract was surveyed and became legally his in 1665.

Rev. James Fitch came from Saybrook to Norwich, Conn., and was the first pastor there, laboring faithfully among the Indians. He was the son-in-law of Major John Mason. The General Assembly gave him one hundred and twenty acres of land, and Oweneco, Uncas' son, gave him a tract of land five miles long and one wide. He and Abimelech, Attawnoh's son, both chieftains, claiming Uncas' rights, gave deeds signed also by the English, who had titles, until tract joined tract, including what is now Columbia, Colchester and Windham—the latter being known as the "Bull-frog Town," because of a great battle, in the night, in which some really thought the "last day" had come, so loud was the conflict among the "Frogs of Old Windham," in which hundreds were slain.

Lebanon, after adding to and taking from, now lies in kite-like shape, the extreme distances being in length twelve miles and in width nine.

It may be of interest for some to know that the Rev. James Fitch was the fourth great-grandfather of a former Editor of the SABBATH RECORDER, Rev. L. E. Livermore. Mr. Fitch resided in the portion of the town where there was a dense cedar growth, which so forcibly reminded him of the "Cedars of Lebanon" that he changed the name of Po-quee-chan-neeg to Lebanon.

Right and left of the grand old town, brooklets, like so many yards of silver ribbon, are braided in and out the sea, eddying, dancing toward the sound. From the

valleys, toward the flat-faced hill-top, are fields of verdure, instead of almost impenetrable forests of "ye olden time."

In 1695, the settlement was commenced. The "Common" was laid out, about twenty rods wide, originally, so the poor could feed their cattle there. "Town Street," means two streets running parallel for a mile, ten rods apart, bordered with homes of refinement, located in pleasant relation to each other. Whoever in early days purchased a "face-lot" was given the rear land, to the ravine, affording each farm a water privilege.

Lingering in the lap of the past, perhaps we find no family of as much note as the Trumbull. Joseph Trumbull, of England, settled in Rowley, Mass., about 1639. He was a farmer and merchant. He had three sons. Jonathan, afterward Governor of Connecticut, whom George Washington called "Brother Jonathan," because of their intimacy. He graduated at Harvard in 1727, studied for the ministry and was licensed to preach. In four years he resigned, as his brother was lost at sea, and he returned to Lebanon to assist his father in keeping a store, which became the "War Office," June 7, 1775. It is now preserved by the "Sons of the American Revolution." It was presented them by Mrs. Bethia Mason Wattles, who was a direct descendant of the first landholder, Major John Mason. It was celebrated, "Flag Day," 1891, by over two thousand people. The Trumbulls carried on extensive commerce with West Indies, London, Bristol, and Germany. Beneath the store roof they planned market days, and fairs, and schools for pupils from north to south.

When the Revolutionary War opened, Trumbull was active in the militia. He helped the Colonies, and Queen Ann, and raised troops, equipping and supplying the men. Although only a Colonel when he entered the service, Canada felt his power and it is not surprising that in 1769, after holding many important offices, that he was chosen Governor of Connecticut. At that time Lebanon was larger than Hartford and even Boston looked to her for supplies.

Eleven hundred and forty sessions were held in the "War Office." Few roofs have protected nobler men than gathered there, such as Washington, La Fayette, Count Rochambeau, Marquis de Chastellux, Maron de Montesquieu, Duke de Lauyun, Admiral Turnay, Generals Sullivan, Knox, Putnam, Parsons and Spencer, Samuel Adams, John Adams, John Jay, Thomas Jefferson and Benjamin Franklin.

"Brother Jonathan Trumbull," the Revolutionary War Governor, was the father of Joseph Trumbull, second, a graduate of Harvard, and member of the Continental Congress, also General in the Revolutionary War. Another son, Jonathan, second, was a graduate of Harvard, Member of the Legislature, Speaker of the House, pay-master in the army and aid de camp to General Washington, until peace was declared, and afterwards a member of Congress.

The third David Trumbull was Commissary of the Colony of the Revolution, and Assistant Commissary in the Army of Washington.

Jonathan Trumbull, the War Governor, was the father of John Trumbull, the artist, whose first drawings were on his mother's sanded parlor floor. He used to climb into the windows and draw pictures in the sand,

where his mother had drawn figures before him with her broom, for which he often took a dose of "essence of birch" for his trespass. Nothing daunted, he painted a picture on the inside of his father's sitting-room cupboard door, which is now on exhibition in New Haven, Conn., among the historical collections. His painting of General and Mrs. Washington is in the National Museum in Washington, D. C. He studied in England and traveled extensively abroad. In 1817, he was commissioned by Congress to paint historical pictures for the rotunda in the Capitol. The subjects were, "The Declaration of Independence," "The Surrender of Burgoyne," "The Surrender of Cornwallis," and "The Resignation of Washington."

Six Connecticut Governors have been born in Lebanon, viz: Thomas Fitch, Jonathan Trumbull ("Brother Jonathan"), Jonathan Trumbull, Jr., Clark Bissell, Joseph Trumbull (grandson of the first Trumbull), William A. Buckingham; and Nelson Dewey, the first Governor of Wisconsin, and the third great-grandfather of Admiral Dewey, of Manila fame, was a native of Lebanon.

William Williams, the signer of the Declaration of Independence, was born in Lebanon, and the writer of this letter owns the chair that he occupied when Town Clerk. Several of "Brother Jonathan's" chairs are in parlor use in the "goodly town."

Another of Lebanon's sons, Captain James Clark, commanded a company at the Battle of Bunker Hill.

Eleazar Wheelock founded the Indian School, in Lebanon, which was removed to Dartmouth, to secure a quieter place for the Red Man's education, and became Dartmouth College, under an endowment from Lord Dartmouth—hence his name was given to the College. John Wheelock, his son, afterwards President of the College, served as Lieutenant-Colonel in the Continental Army, and a member of General Gage's staff. The town has furnished four Senators in Congress.

A colored man in Prince Saunders, Hayti, born in Lebanon, was connected with Dartmouth College, and was minister to Great Britain.

"Roswell Smith, of Lebanon, was a publisher, educated at Brown. In 1870, he left his law practice in Lafayette, Ind., where, with Josiah G. Holland and Charles Scribner, he established *Scribner's Monthly*, now the *Century Magazine*. In 1873, he began publishing the *St. Nicholas*; and subsequently Scribner & Co. was dropped and became the Century Company, Mr. Smith being president." He, and several other of the "Lebanon Boys" became millionaires. He was father-in-law of the artist Innis.

Nathan Tisdale established a noted school here, near his boyhood home, and his brother, Elkanah Tisdale, was a portrait artist of marked talent.

John D. Wattles, late editor of the *Sunday School Times*, was a native of Lebanon.

Another Judge Hebard was a man of wonderful memory and judgment, and was often consulted by wise men in the city, and at one time by the Vice-President of the United States. He was the father of a grand family, and Brigadier General Hebard was his son. The latter sacrificed his life for his country, after being nine days in the saddle, at the Battle of Malvern Hill.

A Mr. Wattles invented here the "Panharmonica." He took it to London for exhibition, and was robbed of the same, through a mistake he made; and to-day you can find a duplicate at Wanamaker's, representing several musical instruments combined in one. Originally thirteen were represented, and bore the appearance of a pipe-organ.

But time would fail us to tell of the noted men and their rich history. Men in almost every desirable avenue of life have gone out of Lebanon. It has ever been a patriotic town, and has contributed richly of her best blood for our nation's honor. Over one hundred volunteers from Lebanon were in the War of the Rebellion. Its industries have changed with the march of time. Woolen goods and French counterpanes were once manufactured on the little streams, but other interests have supplanted them.

The Lebanon Creamery butter took the first premium in the World's Fair, in Chicago, and represents the product of over two thousand cattle.

It is well to note, that as soon as Lebanon was "set off," they organized a Congregational church Nov. 27, 1700, and opened a school. There have been only ten pastors during the two centuries. In 1720, the first branch church was organized in Columbia, formerly "Lebanon Crank," so called, because the street was crank shape.

The second church was in "Goshen Society," Lebanon, Nov. 26, 1779. The third, in "Exeter Society," Lebanon, 1773. The fourth, a Baptist church, constituted September, 1805. Fifth, a "Christian church," at Liberty Hill, Lebanon, organized 1810, and in 1873 recognized as a Free Will Baptist church. Sixth, Catholic church, date unknown. Forty ministers have been reared here.

College graduates number up to the present: Harvard, seven; Yale, eighty-eight; Yale Medical Department, eight; attended medical lectures, six; Yale members who did not graduate, thirteen; Dartmouth, twenty-five; Williams, three; Princeton, one; Middlebury, one; Amherst, one; Brown, one. Total, one hundred and fifty-five.

Yale College would have been located here, but the people objected, fearing it would interrupt the quiet too much; and the same was true when the Goodyear Rubber Works wanted to set up here.

We find in Lebanon, to-day, not only the Revolutionary War Office, but "Brother Jonathan" Trumbull's home, the home of the signer of the Declaration of Independence, the residence of Jonathan Trumbull, Jr., Gov. Joseph Trumbull's birthplace, the Barracks Lot, Deserters' Grave, French Camp Oven, and Gov. William U. Buckingham's birthplace, now the home of the Hon. N. B. Williams.

It is a pleasant fact that the Revolutionary War Governor of Connecticut and the Civil War Governor were Lebanon men. Grand men! God-given men! Trumbull and Buckingham!

The sacred ashes of the former repose with those of his wife, Faith Robinson, and three sons, and William Williams, the signer of the Declaration of Independence, in the "Trumbull tomb," in dear, old Lebanon.

Hallowed the tomb of our heroes that sleep near the murmuring stream;
Their names are writ, beyond sculptured stone, higher than sunshine's gleam;
Beyond the din of battle, for the smoke wreaths have cleared away;
They rest, above starry immortelles, in the bright, victorious day.

ELLEN C. WILLIAMS LIVERMORE.

Young People's Work

By EDWIN SHAW, Milton, Wis.

AS THE readers of this page have completed the perusal of the three valuable articles on Ober Ammergau, it may not be amiss to say that while the representations of Christ's sufferings and death at that place, for so long a time, may have had a distinct value to the religious life of the locality, the greater truth ought to be emphasized to our readers on a far higher plane. The riches of sacrificial love on the part of our heavenly Father are beyond all human computation. This love finds its highest expression in the life and death of Christ. We say highest, so far as human history is concerned, but not so far as human experience is concerned, for we are justified in believing that obedient and loving hearts find still fuller knowledge of this redeeming love, and still greater unfolding of the divine life through this love, in the ministrations of the Holy Spirit and in the spiritual presence of Christ. The young people who have read this story, standing in the light of these closing days of the century, ought to conceive of the divine love and of the mission of Christ in a sense infinitely larger than that which is represented at Ober Ammergau; and yet this higher view will be helped by the fact that the grasp of the redemptive idea upon the people of Ober Ammergau has kept this formal expression alive so long. We trust that far more than curiosity has been satisfied, and that much more than mere information will result to our readers from the perusal of these valuable articles from the pen of Miss Stillman.

THE PASSION PLAY AT OBER AMMERGAU.

PART III.—CONCLUSION.

Sunday morning dawned clear and beautiful, with that indescribable brightness of atmosphere which is often noticeable in high altitudes. Four mark (one dollar) seats were the best that our host could furnish us, but they proved to be very good ones next to the middle aisle about half way back. At eight o'clock a cannon gave the signal for beginning. The concealed orchestra played the overture and then the chorus entered, half from the left and half from the right of the stage. There are thirty-four singers, besides Joseph Mayer, the speaker of the prologues. Their dress is simple and artistic, the same for both men and women. A tunic of white trimmed with gold braid, is bound about the waist with a cord. A colored outer mantle, also gold trimmed, hangs over the shoulders, simply caught across the breast with a gold loop. A small crown lightly confines the long flowing hair of both men and women. The mantles are of different colors, two of each,—red, light green, crimson, blue, etc., in soft and harmonious tints. As the singers burst forth with the chorus,

"Hail to Thee! Hail! O David's Son!
Hail to Thee! Hail! Thy Father's throne
Belongs to Thee!"

we are surprised and charmed with the quality of the voices, so well trained and correctly used. As the play goes on we find that almost every singer is a soloist; for there is much recitative and solo work, quite generally distributed among the members of the chorus.

The opening tableau,—emblematic of the fall of man—how beautiful it is! The charm is in the careful arrangement and the natural lighting. Adam and Eve dressed in white

sheep-skins, stand in the full glare of the outdoor, morning sun-light. Behind them stands an angel with flaming sword, forbidding their return to the Garden of Eden. The sun-light is so much more effective than calcium or any other artificial light! The pose of Adam and Eve is a most difficult one—the attitude of running, with the sunshine full in their faces—but they do not appear to move even the muscle of an eyelid for the three minutes that the curtain remains up. This is one of the wonders of the tableaux, the statue-like repose of all the participants, even of children no more than three years old.

Now comes the first scene, the Entry into Jerusalem. Down the narrow street at one side of the Temple comes a vast concourse of people bearing palm branches and shouting "Hosanna to the Son of David!" Among the number are nearly two hundred children, and their high piping voices can be heard mingling with the deeper tones of men and women. In the midst of the multitude is an ass led by John and ridden by the Christ who blesses the people as he rides along.

It will be impossible for me to describe all of the eighteen acts and twenty-four tableaux, which require eight hours for performing, and continue from eight o'clock till five with only a little break at noon for lunch and rest. Chorus, tableaux and scene follow each other in rapid succession.

To me one of the most interesting scenes was when the crowd gathered before Pilate's house demanding the death of Christ and the release of Barabbas. Including the chief priests and rulers, the council and the traders, the witnesses and soldiers, there was, I suppose, a mob of at least four hundred persons; no women or children among them this time—the children had run into the house as the rabble advanced—but noisy, clamorous, angry men. The priests had hired the traders and money changers, who were only too willing since having been driven out of the temple, to bring together this crowd of false witnesses. We felt inclined to pity Pilate, that his schemes for saving an innocent man should all be overcome by an unreasoning multitude, many of whom were shouting for no reason except that others were doing so.

The finest acting this year was done by Johann Zwick, who took the difficult part of Judas. Father Daisenberger's conception of the character of the traitor is somewhat different from the ordinary idea. Judas is represented not as a thoroughly bad man wilfully treacherous, but as controlled by the one vice of unrestrained avarice. His fear of the poverty which seems to stare him in the face leads him to accept the offered bribe of the Sanhedrim. They craftily do not mention that they have decided upon Christ's death, but only that they wish to restrain him for a time from stirring up the multitude. When Judas, after the betrayal, finds out that his master is condemned to death, his remorse is terrible.

I must now speak of the weather on July 29, 1900. During the Triumphal Entry and all the joyful parts of the play the sun shone brightly and the feathery white clouds floated over the mountains to the north which formed the background for the stage. At the noon recess we noticed a dark and threatening cloud just appearing over the southern mountains, but this was quite invisible from the auditorium. At 2.25 when Judas appeared

upon the stage alone with his remorse, the storm overhead burst with a fury of thunder, lightening and hail. The visible sky was still soft and blue, but hailstones as big as marbles were pelting down upon the unprotected head of Judas, and as they hit the floor, were bounding up as high as his shoulder. It appeared literally like "a storm out of a clear sky," and coming down upon the traitor the effect was wonderful. Judas' voice was almost drowned by the noise of the hailstones upon the roof, but still he kept on with his bitter soliloquy. By the time that he had left the stage the first shower was over. Three times did it occur, however, that the fury of the storm came upon Judas; the second time when he was flinging back to the council the blood money with these words:

"Ye have made me a betrayer!
Release again the innocent one!
My hands shall be clean!"

and the third time during his remorse in the Potter's Field. It seemed as if the very elements were pouring out the vials of their wrath upon the traitor. Imagine these lines accompanied by a wild thunder storm:

"Oh, were the Master here! Oh, could I see
His face once more! I'd cast me at His feet,
And cling to him, my only saving hope.
But now he lieth in prison—is, perhaps,
Already murdered by His raging foe—
Alas, through my own guilt, through my own guilt!
I am the outcast villain who hath brought
My benefactor to these bonds and death!
The scum of men! There is no help for me!
For me no hope! My crime is much too great!
The fearful crime no penance can make good!
Too late! Too late! For he is dead—and I
I am his murderer!"

Thrice unhappy hour
In which my mother gave me to the world!
How long must I drag on this life of shame,
And bear these tortures in my outcast breast?
As one pest stricken, flee the haunts of men
And be despised and shunned by all the world?
Not one step further! Here, oh, life accursed,
Here will I end thee!"

Gradually the sky became darkened as the plot against the Master seemed more and more certain of achievement, and when the death sentence was pronounced the whole arch of the heavens was overcast. The colored tunics of the chorus were replaced by black ones just before the crucifixion and seemed quite in keeping with the natural surroundings. The stage setting back of the crosses was black; and artificial thunder and lightning were employed, but lacked the effectiveness of the real zigzags of lightning which appeared on the cloud canopy over the mountains, and the continuous roll of thunder which surrounded us. At the time of the resurrection scene the sky was growing light once more, and after the play the sun shone out again as brightly as in the morning.

The crucifixion scene was very realistic. The two thieves were simply bound to their crosses with ropes, but the central figure seemed to be really nailed to his. I was glad that I had learned beforehand how Anton Lang was held upon the cross for I was quite willing to remember at this point of the play that I was not witnessing a reality. A strong corset underneath the flesh-colored suit is clasped into a hook upon the cross and bears most of his weight, but slight support is also given by a little wooden brace under one heel and by nails between the fingers. The extended position for twenty minutes is a most trying one and the severe strain has sometimes caused the actor to be taken down in a fainting condition. The descent from the cross is a faithful copy of Ruben's picture; and, in fact, many of the scenes are carefully reproduced from paintings by the old masters. Those who have seen the Passion Play are

almost unanimous in its praise. In no other way can so good a conception of the consecutive events in the last week of Christ's life be formed. Mr. Stead, in the preface of his translation of the Passion Play, well remarks: "This is the story that transformed the world! Yes, and will yet transform it! This it was which, to make visible, men carved it in stone and built it in the cathedral, and then, lest even the light of heaven should come to the eye without bearing with it the Story of the Cross, they filled their church windows with stained-glass, so that the sun should not shine without throwing into brighter relief the leading features of His life and death. The cross, the nails, the lance have been built into the architecture of the world. . . . But if the transformation is to be effected, and the light and warmth of a new day of faith, and hope, and love are to irradiate our world, then may it not be confidently asserted that in the old, old story of the cross lies the secret of the only power which can save mankind?"

MARY A. STILLMAN.

WEBSTER, Mass.

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:

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

SYMPATHY.

Sympathy is born of experience. It has a meaning deeper by far than that given by Webster, or any of the other dictionary makers. It is more than pity. A writer says: "Words signify one thing to one person, and something else to another," and then she adds, "I think it depends upon people's hearts as well as upon their minds. How can a miser understand giving or a selfish person know what consideration for others means?" Thus only those who have given or received true sympathy can know the full depth of its meaning.

Sympathy is the entering into the heart—the very life—of another. It understands, it feels, it knows. How? Because it has been born of experience. We know only what we have learned. There are chords in every nature that vibrate with sweetest harmony when touched by one whose characteristics correspond in a measure with ours. And in contrast these same chords send forth hideous sounds when careless or misunderstanding fingers play with them. And left in idleness, they become broken—useless.

Thus we see the mission of sorrow; that from out of our suffering, the painful travail, is born one of the sweetest children of man hearts—even sympathy. Can we

teach what we ourselves do not know? Can we help where we ourselves are helpless? Can we give what we do not possess?

Sympathy is not only for sorrowful hearts; it fits in every phase of life. It encourages, it gives the appreciation every heart longs for. But human sympathy must needs be limited because of the individuality of humanity. No two are constituted alike. Thus the sympathy that results from the experience that teaches us the will of God is the kind that helps most, and we ourselves are comforted in the giving it. It is never wasted. Longfellow says of affection in "Evangeline":

"Talk not of wasted affection; affection never was wasted;
If it enrich not the heart of another, its waters returning
Back to their springs, like the rain, shall fill them full
of refreshment;
To which the fountain sends forth returns again to the fountain."

And might not sympathy be but another name for love, only in lesser degree? Love brings the opportunity for a better knowledge of another's nature, and thus we come to feel with and not only for the others. Are there not seasons when the heart—nay the very soul itself—cries out in unutterable longing for something above and beyond itself? Something to nourish that it may grow? Something more than human sympathy (though it may be true) can give? And sweetly and softly comes the answer to the questioning and unsatisfied life, "He satisfieth the longing soul." Christ, the anointed of the Father, who took upon himself humanity that he might understand its temptations, its limitations, its cares; "And he was tempted in all points like as we are." He knows, he understands that longing after perfection and that dissatisfaction with that which is not perfect. And because he knows it all having experienced that which we are experiencing now, is he not best fitted to sympathize most perfectly with us?

"For in that he himself hath suffered, being tempted, he is able to succor them that are tempted." Perhaps the reason why human sympathy is not sufficient for our needs is because if it were we would then be satisfied with each other and never come to know the best as it is in Christ Jesus. "When that which is perfect is come, then that which is in part shall be done away." When we have come to know the perfectness of the sympathy of Christ we understand why human sympathy did not satisfy. And only as we experience this loving sympathy of Christ can we be of service to our fellowmen in leading them to the thirst-quenching waters and the bread that feeds the soul. We must learn of the things of Christ before we can teach them. Would we bind up the wounds of sin; the broken heart; the ruined life? Would we speak words of truest sympathy to the sorrowful? Would we rejoice with the conqueror? Would we encourage the weak? Would it not be life's highest mission to be able to do all this? If we would do this we must "take up the cross of Christ daily and follow him," crucify self that the glory of God may become manifest, willing, like John of old to decrease that he (Christ) might increase, suffering and rejoicing with him, that having learned of him, we may be able to comfort others with the "love of God where-with we ourselves are comforted."

HATTIE O. MATTISON.

WESTERN ASSOCIATION CONVENTION.

The Semi-Annual Convention of the churches of the Western Association was held with the church at Andover, N. Y., Nov. 9-11, 1900. The opening service on Friday afternoon was devoted to the reading of a paper on "Church Discipline," by Rev. Stephen Burdick, and an informal talk on "How to interest non-resident members," by Rev. L. C. Randolph. Both subjects called out profitable discussion. In the evening, after a praise service, conducted by Mrs. Nettie I. Burdick, a prayer and conference meeting was led by Rev. B. F. Rogers. Theme, "The Mercies of God."

The sermon on Sabbath morning was preached by Rev. W. L. Burdick, from Luke 16: 9.

The Sabbath-school, held at 2.30 P. M., was conducted by J. M. Mosher. The lesson was considered by topics, viz., "The Sin of the Rich Man," Rev. D. B. Coon; "Connection Between this Life and Life to Come," Rev. J. G. Mahoney; "Permanence of Character," Rev. B. F. Rogers.

Immediately following the Sabbath-school the Endeavor Societies met, H. N. Jordan conducting the Senior Society. The following papers were given on the topic of the meeting: "What is Decision?" Emma Cartwright; "The Difference Between Choice and Decision," Prof. W. C. Whitford; "The Time of Decision," J. F. Whitford; "Decision, How Maintained," C. L. Clarke.

Mrs. John Green conducted the Junior Society.

In the evening the following papers were presented and discussed: "The Advantages of Junior Endeavor Training," Mrs. Nettie I. Burdick; "The Need of Christian Endeavor Work Among Our Young People," Miss Dora Kenyon; "The Important Mission of Seventh-day Baptist Women," Miss Eola Hamilton; "The Work of Laymen," Walter S. Brown.

After the business meeting on Sunday morning, Rev. J. G. Mahoney preached from 1 Cor. 3: 21, 22.

In the afternoon, Rev. I. L. Cottrell conducted an interesting program on Sabbath-school work. Revs. Randolph and Cottrell reviewed the addresses on Sabbath-school work recently given by Rev. A. F. Schauffler, at Hornellsville. Miss Susie Burdick spoke of our Sabbath-school work in Shanghai, Rev. W. L. Burdick of "The Home Class Department," R. D. Beebe spoke of the "Results of Home Department Work," and W. D. Burdick of "How can the Semi-Annual Meetings help our Sabbath-schools?"

In the evening, after a praise service conducted by Rev. W. D. Burdick, the Convention closed with an able sermon by the Rev. B. F. Rogers. The weather and the roads were unfavorable for a large attendance, but most of the churches were represented.

The Convention voted to request the papers that were presented, for publication in the SABBATH RECORDER.

The officers chosen for the ensuing year are, Rev. W. L. Burdick, President; Rev. I. L. Cottrell, Vice-President; Rev. W. D. Burdick, Secretary.

The Committee chosen at the last meeting of the Convention to consider the needs of the Hebron field, reported that arrangements have been made for pastors in the Western Association to visit the Hebron churches once in two weeks. W. D. BURDICK, Sec.

Children's Page.

DRAWING PICTURES.

"Here's a horse!" said Johnnie boy,
 "Here's the horse's rider!
 Here's the great big elephant!
 Here's the clown beside her!"
 "Let me take your slate," said I,
 "Surely I must see
 All these very splendid things
 You have drawn for me."
 But upon the slate I saw
 Nothing but a line
 Making some three-cornered thing,
 Like a mystic sign.
 "Why," said Johnnie, "don't you see?
 That is just the tent;
 No one sees the show inside
 'Less they pays a cent."

—The Churchman.

JIMMY'S "CLUB."

A gentleman sat in a plain office puzzling his head over a perplexing question. He was the agent of a benevolent society, organized to help the poor of a great city. The trouble was this:

Thanksgiving was at hand, and he had not money enough to do all that he wished to do on the coming day. He knew too many families who lived at starving point, to whom Thanksgiving brought little apparent reason for thanks.

He knew young men who did not hesitate to spend three dollars on a single rose. He knew young ladies who thought nothing of wasting more or less dollars a week on candy. Twenty-five cents would buy a sumptuous dinner for a starving child.

Many hundreds of the extremely poor looked to this man for one good dinner at Thanksgiving time. For one day in the year they hoped to have enough to eat. How was he to give it?

Suddenly, three or four dirty faces peered through the window; a timid knock followed. Five street boys and two somewhat tattered little girls trooped in. The agent recognized them as members of a city mission evening school. He said, pleasantly:

"Well, children, what can I do for you, to-day?"

"Nothin'," answered the children, vaguely.

"You, Jimmy, you tell," said one of the girls, giving the tallest boy a shove. Jimmy fumbled in his ragged pocket, and slowly produced a large handful of pennies and small change.

"We fellers are a club," said Jimmy, with a grand air. "There's twenty of us, mister."

"We gals are in it, too," interrupted the girl who gave the shove.

"We, all of us, and the gals, too, responded Jimmy. "We come from Cummin's Alley, and we're a club to help Thanksgivin'. Here's—here's—nine dollars and ninety cents."

The agent stared at the large sum—collected at what cost of self-sacrifice only the givers could say.

"It's for them that can't git no dinner," explained the little spokesman.

"Is it?" exclaimed the good man. He hardly knew what to say as he glanced at the poor clothes and shrunken cheeks of the "club."

"Yes," said Jimmy, stoutly. "There's plenty poorer than us, mister; we're a club to help 'em. We didn't care if we didn't have a dinner two or three days so 'st we might give real poor folks one."

"How many dinners will nine dollars and ninety cents get?" asked a little girl, rather hungrily.

"What kind of a dinner?" inquired the agent, with a perceptible weakening in his voice.

"Oh!—turkey and stuffin', and—and pud-din'!" cried the children, eagerly.

"That will cost, perhaps, twenty-five cents apiece," said the agent, "and your money will give a good Thanksgiving dinner to as many as thirty-five hungry people. You have done nobly, children, and I am delighted that you have been so kind and thoughtful for others."

The dinners were bought. The "club" distributed them. The children's first plan was to put a cabbage with each dinner, the agent says. But there were not cabbages enough to go round. So they cut each cabbage into quarters, and put one piece into each bag.

That club of twenty poverty-stricken children worked until nine o'clock at night on the night before Thanksgiving, distributing thirty-five dinners to people "poorer than themselves."

This is a true story, and one that should make easy blood tingle with something akin to shame.

Generosity means comparatively nothing unless it is freighted with something of self-sacrifice. To give away an old pair of shoes, that we do not want, means simply a kindly disposition. To give up a luxury for a few weeks, is not Spartan. But to give up what we actually need—to do what these twenty children did—is real generosity.

If starvation feeds starvation, what might not comfort and luxury do?—*Youth's Companion*.

A SPIDER'S HOME.

BY CORA E. HARRIS.

"What ails our new clock?" said papa one day, as he came home from his work and found mamma just putting on the potato kettle in order to get dinner. "It is twelve o'clock now, and our clock lacks a whole half hour of the right time."

"I don't know," said mamma; it has always kept very good time until now."

Just then Elsa came running in from school, saying: "Oh, mamma, I was late at school this morning, and Miss Prentiss was so sorry because she had been teaching the children a new song that I missed!"

Papa moved both hands of the clock around until both pointed straight up; now Elsa knew what time it was, and guessed why she had been late that morning. "Now, Elsa," said papa, "run over to Aunt Jennie's to see if we can borrow her watch for a day. If our clock keeps on telling the wrong time we might be late again to-morrow without the watch."

Elsa skipped away, pleased to help papa, and pleased to think that Aunt Jennie might slip the watch-chain around her neck and the pretty watch into her apron pocket, so that she could wear it all the way home.

When she came back the watch was hung up on a nail beside the clock. The next morning when papa looked he found that the clock was slower than ever, but he again set it right with the watch. It could not keep up, but grew slower and slower, until finally it stopped altogether.

"Now," said papa, "I will open the door that has always been tightly closed, to see if I can find out the trouble with our new clock." Elsa and mamma peeped over his shoulder,

and what do you suppose they saw?" Why, somebody's little home, all fixed up there among the pretty wheels, with curtains, draperies, and other silken things. The one who made all this was scampering away as fast as his six little legs could carry him.

"That's right," said papa, "hurry away, for you have just tied our clock up with so much spinning that it cannot go at all. You and the clock are both such busy workers, but you cannot work together, so you had better fix up a home somewhere else."

Papa brushed the spider's work all away, when the wheels commenced turning, and the pendulum said its soft "tick-tock" again. Baby waved his tiny hand to show how the clock goes, for he had been watching too. Papa set the hands again with Aunt Jennie's watch, and the next morning both were together telling the right time.

The watch was now carried home to Aunt Jennie, and after this the clock told papa just when to get up, mamma just when to get breakfast, Elsa just when to get ready for school, and nobody need be late any more on account of not knowing the right time.—*Child-Garden*.

LIZZIE'S PARTY.

It was such a busy day at Lizzie's house, for she had invited company and must do some baking for her party. It was baking day in the kitchen, and cook let her stir up some of the cake dough which she could not get into the pans. She put in more flour and sugar and eggs, and beat them all together, and such a beautiful lot of little cakes as Lizzie made. They were slipped into the oven when it was just hot enough, and when they came out they were baked a beautiful brown.

At two o'clock little Polly Prouly came with all her dollies, and you should have seen the lovely tea-party they had.

One of the dollies spilt her cambric tea down over her lap, and she had to go and sit in a corner of the window where the sun shone, so as to dry her dress. The other dollies sat beautifully together and listened to the jolly stories that Polly and Lizzie told about their kindergarten, and they tried to have their party just like the kindergarten parties. Did you ever go to a kindergarten party?—*Child-Garden*.

"I LIKE TO HELP PEOPLE."

A woman was walking along a street one winter day, when the rain began to come down. She had an umbrella, but her hands were full of parcels, and it was difficult for her to raise it in that wind.

"Let me, ma'am; let me, please," said a bright-faced boy, taking the umbrella in his hands.

The astonished woman looked on with satisfaction while he managed to raise the rather obstinate umbrella. Then, taking out one of those ever-handly strings which boys carry, he tied all the parcels snugly into one bundle, and politely handed it back to her.

"Thank you very much," she said. "You are very polite to do so much for a stranger."

"Oh, it is no trouble, ma'am," he said, with a smile; "I like to help people."

Both went their ways with a happy feeling in their hearts; for such little deeds of kindness are like sweet-smelling roses blossoming along the path of life.

We all have our chances day by day, and shall one day be asked how we have improved them. Are you improving them?—*Selected*.

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 XI.—ZACCHEUS THE PUBLICAN.

For Sabbath-day, Dec. 15, 1900.

LESSON TEXT.—Mark 10: 1-10.

GOLDEN TEXT.—The Son of man is come to seek and to save that which was lost.—Luke 19: 10.

INTRODUCTION.

Our lesson this week portrays another scene in our Lord's brief stay at Jericho. Last week's lesson told of making a man sound in body; this week we learn of spiritual restoration, the saving of a soul. Zaccheus had even greater reason for remembering this visit of Jesus to Jericho than did Bartimeus.

Jesus was ever the friend of publicans and sinners, because they needed him. The incident in regard to Zaccheus is an application in life of the parable of the Prodigal Son. Jesus shows the love of God, yearning for the lost one while he is yet a great way off. Zaccheus is the prodigal son touched by the love of Jesus, coming to himself, repenting of his sins, making restitution, and beginning a new life.

We can easily imagine that Zaccheus had been dissatisfied with his former course of life and realized his lack in God's sight. But there seemed no way out of it for him. The Pharisees despised him and regarded him as an outcast from society and from God.

TIME.—In the latter part of March of the year 30.

PLACE.—Jericho.

PERSONS.—Jesus; the multitudes accompanying him and watching him; Zaccheus, the publican. The disciples were, no doubt, with Jesus, although they are not mentioned.

OUTLINE:

1. Zaccheus Seeks to see Jesus. v. 1-4.
2. Jesus Seeks Zaccheus. v. 5-7.
3. Zaccheus is Saved. v. 8-10.

NOTES.

1. **And Jesus entered and passed through Jericho.** The word "Jesus" is not in the best manuscripts. It was probably inserted by some copyists for the sake of clearness, as the verse begins a new paragraph. The tense of the second verb denotes continuous or repeated action. We are not to gain the impression from this sentence that Jesus had already passed through Jericho when the following incident occurred,

2. **And behold there was a man named Zaccheus,** etc. We know nothing of Zaccheus except what is told in these few verses. There has been much discussion as to whether he was a Jew or not. Some have argued that since Jesus calls him, in verse 9, a son of Abraham in a spiritual sense, he must have been a Gentile; but Jesus may have meant simply that he had shown himself a true son of Abraham with no implication as to whether or not he was a Jew by birth. The name Zaccheus seems to be of Hebrew origin. Compare Ezra 2: 9. Many Jews did become publicans and were hated

by their fellow-countrymen as betrayers of their nation. It seems very probable then that Zaccheus was a Jew. **The chief among the publicans.** Better, "a chief publican." There were many publicans, or tax gatherers, in Jericho to collect the impost on the profitable balsam industry. **And he was rich.** There were many opportunities for publicans to collect more money than was due them. It is not at all surprising then that a chief publican should be rich.

3. **And he sought to see Jesus, who he was.** His motive was probably in great part, curiosity. He may have heard, however, of our Lord's condescension to publicans in other cities. **And could not for the press,** etc. The word translated "press" is that which is often elsewhere rendered "multitude" or "crowd." Many were accompanying Jesus and others were thronging the streets to see him. A short man on the ground had no very good chance to see.

4. **And he ran on before,** etc. He found out the way that Jesus was going and made sure of a position to see. **Sycamore.** Otherwise known as the fig-mulberry.

5. **He looked up and saw him.** He saw not simply a man in a tree; but a sinner longing for a better life, although, perhaps, not yet expressing that longing even to himself. Jesus often showed his ability to read the thoughts and hearts of men. Compare John 2: 24, 25. **For to-day I must abide at thy house.** Zaccheus had hoped for a glimpse of this one of whom he had heard so much; but the blessing is far beyond his expectation. Jesus is to become his guest.

6. **And he made haste,** etc. We may not tell exactly at what time the spiritual change which we call conversion came in the life of Zaccheus; but it may have been when he began to come down from the tree. He would not have presumed to have invited Jesus to his house; but now in his eagerness to obey the Master's command he does not stop to consider his own unworthiness.

7. **And when they saw it.** That is, the Jews accompanying Jesus on the way to Jerusalem. **They all murmured.** "All" is very significant. Whether they were well disposed toward Jesus, or evil disposed, the multitude was of one mind in hating the despised publican, and protested against Jesus' association with him. **To be guest.** More literally "to lodge" as in the Revised Version, implying that Jesus spent the night at the house of Zaccheus.

8. **And Zaccheus stood.** In sight of the murmuring Jews who had followed Jesus to the house of the publican. **Behold, Lord, the half of my goods I give to the poor,** etc. Some have imagined that Zaccheus is boasting of his generosity and innocence; but this is to miss the point of narrative. As moved by the love which Jesus has shown him, Zaccheus is making public a resolution to begin a new life marked by honesty, restitution and generosity. **And if I have taken anything from any man by false accusation.** Better as in the Revised Version, "wrongfully exacted ought." The form of the conditional sentence does not show whether he really had defrauded any one or not. He does not stop to say; but the presumption is that he had done so. **I restore him four-fold.** He vows to make abundant restitution. Compare that required of a thief in Exod. 22: 1.

9. **This day is salvation come to this house.** Zaccheus has shown the reality of his new life. Jesus formally declares his blessedness. **Forsomuch as he also is a son of Abraham.** In the higher spiritual sense. Compare Rom. 2: 28, 29. See also note on verse 2, above.

10. **For the Son of man came to seek and to save that which was lost.** This is a justification of the declaration just made and of Jesus' conduct in coming to the house of the publican. In spite of the fact that the leaders of the Jews despised publicans and sinners, and thought them incapable of serving God. Jesus declares most solemnly that it is for the lost ones, these very outcasts, he came. He speaks of himself as Son of man, emphasizing his own humanity. At greatest cost has Jesus come to save us. He has emptied himself and taken upon himself the nature of frail humanity; he has condescended to our weakness, that he may draw near to seek and to save.

Popular Science.

BY H. H. BAKER.

Northern News.

A relief expedition is being fitted out by Dr. Nansen and the Duke of Abruzzi, for Captain Stockken, to go to Franz Josef Land, in search of his son, who is a machinist, and two Italians, who were lost during a late expedition, and had to be left.

CHRISTIANA, Norway, November 17.—Later news from Peary says he is well, and pushing on. His wife is on the way to join him. Her coming is unbeknown to her husband. She has Arctic experience, having passed two years within the circle.

"Forward March."

Let us hold our breath! It has come to this: that the greatness of an empire, kingdom, republic or state is not measured or determined by its size, surroundings, erudition, or statesmanship, but by the combined strength of steel, and the force of smokeless powder. The nation that can excel or break the record by creating and directing expanding force, so as to endanger or accomplish the greatest destruction of human life! that nation is honored as standing *pro-bono publico* of the world.

England, heretofore, has assumed to occupy that position, but the battle that took place off Santiago, during the Spanish War, seemed to cast a doubt as to her superiority. She then set herself to the task of combining steel, and planning for a tremendous outburst, that would substantiate her claim to this position, which we noticed at that time in the RECORDER.

The lengthy campaign by England in South Africa, and the celerity with which the United States brought Spain (once the mistress of the world) to terms of peace, have caused the United States to become noted as of importance among the Allied Powers.

According to the standard referred to, the United States stands, to-day, the champion record-breaker of combined strength and velocity. It may not be in the strongest-made forts, nor in the largest and most numerous armor-clad vessels, nor the largest gun in the world, now being completed at the Watervleit Arsenal, near Troy, N. Y.; but the championship does exist in a 12-inch rifle, now on the proving grounds at Indian Head. Here comes the official proof from Admiral O'Neil, under date of Washington, Nov. 17, 1900.

The Admiral states, a new 12-inch naval gun has been made, which, for remarkable performances, entitles it to rank ahead of any 12 inch gun thus far made in this or any other country; that during the three days' trial, this monster weapon has eclipsed all former record for velocity and power.

The gun was charged with 360 pounds of smokeless powder, giving a pressure of 33,000 pounds, or 16½ tons to the square inch. This gave a steel-tipped projectile, weighing 850 pounds, a velocity of 2,855 feet a second. It is claimed that this projectile, having this velocity, would pierce any armor ever made. Heretofore the greatest velocity of any projectile of this size has fallen short over 250 feet in a second; this amount of momentum secured is of immense importance, in the work of destruction.

We are informed that this gun is the first of forty just such guns, which will go on the new battleships and cruisers now being made by order of Congress.

Now, here is a gun, requiring years of study, experiment and toil to perfect. Here also is the powder, prepared after much scientific research; and yonder are the dead and dying, who have been swept in an instant, as with the besom of destruction. Who is benefited in the least? Whenever does powder, dynamite, or other explosives used in guns, revolvers or torpedoes, benefit humanity?

Does not even the handling of warlike implements brutalize the finer sensibilities of our nation? We say it does.

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MARRIAGES.

HURLEY—ROND.—At the home of the bride's parents, at Pardee, Kansas, on Nov. 20, 1900, by the Rev. Geo. W. Hills, Mr. Edwin Birt Hurley, of Nortonville, and Miss Hattie Bond.

DEATHS.

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

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

SAYRE.—At the residence of her daughter, Mrs. Elmer Loofborro, Welton, Iowa, Mrs. Margaret Sayre, in the 71st year of her age.

She was born in Clark County, Ohio, May 24, 1829. Her maiden name was Margaret Babcock. She gave her heart to God in early girlhood, and united with the Seventh-day Baptist church. On May 20, 1845, she was married to Mr. Lewis Sayre, who died Aug. 15, 1873, at Farina, Ill., whither they had moved some years before. To them were born nine children, all but one of whom survive her. Since her husband's death she has lived with her children. Her life was unassuming, but one of genuine devotion, and unwavering faith enabled her to accept loneliness and responsibilities without shrinking. One son, Charles, of Berlin, Wis., is a minister of the blessed gospel of peace. He was a member of the Milton Quartet, which labored at Holgate, Ohio, a year or two since; and Mrs. M. G. Townsend, who was brought to the Sabbath at that time, preached the mother's funeral sermon from Rev. 14: 13, in which was given due honor to the influence of such a mother, and to the truth that though God's servants rest from their labors on earth, "Their works do follow them." A crowded service told the esteem in which Mrs. Sayre was held.

M. G. T.

WILLIAMS.—Near New London, N. Y., Nov. 5, 1900, of pneumonia, George R., son of the late Orrin P. Williams, in the 50th year of his age.

Mr. Williams was married to A. Eliza Thayer Nov. 16, 1870. She passed to the other life in 1897. Mr. Williams united with the First Verona Seventh-day Baptist church in 1896. He was held in high esteem by all who knew him. Funeral services on November 8, conducted by the writer. Text, Job 21: 23; Jer. 15: 9.

G. W. L.

GREEN.—Lucy Hackett Green was born in Loyal, Broome County, N. Y., May 18, 1825, and died at the general hospital in Buffalo, N. Y., Oct. 28, 1900.

Her early life was spent in Pennsylvania, but since her marriage to G. G. Green, Feb. 24, 1863, she has resided in Allegany County, N. Y., most of the time in Little Genesee. She was a school-teacher most of her life. Sister Green was a devoted and faithful Seventh-day Adventist. Her funeral services were held in the Seventh-day Baptist church of Little Genesee, and were conducted by Elder George R. Leach, of Buffalo, assisted by the pastor of the church. A large attendance of friends and acquaintances bore testimony to her worth. Her death was triumphant through faith in Christ.

D. B. C.

\$100 Reward, \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of Testimonials.

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Literary Notes.

THE *Sunday School Times*, building upon past success, is promising for the year 1901 a larger and more valuable paper than it has ever presented before. The combination of erudite scholarship and attractive methods of putting facts has always been a characteristic of the *Times*, so that it is not dull, however heavily laden its pages may be with that which every student of the Bible ought to know. It is especially rich in matters pertaining to archaeological research in the East, as well as in all matters of Biblical interpretation. Its general subscription price is one dollar a year for one copy, up to the number of five copies, sent to one address. Five or more copies, sent to separate addresses, 75 cents each, and one free copy additional for every ten copies paid for in a club. It makes special terms to Bible-school workers, and every teacher, whether of adult classes or of those that are younger, ought to add this to our own Sabbath-school publications, in order to secure a broad view of all the leading themes connected with the study week by week. Address 1031 Walnut Street, Philadelphia.

THE *International Monthly*, Burlington, Vt., McMillan Company, for December, 1900, presents a table of contents, marked both as to variety of thought and general excellence. An article on "Archæological Progress and the Schools at Rome and Athens," by Arthur L. Frothingham, of Princeton University, will be read with interest by those given to historical study. The revelations which have been made in the Orient within the last half of the century now closing have opened up a new world, even to those who were best informed concerning the past. Our own country has taken direct part in this since 1882. From that date we have had an American School at Athens, and, since 1895, an American School at Rome. Germany and France had led in archæological work, but America made no organized effort, we believe, until the organization of an Archæological Institute, in 1879. The discoveries already made have brought out the ancient empires of Babylonia, Elam, Assyria and the Hittites into bold relief and comparatively clear outline. The great extent covered by these empires is also better understood, and our present knowledge pushes the historic period of the Orient back several centuries. Perhaps more than any other country, Egypt has revealed the fact of its early civilization, its extensive dynasties and its vigorous history. Schliemann's work at Troy has uncovered the pre-historic age of Greece, making that real which seemed scarcely more than mythical from the outlines of early Grecian history found in the poems of Homer. It is gratifying that modern archæological research is not confined to questions of art, but that the discoveries made touch life on all sides and hold out large promise for the future. We have spoken in our news columns concerning the latest discoveries by Prof. Hilprecht, of the University of Pennsylvania; and it is already a matter of justifiable pride on the part of Americans that the work done by our countrymen is among the best that is being accomplished. This notice cannot go further than to call attention to the article already referred to, which is rich in historic matter and excellent in the analysis of the work done, the results attained, and the prophecies which grow therefrom. This issue of the *Monthly* is number 6 of vol. 2. Three dollars per year.

ELLA F. SWINNEY, M. D.

Ella F., second daughter of Ethan B. and Eliza Frazier Swinney, was born on the farm south of Barrett's Run, on the Shiloh turnpike, Sept. 25, 1840. Her father was a plain farmer of Welsh descent, endowed with considerable gifts in conversation and a great love of reading and historical investigation. In his riper years he was quite an authority on the early settlements of South Jersey, and the history of leading families.

The mother was of pious Scotch parentage, and endowed with rare tact and marvelous energy, and later in life she was somewhat prominent in temperance and religious work. If blood and environments make the character and life, we might expect that a child blessed with such parentage and surroundings would make a useful and noble person. In this Godly home, with books and papers and something of culture, for a country farm house, and plenty to do and enjoy, the

thoughtful girl grew up in a beautiful, busy world.

Her parents were devout worshippers at the Seventh-day Baptist church of Shiloh, and every day the father led at the family altar, but on the Sabbath the mother led in prayer, never failing to plead that one of their children might become a missionary—a prayer that led them all into the church and was wondrously answered in her old age, when the daughter gave up her large and lucrative medical practice and started for China.

Into the Bowentown graded school the happy girl entered, then under the care of Jacob and William Iszard, and admitted to be the best country school in South Jersey. With two years of classical preparation in Union Academy at Shiloh, before she was eighteen, she matriculated in Alfred University, N. Y., and graduated with honor in the class of 1861. For four years she taught, with her brother, in a classical school on the Antietam, during the stirring times of 1861-5, and the bloody battle-fields of Sharpsburg, Antietam and Gettysburg on three sides of them.

The years following she was a governess in Maryland, saved some funds, and so entered the Woman's Medical College of New York City, and graduated in 1875, receiving her medical lectures free because she was one of the few women, then in the country, who had taken a full college course. The next day after graduating she went to Smyrna, Del., and entered heartily into medical practice with her brother, Dr. J. G. Swinney, and was followed three years later by Dr. C. O. Swinney. Delaware is filled with the descendants of fine old English families, and here she spent eight busy, happy, blessed years.

In 1883, a mother's prayers and a stirring conscience inspired her to give up her practice and devote herself to the foreign field. In consultation with the Secretaries of the Presbyterian and Baptist missions in Philadelphia, she decided to take her aged mother with her to China. The invalid mother gladly assented, for it was but the joyous answer of fifty years of prayer, and when remonstrated with that she was "too old" and "might die on the way," quietly answered, "We will start, and if I die on the ocean and they bury me in the deep, my grave will touch every heathen shore." But the strain was too great for the feeble body and the mother reluctantly gave it up, and went to live with her sons.

In China, as in America, Doctor Swinney's work grew marvelously. She treated thousands of natives, coolies, mandarins and soldiers, and even the Commander-in-Chief of the imperial forces, who came in disguise, and who when cured came with a vast retinue in gilt and splendor and took her under the yellow flag of the Emperor. But the most loving and effective work was in treating sick missionaries who came from all parts of the Empire and received her skillful and tender help. In 1893 she visited home and the World's Fair and returned the next winter, where her incessant labors broke her splendid constitution, and she came back to America and tenderly took care of her aged mother, who died last spring, and then visiting her friends and finishing up her work, peacefully passed away at DeRuyter, N. Y., Nov. 14, 1900. Such is a glimpse of the busy, beautiful and blessed life of Dr. Ella F. Swinney.

L. R. S.

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 Canisteo St.

THE Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. Pastor's address, Rev. M. B. Kelly, 5455 Monroe Ave.

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 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.

WANTED!

Minutes for the Following Years:

- CONFERENCE-1841, 1845, 1846, 1852.
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MISSIONARY SOCIETY-1845, 1846.
PUBLISHING SOCIETY-1851, 1852, 1854, 1855, 1856, 1857, 1858.
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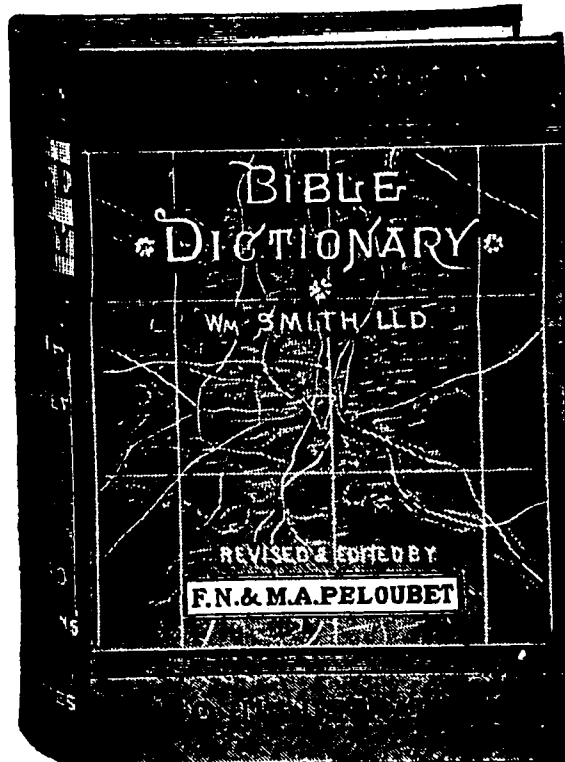
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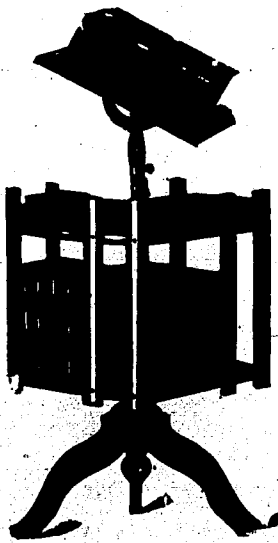
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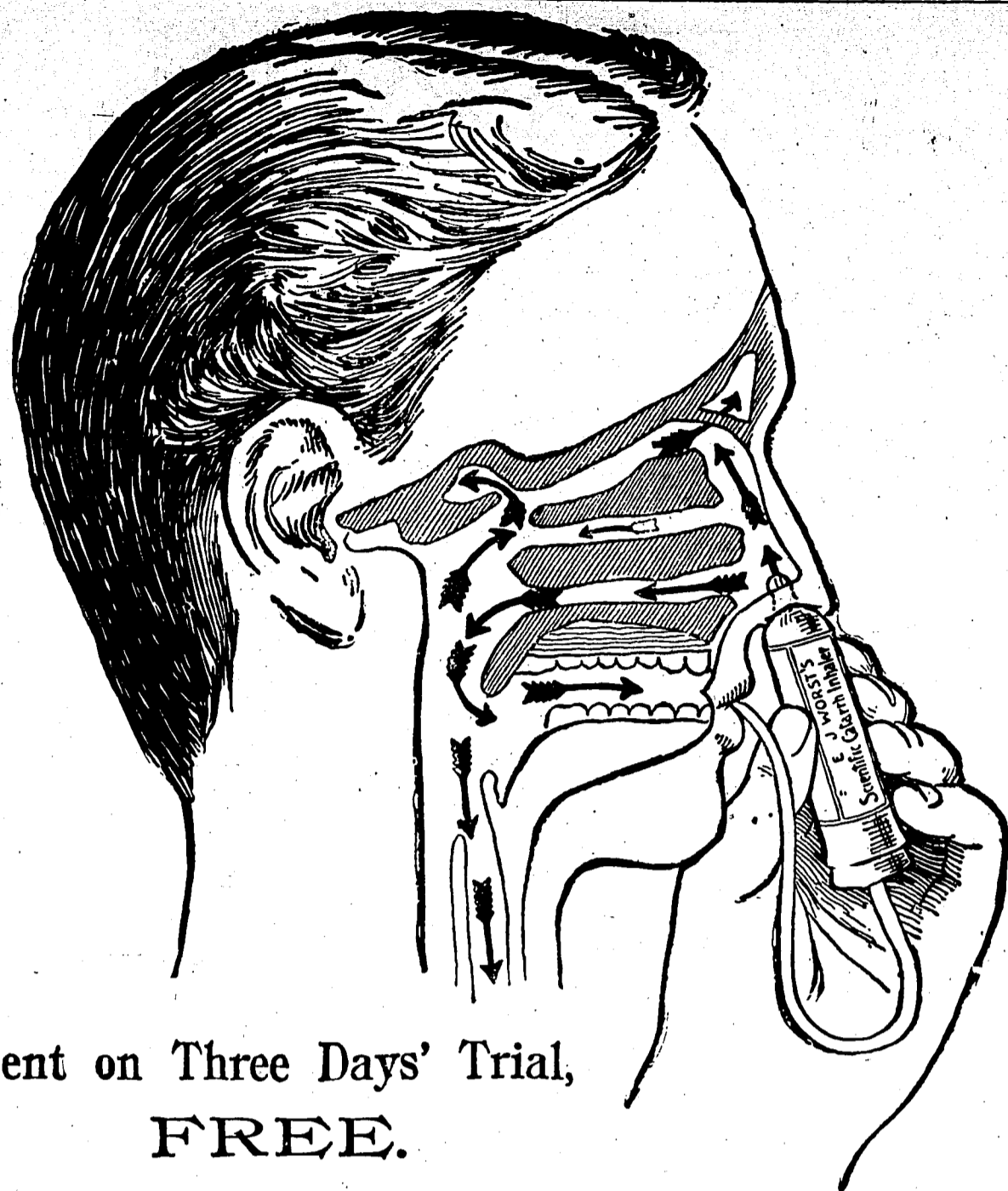
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