

# THE SABBATH RECORDER.

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## CHRISTMAS HYMN.

**M**ILLS of God, break forth in singing;  
Winds, breathe soft on ev'ry shore;  
Stars, your glitt'ring gems far flinging  
Lead to Jesus ever more!  
Whisper, pines, where tempests sweep;  
Gleam, white lustre of the snow;  
Palms, by angels stirred from sleep,  
Jesus comes, in love bend low.  
Vanish, warfare, from the nations;  
Cease, all cries of pain and grief;  
Hush, drear sighs and lamentations,  
Jesus comes to bring relief!  
Sing, O silent tongue of dumb;  
Leap, O lame man, as the hart;  
Joy to poor, to bruised, to bond,  
Jesus comes to bear your part!  
Chant high praises, young man, maiden;  
Age, your songs are not all sung;  
Children, with glad hearts, love-laden,  
Sing the Child, who makes all young!  
Haste, O messengers of peace,  
Swift through all the wide world run,  
Gladness speak, love, hope, release,  
Joy! for Christ the Lord, is come!

—John Wright Buckham.

## Sabbath Recorder.

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

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

THE crusade against vice in Chicago promises to be more vigorous and permanent than such movements sometimes are. As in New York, the movement is in the nature of a reaction, and its strength and persistency will depend upon the moral vigor of the better elements in that city. Such reactions have much in common with reactions in physical disease. If vitality is strong in reserve forces, these rally when disease reaches the danger point, and the fight for supremacy is fierce. It is one of the compensating features in reformatory movements that the success of vice becomes a powerful incentive to activity on the part of better influences. All great reforms illustrate this fact. While it is sad that reform must come through such means, it is well that it can be induced by the overgrowth of evil. When Shakespeare tells of Vaulting Ambition which o'erleaps and falls on the other side, he suggests a comforting truth, that the over-action of evil at last becomes the signal by which the forces of good are awakened and united.

THE history of Sabbath Reform furnishes examples of such reaction in favor of good, and, so far as human eye can see, the hope of coming years for genuine and permanent Sabbath Reform is to be along this line. The evils which come with low standards, holidayism, and lawlessness will increase. It needs no gift of prophecy to see that Sabbathlessness and its attendant evils will increase and abound yet more and more. How long it will be before earnest and permanent reaction begins, remains to be seen. That reaction will not begin until Christian people come to higher ground and to more conscientious regard for the Bible. Arguments and appeals in behalf of such conscientiousness fall lightly on the ears of most people now, and it may be true, all too sadly, that men will not be aroused to the evil which low standards and disregard for the Fourth Commandment have wrought until the destructive results become as open, offensive and defiant as vice and crime now are in New York and Chicago, against the rank offensiveness of which the better elements of these cities are awakening. In the end it must be reaction or ruin in Sabbath Reform. At the best, there will be much of ruin both soon and late.

THAT the pulpit has less influence as to leadership in general than it had formerly must be conceded. Once it represented the central point of influence, in intellectual discussions and in liberal culture. Now the college, the university with its extension courses, and the world of books and periodicals have become leading rivals of the pulpit in matters intellectual, scientific and social. This will result in great good if the pulpit rises to the occasion and meets its new demands. As the present tendencies of our civilization increase, the pulpit and the religious press will be left more and more alone as representatives of that highest of all the phases of human life, the spiritual. The almost resistless sweep of dominant influences now is the this-worldness. Things touching our higher spiritual interests are pushed to the wall and trampled upon by ruthless and irreverent feet.

AT such a time the pulpit ought to come in to double prominence as the exponent of higher life and the oracle of spiritual knowledge and experiences. While it must be broad viewed and liberal, it must not give time and strength to any question which does not bear on spiritual and religious themes and issues. We trust that conscious loss of leadership in some things will lead the pulpit toward high and genuine leadership through more spiritual channels of influence. It may not ignore this world and its problems, but it must consider them, primarily and finally, in their relation to the next life. It must realize that the next life is already begun in this, or, better, that life is so essentially one that men enter on what we call the next life from the standpoint they occupy in this. Hence it is that the pulpit must deem itself to be dealing now with the next life and with the destiny of men in that life in a direct and constant way. This idea, guided and unfolded by the Holy Spirit, will make the pulpit still the greatest and most beneficent of leaders.

WAITING in one of the sun parlors of the Battle Creek Sanitarium, half an hour since, one said to the writer, "You look like a preacher, but not like a patient". The conversation which followed brought out one point which the reader may do well to consider. The patient whose words are quoted above, the wife of a pastor near St. Louis, had "worn herself out" in church work and in the care for her family. Months of invalidism followed, and the end is not yet. The question she put was, "Is it right to wear ones life to the breaking point, in service for others". The question is not easily answered. In general, the answer must be, No. Service for others in the name and kingdom of the Master is highest service, and sacrifice of strength and life thus made cannot fail of reward. But the troublesome part of this invalid's question was found in this: "There was so much to be done, and so few were willing to do that I had to take their work and my own as well." That so many people refuse to do or neglect their work, is one of the most serious features in the mission of the church, and in all the higher fields of endeavor. Because so many are indifferent, some must be broken by burdens and anxiety. Because the half-consecrated will not do, the few must heap load on load until the accumulated weight crushes.

PERHAPS it is a vain hope, but we write these lines in the hope that some readers who are carrying too few burdens, and to whom blessing would come if they would increase their load, will be induced to look for more to do. He loses one of life's richest blessings who does not know the consciousness of doing all that is possible for Christ and truth. To the weary ones who are close to the line of breaking because the work of other people is heaped upon them, we counsel rest and patient faith that others will come to the rescue, if they wisely wait and rest a while. Yes, we know it is easier said than done, but that is another reason why you ought to take our advice, even though the words of Robert Burns might be written here:

"And may you better heed the advice,  
Than ever did the adviser."

On the 9th of December 1900, Archbishop Ireland, who has lately returned from visiting

the Pope at Rome, spoke in Washington, D. C., of the Temporal Power, which the Pope ought to possess. He averred that the Pope, as head of the one Church of Christ, ought not to be under any earthly power. Among other things the Archbishop is reported as saying:

If the Pope is a civil subject of an authority outside of himself, he has not the necessary freedom; the ruler or government would interfere, make laws impairing his freedom of action or strive to impose methods more serviceable to the state than the church. The pontiff's words must bear no possible suspicion that they were imposed by men who have no authority in things moral and spiritual. If the sovereign pontiff be the subject of the King of Italy, what guarantee is there for other peoples and other rulers that, whether through fear or favor, Italian influences have not penetrated into the vatican and that Italian interests are not to be served?

Other churches than the Catholic do not demand civil independence and temporal power for their chieftains, because no other church than the Catholic is a world church, nor aims at being at the same time universal and one, nor fulfills the injunction of the Saviour, "Teach all nations." The government of Italy should have remained somewhere outside of Rome.

Whatever the future of the Papal power may be, the central idea of the Catholic church as the one independent and only church of Christ, is put clearly, though guardedly, by the Archbishop.

THE Committee on Revision of the Confession of Faith of the Presbyterians in the United States, met in Washington, D. C., on the 5th of December, 1900. On the 8th they adjourned until the 12th of February, 1901, without having reached any basis for a report. The Committee numbers sixteen, nine clergymen and seven elders. Ex-President Harrison and Supreme Court Justice Harlan being among the latter; 232 Presbyteries were represented. The great majority of the Presbyteries favor some change in the present Confession. Forty-four ask for thorough revision; forty-five would dismiss the whole question. The remaining 143 ask for some modification. Hence the Committee decided that some change must be made. How that shall be done remains to be determined. The questions sent out to the Presbyteries of the country, the answers to which formed the basis for the work of the present Committee, were as follows:

"1. Do you desire a revision of Confession of Faith? or,

"2. Do you desire a supplemental, explanatory statement? or,

"3. Do you desire to supplement our present doctrinal standards with a briefer statement of the doctrines most surely believed by us expressing in simple language the faith of the church in loyalty to the system of doctrine contained in the Holy Scripture and held by the Reformed churches? or,

"4. Do you desire the dismissal of the whole subject so that our doctrinal standards shall remain as they are, without any change whatever, whether revisional, supplemental, or substitutional?"

This movement among the Presbyterians, who represent a high grade of theological thought and culture, is another illustration of the fact that the forms of expressing theological standards made two hundred years ago, must be given a wide field for interpretation at the opening of the Twentieth Century. We see no evidence that the different views held will cause any serious diversity of sentiment, or any loss of fellowship in the great body of Presbyterians. The final result will be awaited with interest.

A SPECIFIC MISSION.

He who is not conscious of having a specific mission in life fails in one of the important elements of success. Without such a conviction men are too nearly purposeless, and efforts are comparatively aimless. It is as when one goes into business, in general, without fixing upon a definite form of business and without definite plans. The lack of this conviction that one has a definite place and work is quite as great an evil in matters religious as in other departments of life. When the importance of religious work is considered, the evil results are far greater than in ordinary matters. These facts find abundant illustration in every successful life, and in every failure.

The conviction that one has a specific mission awakens dormant and undeveloped powers. It induces definite and persistent efforts. It inspires hope and enlarges faith. It gives patience, and denies discouragement a place. The benefits which such a conviction brings are too many to be enumerated here.

All desirable and successful movements in reform spring from such a conviction. Nothing less is able to meet opposition, overcome discouragement, and change defeat into victory. The history of the Seventh-day Baptists illustrates and emphasizes the need of a powerful and unyielding conviction that they have a specific mission, the importance of which is not easily measured. They were born, so far as their present organized form of denominational life is concerned, under the stress and struggle of the Reformation in England. There would have been no Seventh-day Baptists in those days, but for deep and stalwart convictions.

If such convictions were needful for the beginning of their specific mission, then they are more imperatively needed for pushing that mission now. Then the air was full of Sabbath Reform. Puritanism made it a prominent feature, and the Seventh-day Baptists parted company with their fellow Puritans mainly upon the issue between the Sabbath and Sunday, as days. Now the prevailing idea is no-Sabbathism in some form. The whole underlying principle of Sabbathism as opposed to holidayism is involved.

Seventh-day Baptists have gained something of strength through centuries of persistent waiting. They have lost something as to the vigorous and clear-cut conviction of a definite and important mission. This loss has come, in part, through tendencies which assail the fundamental doctrines of Sabbathism, and in part through efforts to avoid the charge of narrowness which is always laid at the door of the minority, and of specialists. In their anxiety to co-operate with others in "preaching Christ," the Seventh-day Baptists have obscured, or weakened the conviction of their specific mission as Sabbath Reformers. This tendency is doubly dangerous now, because the flood of no-Sabbathism is so fierce. Few needs are greater, if any, than the need of a new crusade of thought, and of public teaching by Seventh-day Baptists, concerning their place and mission. This need will increase as the stress grows greater; that the stress will increase, there seems no place for doubt. The forces which oppose Sabbath Reform are long-standing and far-reaching. The influences which tend to minimize and obscure our mission are subtle and persuasive. At such a time we must re-examine the

foundations of our faith and renew our convictions as to the special and important mission God has committed to us.

In this, as in all similar work, pastors and public teachers must lead. Such is the economy of the kingdom of Christ. The pastor is at once overseer and leader. He is instructor and seer. He is watchman on the mountains from which coming duties are seen as well as comforter to his flock in the valleys of affliction.

The RECORDER invites those who have clear conceptions, as to the duties of Seventh-day Baptists, pastors and people, to voice their conceptions through the RECORDER.

NOW.

Kisses which fall upon the dead's mute lips,  
Like dew on roses which the first frost nips,  
Come all too late;  
'Tis better far to give them while the lips can speak;  
The golden chord of life at best is weak;  
Ah! do not wait.

Kind words in ears whose earthly powers are spent,  
Like sunshine on the tree by lightning rent,  
Can give no balm;  
'Tis better far to give them while those ears can hear;  
For life has much of woe and much of fear!  
And Love brings calm.

It is too late, when life's lamp burneth low,  
When hands once warm are chill as winter's snow,  
To do kind deeds;  
'Tis better here where feet are prone to slide,  
'Tis better now than wait till eventide,  
To help their needs.

Ah, friends! dear friends—if any such there be—  
Keep not your loving thoughts away from me  
Till I am gone:

I want them now to help me on my way,  
As lonely watchers want the light of day  
Ere it is morn.

And though sometimes my heart, o'er some sore wrong  
Long brooding, weaves some bitterness in song,  
'Tis but a shade  
Within life's textures where the best are poor.  
O, close not up to many faults Love's door!  
I need your aid.

THE PASSING OF RELIGION?

BY CHARLES F. THWING, D. D., LL D.,  
President of Western Reserve University and Adelbert College.

I recently asked many college boys and girls to tell me why they were in college. The answers were made in writing and the writers were free to write anonymously. In reading over their answers I have, among other things to which I shall not now refer, been impressed with the presence and the prevalence of the ethical motive and condition, and with the absence of the religious motive and condition. These boys and girls are religious, one-half of them being members of churches. But their religious or ecclesiastical conditions seem to influence their expressions far less than the human and the ethical. The answers which they make to the question of why they are in college are, on the whole, altruistic. One says, "To make myself more useful to the world;" another, "To form correct habits of thinking and of living;" a third, "To learn what will in later years enable me to be of some use to those around me;" a fourth, "To learn to do things in such a way as will be most beneficial in the after life." These, and similar expressions, are common, but hardly two per cent of all the answers contain any reference to the student's relation to their God. The motive of being better children or servants of God seems to move only a few. Religion is referred to directly in only two or three papers.

Yet, one should not infer that religion is passing from the mind and heart of the college youth. The college man is religious. He believes in God, and God he loves. He is not, however, inclined to talk or write about his religion, as his grandfathers were. He is

not inclined to think about his religion as his predecessors of thirty years ago were inclined to think.

The reason of this condition seems to me to lie in the lessening of the spiritual self-consciousness which characterizes the age. Men are not given to turning the eye inward. Men study science, phenomena, the exterior. Men study themselves in the psychological laboratory through acts, impressions, endeavors, and not through a passing self-consciousness of themselves. The analysis of motives is not common. The questioning and cross-questioning of one's spiritual and ethical self is seldom done. The plummet line of inquiry is not often cast into the silent depths of the soul.

The lessening of spiritual self-consciousness which characterizes the age in general characterizes of course the college youth who is a part of the age. He does not keep his hand upon his spiritual pulse. His hand he uses in some useful service. He does not ask himself, "Is my soul saved?" He is doing something to cause the salvation of the souls of the other fellows. He does not stay in his room reading Baxter's "Saints' Rest," but he is on the campus playing football and helping the fellows to play an honest and clean game without swearing.

The type of religion prevailing in the college is a very human and humane type. It respects the rights of itself and also of every other individual. It concerns itself more with wholeness of character and wholesomeness of conduct than with dogmatic beliefs, important as these beliefs are. It builds Young Men's Christian Association buildings with reading-rooms, swimming tanks, shower-baths, game-rooms, and conversation-corners, as well as with a prayer-meeting room. It embodies the type of liberal education which Paul nobly outlined in these words, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things."

I do not think we need fear that religion is passing from the college. The forms of expression in matters religious change in the college, as well as without the college. The special appeal which religion makes to humanity differs with different conditions, and the accent which its different truths receive may worthily be more or less strong in diverse conditions, but one can be content with the assurance that the college man seeks to adjust himself rightly to his God. This adjustment is absolutely essential and central. This adjustment he desires to make in humility, reverence and love. This adjustment is so personal that he is loth to write or to speak concerning it; and the absence of speech concerning it is to be interpreted as a sign, not of its absence, but rather of its preciousness and sacredness.—*The Independent*.

WE do not worship God because of his Omnipotence. He might crush us by his power without winning from us a single emotion of love or reverence. We worship God because he is the infinitely best Being in the Universe. When we realize that God is infinitely good, all our noblest faculties reach their highest purpose, in leading us to fall down at his feet, in loving reverence and holy service.—*Robert Stuart MacArthur*.

## TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, Dec. 9, 1900, at 2.15 P. M., President J. Frank Hubbard in the Chair.

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

Visitor.—H. H. Baker.

Prayer was offered by Rev. L. E. Livermore.

Minutes of last meeting were read.

The Supervisory Committee reported as follows, on publishing the *Intermediate Leaflets*:

The Supervisory Committee, in view of the very limited demand for the *Intermediate Lesson Leaf* and after consultation with the Sabbath School Board, recommend that we discontinue the publication of this leaflet at the close of the present month.

Respectfully submitted on behalf of the Committee,  
D. E. TITWORTH, Sec.

Report adopted.

The Committee on Distribution of Literature presented the following report from its sub-committee on files of denominational publications:

To the Committee on the Distribution of Literature:

Your Sub-Committee on "Denominational Files" beg leave to submit the following report of progress, and we deem it of interest at the present time to make the report cover, in a general way, the work of the Committee since it was instructed two years ago to collect six files of all our denominational publications.

Immediately following our appointment we opened correspondence with Salem and Milton Colleges and Alfred University, advising them all of the action of the Tract Board, and saying that whatever material any of the schools had on hand, or could collect, we should be glad to take and bind for these institutions respectively, at the same time asking that any duplicate material which they might have should be turned over to us for other files, and pledged ourselves to use every endeavor to complete whatever files they might have but partially filled.

Milton and Alfred at once responded, saying that they had considerable of material which they would be glad to put at our disposal upon the terms which we suggested. Accordingly, Milton was requested to send its material first, and from what it sent and what we were able to obtain elsewhere, we practically completed its file of the RECORDER at once. That file has recently been entirely completed with the exception of a single copy, which it now has in an imperfect state, and which we hope to be able to replace with a perfect one at an early date. Milton has a complete file of the Sabbath Visitor, the Minutes of the North-Western Association, and of the Seventh-day Baptist Memorial, and a file of the Peculiar People which lacks volume one only. Several other miscellaneous volumes have been bound and sent to Milton.

The RECORDER files for Alfred are not nearly so complete as those for Milton, lacking at least some four or five volumes. Other publications are incomplete also.

Both Milton and Alfred have put at our disposal a great quantity of duplicate material, which will be used for other files. The entire six files of Conference Minutes have been completed back as far as 1860, and those back to this date which have not already been bound are now in the hands of the binder.

Salem did not reply to our communication for more than a year after it was sent, but recent information from there shows that it has been able to gather a good deal of material, especially of RECORDERS, many of which belong to the period that it is most difficult to find RECORDERS for; namely from 1860 to 1885. Lists of all the material bound by this committee for Milton, Alfred, and Salem are appended to this report.

The committee has on hand at the present time a great deal of valuable material that has not yet been analyzed, from which we hope that an almost complete file of the RECORDER can be constructed for the Publishing House.

The work has been carried on at a very great disadvantage because of a lack of the necessary time required to accomplish it intelligently and rapidly. But upon the whole, we feel that the progress up to the present time has been much more rapid than we had reason to hope

it would be when it was first committed to our hands. We have sent out at different times circular letters to the pastors and other officers of all the churches throughout the entire denomination. The response has been a generous one, and some pastors have personally canvassed their respective parishes thoroughly. Our experience, however, has been such as to convince us that there is a great deal of material such as we need, in fact that which is scarce and most difficult to obtain, that will have to be secured in another way. In fact, already some of the most gratifying results have come from personal letters written to certain individuals whom we learned might be interested along this line. We believe that while circular letters may yet be sent out occasionally to advantage, the most of the work must be done by personal correspondence.

Another thing which is very much needed at the present time is a catalogue, which shall be as nearly complete as possible, of all our denominational publications from the earliest date up to the present time. The catalogue should not only give the title and author of the publication, but such other information as shall be required to give the reader an intelligent idea of each separate publication listed.

It may be of interest to you to know that by a mere accident, the most of the surviving manuscripts of the late Rev. Wm. B. Maxson fell into the hands of the Sub-Committee. These manuscripts include sermons, addresses, personal letters, and the private journals of Mr. Maxson, together with some interesting translations of some of the books of the New Testament, and commentaries upon a part of the Old Testament. These manuscripts have been classified and bound in fourteen volumes for our Theological School.

This report by no means shows all the work done by the Sub-Committee, nor the entire amount of material collected by it. The variety has been great. It includes not only RECORDERS and other publications already mentioned, but tracts, books, copies of the Seventh-day Baptist Missionary Magazine, Seventh-day Baptist Register, Protestant Sentinel, Bible Scholar, Sabbath School Journal, Helping Hand, Lesson Leaves, Sabbath Memorial, Sabbath Outpost, Sabbath Chronicle, Cottage Pulpit, Sabbath Vindicator, Seventh-day Baptist Memorial, Seventh-day Baptist Quarterly, Missionary Record, and minutes of the Eastern, Central, Western, North-Western, South-Western, South-Eastern, and the old Virginia Associations, besides other miscellaneous publications.

We have reason to hope that we shall be able to gather a great deal in the way of old volumes of various works published by the Seventh-day Baptists in America, in addition to what is contained now in the libraries at Milton and Alfred, both of which are quite rich in this respect. Inquiries which we have made privately lead us to believe that a great deal more material of this kind can be secured.

In this connection, it may not be inappropriate to note that the Sub-Committee has requested Milton, Alfred and Salem to provide cases for holding the large volumes of the RECORDER, Protestant Sentinel, etc., built on such a plan as to allow the volumes to lie down broadside, and thus protect the bindings. Alfred has replied that such an arrangement has already been made there. Steps have also been taken by Alfred to provide a fireproof vault in which to store its collection.

It is very desirable that fireproof protection be provided for the files designed for the Publishing House, particularly for the one which is to be stored away. The fact that our Publishing House is located in a leased building makes it at least doubtful if we should go to the expense of building a fireproof vault, but it seems to the Sub-Committee that a suitable fireproof place might be found by the Tract Board in which to store the one file which is to be laid away and not used.

Although it has been about six years since the work of collecting this material was originally begun, and while we feel that a good beginning has been made, nevertheless we realize that it is but a beginning, and that a great deal of patient, intelligent and insistent work, as well as a great deal of time, will be required to complete it.

It is but fair to say, before closing, that the material which has already been bound up owes its excellent condition, in a very great degree, to the binder, Mr. B. Logan, of New York City, who has seemed from the beginning to take a special interest in this work, and who has literally given days of extra time, for which he has asked for no remuneration, to looking over the old material, and to patching it and putting it into the best condition possible for preservation. His untiring

patience and his devotion to the accuracy of the work have in no small degree contributed to the success of the undertaking up to the present time. Expenses amounting to \$19.39 have been incurred and taken care of at the Publishing House.

Respectfully submitted,

CORLISS F. RANDOLPH } Sub. Com.  
C. C. CHIPMAN, }

MILTON COLLEGE.

The following bound periodicals have been placed in the library by the American Sabbath Tract Society:

Conference Minutes, 1861-98, 6 Vols.  
Seventh-Day Baptist Memorial, Vols. 1-3, 1 Vol.  
Seventh-day Baptist Quarterly, Vol. 1, 1 Vol.  
Peculiar People, Vols. 2-4, 1 Vol.  
Peculiar People, Vols. 5-7, 1 Vol.  
Peculiar People, Vols. 8-11, 4 Vols.  
Minutes North-Western Association, 1850-98, 2 Vols.  
Evangel and Sabbath Quarterly, Vol. 4, 1 Vol.  
Sabbath Visitor, Vols. 1-16, 4 Vols.  
Recorders, 1853-65, 4 Vols.; 1866-68, 1 Vol.; 1869-72, 2 Vols.; 1873-76, 1 Vol.; 1877-78, 1 Vol.; 1878-80, 1 Vol.; 1881-88, 4 Vols.; 1891-92, 2 Vols.; 1894-98, 5 Vols.

SALEM COLLEGE.

Supplied by Committee.

Sabbath Recorder for 1896, 1897, 1898, 3 Vols.  
Seventh-day Baptist Council, Chicago, 1 Vol.  
Paganism Surviving, 1 Vol.  
Evangel and Sabbath Outlook, Vol. 4, 1 Vol.  
Peculiar People, Vols. 6, 7, 8, 9, 10, 11, 6 Vols.

Bound Volumes of Seventh-day Baptist Denominational Publications, bound for the Theological Library of Alfred University by the American Sabbath Tract Society, or presented to the Library by the Society:

Protestant Sentinels, Vols. 1 and 2, 3 and 4, 5.  
Sabbath Recorder, Vols. 1-5, 6 and 10, 6-8, 39 and 40, 41 and 42, 45, 46, 47, 48, 49, 51. (Years 1896, 1897, 1898)

Peculiar People, Vols. 2, 3, 4, 5, 6, 8, 9, 10, 11.  
Evangel and Sabbath Outlook, Vol. 4.  
Paganism Surviving in Christianity, Dr. A. H. Lewis.  
Letters to Young Preachers, Dr. A. H. Lewis.  
Swift Decadence of Sunday; What Next? Dr. A. H. Lewis.

Conference Minutes 1850-59, 1860-69, 1870-74, 1875-79, 1880-84, 1885-89, 1890-94, 1895-98, 1899.

Bound Volumes of Seventh-day Baptist Denominational Publications, bound for the College Library of Alfred University by the American Sabbath Tract Society, or presented to the Library by the Society:

Sabbath Recorder, Vols. 1-5, 6-10, 11-15, 16-20, 21 and 22, 23 and 24, 25 and 26, 29 and 30, 33 and 34, 35 and 36, 37 and 38, 39 and 40, 41 and 42, 43 and 44, 45, 46, 47, 48, 49, 50, 51, 54. (Years 1896, 1897)

Protestant Sentinel, Vols. 1 and 2, 3 and 4, 5, 6-8.  
Seventh-day Baptist Register, Vols. 1-4.  
Peculiar People, Vols. 2, 3, 4, 5, 6, 7, 8, 9, 10, 11.  
Sabbath Visitor, Vols. 13-16.

Associational Minutes (mixed), 1 Vol.  
Paganism Surviving in Christianity, Lewis (2).  
Jubilee Papers, Seventh-day Missionary Society.  
Seventh-day Baptist Quarterly, Vol. 1 (2).  
Evangel and Sabbath Outlook, Vol. 4.

History of the English Paupers, E. H. Lewis.  
Seventh-day Baptist Missionary Magazine, Vols. 1 and 2.

Letters to Young Preachers, Dr. A. H. Lewis.  
Swift Decadence of Sunday, What Next? Dr. Lewis.  
Conference Minutes, 1850-59, 1860-69, 1870-74, 1875-79, 1880-84, 1885-89, 1890-94, 1895-98, 1899.

On motion the report was adopted and ordered embodied in and published with the minutes of this meeting. The item of expense in the report was ordered paid.

Owing to the absence of Rev. F. E. Peterson from Plainfield, his resignation from the Committee on Distribution of Literature was on motion accepted, and Orra S. Rogers added to the committee.

The committee on the London field, industrial methods, and the revision of the mailing lists all reported progress.

Correspondence was received from A. P. Ashurst reporting on his attendance at the South-Western Association, and the distribution during the month of Nov. of 31,375 pages. Pursuant to the correspondence from Bro.

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Ashurst it was voted to appropriate \$5 to Rev. F. F. Johnson for traveling expenses while distributing literature in New Orleans and vicinity.

The Treasurer presented his usual financial statement.

On motion, the Recording Secretary was requested to drop a line to Dr. A. H. Lewis, expressing the sympathy and best wishes of the Board for him and Mrs. Lewis in the evident crisis through which they are passing by the severe illness of Mrs. Lewis.

On motion, the question of preparing a historical sketch of this Society, to be presented at the Annual Meeting in 1902, was referred to a committee consisting of J. F. Hubbard, A. H. Lewis, and A. L. Titsworth.

Minutes read and approved.  
Board adjourned.

ARTHUR L. TITSWORTH, *Rec. Sec.*

NEWS OF THE WEEK.

The Army Reorganization bill is making slow progress in the hands of the Senate Committee on Military Affairs, and the committee is exercising its prerogatives to the full in the way of amendments. In the Senate an effort will be made to put back in the bill a number of things that the House knocked out. There will be a disposition to strike out the Littlefield amendment abolishing the canteen. A week ago there was every prospect that a majority of the Senate could be rallied to the defense of this popular army institution, but there has been a manifest change in sentiment during the last few days, and it is now doubtful if the amendment will be disturbed. Archbishop Ireland and Bishop McGoldrick were given a hearing by the committee. The two prelates spoke only on prohibiting the establishment of canteens or post exchanges. Both of them pronounced the provision unwise, and expressed the opinion that the canteen is in the interest of temperance and good morals in the army. Archbishop Ireland based his remarks especially upon his observation of affairs at Fort Snelling, near his home at St. Paul. He said he was sure, from all that he had seen and heard among the soldiers, that the canteen is a powerful factor in the protection of the soldiers from outside temptations of all kinds, and he did not accept the theory that the canteen brings temptation to the troops that otherwise would not come to them. He said: "I am myself a total abstainer, but when it comes to dealing with the people at large, I think the only satisfactory and successful way is to eliminate the danger as far as possible, and to reduce drinking to the minimum—to advocate moderate temperance."

In the House the consideration of the Revenue bill was resumed during the week. Mr. Newlands, of the committee, argued that there was no justification for maintaining war taxes in time of peace, and contended that the proposed reduction was not sufficient.

If gratitude is due from man to man, how much more from man to his Maker! The Supreme Being does not only confer upon us those bounties which proceed more immediately from his hand, but even those benefits which are conveyed to us by others. Every blessing we enjoy, by what means soever it may be derived upon us, is the gift of him who is the great Author of good and Father of mercies.—*Joseph Addison.*

WISCONSIN LETTER.

The Twenty-sixth Annual Session of the Young Men's Christian Association for the State of Wisconsin was recently held in the city of Janesville. The sessions were marked by two features worthy of special mention. The first was the prominence given to Bible study, and the other was the evangelistic spirit of the reports and addresses presented. The reports, taken as a whole, showed that, in the local work, the spiritual results were in an inverse ratio to the attention given to the subjects of athletics, intellectual training and social entertainment. This does not prove that these things are irreligious in themselves, so much as that they divide attention and take time and effort from the more serious work of a Christian association. Several of the addresses were directed to the end of immediate spiritual results, and at the close of an earnest appeal nearly one hundred young men rose for prayers, a large number of whom remained for an "aftermeeting" of personal conversation and prayer. The sessions for Bible study, under the lead of Dr. H. H. Gregg, of Chicago, were not only instructive but full of the evangelistic spirit. The responses indicating approval became so general at one time that the Doctor was obliged to pause for the disturbance to subside, when he dryly remarked, "We seem to be in the midst of a Methodist revival, and I'm a Presbyterian!" The reports further showed that the local Associations are giving increased attention to meetings for religious work with boys who would otherwise be left without spiritual training. Judged by this Annual Convention, the Y. M. C. A. of Wisconsin is certainly to be a large factor in the religious life of the state for the years of the near future.

The Semi-Annual Meeting of the Berlin, Marquette and Coloma Seventh-day churches was held the first of December at Berlin. By invitation, I attended this meeting, preaching five times and administering baptism to two candidates. This baptismal service was particularly interesting to me, since it was in this same river, not many rods from the same place, that, with a large number of others, I was baptized by Eld. J. M. Todd, a little more than forty-eight years ago. Bro. Charles Sayre is doing good work on this field, covering, as well as one man can, the entire field of the Semi-Annual Meeting, and occasionally reaching over into Adams County. The field should be divided, and two men should be put upon it. Bro. Sayre is preparing a plan for this, to be submitted to the churches concerned, and to the Missionary Board. I will not anticipate the plan here, but only say something of the kind should certainly be done. The Berlin church is situated about four miles south of the city of Berlin, in the midst of a good farming community. I was told that wheat raised upon the farm once owned by my father, in this society, took the gold medal in the World's Fair at Chicago, in 1893. The church embraces eight or ten families or parts of families, and has a good house of worship and a comfortable parsonage, both centrally located. There are also hopeful indications at each of the other points in this central Wisconsin field, viz., at Marquette, at Coloma and at Grand Marsh. They should all receive more time and labor than it is possible for one man to give.

The Quarterly Meeting of the churches of

Southern Wisconsin and Chicago has just been held in Albion. The pastors at Milton, Milton Junction and Rock River were in attendance and contributed, by their earnest preaching, to the interest and profit of the occasion. These Quarterly Meetings have been held from an early day in the history of these churches. While some have questioned the value of such frequent gatherings, the question has not been raised by those who have been most regular and constant in their attendance. In fact, they are growing in spiritual power and therefore in value. The recent session was no exception to this general statement. The Young People's Union of the Quarterly Meeting gave a very interesting, practical program on Sunday afternoon, and the entire session was closed by an impressive service of consecration. The next session will be held in the month of February, with the church at Rock River. L. A. PLATTS.  
MILTON, Dec. 12, 1900.

AN ABIDING IDEAL.

Ideals change with age. What seems to the youth the highest attainable end, to the aged person may seem the height of foolishness. It was an elderly man who wrote "Vanity of vanities, all is vanity." Yet in his youth those conditions which experience had proven to be vanities were to him desirable.

Ideals are not always the unsubstantial affairs of life. Too many times we think that an ideal is something to which men do not attain. That may be true in a majority of cases, but it is not always true. What each one pictures as success is that one's ideal. The amassing of a fortune, or the accomplishing of some deed, or the carrying through of some enterprise, or the reaching of some desired end, are all in their ways the attaining of an ideal. Hence ideals are not necessarily the unsubstantial. On the contrary, they are many times the real prizes for which we strive and labor.

But the ideals we held yesterday are very rarely those we hold to-day, and those we hold to-day are just as rarely those we will hold to-morrow. The eyes of youth, and of middle age, and of old age, picture very different conditions as the ideal. Experience has done much to work about this change, but the change in tastes does nearly as much. It has long been said that parents begin in middle life to live in and for their children; their efforts are comparatively sure to be directed to what will better the condition of the children. The thought of the future is thus manifesting itself. The parent seeks to build against the day when he shall have passed off the stage of active life, and his child shall have assumed his place. Therefore the ideal becomes different from what it may have been in the youth of the parent. It is an ideal none the less, but it is far different in every way.

There is, however, one ideal which should not change. That is the ideal which is wrapt up in character building. Character in youth, or middle-age, or the old, is a substantial possession. It has a permanent value, which does not change with years. It is the one ideal which is abiding. To cultivate it is a task which brings reward in the present and also in the future. It is the life which is more to be desired than great riches.—*Westerly Daily Sun.*

## Missions.

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

THE South-Western Association lately held at Hammond, La., though a small one, was one of the best held during the year. This Association is composed of eleven churches, three in Missouri, six in Arkansas, one in Louisiana, one in Alabama. Letters to the Association were received from eight of the churches. Six of the churches were represented by delegates. The Eastern, Central and Western Associations sent the Rev. W. L. Burdick, of Independence, N. Y., as delegate to the Association, and the North-Western Association sent the Rev. E. H. Socwell, of New Auburn, Minn. The Missionary Society was represented by Secretary O. U. Whitford, and the Tract Society by the Rev. A. P. Ashurst, of Columbus, Ga. There were in attendance the Rev. W. H. Godsey, of Wynne, Ark.; Rev. F. F. Johnson, of Stone Fort, Ill.; and the Rev. G. H. F. Randolph, of Fouke, Ark. The weather was fine excepting one day, and the attendance good; of course it could not be large. Some of the meetings were well attended by the First-day people. A change was made in the forenoon of the first day of the Association. Instead of the Introductory Sermon there was a union Thanksgiving service in our church; the sermon was preached by Secretary O. U. Whitford. The Introductory Sermon was preached in the afternoon by the Rev. G. H. F. Randolph. There were ten sermons preached during the Association, five hours conducted, one address on China, and several praise and prayer services. The sermons were thoughtful, appropriate, warm and evangelistic. The hours were full of excellent papers, addresses and remarks. The praise and prayer services were inspiring and uplifting. The address on China was an arousing one as well as instructive. The denominational lines of work were fully presented, and much interest was manifested in them.

The spirit of earnestness, devotion, consecration and progress pervaded all the sessions and meetings. The Association was a feast of good things to our Hammond people and the delegates from the churches. Our people made it so pleasant and attractive to those who came from abroad that it would have been a great pleasure to have stayed the winter with them. It was quite a contrast in scenery and temperature to those who came from the cold snowy North to the sunny land of the South. The church was beautifully decorated with Southern evergreen leaves, fruits, products, and the lovely roses. Some of the days were sunny and warm like a summer day. This Association will long be remembered by the Hammond people and all who attended it. May its good lessons and its spiritual influence and power be felt and work good the whole year. The next Association will be held with the Little Prairie church, Booty, Ark.

THE Hammond church is holding its own. There have been some changes in its membership by death and removals, and by new families moving into the place. Its pastor is the Rev. G. M. Cottrell. Hammond is a beautiful village of about 3 000 inhabitants, on the Illinois Central railroad, 53 miles north of New Orleans. A large proportion of the inhabitants are Northern people. It has a fine climate and is becoming quite a winter

resort. There are two large, fine hotels that furnish rooms and board for winter sojourners, and rooms and cottages are rented to people who desire to spend the winter here.

It has a fine public school, and the Principal is Prof. B. R. Crandall, of Independence, N. Y., and a graduate of Alfred University. He and his excellent wife are greatly liked by the pupils and the young people of the town. Our Seventh-day Baptist people have organized and are carrying on a shoe manufactory on a moderate scale and are doing well. The prospects are good for it to grow and become a profitable and successful enterprise.

The lumber interests of Hammond and the surrounding country are large. The hard pine of the South is the chief source of the lumber industry. There is a good opening here for a cotten mill. The cotton is raised here. Labor is cheap. If some of our people North and East would invest capital in a cotton mill here, we believe it could be made a paying investment, and at the same time build up our church and our interests in Hammond. If it had been done ten years ago it would have made a large Seventh-day Baptist settlement and a strong self-supporting church. It is not too late to do that thing now.

The Secretary is now at Fouke, Ark., assisting Bro. G. H. F. Randolph in a ten days meeting. The first meeting was held last evening, good attendance and attention. Bro. E. H. Socwell is here and will be with us over the Sabbath.

FOUKE, Ark., Dec. 7, 1900.

THE Eighth Conference of Officers and Representatives of Foreign Mission Boards and Societies in the United States and Canada will be held in New York, from Wednesday, Jan. 16, 1901, at 9.30 A. M., to Friday, Jan. 18, at 12.30 P. M. This Conference was omitted in 1900 because of the greater importance and prominence of the recent Ecumenical Conference. The Board of Foreign Missions of the Reformed Church in America will entertain the delegates to this Conference. The Seventh-day Baptist Missionary Society is invited to be represented by two or more delegates.

### THE POWER OF A CHRISTIAN SONG.

It is related of the Rev. E. P. Scott that while laboring as a missionary in India he saw on the street one of the strangest looking heathen he had ever seen.

On inquiry he found that he was a representative of one of the inland tribes that lived away up in the mountain districts, and which came down once a year to trade. Upon further investigation, he found that the gospel had never been preached to them, and that it was very hazardous to venture among them, because of their murderous propensities. He was stirred with earnest desire to break unto them the bread of life. He went to his lodging-place, fell on his knees, and pleaded for divine direction. Rising from his knees, he packed his valise, took his violin, with which he was accustomed to sing, and his staff, and started in the direction of the Macedonian cry.

As he bade his fellow-missionaries farewell, they said, "We shall never see you again. It is madness for you to go." But he said, "I must preach Jesus to them."

For two days he traveled, meeting scarcely a human being, until at last he found himself

in the mountains and suddenly surrounded by a crowd of savages. Every spear was instantly pointed at his heart. He expected that every moment would be his last. Not knowing of any other resource, he tried the power of singing the name of Jesus to them. Drawing his violin, he began with closed eyes to sing and play:

All hail the power of Jesus' name!  
Let angels prostrate fall;  
Bring forth the royal diadem,  
And crown him Lord of all.

Being afraid to open his eyes, he sang on till the third verse, and while singing the stanza,

Let every kindred, every tribe,  
On this terrestrial ball,  
To him all majesty ascribe,  
And crown him Lord of all,

he opened his eyes to see what they were going to do, when lo! the spears had dropped from their hands, and the big tears were falling from their eyes.

They afterwards invited him to their homes. He spent two and a half years among them. His labors were so richly rewarded that when he was compelled to leave them, because of impaired health, and return to this country, they followed him for thirty miles. "O missionary," they said, "come back to us again! There are tribes beyond that never heard the gospel." He could not resist their entreaties. After visiting America, he went back again to continue his labors till he sank into the grave among them. Who would face such dangers but a soldier of the Cross?

What victories cannot faith secure? Through it the saints of God have many times "obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness" have been "made strong"; "conquerors" and more "through him that loved them."—*American Messenger*.

### LETTER FROM REV. S. D. DAVIS.

To the Editor of the SABBATH RECORDER:

Being much interested in your editorial suggested by a letter from an evangelist, and having myself been a Seventh-day Baptist minister for nearly three score years, having been ordained an evangelist, and having been permitted to see thousands of persons converted, I am constrained to write you, though my sight is so dim I cannot read one word that I write. I will begin by saying that my experience in union meetings by pre-arrangement has not been satisfactory. I do not remember of making such arrangements more than three or four times. I have, on invitation, aided ministers of other denominations in revival work many times; not to build up their denominations, but to labor for the conversion of souls and enforce upon the minds of the people the necessity of yielding implicit obedience to the whole law of God. I have never said to any individual, "You ought to join some church," but have tried to use such language as could not be construed into the idea that God has any other church visible than the Seventh-day Baptist, which I believe to be the Bride, the Lamb's wife.

It was not uncommon in the days of my active ministry for ten to thirty persons to embrace the Sabbath in the bounds of my work in one year, and our denomination grew in this country from two churches to nine active ones. I do not remember of ever holding a series of meetings in which there were not more or less persons who came to feel that they ought to keep God's Sabbath. In all my work I sought divine guidance and followed the impressions made on my mind as to what to preach, and when I have been impressed to preach on the Sabbath question I have done it, and felt that my revival work was greatly helped by it. In all my meetings I have sought to make everybody welcome.

JANE LEW, W. Va., Dec. 3, 1900.

## Woman's Work.

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

### THANK OFFERINGS.

Interest in the Thank Offerings for the African Missions is evidenced by the contributions and letters that are still being received. Of course you want to enjoy a part, at least, of the letters that have come from the East and the West, the North and the South. They are so full of interest and faith that they carry with them almost an assurance of work accomplished.

"I wish my Thank Offering might be many times multiplied. It very poorly expresses the gratitude that is in my heart for all the rich blessings bestowed upon our people by the bountiful Giver of all good." "I desire to express my gratitude for past blessings and also the hope and prayer that a teacher may be sent to Cholo and also one to Ayan Maim." "Surely the Lord is good and plentiful in mercy, and we feel it a pleasure to give this expression of our thankfulness to Him." "I am a shut-in, but through the RECORDER I feel acquainted with the work and the workers." "We are much interested in these missions and pray that God may bless the offering to the salvation of souls."

### Report of Thank Offerings.

Previously Reported.....	\$43 00
Mrs. E. Lackey, Genesee, N. Y.....	1 00
Miss H. E. Lackey, ".....	1 00
Miss M. A. Lackey, ".....	1 00
M. S. M. E. Rich, Limona, Fla.....	2 00
Brookfield Aid Society.....	2 00
S. H. Crandall and family, Glen, Wis.....	2 00
J. A. Saunders, Nautic, R. I.....	2 00
Elva B. Curtis, New Market, N. J.....	1 00
For African Missions.....	2 00
Mrs. C. M. Lewis, Alfred, N. Y.....	1 00
Mr. and Mrs. C. H. Thrkeld, Memphis, Tenn.....	2 00
Mrs. James M. Hodge, Adams Centre, N. Y.....	1 00
Mrs. Chas. R. C. on, ".....	1 00
Miss H. C. Munson, Oswayo, Pa.....	1 00
From a Shut-in.....	1 00
A Friend.....	1 00
Mr. and Mrs. H. A. Saunders, Grand Junction, Ia.....	2 00
Mrs. Eliza Saunders.....	1 00
Friends at Nile, N. Y.....	5 00
C. E. Society at Rock River, Wis.....	5 50
Cash.....	1 00
Mrs. H. M. Maxson.....	1 00
<b>Total.....</b>	<b>\$80 50</b>

### NEWS FROM CHINA.

In a recent letter from Mrs. Davis she sends us two articles from the pen of Dr. Griffith John, of Honkon, who has been connected with the London Mission in China for about forty years. He knows whereof he speaks. Mrs. Davis asks a careful reading of Dr. John's articles, and adds, "I believe this is the sentiment of every true missionary in this land. These are dark days and there may be more in store for us; but God is surely working, and dear old Dr. John's faith will be rewarded."

To the Editor of the North-China Daily News:

Sir:—I want to ask whether England is going to allow the Imperial decree, which transfers the infamous Yu-Chang, Governor of Honan to the governorship of Hupeh, to take effect. The stories of the dire sufferings of the Honan refugees are before us. We have read them with horror. In our minds this man had been marked as one of the most guilty among the anti-foreign officials. He did all in his power to encourage the Boxer movement, and the terrible sufferings of not a few helpless men, women and children are to be ascribed to his diabolical hatred of the foreigner. If there is a man among the unfriendly Governors into whose conduct strict inquiry ought to be made, surely that man is Yu-Chang. Yu-Heim and Yu-Chang belong to the same class of offenders, and both deserve to be dealt with as dangerous savages. They have shown no mercy, and nothing short of judgment without mercy can possibly satisfy justice in the case of either.

Moreover the appointment of this man to the Governorship of Hupeh is a menace to the peace of this valley. Yu-Yin-lin, the present Governor, is a weak-minded, feeble old man. Though anti-foreign to the core, he is powerless to do much mischief. Viceroy Chang is more than a match for a dozen of his sort. But Yu-Chang is a man to be reckoned with, and that is in all probabil-

ity the reason why he is transferred to this center. If he comes here, we shall have trouble at the time of year least favorable for dealing with it. The water is very low even now, and it is falling fast. In a month's time it would be exceedingly difficult to send troops up to Honkon. To allow this man to settle down would be to greatly endanger the situation in Central China at any time, but particularly at this season. Many of the natives are looking upon the move with grave apprehensions. Several of these have spoken to me about it, and all, without a single exception, regard it as a sign of approaching evil. We have been passing through a time of great peril in these parts, but thanks to the rare ability and sleepless vigilance of Viceroy Chang Chuchung, we have managed to pull through remarkably well.

At the present time the whole of this region is enjoying great peace and quiet. The Christians are protected everywhere, and the missionaries are returning to their stations in adjoining districts. A sense of safety reigns in all the foreign settlements, and all the foreigners are moving about without the least apprehension of danger. Is this state of things to be changed by the advent into our midst of a hostile Governor, whose hands are still red with the blood of our bruised and mangled brothers and sisters? Surely England can and will prevent this gross miscarriage of justice. But it is not a question of justice only, but of policy also. Would it not be well to seize this opportunity to teach the Empress Dowager a much-needed lesson? Let the Powers oppose this appointment and make it void. Let them tell the Empress, in a language that even she can understand, that such appointments will be looked upon as unfriendly, and treated as intolerable. This would bring the court to its senses, and prevent mischief. If this appointment is allowed to stand, disastrous results are sure to follow. Had our Ministers at Peking paid attention to the warning voice of the press, there would have never been a siege of the Legations. Let the Powers that be see to it that a similar folly is not committed in the Yangtze Valley. They are masters of the situation, and have only to speak the word. The time for trifling is gone. What we now want is a clear policy, and prompt action, in dealing with that treacherous and unscrupulous woman. Her heart is unchanged. To nullify the policy of these two great Viceroys by putting her creatures into positions of trust and responsibility is her policy. She is now putting out feelers to see how far she can go with impunity. Allow what she is now attempting, and she will not stop until both Chang and Lin are shelved. And then the madness which has devastated the North will break out in Central China, and convert this fair region into a pandemonium. I appeal to the Powers, and especially to England, in behalf of the people of Central China. Let them protest against this sinister appointment, and make it null and void.

I am, etc.,

ONE OF CHINA'S OLDEST FRIENDS.

HONKON, 19th October.

### "THE GOSPEL IN HUNAN."

To the Editor of the North-China Daily News:

Sir:—I enclose a copy of a proclamation issued by the official at Sinshihkiai, a large unwallled town in the Sinyang district, Henchow prefecture, Hunan province.

At Sinshihkiai the London Mission had a beautiful chapel, erected by the converts themselves, and costing from \$1,500 to \$2,000. Between the converts and people there had been no feud of any kind, and up to the time when this proclamation was issued there was no sign of an approaching storm. Early one morning the town was placarded with this proclamation, and before dark our premises, including chapel, school-rooms and dwelling houses were leveled to the ground. Similar proclamations were posted at other places, with similar results in every case. The London Mission had more than thirty places of worship in the Hengchow prefecture, and between a thousand and two thousand baptized Christians and adherents. All the former have been destroyed or confiscated, and most of the latter have been scattered and exiled. Many of the converts have been despoiled of all they possessed, and are now wandering over the land homeless and penniless. Some have died of want and disease. Among the latter is Mr. Wang Sien-king, the founder of our work in Hunan. He was at the time in the employ of a Hunan official residing at this place. Soon after his baptism, which took place some years ago at Hankow, the choice of renouncing his faith in Christ or giving up his situation was placed before him. Without a moment's hesitation he chose the latter, and returned to his home in Hengchow. Then, as a self-supporting evangelist, Mr. Wang began at once to propagate the truth among his neighbors, and the result was the ingathering of an in-

teresting band of Christians in the most anti-Christian province in the Empire.

Doubtless some of the converts have turned back during the present troubles, but I am assured, on good authority, that many, if not most, of them weathered the storm bravely. Not a few among them have suffered the loss of all things rather than deny their faith in Christ. Even among the unbaptized proselytes many have proved the reality of their professions by clinging to their faith in spite of dire persecutions. The church in China has been passing through a time of real testing; but we shall have, I firmly believe, as the result of this terrible trial a purer, stronger and nobler church than we had before; we shall have also a church wonderfully qualified for witness-bearing. The Chinese have been looking on the Christians as recreant converts. It will be more difficult for them to look upon the Christians in that light after the splendid proofs they have just given of their perfect sincerity and magnificent devotion. Missionaries are often asked by their fellow-countrymen if there are any genuine converts in China. I do not see how this question can ever be asked again by any one who makes the least claim to intelligence and fair-mindedness with regard to the facts of missions in China. We know that hundreds of converts have faced sufferings and death rather than apostatize. Yes, the church in China can stand to-day before the whole world, Christian and heathen, as a witness-bearing church, and say, "From henceforth let no man trouble me; for I have branded on my body the marks of Jesus."

A Secretary of one of the larger societies writes to me to say that a gentleman had just called upon him to ask if it was not his opinion that the troubles in China would effectually prevent the resumption of mission work for a long time to come; and my friend adds the remark that it really would seem as if many people had the idea that the government should step in to forbid missionaries to enter China again. When I read that, I felt that a good many people at home were getting mad. The "many people" spoken of by my friend are, I suppose, Christians, friends of missions. They probably feel that the sacrifice of a few hundreds of lives in the cause of Christ, on behalf of Christ, is an extravagant demand on the Christian church. What about the thousands of lives that have just been sacrificed in South Africa, in the cause of the Queen on behalf of the Empire? What would the Christian church in Europe have been without her confessors and martyrs! Was it to be expected that the conquest of China would be attained without the Cross and Crown of Thorns? Missionaries resume their work! Of course they will resume their work, and they will do so with as little delay as possible. I am hoping that that within a reasonable period most of the mission stations will be re-occupied, and that before a very long time all will be in full working order. There is not a merchant in China who talks about the troubles as likely to prevent a resumption of trade. Think of the Government stepping in to forbid merchants entering China? The thing is too absurd to be thinkable. Let me tell our critics and timid friends that we, the missionaries, have no idea of backing out of China, and that there is not a government in the world that will keep us out.

Moreover to keep missionaries out of China, would be to rob China of her best friends, and to deliver her people to sin and perdition. What is the great need of China? Allow me to answer this question in words used by me in your columns nearly ten years ago: "The great need of China to-day is vital religion—not a religion which men can make great, but a religion which can make men great. The Chinese need a heavenly principle that shall infuse a new moral and spiritual life into the nation, a mighty power that shall transform them in their inmost being, a divine inspiration that shall create within their breasts aspirations after holiness and immortality. In other words what they need is the gospel of Jesus Christ. Apart from Christianity I can see no hope for China. There is no power in the religious systems of China to develop a holy character, a true manhood. China cannot advance in the path of true progress without a complete change in the religious life of the nation. It is Christ alone who can lead in the glorious dawn of the Chinese Renaissance, the new birth of a mighty nation to liberty and righteousness and ever-expanding civilization. Feeling this to be true in our heart of hearts, we, the missionaries, have come to China to preach Christ, unto some a stumbling-block, unto others foolishness; but, unto them that are called Christ the power of God and the wisdom of God."

I would bid all workers in China, for China's good, take courage. I faithfully believe that there is to be a New China, and I believe also that the agonies through which China is passing are the throes preceding a new birth. The terrible baptism of fire and blood with

which the church in China is now being baptized shall not be in vain. The new China will be a different one from the old. It will be all athirst for Western lore, Western methods and Western improvements of every kind. The Empire will be open, as it never was before, to commerce and civilization. Mines will be opened, and the land will be covered with railways and roads. And above all, the hitherto closed doors will be thrown wide open to the gospel and the hearts of the people will be better prepared than ever for the reception of the truth as it is in Jesus. We are on the eve of another day, a brighter day than the people of China has ever known. This has been a dark hour, but the darkest is just before the dawn. These troubles will soon be over, and the demand for missionaries will be greater than ever. China will soon be prepared for the home churches, and more fully prepared than ever. But will the home churches be prepared for China? That is the question that troubles my mind as I think of the China that is to be.

GRIFFITH JOHN.

#### PROGRAMME.

The Fourth Interdenominational Conference of Woman'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, 17 and 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.

At the opening session on Wednesday afternoon there will be a "Report of the General Committee of Woman's Boards for the Ecumenical Conference" by its chairman, Miss Abbie B. Child, and "Hints for the Planning and Conduct of a General Missionary Conference," by Miss Frances B. Hawley.

On Thursday morning Mrs. J. T. Gracey will give a "Report of the After Meeting of the Ecumenical Conference."

There will be papers on "United Study in Missions", Miss Elen C. Parsons; "Co-operative Publications", Mrs. W. W. Scudder; "The Value of Missionary Exhibits", Mrs. A. T. Twing.

Thursday afternoon, Comity—How far practiced at home and on Mission ground; also union in educational and medical work will be discussed.

The closing session on Friday morning will be devoted to papers on "Philanthropic and Evangelistic work".

Mrs. R. C. Morse will give an account of "Settlement Work in India", and Miss Mary Deyo a paper on "The most Successful Methods of Evangelistic Work in Japan".

Time will be given after each subject for brief discussion.

#### IT LIES WITHIN ALL TO SUCCEED.

It seems to me that there is but one kind of failure,—moral failure. The achievement of success has no standard gauge of measurement. What may be a simple calling may be fraught with success, although it may not be crowned with great remuneration. If there were a set rule, by following which we would be sure to achieve our ambitions, there would be no such thing as failure. But, as it is, every one is expected to be his own architect, and he must devise means by which to accomplish his life-work. All that exists as common property are certain acknowledged principles of morality, industry and character-building, which successful architects of fate must use.

It is difficult to understand the limitations of our fellowman. How often are we agree-

ably surprised by those we consider dull and stupid! The brilliant man in college, on the other hand, is not always the successful one afterwards. A great many men, on graduation from college and on receiving their diplomas, seem to be under the erroneous impression that the world owes them a living, and expect to step immediately into comfortable berths. I have known college graduates who were well equipped and able to fill responsible positions, but, failing to secure such places, were willing to accept anything to keep the pot boiling, and, by means of such work, rose steadily. Mr. McClure, who was graduated from Knox College as I entered, soiled bicycles in a bicycle-shop in Boston, after his graduation, till he secured something better. A man I knew in college, who was the captain of the football team, and was not particularly brilliant in his studies, on leaving college became a section-hand on his father's road. Often, in riding over that line, I have stood on the rear platform of the train and exchanged greetings as we trailed by. One day I saw him sweeping snow from a crossing near the depot. Today, through his own ability, energy and pluck, he has risen to the position of assistant road-master. I saw a Knox graduate in my own town, on the rear platform of a street car, as a conductor. He said to me, without any embarrassment: "I suppose you think it strange that I hold such a position." "Not at all," I replied; "I admire you for it." "My health is not very good," he said, "so I have taken this sort of outside work, as my parents did not wish me to leave home." Somehow or other he will succeed. He has the right idea.

Another Knox graduate was glad to secure a position in a freight office. He read law while there. At last he got into the law-offices of the railroad. He improved his chances, and, on one occasion when he was permitted to try a case, he found himself pitted against one of the greatest lawyers of the West. He won, and to-day is the attorney of the road.

I could cite many more such instances, all of which go to prove that it lies within every man to succeed.—*Success.*

#### CHICAGO LETTER.

During the past few days the population of this city has been busily engaged in counting its mercies as well as its criminals. Not even the most ungrateful wretch could entirely overlook Thanksgiving time if he glanced at the markets or the cartoons in the daily papers. Turkeys at all prices and in all manner of costumes abounded in both. What became of them all is a puzzle. Possibly the newsboys could offer a partial solution. That army of small newspaper men was well remembered. On Wednesday evening the annual feast was given in their honor at Woolf's Clothing House. Then again at noon on Thanksgiving day 5,000 hungry urchins assembled at Tattersall's, where they were fed and amused largely at the expense of one of the city papers. The entire labor of cooking and serving was performed by the Salvation Army.

Charitable organizations, from the least to the greatest, were busy in distributing Thanksgiving dinners to needy families. More than two hundred baskets were delivered by students of the Moody Bible Institute in

continuation of a custom inaugurated by Dwight L. Moody many years ago.

The Chicago Flower Mission reports flowers and delicacies sent to sixty-one hospitals and asylums. According to the *Chicago Tribune*, more than two tons of turkey was consumed at the two charity hospitals of Cook county. It is to be hoped that this practical beneficence, conducted on so huge a scale, is in all cases an accurate expression of the true Thanksgiving spirit.

Many earnest citizens are finding one cause for gratitude in the inauguration of a new crusade against vice. There are many more who will be glad to celebrate an extra Thanksgiving-day at an early date, when this crusade shall have resulted in closing the various dens of vice, shutting up the "blind pigs", and arresting the highwayman in his bold career.

The Chicago church did not give thanks publicly as a body. There is, however, no lack of gratitude or of reasons therefor. It is thankful for an increase in membership and attendance, for the restoration of the sick, for an earnest band of young people and for the "peace of God which passeth all understanding" so constantly prevailing. The usual number of social gatherings have been held during the autumn. They were generally well attended and full of interest. One pleasant feature of church life here is the frequent presence of friends en route through the city. Often there are ministers or lone Sabbath-keepers who leave much inspiration in their wake. It is hoped that they are also cheered and strengthened by their reception.

MARY M. CHURCH.

DECEMBER 3, 1900.

#### A PHOTOGRAPHIC REVELATION.

BY REV. WILLIAM ELLIOT GRIFFIS, D. D.

In the city museum at Leyden there is a great silken banner, which once floated above one of the great battleships of the Spanish Armada. Captured by the Dutch patriots in their war for freedom, the trophy long hung on the church walls of St. Peter's. Of late years it has taken its place among the historic relics which grandly tell Leyden's story.

The design on the banner which is visible to the sharpest eyes is but a simple head of Christ, with a Latin legend beneath. This is all that the sharpest expert can discover. To all intents and purposes, the finer work of the artist in Spain that painted that flag three centuries ago is wasted, lost, dead, forgotten.

A short time ago, wishing to obtain a photographic copy of the Spanish banner, the curator of the museum had it set before the camera. When the negative was developed, lo! there was a great halo of golden rays made visible. What the common eye could not see, the chemic ray had brought to resurrection. So spiritual photography will show us in the great day when the secrets of all hearts are revealed, and nothing is lost. He who beholds the falling sparrow sees also his servant's work, and forgets it not. Surely nothing good, nothing of God in this universe, can be lost, for he knows where everything is. May we not have Whittier's faith? Of the nameless chieftain of a New Hampshire wilderness he says, in that wonderful poem, "The Grave by the Lakeside":

"Somewhere yet that atom's force,  
Moves the light-poised universe."

—*Christian Endeavor World.*



## Our Reading Room.

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

BERLIN, N. Y.—The present pastor of the Berlin church always supposed that this town was almost out of the world; but no, we are "right in town". We are 21 miles from Troy, overland, 40 miles by rail. In fact, Berlin seems to be the center of attraction with many people, for during the summer months a great many individuals and families from the cities spend the time in our town and its immediate vicinity. Church matters are looking up somewhat. We have organized a pastor's class for Bible study, which is held after the Sixth-day evening prayer-meeting. Our church people took the initiative in organizing "The Berlin literary and debating society." All the churches, as well as non-church people are represented in that society. The sessions are held in the school-house every other Monday evening. Fully two hundred have been present at each of the four sessions which have thus far been held.

In accordance with Secretary Whitford's wish, our church, in connection with sister churches, held, some time ago, union missionary services. There were three meetings held. The interest was quite good, the collections amounted to about \$10. A union Thanksgiving service and a union temperance meeting have been held recently, at both of which the undersigned had the privilege of delivering the address. Our people have a good name here, which you know "is rather to be chosen than great riches". Many prayers are going up for God's blessing on the work to be done this winter, and we hope to reap where the former pastor, dear Bro Seeley, has sown the gospel seed for the past four years.

The Y. M. C. A. is planning to build a nice hall in connection with rooms for themselves. The Salvation Army has taken possession, and good work is being done. Several conversions have already resulted. The Army is to be a permanent thing. Thus the work goes on.

MARTIN SINDALL.

DECEMBER 11, 1900.

DODGE CENTRE, MINN.—It has long been the custom for the churches of Dodge Centre to hold union Thanksgiving services. The services were held this year in the Congregational church.

As a church we were not only thankful for the temporal blessings, but we were thankful for the continued feeling of brotherly love in our Society. In order to deepen and strengthen this bond of Christian love we gave a church Thanksgiving dinner. This dinner was served in the Town Hall. About one hundred and fifty were present. The day was lovely and the spirit of good-will seemed to rule supreme. After the dinner, the young people rendered an excellent literary program.

There are many things on this field to give cheer to the pastor. One source of this cheer is a large company of bright, active, young people. Their helpfulness in the weekly prayer service has been greatly appreciated by their pastor. If these lives can be rightly molded, the Dodge Centre church is destined to become a strong, spiritual one. That the spiritual life may be deepened and quickened in our church has been our prayer. J. H. H.

ROCK RIVER, WIS.—At the last election of the Y. P. S. C. E., the following officers were elected: President, Carl Grey; Vice-President, Hattie Ashley; Secretary, Maude Rose; Treasurer, Willie Balch. Among other work done during the past quarter, the Society has purchased twenty-two singing books to be used in the morning and evening services, also a new carpet for the church. The interest and attendance of the Society are good. Four of our members have united with the church (by letter), Mr. and Mrs. Wade Loofboro, and Mr. and Mrs. Allen Davis. They are all good workers and will be of much help in the church. A Christmas tree and program are now being planned by the Society. The Missionary Committee have presented programs before the Society frequently, consisting of music, songs, select readings and papers relating to home and foreign work after which a collection is taken for the benefit of our missions. We feel these programs are of much help in creating and awakening a deeper interest in missions.

The following program was presented last Sabbath evening:

Scripture reading and prayer by the pastor.  
Song by the Society.  
The African Industrial Mission, Elgar VanHorn.  
Duet by the Messrs. Loofboro and VanHorn.  
Foreign Missions, Maude Rose.  
Song, Mrs. Allen Davis, Hattie Ashley and W. J. Loofboro and E. D. VanHorn.  
Select Reading, Jennie Rose.  
Suggestion for Home Missions, Allen Davis.  
Collection.  
Closing song.  
Benediction.

DODGE CENTRE, MINN.—The battle for the cause of truth continues out here on the frontier. Worldliness and business rush seems on the increase. We have a fine lot of youth and many aged and middle-aged veterans. "What will be our future?" is often heard by the more thoughtful. "Can we hold our boys and girls?" and while asking the question, one here, another there slips away. Yet more seem to remain and give promise for the future than those who prove faithless. This church seems favored above many. We ought to grow strong. The pastor does his best for its spiritual growth. Rev. Ernst is active in counsel and work for the church's good. Rev. Mills has been a most efficient Superintendent of Sabbath-school during the year. Rev. A. W. Coon, now 84 years of age, is a regular attendant and is interested in Zion. Eld. Clarke, a former pastor, is here for the winter and helps the Juniors occasionally and teaches in Sabbath-school. Miss Mabel Clarke, late of Milton College, is a teacher in the High School, and is Superintendent of our Juniors, and church chorister. Mrs. Lulu Ellis has been a most faithful chorister for years. She is still very active in other ways. K. R. Wells was elected Superintendent of Sabbath-school for 1901. There are many other equally faithful and active ones in our society. And yet we are not up to our privileges. Missionary zeal has declined, and other work not done that should be prominent. But as churches have their ups and downs, we are hopeful and feel sure that the church here will again rise to a higher spiritual plane. The attendance is excellent, always is, and so we labor on.

CORRESPONDENT.

A CHERRY tree stood in my garden; it bloomed and beautifully budded—but that was all. I digged about it, and fertilized it; and those glistening promissory notes of May were paid in June.—Theodore L. Cuyler.

## APPROACHING DEATH.

He was a young man. He was a young man of much promise. He had a good degree of natural ability, and a measure of education fitted to the position he held in life and the prospects before him. He was genial and much loved by his companions. He was thoroughly upright and was trusted by all who knew him. Thus there was before him the hope and inspiration of an honorable, useful and happy life. He was just entering into it. All changed and he saw the steady approach of death. When he realized whose footstep was at the door there was a shock, but only for a little. His thoughts were still of the future, but, overleaping the immediate, they rested on the ultimate, but now near, future. His faith rose according to his need; his hope grew brighter; his joy was triumphant. He talked much and freely of his experience. In that future there was to him the presence of his Saviour, a Saviour near at hand, a Saviour into whose presence and fellowship he would enter immediately upon his change. He was conscious that the earthly house was dissolving, but he saw the house eternal in the heavens. He recognized another footstep at the door, and knew that it was the Lord coming to receive him to himself, and he rejoiced in the thought of being with him. There was no darkness, no doubt, no shadow intervening; "with the Lord" was his thought and his confident hope. In this his experience was that of very many of God's loved ones. Some go down quietly into death, in peaceful confidence; others have rapturous experience, and they fairly break the bonds of life in their abounding joy; the element common to both is the presence of Christ and the assured hope of being "with the Lord." They do not look across some vast expanse to a land afar off; much less do they look into a shadow and darkness of undefined duration before they may enter into the joy of the Lord, but they hear the voice of their Redeemer, "This day shalt thou be with me;" they feel his hand lifting them up, and they see the door open into the glory that awaits them. This assurance of the nearness of the Saviour and of the immediate glory gives peace and joy, and enters very largely into the experience of the children of God as they approach death. It is an experience given by him whose promise is that he will never leave us.—United Presbyterian.

## TWO WAYS OF SEEKING HAPPINESS.

The one secret worth knowing is that of a long and happy life. Temperance in all things tends to length of days. But that is only half the prescription. Cheerfulness is essential. Thankfulness, a kind, forgiving spirit, and useful work will furnish that. Idleness will not cure low spirits. Dissipation, like drunkenness, is a kind of sleep or delirium which has a rude awakening. Petty triumphs leave no joy; harsh words leave a sting in the heart that conceived them. No one ever wounds another intentionally without wounding himself more. Boisterous mirth is not true cheerfulness. When real Christians are celebrating Thanksgiving in a Christian way you may expect to find them cheerful for many a day afterward, in the recollection; but when, as many do, the holiday is turned into an opportunity for vicious indulgence, only pain, wretchedness and sickness can follow. As people will not take the simple prescription for long life that the old gentleman gave his friends, so few will take the simple prescriptions for happiness. They seek it and it flees from them, while those who seek to be kind, good, true, and helpful find happiness springing up like flowers in their pathway.—Christian Advocate.

## Young People's Work

By EDWIN SHAW, Milton, Wis.

### DECISIONS FOR CHRIST.

"When Shall This Decision be Made?"

J. FRED WHITFORD.

[The following papers were delivered during the Young People's Hour at the Semi-Annual Convention of the churches of the Western Association, held at Andover, N. Y., Nov. 9-11, 1900.]

Almost every child, reared in the Christian home of to-day, is taught—at the same time that he learns the never-to-be-forgotten prayer, "Now I lay me down to sleep"—the tender words of that Lord into whose care he commits himself each night; and side by side the little prayer and the welcome words, "Suffer little children to come unto me and forbid them not for of such is the kingdom of heaven," are indelibly stamped on the plastic mind, and serve as a lever for the little one to enter, thereby making his decision long before such a decision is hampered with embarrassments, or entered upon with misgivings.

The confiding nature of childhood readily reciprocates the overtures made by the more than motherly tenderness of our Lord and Master, and the stories heard in childhood of Jesus' loving solicitude for the little ones finds a ready lodgment in the heart as yet free from sin; so that a life dedicated to Christ at that period is better fitted for the future battles with sin than is that of the one who postpones it until more mature years. Christ never objected to children because they were such, but we often hear church members speak in a sneering way, when one of the little ones applies for admission into the fold. "Only two or three children," with an intonation of voice that depreciates much more than the words possibly could, was never spoken by Jesus in reference to them. While his admonition, "Except ye become as one of these little ones, ye can in no wise enter the kingdom of heaven," is conclusive evidence of what the great Master himself decreed was the most fitting time for such a decision.

Cain gave of the first fruits of the land which he tilled to the Lord. Abel gave the firstlings of his flocks; and, since it was God's good pleasure that the first should be given in tithes and offerings, so too, the first years of the life God has given us should be rendered unto him.

If any one doubts the child's ability or appreciation of the step, I beg such an one to look at the Roman Catholic child as an example. Any true, devoted Catholic, who has had the first seven years training of a child's life is not afraid to let the child go into Protestant hands. He knows the child will remain true to the teaching imparted during these character-forming years.

If, however, because of early training or other environments, this decision for Christ has been delayed and the individual comes to years of maturity with no sense of his obligation to God, this need not be an impassible barrier. There comes to almost every person a time in life when an overwhelming sense of his own unworthiness, and the impossibility of anything earthly to bring peace and satisfaction are felt.

At such a time, the convicted soul may make his decision and take a stand for Christ and liberty. While many honestly and conscientiously differ in regard to the time, he himself says plainly, "Now, is the accepted

time, and now is the day of salvation." So, to each soul under conviction I would say, Now, is the time for your decision.

### The Relation of Choice to Decision.

PROF. W. C. WHITFORD.

Although we may say that every choice involves a decision, and that every decision is really a choice, and that in many constructions the two words may be used interchangeably, yet there is a real difference between the ideas which these terms contain. This difference may be illustrated from the origin of the two words. Choice comes from a root which has the idea of tasting and enjoying; decision has its origin from a root which means to cut. We may taste and taste, and come to no conclusion; but by one cut we determine our future course of action. In general, then, we may choose and repent, but we must decide and turn not back. Although there are choices which are irrevocable and decisive, and there are decisions which are temporary and of little binding power, yet we may say roughly, if not quite accurately, that choices are like the shifting currents at the surface of the sea; decisions, like the mighty currents in the depths of the ocean which turn not for any obstacle. Choices represent the whim of the moment; decisions are appropriately made after careful consideration.

Taking this proposed classification as accurate, what then is the relation between these little choices and the weightier decisions of life? Is there any connection between ephemeral choices and eternal decision? These questions answer themselves. Our daily choices determine our life-long decisions; and conversely our general decisions in regard to life and conduct fix our daily choices. "Habits begin in cobwebs and end in iron chains." If we hourly choose to follow a particular course of action, we soon come to a time when these choices have brought us a decision which is practically unalterable. If, on the other hand, we have decided upon a general principle of conduct, and by attention accustom our choices in this direction, it will soon be apparent that our decision has governed our choices and we are unable to get away from this decision.

The practical conclusion is obvious. We ought at once to decide to discard forever the bad habits that encumber us, and then to make the proper choices at every time that a temptation comes to indulge in those habits. On the other hand we ought at once to decide for a good manner of life and to follow that decision with the good choices. This course of conduct will be much better than to attempt to make the right choices every time with no steadfast decision to keep us firm. For example, if a man would keep himself from the habit of using intoxicating liquors, it is best for him to decide never to put the glass to his lips. Then in every case in which he must make a choice between drinking and not drinking, here is firm resolution already made to help him in his choice. If a Christian would acquire the habit of witnessing often in public for his Master, let him decide that he will always take advantage of an opportunity to testify and thus secure strength to make the right choices every time.

But whatever we think of the relation of choice to decision, whatever we may say of important decisions that effect conduct and life, there is one choice that is above all others; the choice between Christ and the world—be-

tween Christ and self. There is one decision upon which hangs the issues of this life and the life of the world to come—the decision to accept this Christ as Lord and Master. We cannot avoid this decision by disregarding it. We must make this choice. We cannot serve God and mammon. To fail to decide for Christ's service is to decide against him. From this day, repenting of all false choices in the past and turning away from all allures of the evil one, decide now for Jesus as your rest content in that decision for all eternity.

### In What Does it Consist?

EMMA K. CARTWRIGHT.

In what does decision for Christ consist?

First, in a realization that such decision is necessary. There are people who think that they need not decide now, some other time will do as well and be more convenient. But a refusal to decide has just the same effect upon one's life as deciding against Christ. "How long halt ye between two opinions? If the Lord be God, follow him." Having felt the necessity of decision, the soul debates with itself why it should decide for Christ. Christ and his religion stand for all that is right and good in the world. I wish to be counted as standing for the right, and I will be if I decide for Christ.

But to be a Christian means giving up many of my pleasures and my own will; but God wishes nothing but good to his children and if we submit lovingly to his will, he will do with us just what he sees is best, and we can see to the end. When I am weak, he is strong; when I am weary, he will give me rest; when I am lonely or discouraged, he will be with me and has promised never to forsake me.

Many other reasons for and against rise in the seeker's mind, but by one who is earnestly striving to make a just decision, the question is overwhelmingly carried in the affirmative in spite of the inconsistency of Christians and the fear of personal inability to hold out true for Christ, the perfect pattern, will impress himself so clearly on the earnest mind and fill it with a realization of his strength that its only thought will be "I can do all things through Christ who strengtheneth me."

After the great decision of life is made comes the acknowledgement of one's belief and purpose before men, for Christ has said: "Every one, therefore, who shall confess me before men, him will I also confess before my Father which is in heaven."

Confession is necessary, not only because Christ has commanded it, but because it will give strength to the new-formed decision, will show the world where one stands, and will cast his influence on the side of Christ in the great battle between wrong and right in the world. He may feel that he has little influence in the world, but "No man liveth to himself," and the public statement of a decision for Christ is the most fitting introduction to the new life in Christ Jesus which is to follow.

For a new life must follow, a life of death to self and sin, a life of submission and service to God, when the human will gradually comes into harmony with the divine will and the "life is hid with Christ in God."

### How is it to be Maintained?

CLARENCE L. CLARKE.

"My sheep hear my voice, and they follow me; and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand."

eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand, I and my Father are one." This is a most precious promise.

From the fact that a decision for Christ has been made, we conclude that a reckoning of the cost has preceded the decision. In counting the cost this promise is considered, "My grace is sufficient for thee". Also, "Fear thou not; for I am with thee; be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

We must lose sight of self and trust implicitly in God's strength and ask for divine aid in maintaining the decision for Christ. "He is able." "But God is faithful, who will suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

Christians backslide because they cease to grow. They literally starve themselves out. They refuse to partake of the Bread of Life. Christ said, "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me." Paul exhorted Timothy thus: "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

The decision for Christ may be maintained by making a conscientious study of God's Word. Ascertain as far as possible God's plan for our lives, and then trusting in this strength execute this plan.

Let each one of us endeavor to make every choice, aspiration, act, prayer, and hope of our lives center in the one purpose of perfect service to God.

OUR MIRROR.

PRESIDENT'S LETTER.

Dear Young People:

We are nearing the close of the last month in the nineteenth century. In all probability, no century ever left half as large a legacy to mankind as the present century is about to leave to us. Humanity never was surrounded with such wealth of privileges, and abundance of blessings as at the present time. No generation was ever permitted to look forward with brighter hope to the ushering in of a new century than our own. But these very auspicious conditions carry with them additional responsibilities commensurate to our blessings. This fact, however, should not be an unpleasant thought, for the promise is, that as our days, so shall our strength be. The serious question of each Christian Endeavorer should be: "How can I so improve these great opportunities as to make the very most of my life?"

The nineteenth century seems a long time, but after all, in our church quickly runs its course. The present age is noted as a fast age; everything goes with a

rush. The new century is approaching in the same manner, and like the sun, "rejoiceth as a strong man to run his course." None of us who are now Christian Endeavorers will be vigorous enough to follow him to the end of his race. Nothing shall have remained of our earthly life but its record and influence for him to carry to the end. What that record and influence shall be we are now determining. Selfish individualism now will tell of disappointment and eternal bondage then; self-forgetfulness and an altruistic spirit now will tell of perfect satisfaction and eternal freedom then.

With these thoughts before us, let us enter into the privileges of the new century with the purpose in our hearts, so beautifully expressed by O. W. Holmes in these words:

Build thee more stately mansions, O my soul,  
As the swift seasons roll!  
Leave the low vaulted past!  
Let each new temple, nobler than the last,  
Shut thee from heaven with a dome more vast,  
Till thou at length art free,  
Leaving thine outgrown shell by life's unresting sea!

M. B. KELLY.

CHICAGO, Ill., Dec. 9, 1900.

CHRISTIAN ENDEAVORERS, NOTICE.

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

Table with 2 columns: Quantity and Price. 100 copies \$1 50, 75 " 1 15, 50 " 1 00, 25 " 50, Single copies 03.

(Postage Prepaid.)

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

IOWA AND MINNESOTA LETTER.

It will now be no news to those who watch denominational matters, to say that Welton is to have a good pastor. We have been personally acquainted with Bro. Geo. W. Burdick for thirteen years or more, and our love and respect for him have increased all that time. He will preach sound doctrine and his life will exemplify it. Welton has made a wise choice.

Grand Junction is somewhat discouraged. Removals, with more to follow, do not add to the strength of a church if they be from the active membership. If the place of meeting could be in the village and a pastor serve them at least fortnightly, there would be more hope. Some faithful ones remain to hold up the light.

Garwin is still without a pastor. The deacons and others lead. Some are almost discouraged. Light however will dawn if the loyal ones remain steadfast. There are some promising youth in this society. They need a pastor and teacher and friend, and this not for just a year or two and then a change. Short pastorates seldom build up churches, but on the contrary tend to increase the spirit of evil mentioned in 2 Tim. 4: 3. There are a score of towns all over Iowa where reside "lone Sabbath-keepers". Each town

should be visited and have a series of Sabbath lectures and thorough tract distribution.

Probably no state in the Union has received more orphans and provided them with farm homes than Iowa. Aside from its own orphanages, and several Eastern homes, the New York Childrens' Aid Society alone has placed thousands in Iowa. The writer has received many applications for orphan girls that cannot be filled. Girls from five to twelve seem to be the demand in many farm and some village homes. Boys do not fare as well, though the orphans are boys twenty-five to one.

Iowa came very near joining Colorado in disgrace the other day. It took several officials and the Iowa National Guards to save Alva Booker, negro, from a horrible death, November 23. By the merest strategy the officers saved the fellow's life. The defendant's attorney secured a change of venue to Wapello County. "Hang him!" "Lynch the nigger brute!" "String him up!" in Christian Iowa! What a mockery of justice and defiance of good law! Is all this a forecast of America's future?

The Anti-saloon League is making desperate efforts to enforce the regulation liquor laws of the state. It records a few temporary victories, but generally the saloons win. Regulation does not regulate. Compromise laws are no more respected than prohibition in the present lawless condition of society.

Denominational affairs in Minnesota may not satisfy the most zealous when it is remembered that years ago there were more churches of our faith in the state than now. But now there is a larger membership. Dodge Centre, because of its superior school advantages, its freedom from saloons, its great railroad advantages, its fine farming country, tends to draw the isolated ones there and some from weaker churches. New Auburn is equally fine for farming, though several miles from a railroad. It has a good settled pastor and a good house for worship, and a faithful membership. Prof. P. E. Clement, late of Milton College, is teaching near New Auburn and is now a valued helper in the society.

No meetings are now held at Trenton, and the church of Isanti is practically extinct. At least nothing has been heard from it in a long time. For the want of an English-speaking evangelist and more attention than it received, the young people were won by the First-day Baptist and left our faith. It would have resulted the same if our evangelists had gone there and held union meetings and then left them without a leader. Union meetings never built up our churches in the Northwest; but if anything, have weakened them. They usually result in giving the weaker brethren the idea that one faith is as sound or good as another, and the Sabbath light in such meetings is hid under a bushel, as of little importance. Seventh-day Baptists have paid out a great deal of money and furnished many laborers to build up Sunday churches and establish a false unity among professed Christian people. There are those who believe it should now cease.

H. D. CLARKE.

AFRICAN BOXES.

Through an oversight, the contribution of \$3 25 made by the ladies of the Boulder, Col., church for the African boxes was not reported to the committee in charge of the boxes. The money was duly received and used in the purchase of articles needed.

## Children's Page.

### WHO WERE THEY?

A was a conqueror who won a great name.  
 B, a philosopher well known to fame.  
 C was a Roman who met a sad fate.  
 D was an orator, thrilling and great.  
 E was a queen whose rule was supreme.  
 F, an inventor who utilized steam.  
 G was a German, a writer of note.  
 H was a Grecian, great poems he wrote.  
 I was a queen who her jewels freely gave.  
 J was a maid courageous and brave.  
 K was a poet who died in his youth.  
 L, a reformer who fought for the truth.  
 M was a poet deprived of his sight.  
 N was a warrior, valiant in fight.  
 O was a Roman whose surname meant great.  
 P was a Quaker who founded a State.  
 Q was a statesman of Puritan name.  
 R, an Italian artist of fame.  
 S was a playwright, the greatest on earth.  
 T was a laureate poet of worth.  
 U was a hero in Homer's old song.  
 V was a queen of a reign wondrous long.  
 W, a president, noble and true.  
 X was a woman, reputed a shrew.  
 Y was a poet, an English divine.  
 Z was a queen of a warrior line.

—Montreal Witness.

### MY LITTLE JAPANESE BOY.

BY FRED MYRON COLBY.

Yashitomo is the name of a little Japanese boy that I know. Japan, the country where he lives, is a wonderful little empire of Asia, embracing a number of islands on the eastern coast, not far from China. The Japanese belong to the same race and somewhat resemble the Chinese in looks. They are handsomer, however, than their neighbors, and are very bright, active and intelligent people.

Tokyo, formerly called Yeddo, is the capital of Japan, and it is at Tokyo that Yashimoto lives. It is a fine large city with nearly as many inhabitants as New York. Here is the residence of the mikado, as the emperor of Japan is called. Its port is Yokohama, with which it is connected by a road or street seventeen miles long, lined on both sides with tea houses, gardens and shops, in which are set out for sale all kinds of Japanese wares.

Yashitomo's father owns one of these shops, and every day he may be seen there waiting on his customers, dressed in a cotton gown with short, wide sleeves, the under side being sewed together to serve as a pocket. He wears sandals made of plaited rice straw, and does not wear a hat except in rainy weather or when he goes away from home. Here sometimes Yashitomo himself may be seen helping his father or flying his kite in front of the shop.

You may imagine a small, active, brown body clad in a tunic or shirt-like garment, with arms and legs quite bare. His eyes are dark brown and set a little obliquely; his hair is black and thick and shining from the use of oil. The kite that he has is quite as tall as himself and resembles a human figure in a grotesque position. Every boy has a kite in Japan, and you will always see them flying them everywhere at all times of the day.

This shop of Yashitomo's father is a quaint, curious building enough to our eyes. It is built of wood and cement, of two stories, and the roof is covered with rush mats three or four inches thick. It has no chimney. In cold weather the shop is warmed with charcoal in a copper stove. No chairs are to be seen. When the shopkeeper wishes to rest he squats upon a straw mat. The doors of the shop are made of paper, and slide back and forth without the least noise.

In this shop is a valuable collection of japanned ware. The Japanese are famous for their skill in manufacturing fine porcelain and lacquered ware. Japanese vases and bronze

and wood carvings are much admired. Yashitomo's father is not only a seller but a manufacturer of this beautiful japanned work. In making it the juice of the valuable varnish tree is used. In the back part of his shop he has quite a number of artisans employed in the work. These manufactures he sells to residents and to many foreigners who visit Tokyo every year.

It is interesting to stand at the door of this shop and view the novel sights. Everything is so different from what it is in this country. But Yashitomo would think everything strange here in America. There are the buildings, most of them low, with projecting roofs and large piazzas, resembling somewhat the old Dutch houses of New York. And there are the ever-changing, curious crowds. Armed officials of high rank with trains of attendants, looking very gorgeous in their silken robes, jostle each other in this crowded thoroughfare. You can tell their rank by the number of swords they respectively wear. When they meet, the one with the fewest number of swords has to bow the lowest. Some of the higher dignitaries have umbrellas borne over them. An umbrella is always an accompaniment of rank in Japan.

What will strike you as the most curious is the different ways of traveling in Japan. Horses are almost as scarce as cows, and the average Japanese horse is scrawny, scraggy and undersized. When used as a beast of burden, the driver usually walks beside the animal instead of riding him, and when hitched to a cart he goes in front and leads him.

The greater number of conveyances are propelled by human hands. The most common carriage is a small, two-wheeled vehicle, called jinrikisha. These are in shape like a miniature gig, and as a rule drawn by a single coolie, though for rapid traveling two men are sometimes employed. Many are of sufficient size to carry two persons. There are 10 000 of these vehicles used in the city of Tokyo alone.

Then there are two kinds of palanquins in use—the norimono—a large litter carried by several bearers, and principally used by persons of the better class; and the kago, a mere basket work contrivance slung from a pole carried across the shoulders of two coolies. For the transportation of baggage or heavy goods, large two-wheeled carts are in use. These are pushed along by four or six coolies.

So the crowd comes and goes. In a jinrikisha ride two handsome ladies dressed in gay embroidered silks. Near by are a couple of fishermen in their strange costume of straw. There comes a laborer, wearing a conical, broad-brimmed hat on his head. He has a knife, a sickle and a pair of large shears in his hands. He is a gardener and has the art of dwarfing trees to the height of five feet or of seven inches, and can trim plants to the exact shape of any bird or beast. In the adjacent gardens you will see much of this work visible.

All at once there is a great movement and stir in the crowded thoroughfare. What does it mean? An imperial mail carrier, returning from one of the inland cities, is rushing through. He is a stout, powerful person and nearly naked. On his back is a pack that resembles a knapsack. He is running with all his might, and everybody gets out of his way. If any one should be unfortunate enough to impede his passage he would be

severely punished and perhaps even lose his life.

Walking along the street you would see other shops with all kinds of merchandise for sale. Many of the things are eatables, such as dried fishes, one and a half inches long, impaled on sticks; sweetmeats composed of rice, flour and a very little sugar; circular lumps of rice dough, called mochi; roots boiled in brine; a white jelly made from beans; also ropes, straw shoes for men and horses, straw cloaks, paper umbrellas, paper waterproofs, paper handkerchiefs, tooth-picks, tobacco pipes, hairpins and other trifles made of bambo, straw, glass and wood.

These goods are on stands, and in the room behind, open to the street, all the domestic avocations are going on, and the housewife is usually to be seen boiling water or sewing, with a baby tucked in the back of her dress. In some places you will see them husking rice, a laborious process, in which the grain is pounded in a mortar sunk in the floor by a flat-ended wooden pestle attached to a long horizontal lever, which is worked by the feet of a man invariably naked who stands at the other extremity.

But about our Japanese boy. Does he ever go to school like the boys of America? Yes, Yashitomo goes to school, and a very good school it is. The house of learning, as the schoolhouse is called in Japan, is frequently the most imposing building in the village. There the little Japanese learns to read and write, and as he gets older has some of the ancient Japanese works placed in his hands, such as the Manyashin, or "Collection of a Myriad Leaves," or the Hiakuninshin, or "Collection of One Hundred Persons." For reading of a general nature Yashitomo has pretty little fairy tales and short stories, novels and histories. These books are all written after the Chinese style, and the beginning of a Japanese book is where our volumes end.

Yashitomo has two pretty sisters, both of them younger than himself. The name of one is Sono Hara, that of the other Ume Tsuda. They live in greater seclusion than their brother. They will probably marry before they are sixteen. They will then have their teeth blackened, their eyebrows plucked out and ugliness cultivated to the greatest extent. By that time Yashitomo will be a boy no longer. He, too, will marry and will have a shop of his own, and I dare say if you should go to Tokyo you might be able to see our little Japanese boy, good natured and courteous, dispensing his wares to his numerous buyers with that ease and urbanity that is natural only to the Oriental. We will hope, too, that by that time Yashitomo will be a Christian.—*The Standard*.

### THE LITTLE ARTIST.

Oh, there's a little artist  
 Who paints in the cold night hours  
 Pictures for wee, wee children,  
 Of wondrous trees and flowers,—

Pictures of snow-capped mountains  
 Touching the snow-white sky;  
 Pictures of distant oceans,  
 Where pigmy ships sail by;

Pictures of rushing rivers,  
 By fairy bridges spanned,  
 Bits of beautiful landscapes,  
 Copied from Elfin land.

The moon is the lamp he paints by,  
 His canvas, the window pane,  
 His brush is a frozen snow-flake,  
 Jack Frost is the artist's name.

—Selected.

## Popular Science.

BY H. H. BAKER.

### Fire-proofing Wood.

In order to practically demonstrate a scientific process, by which wood can be rendered fire-proof for commercial purposes, the New York Fire Proof Company built a house on Vernon Avenue, in the Borough of Queens, N. Y.

The house consisted of two rooms. The sills and joists were of white pine, the studs and rafters of hemlock. The frame was placed on brick piers, and raised two feet above the ground in order that air might circulate freely. The outside of the house was covered with white pine, and the roof with cypress shingles. The inside was wainscotted and sheathed with yellow pine. In the partition was an open fire place with a mantle made of oak, having panels of mahogany and birch; the chimney was made of wood, and extended four feet above the center of the roof. The hearth and floors were of maple, the doors and window-sash of white pine, and the window glass was made of cherry.

The house being completed, compliments were sent to Naval contractors, fire underwriters, architects, experts and others, inviting them to be present and witness the test. On the third day of this month (December, 1900) when the concourse were present, shavings, cotton waste, saturated with oil, and yellow pine wood filled with pitch, were piled under the house, and against its sides and in the rooms.

All being ready, the torch was applied, and within a minute or two the entire structure, both outside and inside, was wrapped in one solid sheet of flame, and a continuous column of flame was shooting through and high above the top of the chimney.

As soon as the fire began to slacken, more combustible material was added, and the furious fire was kept up for one full hour from the time the torch was applied, when it was allowed to burn until it went out. Then there stood every particle of the house intact.

The house was then opened for inspection; the walls were all intact, the floor was perfectly sound, the roof not a shingle had given away, nor did a piece anywhere show that it had been on fire. All parties admitted the test to have been thorough throughout, and as to being fire-proof, it excelled all others so far as known.

We are assured by this company that wood can be treated and rendered fire-proof in one-tenth of the time, and at less than one-half the cost, of any other known process; that they can treat all kinds and sizes of wood just as it comes to market, whether green or dry.

The chemicals used do not in any way injure the fiber of the wood, or change its color, or disturb its natural qualities, but rather improves them and causes the various kinds of wood to better receive paints and varnishes, and a higher polish. The treatment of the timber does not in the least interfere with the working of it with tools, the same as any wood not treated, hence an order given for the timber for a fair sized cottage, having various lengths and sizes, some in the rough and others worked, of all kinds and qualities, which is frequently done at the present day, can be filled, then all rendered fire-proof, and shipped complete ready for the carpenter.

We are informed that this fire-proof company has just completed a plant at Long Island City, covering three acres of ground, and that they can render fire-proof over a million feet of lumber a month.

We understand that by this process there is no vacuum produced by which to extract the sap or juices from the timber, but the chemical solution, which is non-volatile and non-corrosive, is forced into every part and parcel by hydraulic pressure.

We are not of the number who believe that miracles are wrought at the present day, but the above reminds us of an account given of a certain bush that was seen to "burn with fire, and the bush was not consumed." We have seen such revelations of science during the last

fifty years as to cause us to admit facts to an extent even bordering on the marvelous.

### North Pole Bulletin—the Record Broken.

The Duke of the Abruzzi returned to Tromsø, Norway, on the 6th of September. His ship was fast in the ice for eleven months. Four sledge parties were sent north. One party, under Captain Cagni, was gone 105 days and reached 86 degrees and 33 minutes north latitude, the highest point touched; only 3 degrees and 27 minutes yet to overcome, and the pole will be captured.

Peary is now far within the Arctic circle headed for the pole. Captain Bauendahl left Hamburg in August, bound for the pole. Mr. E. B. Baldwin, who was with Peary in Greenland in 1893, and with the Walter Wellman party in Franz Joseph land in 1888-1891, is fitting out two vessels in New York, under the patronage of Mr. William Ziegler, to sail early the coming season. It really begins to look as though the North Pole would soon be captured.

Now for the South Pole. A German expedition is being fitted out in Berlin, consisting of a three-masted schooner having triple-expansion engines, a naphtha launch capable of holding twenty persons, five ordinary boats, a captive balloon, a wind-mill, a search-light apparatus, and fifty draught dogs. We shall watch for interesting news from our Antarctic neighbors.

### REAL SPIRIT OF CHRISTMAS GIVING.

"Our hearts are usually very much larger at Christmas than our purses," writes Edward Bok of "The Christmas that Remains," in the December *Ladies' Home Journal*. "The desire is to remember everybody that we know. But our means do not generally allow us to do it. So we often pass entirely by at Christmas people to whom a simple 'Merry Christmas,' and nothing more, would mean a world of cheer and light-heartedness. Because we cannot give what we would like to we think that we should not give at all. The truth is, whether we choose to acknowledge it in so many words or not, that we have grown so commercially and so artificially minded in this country that thousands of us are prone to measure our Christmas presents by the yardstick of intrinsic value, or by what the recipients will think of them. We seem to have entirely lost sight of the fact that we can always give something. And if we gave that something we would really come closer to the real spirit of Christmas giving. A few cheerful words filled with that expression of strong good-will, that is like sweet perfume, have a meaning that only a few realize. There is nothing so pleasant in this world as the feeling that one is remembered, and this a few written words will often convey more strongly than a gift. Yet we invariably put the gift first. Our remembrance must take some form, we think, other than a mere verbal or written expression. And that is the artificial within us; not the natural. We seem to refuse to believe that it is the simplest things we do that have the greatest influence. It is the simplest Christmas that remains!"

## Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

### INTERNATIONAL LESSONS, 1900.

FOURTH QUARTER.

Oct. 6.	Jesus Dining with a Pharisee.....	Luke 14: 1-14
Oct. 13.	Parable of the Great Supper.....	Luke 14: 15-24
Oct. 20.	The Lost Sheep and Lost Coin.....	Luke 15: 1-10
Oct. 27.	The Prodigal Son.....	Luke 15: 11-24
Nov. 3.	The Unjust Steward.....	Luke 16: 1-13
Nov. 10.	The Rich Man and Lazarus.....	Luke 16: 19-31
Nov. 17.	The Ten Lepers Cleansed.....	Luke 17: 11-19
Nov. 24.	Sober Living.....	Titus 2: 1-15
Dec. 1.	The Rich Young Ruler.....	Mark 10: 17-22
Dec. 8.	Bartimeus Healed.....	Mark 10: 46-52
Dec. 15.	Zacchaeus the Publican.....	Luke 19: 1-10
Dec. 22.	Parable of the Pounds.....	Luke 19: 11-27
Dec. 29.	Review.....	

### LESSON XIII—REVIEW.

For Sabbath-day, Dec. 29, 1900.

GOLDEN TEXT.—Thou crownest the year with thy goodness.—Psa. 65: 11.

### NOTES.

The lessons of this quarter, with the exception of the Temperance and Lesson 7, concerning the Ten Lepers, all have their chronological place between the middle of December of the year 29 and the last day of March of the year 30, that is, between our Lord's visit to Jerusalem, at the Feast of Dedication (John 10: 22) and his final visit just before the Passover. The incidents of the first six lessons may have been within a very few days; the ninth, tenth and eleventh lessons doubtless belong within the same twenty-four hours.

Three of the lessons tell of Jesus' miracles of healing; all contain words of teaching from him, many of them through beautiful parables. In most of the lessons we have the impression, if not the actual statement of enmity toward Jesus. His foes are watching him and seeking to find occasion against him. Jesus treats them with kindness and tries to win them by showing them the error of their position; but he never swerves from his purpose on account of their opposition. The Pharisees erred in their opinion of the nature of the Sabbath; they erred in thinking themselves within the kingdom of God and in refusing to accept the invitation to the great feast; they erred in regard to the value of sinners in God's sight; they erred in regard to the right way to use wealth; they erred in regard to the use of opportunities intrusted to them.

Some of the following topics may be used as subjects for short papers to be presented to the school by way of a general review:

- Jesus' Teaching in regard to the Sabbath.
  - The Excuses Which Men Give to God.
  - The Value of the Lost.
  - The Right use of Wealth.
  - The Duty of Thankfulness.
  - What the Bible Teaches Concerning Temperance.
  - How Riches Hinder Christian Life.
  - Our Duty to Call those Whom Jesus Would Heal.
  - The Duty of Restitution.
  - Our Opportunities and How to use Them.
- In looking back over the year's work we notice that the lessons of the first quarter have to do with the early life of Jesus and the first year of his ministry to the second Passover; the lessons of the second quarter are selected from the second year of his ministry and represent the time of his greatest popularity; the lessons of the third quarter are from the third year of our Saviour's ministry between the time of Passover in April and the Feast of Dedication in December; the fourth quarter's lessons are as we have seen in the last four months of the last year of Jesus' earthly life. We have now to consider the last week, the eventful week of the gospel narratives. The records of this week take up about a third of the space of the Gospels.

# ROYAL BAKING POWDER

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## MARRIAGES.

**DAVIS—DAVIS.**—At the Seventh-day Baptist church, Shiloh, N. J., Nov. 28, 1900, by the pastor, E. B. Saunders, Dr. Arnold C. Davis, Jr., of West Edmeston, N. Y., and Miss Carrie E. Davis, of Shiloh.

**MORRIS—DAVIS.**—At the Seventh-day Baptist parsonage, in Jackson Centre, Ohio, Dec. 1, 1900, by the Rev. A. G. Crofoot, Mr. Albert Morris and Miss Arlounie Davis, both of Jackson Centre.

**BABCOCK—GREEN.**—At the home of the bride's parents, Eli and Carrie Green, near North Loup, Neb., Nov. 28, 1900, by Pastor E. A. Witter, Mr. Rolla O. Babcock and Estella Green.

**MILLER—BLAIR.**—At the home of Omer Rheul, in North Loup, Neb., July 14, 1900, by Rev. E. A. Witter, Mr. Guy Miller and Miss Maggie E. Blair, both of Burwell, Neb.

## DEATHS.

**LEWIS.**—Leander Wells Lewis was born in Alfred, N. Y., Feb. 6, 1820, and died in Little Genesee, N. Y., Dec. 6, 1900. Services conducted by his pastor, D. Burdette Coon. I. T. L.

**BABCOCK.**—In Jackson Centre, Ohio, Nov. 30, 1900, Lewis Wardner Babcock, son of Selathiel and Lucy Babcock, aged 17 years and 11 days.

Wardner was kind, helpful and obedient at home, and much loved in the community. Last spring that dreaded disease, tuberculosis, fastened itself upon him and he failed rapidly. He was patient, cheerful and hopeful to the last. Funeral services were held at the home. Text, Gen. 44:30, "Seeing that his life is bound up in the lad's life." A. G. C.

**BALDWIN.**—Julius A. Baldwin, M. D., of Beech Lake, Pa., died Nov. 26, 1900, in Dover, N. J., at the home of his eldest daughter, Mrs. Wm. H. Sands, at the age of 86 years and 6 days.

He had been in poor health for two years, but his death was sudden and unexpected. On the morning of the day of his death he was down to breakfast and took part in family devotions. He was preparing for dinner when he fell to the floor and in a few moments died. He was born at Woodbury, Conn., Nov. 20, 1814, being the second son of Lyman and Nancy Candee Baldwin. He received his early education at Wilbraham, Mass.; was graduated in arts from Wesleyan University, at Middletown, Conn., and in medicine from the University of Maryland, at Baltimore. After his graduation he practiced medicine in Baltimore for some years, when he was ordained a minister of the Methodist Episcopal church. While preaching in the South he was an ardent Abolitionist, on account of which he suffered great persecution and was rejected by the Conference without a hearing. In 1856 he went to Pennsylvania and joined the Wyoming Conference, where he held several charges. He joined the Free Methodist church soon after its establishment, and later became a Seventh-day Baptist, in which faith he continued until his death. In 1860 he resumed the practice of medicine, locating at Beech Lake, Pa., where he continued in active practice until 1895. The last years of his life were spent with his daughter in Dover. In 1857 he married Thomasine, daughter of Wm. Spry of Beech Lake. There were born to them eleven children, of whom seven sons and three daughters survive him. He also leaves two brothers, Dr. E. C. Baldwin, of Dover, two years his senior, and Alvin B. Baldwin, of Bardstown, Ky.; and one sister, Mrs. Mary A. Huntington, of Dexter, Minn. I. N. B.

**GREEN.**—At the home of his daughter, Mrs. Chas. Davis, in the town of Andover, N. Y., Dec. 7, 1900, Pardou Green, aged 76 years, 3 months and 4 days.

Hopkinton, R. I., was Bro. Green's birthplace. When ten years of age he accompanied his parents, Wm. B. and Mary Hiscox Green, to Independence, N. Y., in which vicinity he has since resided. In early life he made a profession of faith in Christ and became a member of the Seventh-day Baptist church of Independence, of which church he was a member at the time of his death. He and Caroline Rogers were united in marriage in 1846. Their wedded life covered a period of nearly fifty-three years, Mrs. Green having died April 8, 1899. During the last weeks of his life he passed through great suffer-

ing. In this he was sustained by his trust in Christ. He leaves three sons, two daughters and one sister to mourn his departure. Funeral services were held in the Independence church, Dec. 10, 1900. W. L. B.

## MOHONK AND THE INDIAN.

The one thing brought out in clear light in the eighteenth annual Conference of the Friends of the Indians at Mohonk a few weeks ago is the fact that not only is the work to be done for them not yet accomplished, but quite as much work lies ahead as behind. Great is the sum of the work performed for the dusky wards of the nation up to the present time; but when it is recalled that the present situation marks the dividing line between barbarism and civilization; when it is realized that it is "now or never" with the Indian, and that great obstacles make themselves apparent at the very gateway through which the Indian must pass to enter upon the broad highway to civilization, the conviction will force itself upon the intelligent, thoughtful students of the Indian problem that vital steps to be taken to insure the Indian's welfare and happiness are in front; they are not in the rear. And this view is sharply emphasized when we consider that already there are sixty thousand adult Indian citizens, and that of these full twelve thousand are qualified voters. When we consider this simple fact its significance becomes immediately apparent.

And when we further state that the most vital factor in this whole Indian problem is the breaking up of the tribal relation, we state what will probably be considered a truism, but it is considerably more than that; for it is true that the tribal relation is not yet abrogated, and that in the meshes of that relation lie evils enveloped whose portent is most imperfectly comprehended by the great body of the intelligent and thoughtful in this country.

In the first place, there is the great mass of land held in what are known as "reservations." These form the indivisible,—at least the undivided—territory of the Indians. Held *en masse* these lands are not at all cultivated as they should be; they go to waste and, with their wildernesses unbroken, serve to fasten the bonds of tribal despotism and make it impossible for the Indian to assert his abilities and rise above his fellows. Then there is the existing mass of superstition seen in religious worship, so called, in the practice of medicine, and in various other ways permeating the daily life of the Indian and debasing it.

Two matters relating to this tribal life have yet to be mentioned, and they are the most important of all. First, there are the tribal funds. It will probably surprise most, if not all our readers to know that these funds now mount up into the millions. The total is \$33,317,900, drawing an annual interest income of \$1,648,485. But they do; and the worst of it all is that the income from these funds is controlled by the chiefs and other governing officials, who expend vast sums without responsibility and without accountability.

That these funds are used so as to perpetuate power, to debauch and foster the bestial and low, is a fact known to all having knowledge of Indian tribal life and its dark ways. Then, too, the average income per capita of adult males, amounting to \$200 yearly, becomes a premium upon idleness and a mighty lever which is effectively used by the advocates of tribal government to prevent the enfranchising and civilizing of the Indian. Right here comes the necessity for a law which shall provide for the payment of the annuity of interest accruing *pro rata* to each Indian individually, and the compulsory distribution of the whole amount represented to his heirs upon his death; this will make the Indian practically independent, as the fund will cease to offer a premium upon tribal government and its inevitable demoralization.

Lastly, but most important of all, there is the matter of the family relation. At the present time not only do the tribes lack the sanctity of the marriage tie, but as a rule there is no such thing as an Indian family. Indians not infrequently have from two to six or even seven "wives"; concubinage and lust prevail, and there is no protection for any woman in her wifely relation. The only divorce is that of the will of the man who is at the head of the household, and from his fiat there is no appeal. What a condition is this in a country which has made such an ado over the seating of a single polygamist in the national House of Representatives! We may add that under the inspiring lead of Miss Fletcher, the well known Indian teacher and philanthropist, the Omahas have been shown a more excellent way. They have adopted a monogamous marriage and registration law, under whose provisions the sanctity of the home life is made as secure as that in any other part of the country.

From these considerations the reader will see how critical the state of the Indian at the present time is. And if he has wondered what there was for the friends of the Indian at Mohonk to do, he may here find his inquiry answered and his fund of information concerning the matter measurably increased. It is a great work that the Mohonk Indian Conferences have accomplished under the inspiring leadership of the Messrs. Smiley. But great as that work has been and is, we believe—nay, we are positively convinced beyond all doubt and cavil, as revealed in Senator Dawes' most admirable paper presented at the Conference—that a nobler record for the uplifting of the Indian lies ahead, and that in the end the Indian and his cause will win: that much is reasonably certain; thank God that it is so!

## NOTICE.

The Treasurer of the General Conference would respectfully call the attention of certain churches to pages 49 and 50 of the Minutes recently published.

WILLIAM C. WHITFORD.

ALFRED, N. Y., Dec. 14, 1900.

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

THE Seventh-day Baptist Church of 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.

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.

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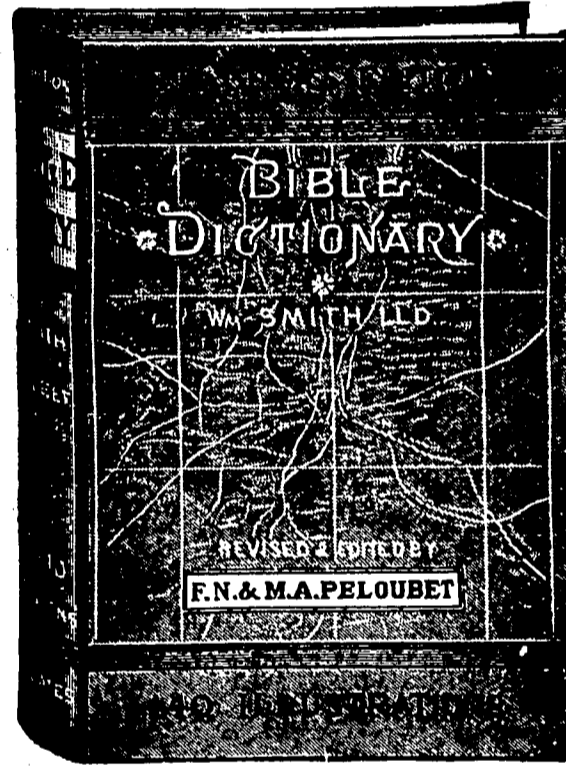
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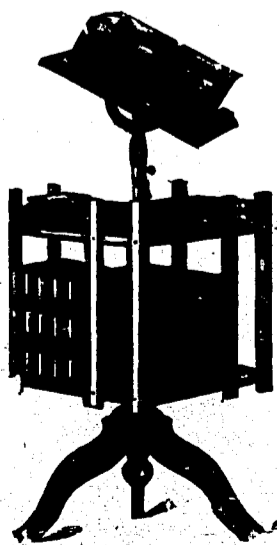
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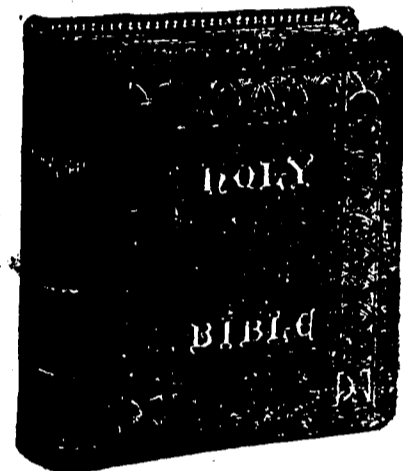
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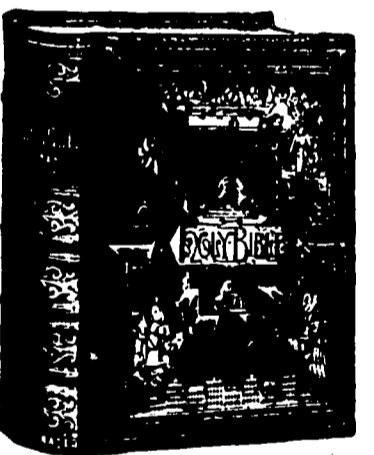
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