

THE SABBATH RECORDEE.

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A New Year's Prayer.

LIKE a vast wilderness the future stretches
on,
My Father; and standing at the entrance
To the wood I know not where to enter,
Or entering, what the path that I should take,
Therefore, hold thou my hand, and push aside the
thick
And tangled underbrush, that my feet stumble not.
Thou also my beacon be, that I lose not my way
When dark clouds gather overhead, and wild storms
prowl
Amid the wilderness. And lead me at set of sun
To the safe shelter of my Father's House.

Like a vast sea untried the future stretches on,
My Father; and standing on its wave-washed strand
I fear to launch my boat so very frail and small,
Lest it be engulfed by the first tempest smiting it.
Therefore, enter thou the boat with me that no wave
Crush the feeble shell, and cast the wreckage on the
shore.
Send thou thy Son, Conqueror of wind and wave,
To walk amid the billows of my troubled life,
And hush the restless winds that stir the sea,
That my frail boat may sail a Galilee of calm.

—Campbell Coyle.

\$2.00 A YEAR

PLAINFIELD N J

The 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.

AMONG the many letters which come to hand at this time, bringing messages of sympathy and comfort, there are some which refer to the RECORDER and its work in ways that are most helpful. From one of these we venture to extract some paragraphs—not for their personal reference to the Editor, but for the sake of bringing all our readers in close touch with what the writer says. We are sure that the writer will forgive this use of a private letter for the sake of our readers. She says:

In my meditations to-night I have been recalling things which have most brightened my life and helped me in my Christian progress. That which stands out most clear of all and which has been a source of constant help and inspiration, have been your weekly editorials in the RECORDER. I would it were possible to express to you my sense of obligation and the gratitude I feel for the help thus rendered; but human language is inadequate to express the spirit's deepest emotions. I wish, however, to thank you most sincerely as God's evangel, through whom he has ministered to my soul's deepest needs. I was saddened by the illness that came upon you at Conference through overwork; but even that was turned into a blessing, to the people if not to yourself; for it gave us those delightful sketches of the sublime grandeur of nature's solitudes and drew us nearer to the Infinite Architect of all that is grand and sublime, in nature, as well as in human character.

A LETTER from a pastor is at hand, responding to some suggestions made in the RECORDER a few weeks since, in which he writes of his struggles and desires to be better fitted for his work, and of more careful preparation of such sermons as are calculated to awaken the deepest spiritual longings in the hearts of his people. Among other things, he says: "I am preparing some questions on printed slips, to be given out to each one—pointed personal questions, to be answered by them, either by personal conversation, or by writing and returning to me, or in whatever way is most pleasing to them." This, he suggests, would be done to supplement sermons and talks during the month of January, or earlier portions of the current year. His special purpose in these sermons is to awaken a sense of personal responsibility among his hearers, and to fit them for genuine growth in the divine life, and helpfulness in their church relations. This pastor speaks of the RECORDER as being "packed full of good things and abounding with helpfulness and encouragement." We repeat this thought with the hope of comforting and strengthening other pastors in their work. Such suggestions are in the line of what we have invited the pastors to present through the "Pastors' Exchange," concerning which we wrote a week or two ago. We are sure that both pastors and readers will be helped by this "Pastors' Exchange," and trust that it will be kept replete with interesting facts and items contributed by our pastors.

In a peculiar sense pastors live, or ought to, for their own people, and for all who are members of the household of faith. Whatever of good, by way of personal experience or study, any one pastor may secure for himself or his people, in sermons, talks, at prayer-meetings, pastoral visits, ministrations to the sick, and farewell services to those who are called to the better land, ought to be shared, as widely and as frequently

as possible. We feel that the RECORDER would be greatly enriched in its power to bless and strengthen its readers in spiritual things, if this phase could be developed as we have heretofore desired and asked for. We repeat what has been said before, that our churches, scattered over the whole continent, need to come more closely in touch with each other; and to be thus strengthened by the good things which may be furnished through the pastors of the denomination. The pastors will forgive the RECORDER if it urges upon them the carrying out of the plan suggested by way of the "Pastors' Exchange." It will help you, brethren, for in studying for sermons or communications, you will be conscious that the larger congregation of all our readers will share in the choicer experiences of your hearts, and the best thoughts which the Master gives you.

THE RECORDER aims to keep its readers in touch with the general facts concerning the incoming of people from abroad into the United States. It now seems from the reports of 1900 that nearly half a million people came from foreign lands, mainly with the purpose of making this their home. The points from which they have come indicate a marked change as compared with the earlier part of the last century. During the year 1900, only about 50,000 came from Great Britain and Ireland, while there were not far from one hundred thousand from Austria-Hungary, and about the same number from Italy and from Russia. Very few came from the tropics. Facts have always indicated that few inhabitants of tropical climes seek other than tropical climates. This fact will doubtless have a definite bearing upon future immigration from our new possessions in the tropics.

ONLY about two hundred and fifty emigrants came to the United States from Porto Rico and Cuba, these coming to the Southern States. It is not probable that there will be a large number of Spanish-speaking people who are now residents of the near-by islands of Cuba and Porto Rico, still less those from the Philippines, who come to the United States. Racial affiliation and climatic influences will be deterring elements, preventing any considerable influx. Meanwhile the question of immigration and the people who come to make their homes in this country, will be of much interest in the future, as it has been in the past, having a marked bearing upon the character of the institutions of the United States, and especially upon the problems that are already in hand and which will be likely to arise.

THE daily papers of this morning (Jan. 10) announce the glad surprise that the Senate, by a large majority, has passed the Anti-canteen bill. It is also announced that Senators have thus voted because of the public opinion which abounds, and which has been expressed with such strength in favor of this bill. For all of this we are devoutly thankful; and the fear which we have entertained that the action of the House would be overborne has vanished; even though we know that some possible reversion may come before the bill reaches the President. Whatever the outcome, much has been gained by the action of the Senate, supplementing that of the Lower House. Past experience in dealing with sim-

ilar questions gives ground to believe that the first vote made by the Lower House was in some sense "political buncombe," and that many men voted for the bill who did not believe it would ever pass the Senate. Granting also that the opinion of some of the army officers that the canteen is better for the soldiers than the saloon, which cannot be prevented, we still rejoice in view of the vote of the Senate, and consider that great gain has been made, when the public opinion of the nation in favor of sobriety is so strong as to secure this result by means of its representatives in Congress. However long the battle for temperance and purity may be, right and righteousness have gained a firm foothold at this time. We are content to rejoice for the present over the victory gained, though that state of rejoicing will not lead us to abate one iota of vigilance in the battle against wrong, and in behalf of right.

THE DOCTOR AND THE PROFESSOR.

Their conversation ran on for a couple of hours. It was brisk, and not infrequently brilliant. They talked of several great questions concerning which there are definite limits to human knowledge, but no limits to speculation. The central thoughts touched upon in their conversation were: The mission of evil in the world; the relation between divine love and divine justice; the future life; the province of faith and the province of reason. They were familiar with everything from Plato to Darwin and Heckel.

The writer listened, with here and there a suggestion; and the purpose in this reference to their conversation is not to report them, but to help the reader in reaching some conclusions to which the Doctor and the Professor came; they are both devout Christian men and believe in the personal Father above. First among these conclusions is this:

God cannot be known by our reasoning faculties, in any degree or in any way which satisfies the longings and necessities of the human soul. The field of logic is too narrow and the grasp of logic too weak to answer the greater questions that touch human experience. Something higher than intellect and logic—we call it the faith faculty; the reader may call it simple faith if he will—must come in to grasp the idea of God. Divine love, divine justice, divine providence and human destiny are understood by this alone.

The result of the conversation was like all similar efforts to reduce the conception of God to anything which may be measured or classified by intellect and logic. Infinity cannot be measured by the finite. But above all, a great and sweet satisfaction came as we listened, and we hope to impart something of that feeling to each reader while we repeat the truth that men know God, not by intellect nor by logic; they know him because their hearts find him. In all the highest and best of our aspirations and hopes, our emotions and fears, we realize our need of him. We know him not because we can describe him, but because we can rest in his love. We know him not because we can understand him and measure him, but because we may feel his presence, be sure of his guidance, and build without a fear upon the promises which rest upon his love and power. We know him not through argument, but through life.

So when the two hours had enabled these men to traverse the round of metaphysical dis-

cussion, recalling the history of similar thinking on the part of the great minds through the centuries, there was left the certainty that human intellect need not attempt to solve the great questions which the spirit of obedience and of filial love solves without trouble. As some fitting re-agent in the laboratory untangles chemical problems, clarifies a given solution, precipitates what ought to be precipitated, evolves what ought to be evolved, and leaves the one pure product which the chemist seeks; so the spirit of obedience and love, the communion of the human soul, part and parcel of the divine, with the divine, settles the little tangles which logic and intellect struggle in vain to straighten. The trusting child of God will not struggle with the unknown, but, like the babe in its mother's arms, will rest content, satisfied with the love and loving wisdom of the Father.

Readers, if you ever chance to hear similar discussions, in which the best of earthly wisdom comes with subtle casuistry, keen appreciation and wide knowledge; discussions in which science, logic and metaphysics do their best; do not be disturbed as to your faith, nor unsettled as to your hopes, by the discussion. If it ends without finding God, turn your heart with loving confidence toward the Father and let your faith find him again, as the child's hand finds the mother's cheek in the darkness, and cares not for the darkness, since it knows that mother is there. The writer, for these many years, has ceased the effort to find out God along the lines of logic or metaphysics or philosophy; but, on the other hand, he has found increasing restfulness in the higher knowledge which faith gives, and in that positive assurance which obedience finds, not by logic but by absolute fact. We long to help each reader to reach that realm of rest and peace. It is pleasant to listen when men make such efforts to find God, because their efforts prove how impossible it is to reach him without faith and love and confidence. It is pleasant because we know that faith, love and obedience gain instant victory over all arguments and logic, rising above them as the bird rises above the earth. To find God, to rest in his love, and to know that it is redeemed, surrounded by the divine love and cannot be separated from it, is the privilege of every soul. This is why we have reported what the Doctor and the Professor had to say. We enjoyed listening to them, but far more the coming back to the simple faith that God is, that God loves, that God guides, that God redeems all those who trust in him. If ever you argue yourself into a maze of doubt; if ever you listen to those wise and skilled in debate, whose specious arguments bewilder, and are apparently irrefutable, remember that it is unnecessary to answer argument by argument. We are to know God by faith. Turn away from all bewildering arguments, let your faith clasp hands with the Father, while he leads you into the everlasting peace they know who simply trust and obey.

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.

THE CLOSING CENTURY.

BY GEO. W. HILLS.

Sermon preached at Nortonville, Kansas, Dec. 29, 1900, and, by vote, requested for publication in the SABBATH RECORDER.

Text, Psa. 8: 6 "Thou madest him to have dominion."

God's plan was that man should have dominion over the life and forces of nature, and also over himself, *i. e.*, spirit man should have, and hold dominion over animal man.

DOMINION LOST.

When sin came into human life, conditions were reversed. Man lost his power of dominion over himself, and, as a result, he lost his power over nature, according to the principle, that man must first govern himself in order to successfully govern others.

You say, "man has always governed animals." Yes, but how? He controls them largely by brute force, which was not God's plan. Man has more fear of animals than they have of him. No unarmed man would willingly meet many of the animals of the forest. In studying man's history and present conditions, we readily see that he is gradually, and with great labor, winning back his power of dominion. The question naturally arises: "What is the power and influence by which he is accomplishing these results?"

You tell me that it is the power and influence of Christ inbreathed into human life and human affections that have produced our civilization, and is leading men from the bondage of sin out into the light and liberty found in Christ. It is by the same power that man is winning back his dominion. It was lost in "the fall." It must be regained in Christ, who said, "I have overcome the world." The nations where the highest conceptions of God and human relations to him are held, are highest in the scale of civilization. Civilization is an outgrowth of the Christ influence. Notice conditions in the Pagan world, and you will see what man's condition is without that elevating influence.

LOOKING BACKWARD.

Study man's efforts to regain the ascendancy during the past century, and you will find that every step of his progress has been a toilsome struggle. The record of his achievements is more startling and fascinating than a story of fiction. It is a romance of facts which are "stranger than fiction." Let us notice

"YE GOOD OLD TIMES"

of a hundred years ago. America was then a plucky little nation of only thirteen states. She was full of vigor and hope, with high ideals. Her population was about five and a half millions, with about half a dozen cities worthy to be called such. That was the day of tinder-boxes and flint-lock guns. The days when churches and public halls were unheated, and pneumonia and rheumatism were prevalent. People would go miles to secure a few living coals to rekindle their fire at home when it had died out, for matches were unknown. It was a time of frequent challenges and duels; days of ignorance, prejudice, superstition, intolerance, persecution and witch-burning. Many men made their wills on starting on a three-hundred-mile journey, for fear they might not live to return. It took from five to seven weeks to cross the Atlantic. The good housewives were the manufacturers of the cloth, and also were the tailors and dressmakers for their families.

The distaff used by Martha Washington was like the one used by faithful Penelope, of Greece, during the twenty years' wanderings of her Ulysses. A hundred years ago were days of

SUPERSTITION AND SLAVERY.

Both blacks and whites were in bondage. The whites were slaves to superstition and prejudice, while the blacks were slaves to their white brothers. There were no missionary operations. Warring tribes were scattered from Patagonia to Alaska, who never heard of the Bible or of the Saviour it reveals. There were no railroads, steamboats, telegraphs or telephones. The forces of water and fire had not been combined to make steam the servant of man. The Omnipotent wrote the symbols of his power in the lightnings that wreathed the brow of the clouds, but man looked upon them only with superstition and dread, and not as servants to do his bidding. Imagine our great cities in the darkness and burden-bearing of being deprived of steam and electricity.

THE PRESS.

On Sept. 25, 1690, the *Boston News Letter* made its first appearance. This was the first paper published in the United States. In 1800 there were less than one hundred newspapers and periodicals in this country. Among them were about a dozen leading dailies, with an average circulation of less than 1,000 each. The *Daily Gazette*, of New York City, had a department of "Important Domestic Dispatches," with news a week old. The *Boston Independent Chronicle* did no better.

The true power of the press was discovered long since those days, and it has come to be the greatest factor in molding public opinion. The time was when the minister was expected to do, and did, the thinking for the masses, and wielded the greatest influence; but those days are past, and we are thankful. Why, do you ask? Simply this. Those were days of illiteracy among the masses. To-day the masses are intelligent. They read, think and act for themselves. In most, or all, the congregations, of ordinary size, are found college graduates and close thinkers, and the pastor must be a diligent student, in order to hold his place as a leader of the thought of his people. Because the masses read, the press reaches more than the ministry ever did.

THE GENII OF FORCES.

There has been a trinity of forces working, which have produced the monuments of man's achievements that surround us. These forces are steam, electricity and brains. By their mighty combination we have the telegraph, whose slender thread of wire connects far distant cities and reaches down under the oceans to bind the continents together into universal brotherhood. The slender, double band of steel that spans the continent is a roadway, over which speed our trains with rapidity that none would have believed possible a half century ago. We have the steamship, telephone and spinning-jenny, which are too common to need mention. The X-ray, wireless telegraph, talking-machine, liquid air, submarine boat are really wonders in discovery and mechanism. Our postal system has almost reached the ideal. In 1800 there were 903 postoffices in the United States. Now we can hardly run

amiss of them, and many farmers, out in the country, have them on posts out by their front gates (rural delivery). Thus we might mention discoveries and inventions of the century almost without limit. But the

GREATEST DISCOVERY OF THE CENTURY

is not steam or electricity, not the X ray or the talking-machine, but it is woman. Yes, woman was here long before the opening of the nineteenth century, but she was never before known and appreciated as now. In the past she was but a bauble, a pet, or a drudge, according to the caprices, tyranny or passions of man. Many times she was bought and sold and bartered as a commercial commodity. I fear that some of the weddings, so-called, of our day, do not come very far from it. If you wish further comment, I refer you to the divorce court records.

Wives were sold at auction in the public market for a few shillings in the early part of this century, in Smithfield, England. During the latter half of the closing century it was discovered that woman had rights worthy of man's respect. The second discovery was when man came to know that woman has acuteness and strength of brain equal with his own, and the young lady is able to stand beside her brother in College and University classes; and she not unfrequently leads the class in what was once known as the "masculine studies." The third discovery has forced itself upon man under his vehement protest; and some, even now, undergo a mighty struggle in "owning up" the fact. It is this: Man has discovered that his mother, wife and sister are his equals. Man has thus gradually come to realize, as never before, the greatness and worth of the gift God brought to him ages ago in giving him "a helpmate." Growing out of that discovery of woman has grown another, of vast importance, which we may fairly call the

"SINGLE STANDARD."

Now, don't think I am going to run off into politics and give you a dissertation on finances. It is not a matter of gold or silver, but one of far greater importance. I refer to the single standard of morals for both men and women. To illustrate: *If* it is right for a man or boy to loaf about town, or in the saloon, and tell and laugh at obscene stories, chew, smoke, swear, drink beer, or something stronger, and go home, or be carried home, drunk, etc., etc., etc., it is right for women and girls to do the same.

Society demands the most circumspect conduct of women and girls, which is right. It demands none too much; but ought to demand the same of boys and men. Some men pass in social circles without a question, who are morally as black as Egyptian night; while, if a woman or girl deviates a hair's breadth from the path of rectitude, every home in the community closes its doors against her.

The discovery has been made, but the fact is not accepted by society. This is the unfinished task our civilization must complete in the coming century. It is a long and difficult step, but when it is taken society will then have the "single standard" of morals.

Let us now take a

FORWARD LOOK.

With our backs upon the grandest century in the history of the race, let us still peer

away into the still greater century just before us. We gaze upon the smouldering embers of the altar-fires of the past and surmount the highest pinnacle of opportunity the world has ever offered to willing and prepared workers. We stand on the highest mountain peak of the accumulation of the achievements of all the past ages of human endeavor. We are filled with thankfulness that we are permitted to live in this age, as we remember the past; and we are filled with awe as we face the future. In this connection I have a few words for you,

YOUNG PEOPLE.

Your highest welfare rests heavily upon your pastor's heart as he attempts to tell you something of life's opportunities and demands. This is emphatically a young people's age. The world is clamoring for young men and women to labor in its well-nigh boundless field of endeavor. Did I hear you say "There is no chance for me?" No, it cannot be, for that is the plea of both the ignorant and the weakling. The world is full of opportunities, but she is very exacting in her demands.

SHE DEMANDS.

1. Thorough preparation. No unprepared person need apply at the door of success. Only disappointment awaits such ones. Thoroughness of both preparation and work is an absolute necessity. "Smatterings" will not meet your needs. They will not be accepted. "Short cuts" in your preparation leave you weak, and the weak places will give way under the strain and pressure. "Skipping" hard places in your preparation and work will cause your downfall sooner or later. None can afford to commit these errors, except those who are willing to spend their lives in the jostling, elbowing crowd down at the foot of the ladder of human achievement.

The world demands your best preparation and your best service. Make your preparation so thorough and your services so valuable that they will command recognition and a place. This is a day of specialties. The world does not ask many things of you, but it demands expert service in some one or a few things. It is searching for those who bring things to pass. You must be able to do your work in the best manner that it is possible for any one to do it. Some of you are

STUDENTS.

Remember that he who will stand in the front rank of the workers and thinkers of the new century will be the one who has mastered (not smattered over) a college course and added a course of special or professional preparation according as his calling in life is to be. Your preparation cannot be too thorough or too full. Throw away the thought that an education is secured simply for the purpose of *knowing* more. That is an error. The purpose of an education is that you may *be* more, thus enabling you to *do* more and better service in the world's great field of work. It is to develop your womanhood and manhood, and to enable you to think clearly, and to a purpose, as an undeveloped mind can never hope to do.

PROMPTNESS.

2. The world demands promptness in everything. The one who is always dragging himself along through life a little behind time, late at committee meetings, late at prayer-

meeting, late at Sabbath service, late at business engagements, compelling others to wait for him, robs others of their valuable time, and shows plainly that he has within himself the elements of failure. Such ones, who are otherwise deserving and able, are going down about us every day in the pressure of events. If you lack in this particular you must reform, or be "counted out" in the the race of life.

I heard an able-bodied young man say recently, "The world owes me a living." I trust that none of you believe that doctrine. It is not a teaching of the Bible or of common sense. The world owes us nothing. It gives us opportunities. Such a statement is only the lazy man's plea for his shiftlessness. Each one must work out his own destiny. Although it may sometimes be "with fear and trembling," it must be done with the hardest kind of hard work. The lazy and the unprepared have no show for securing the best places that I know of.

PURPOSE.

3. You must have a definite aim and a fixed purpose. Purpose to the life is what a backbone is to the body. Let purpose be a perpetual fire on the altar of your souls to give force to life's activities. If you have a mighty purpose burning in your souls it will flash in your eyes, and we can read it in your movements and living. It is like a drawn string that sends the arrow straight to its mark.

RESPONSIBILITY.

4. You must feel responsibility. The dangerous classes in the nation, in society and in the church are those who feel no responsibility. They shirk duty, letting others do the hard work, receive the fault-finding of others and bear the responsibilities, while they, true to their class, have nothing to do in the matter only to exhibit their proficiency in the accomplishment of grumbling and fault-finding and telling how things ought to have been done. To faithfully bear responsibilities gives you power to work, and puts you in a place where work is to be done. When we hear any say they find nothing to do, we can at once interpret their language.

GOOD RESOLUTIONS.

5. Did you ever hear it said that forming good resolutions "is simply a piece of foolishness, for the way to the land of lost souls is paved with good resolutions"? Let me warn you against such shallow reasoning and lack of candor. Notice this. The good resolutions that "pave the way to the land of lost souls" are all broken. The fragments lie at your feet. If we break our water pitcher up at the parsonage, shall we forever cease drinking water? It would be just as reasonable as to say we will make no more good resolutions because we have broken some. Let me add a thought that is usually overlooked, namely: the way to heaven is also paved with good resolutions. The difference is this, they are "kept," not "broken." You need not plan to "enter through the gates into the city," unless you *form* and *keep* good resolutions. They will keep you from drifting, and no one will drift into heaven.

Did you say, "I am too weak to keep them?" Yes, dear one, I know you are. But your Saviour is all-powerful, in him you

may have the victory. Put yourself in his keeping.

ENERGY.

6. You must also have persistent, unconquerable energy that will not submit to defeat and failure. If failure comes to you, turn it into a victory by making it a stepping stone to higher successes in life. Constantly look upward in hope. Remember that if you are truly a "laborer together with God," and you are allowing him to direct you in the work there is no such thing as defeat, for he is able to overcome all obstacles. He will care for his own work and workers.

HAVE FAITH

in your calling and in your God. Never allow yourselves to go anywhere, or do anything that you cannot ask God's blessing upon. You cannot freely go to God for blessings if your conscience is not clear before him. Have such strong faith that discouragements will not come to you. Do your best and leave results with God. Discouragements are an index of weak faith. They will mar your chapter in life. If you fall a prey to them you will be shorn of your strength, and the boundary of your possibilities will be greatly narrowed. Let your faith be so strong, and your service to God so faithful, and your walk with him so close, that there will be no room for discouragements to come between you. Remember his promise, "I will never leave thee nor forsake thee."

These are some of the demands of the world if it gives you success. Remember success is not gained by "coddling," it must be "coerced." As we step over the threshold of the new century, may we get higher conceptions of God and his love, and of life and its demands. We will each be held responsible for some part in the great work of winning the world back to God. When that work is accomplished, that will be the time and condition referred to as the time of "the restoration of all things." Then will men have full dominion, according to the eternal plan of God.

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, Jan. 13, 1901, at 2.15 P. M., President J. Frank Hubbard in the Chair.

Members present.—J. F. Hubbard, L. E. Livermore, A. E. Main, W. M. Stillman, G. B. Shaw, H. V. Dunham, W. H. Crandall, J. M. Titsworth, J. A. Hubbard, H. M. Maxson, F. J. Hubbard, C. C. Chipman, C. F. Randolph, O. S. Rogers, W. C. Hubbard, F. S. Wells, A. L. Titsworth, and Business Manager J. P. Mosher.

Visitors.—R. Dunham, H. H. Baker.

Prayer was offered by Rev. A. E. Main, D. D.

Minutes of last meeting were read.

The Committee on Distribution of Literature presented a report, and, on motion, an appropriation of \$5 was made for the purpose of completing a list of books suitable for a minister's library. The Committee was authorized to subscribe for the *Sabbath Visitor*, published at Alfred, N. Y., and the *Loyal Citizen*, published at DeRuyter, N. Y., to complete files of publications.

Correspondence was received from Corresponding Secretary A. H. Lewis, in which some plans for future work were outlined; from Rev. George Seeley, relating to work on the Canadian field; from Earl P. Saunders, in relation to program for the next Annual

Session; from Rev. A. P. Ashurst, reporting on the work of the last month, and showing a distribution of 13,930 pages for the month.

The Committee on Industrial Methods presented the following report:

In considering the question referred to it, your committee is impressed with the almost imperative necessity for some industrial development in connection with our Tract and Mission work, if we are to grow as a denomination. If we are to gain converts, we must find opportunities for them to make a livelihood for themselves and their families, while they are adjusting themselves to the new industrial conditions which a change in the day observed as Sabbath involves.

The problem has been a hard one for the convert, even in the past, when agricultural pursuits held a larger place in our national life. Now, that commercial and manufacturing interests are acquiring such a predominating position, and competition is becoming so fierce, a man dependent upon his wages sees starvation staring him in the face when he considers the question of giving up Sunday and keeping the Sabbath. It seems necessary, therefore, if we would win people outside the centers where we have churches, that we must find some way in which we can assure them of a living, at least. If the Adventists convert a wage-earner in Chicago or in London, they can offer him a chance to work, for lower wages, perhaps, but still for enough to keep his family from starvation. If our preachers should win such a man in those cities, he might come to want before he could find work where he could keep the Sabbath. In the South, where Mr. Ashurst is arousing so much interest, it is a most formidable question to those considering the Sabbath, how they shall live if they embrace it.

In that field, especially, there seems a demand and an opportunity for some form of industrial work around which converts may be collected and helped to solve the problem of subsistence under the new conditions. If funds were available, a canning factory, in connection with a plantation, could be made the nucleus of a Sabbath-keeping community, and of a business which should more than pay the expense. Even now, Mr. Ashurst has the opportunity to purchase such a plantation, and there is a business man who has lately embraced the Sabbath whom he thinks competent to conduct such an enterprise, if any way could be provided for furnishing four or five thousand dollars to start it.

It seems, also, as if every Sabbath-keeper that employs labor should, if possible, fill his positions with Sabbath-keepers. Many of our business men are doing nobly in this line, and are to be honored for their efforts; but, true loyalty to our cause demands that all should do so; not forgetting, of course, that it is equally the duty of the Sabbath-keeping employee to give his best efforts. We expect a convert to make sacrifices, if necessary, to keep the Sabbath; should not Sabbath-keepers who are able make some sacrifices to help Sabbath-keepers meet the difficulties that our faith sometimes imposes on them?

If this Board should desire to undertake industrial work, the first step must be to amend the Constitution, so that such work shall be included as one of the objects of the Society. We, therefore, recommend the appointment of a committee that shall study the Constitution and make such recommendations regarding its amendment as shall enable this Society to take up industrial work, if at any time the way to such work should open.

Respectfully submitted,

H. M. MAXSON,
W. C. DALAND,
C. C. CHIPMAN,
ARTHUR E. MAIN,
J. M. TITSWORTH,
WM. M. STILLMAN, } Com.

On motion, the report was received and the recommendation adopted.

A committee of three, viz., H. M. Maxson, W. M. Stillman and W. C. Hubbard, was appointed to consider the question of so amending the Constitution of the Society that industrial work may be engaged in if so desired.

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

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH, *Rec. Sec.*

TURNING OVER A NEW LEAF.

Mr. Billings settled himself comfortably in his favorite chair beside the stove in the grocery store, and returned the neighborly greetings of the other regular attendants.

"Yes," he said, meditatively, "this is the last night of the old year. Somethin' kind o' solemn 'bout it, too, when ye stop to think of it. A year past an' gone, an' a new one—mebbe the last some of us'll ever see—just beginnin'." It makes a man feel serious. People laugh 'bout New Year's resolutions, but I maintain it's a good thing for a man to pull up now an' then an' start fresh; an' the first of the year seems the most natural an' fittin' time to do it."

"Makin' any res'lutions yourself, 'Lisha?" asked Nathan Hobbs, good-naturedly.

"Yes, sir, I am!" replied Elisha, defiantly. "I'm makin' one, anyway, an' I don't care who knows it. I'm resolvin' to keep a better holt on my temper this year. 'He that ruleth his spirit is better than he that taketh a city', the Book says. I've had my failin's that way, as some of ye know; but now we're beginnin' a new year an' a new century, too, I'm goin' to turn over a new leaf."

"What was that you said 'bout a new century?" asked old Eben Cook, from his seat in the corner.

"I said now that we was beginnin' a new century I was goin'—"

"What you talking 'bout, 'Lisha? The twentieth century begun a year ago. Tomorrow will be nineteen hundred and one, won't it?"

"Course 'twill; but aint 'one' the first number there is? An' don't that make to-morrow the first day of the new century?"

"Not by a long shot, 'less I've forgotten how to count. It don't take a hundred an' one years to make a century, does it?"

"No, but it takes more'n ninety-nine. S'pose I was to begiu with one, an' count.—"

"Hold on a minute," interposed Judson, the storekeeper. "Let's say that Bill, here, owed me a hundred dollars an' started to pay me in dollar bills, callin' out 'one,' 'two,' 'three'—"

"Well, s'pose he did?"

"No, Jud," suggested Seth Gibson. "Here's the way I heard that feller up to the academy put it: How old is a man on his one-hundredth birth-day?"

"Good land and seas!" shouted Mr. Billings, as he rose excitedly to his feet. "If he didn't know any more'n this c'lection of hand-picked lunkheads he wouldn't pass for more'n six or seven, at most. It's a waste o' breath talkin' to ye. My ol' sorrel mare's got more sense than the whole passel of ye!" and he started for the door.

"What was it 'Lisha was sayin' 'bout New Year's res'lutions?" McPherson asked the storekeeper, as the door shut with a bang. But Judson was too intent on his argument with Gibson to reply.—*The Youth's Companion.*

TRACT SOCIETY.

Second Quarterly Report, October 1 to December 31, 1900.

J. D. SPICER, *Treasurer.*

in account with
THE AMERICAN SABBATH TRACT SOCIETY.

DR.		
Balance, cash on hand Oct. 1.....	\$	218 23
Receipts in October, as published.....	\$	2 14
" November, ".....		201 95
" December ".....		126 55
S. D. B. Memorial Fund Income.....		20 47
" " G. H. Babcock Bequest.....		1,153 67
" " D. C. Burdick Bequest.....		266 68
Estate Reuben D. Ayers.....		12 35
Office Receipts J. P. Mosher, Agent.....	1,257 66—	3,260 97
Total.....		\$3,479 20
CR.		
A. H. Lewis, salary, \$166 67, \$166 67, \$166 66.....	\$500 00	
G. Velthuisen, Sr., Holl nd, \$50.50, \$50.50, \$50.50.....	151 50	
A. P. Ashurst, salary, \$40.00, \$40.00, \$40.00.....	120 00	
" postage, \$10.00, \$5.00, \$5.00.....	20 00	
George Seeley, salary, \$12.50, \$12.50.....	25 00	
" postage, \$10.00, \$5.00.....	15 00	
F. F. Johnson.....	5 00	
A. H. Lewis, traveling expes.....	6 80	
" for stenographer.....	15 15	
A. P. Ashurst, traveling expenses to South-Western Association.....	25 00	
J. P. Mosher, Agent, RECORDER subscriptions from Woman's Board.....	8 00	
Clerical assistance.....	25 00	
Record book for Recording Secretary.....	9 50	
J. P. Mosher, Agent, office expenses, sundry bills, and payroll \$604.44, \$242.55, \$472.04, \$305.64, \$195.16, \$301.35.....	2,321 18	
Balance on hand.....	232 07	
Total.....		\$3,479 20
INDEBTEDNESS.		
Loan, September 17, 1900.....	\$	500 00
E. & O. E.		

J. D. SPICER, *Treas.*

Examined, compared with vouchers, and found correct.

WILLIAM C. HUBBARD, *Auditor.*

PLAINFIELD, N. J., Jan. 13, 1901.

Missions.

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

In the Northwest, West and Southwest is the field in this country for the expansion and growth of Seventh-day Baptists. Our growth must necessarily be slow. The Sabbath truth is unpopular and meets with prejudice and strong opposition. But in the West, out on the frontier, among people of unsettled religious views, and among those who are conscientiously seeking the truth, the Sabbath truth is more readily accepted than in the conservative and established East. The Free Will and the Missionary Baptists of the South and Southwest will listen to the Sabbath question, investigate and accept the Sabbath more freely than the Baptists of the North. But for us to expand and grow in the Great West and Southwest we are convinced that we must concentrate more and scatter less. In Arkansas we have six churches, but widely scattered. These churches range from six members to thirty-five members. These are isolated Seventh-day Baptist families, scattered in different parts of Arkansas and Texas. One may say, "Why was a church of six members organized? It is too small." But it was organized for self-protection and self-helpfulness, with the thought that it might grow. But if these isolated Sabbath-keepers and these small churches could and would have colonized in such a locality as Fouke, the driest, most elevated and healthy section in Southern Arkansas; or in and about Gentry, in Benton County, Northwestern Arkansas, in the "Red Apple Belt" on a plateau of the Ozark mountain, where there is a fine climate, excellent water and good soil, how much stronger they and our cause would be to-day. In union there is strength. In the South-Western Association, composed of eleven churches, there is not one self-supporting church; whereas if our people there had colonized, there might be at least two strong, self-supporting churches. A Seventh-day Baptist colony, where our people can have a church, a school, and industries, store, shops, manufactories of their own, can hold their own against opposition, prejudice and ostracism, and our people can have employment, and be sure of their bread and butter. In such a locality as Northwestern Arkansas, where Northern winters do not come, a colony could be settled for general farming or general fruit raising. In Fouke, Ark., and Hammond, La., our people could colonize in a Southern climate, raise cotton, have cotton mills, build up winter resorts, and engage in varied manufactories. By my late trip throughout the South-Western Association, I am more than convinced that "scatteration" will work weakness and failure, and that centralization and colonization will give strength and success. We must give more attention, if we would successfully grow in our own country, to industrial colonization and mission effort. To engage in evangelism and Sabbath Reform, bring people to Christ and his Sabbath, and leave them scattered and alone, surrounded by bitter opposing forces, means ultimate loss and failure. The great question to one who is convinced of the Sabbath and wants to keep it is, can I find employment and earn a living for myself and family and keep the Sabbath? Industrial colonization of Seventh-day Baptists will

help to answer that question and solve that problem.

But some say "scatteration" is good. It scatters Sabbath truth. Well, it does to some extent. There are faithful, loyal, isolated, scattered Seventh-day Baptists—God bless them—who by word and life teach Sabbath truth and lead some to accept it. But there have been lost to us twice as many, and I do not know but that it would be safe to say five times as many, by "scatteration" as have been brought to us by it. Here is an isolated Seventh-day Baptist family on a farm in the West. It is entirely surrounded by First-day people. The boys and girls mingle with First-day boys and girls. They grow up to manhood and womanhood together. The sons marry First-day girls, the daughters marry First-day young men, and they, as a rule, leave the Sabbath. The parents hold on for a while and then go with the children. The mother hen keeps her chicks with her and safely under her wings, but they grow and will wander away to pastures new, and the mother follows them. How many we have lost in the Great West in that way! Who can number them? The antidote to all this, to a large extent, is concentration, industrial colonization. The "prairie schooner fever" has been a source of loss to us. Several Seventh-day Baptist families settle in a locality. It is a struggle to get a foothold, but they get one. A Macedonian cry comes up, "Send us a missionary." One is sent. A church is organized. A missionary pastor is settled by the help of the Missionary Society. A meeting-house is built. Everything seems to move on finely. But some of the settlers catch the "prairie schooner fever." They have heard of or have some friends in an El Dorado farther West or South, where there is a warmer or better climate, a more fertile soil, and so the "schooner" sails across the prairies and over the hills to the haven of health and prosperity. Another Macedonian cry comes up. Another missionary is sent. Another church is organized. Another missionary pastor is settled and is helped by the Missionary Society in his support. The old church is abandoned, or a few families left to live along the best they can without Sabbath-day services and privileges. Now and then a missionary or an evangelist visits them. The meeting-house lies idle, a monument of desertion. It is true, sometimes, people have bettered their condition by moving farther on. But some still keep moving on and die financially and religiously from "prairie schooner fever." "Stickability" has given us some strong, self-supporting churches, viz., Milton, Albion, Nortonville, North Loup and other churches. When our people have settled in a fair section, and no section has all the good, desirable things, just "stick," and God will give them the "ability" to make the settlement a financial and religious success.

FOREIGN MISSIONS STATISTICS.

The American Board Almanac gives its usual annual summary of the foreign missions of the Evangelical Churches of the United States, Great Britain and Ireland and other countries. The summary, which is not absolutely complete, but nearly enough so to be accepted, gives, as the total contributions from home and foreign sources, \$17,060,504. This has been expended under the care of

13,096 foreign missionaries, who have employed 71,137 native laborers in 6,261 stations and 22,066 out-stations. The number of organized churches connected with these missions is 10,985, and of communicants 1,280,987. Great Britain and Ireland lead with over \$8,000,000 contributions, 5,805 missionaries, 381,877 communicants. Next come the United States, with over \$5,000,000 contributions and a proportionate number of missionaries. The number of communicants, 352,406, however, is nearly as large as of the British societies. Third, come the societies of Continental Europe, including Germany, France, Switzerland, Scandinavia, Holland, etc., with \$2,250,000 of contributions, 2,120 missionaries and 214,271 communicants. Asia, Australia, Africa and the West Indies furnish a considerable number of societies, with 1,156 missionaries, a proportionately small amount of contributions—\$826,128—but an exceptionally large number of communicants, 316,464. Canada closes the list with \$372,949 of contributions, 377 missionaries and 15,939 communicants. Compared with a year ago there is an increase of something less than \$2,000,000 in contributions and about 400 missionaries, while the communicants are reported as less by nearly 300,000. This is due to the omission of those enumerated in lands which are, at least partly Protestant, and also of baptized adherents in some missions who would not be classed as full communicants.

SINGLE SOCIETIES.

Turning to the United States, the banner denomination in contributions is the Methodist Episcopal Church, with \$1,065,289. Of this, not far from \$700,000 belong to the General Missionary Society of the Church for its foreign work, and the remainder to the Woman's Missionary Society. Next come the Presbyterian Board for the Northern Church, \$889,667; the American Board, \$737,957; American Baptist Missionary Union, \$543,048; the Protestant Episcopal Church, \$357,889; the Methodist Church, South, \$289,000; and then follow the Disciples, the Presbyterian Board, South, the Reformed Church in America, the Southern Baptist Convention and the United Presbyterian Board, with sums varying from \$167,000 to \$136,000. The American Bible Society reports \$151,221. Comparing these with a year ago, there appears to be a very decided advance in every one except the American Baptist Missionary Union, the United Presbyterian Board and the Bible Society. Turning to the number of missionaries, there has been an increase in the total of 160; the American Board with 526, a slight falling off; the Presbyterians with 728, an advance; and the Methodists with 700, have made considerable advance. An interesting item is noted in the employment of native laborers. The Methodist missions employ by far the largest number, 4,547; then come the American Baptist Missionary Union, 3,662; the American Board, 3,472; while the Presbyterian Board has only 1,701. In the number of churches the Baptist Missionary Union leads with 1,110, as also in communicants, 105,212; then comes the Methodist Board, with 680 churches and 91,821 communicants; the Presbyterian Board reports 627 churches and 37,820 communicants, and the American Board, 495 churches with 51,-

690 communicants. In each case there is a healthy advance on the corresponding figures for the previous year. Turning to the English societies, as in years past, the Church Missionary Society leads with an income in England of \$2,900,020; next is the London Missionary Society, with \$635,486; the Society for the Propagation of the Gospel (Church of England), \$632,475; the Wesleyan Missionary Society, \$540,903. In the number of missionaries, likewise, the Church Missionary Society leads far in advance, having 1,258 missionaries; also in native helpers, 6,839. The Chinese Inland Mission has 811 missionaries, with 769 native helpers. In the number of communicants the Church Missionary Society again leads, with 71,500; then follow the London Missionary Society with 50,730, and the Wesleyan Missionary Society with 47,372. These also show a marked increase in every particular.

If any two or three of you agree on sending out a missionary to the field, I can promise you that Jesus Christ will be with you.—*M. D. Babcock.*

GENERAL CONFERENCE 1902.

[The Committee desires to call the attention of all pastors and church officers and all interested members of the denomination to the following program, which has been sent to every person whose name appears on it. The Committee respectfully invites all persons who may possess historical facts of value to communicate with the persons selected to prepare these historical sketches and papers.]

At our last General Conference, the following committee was appointed (see Conference Minutes for 1900, pages 33 and 44) to arrange a program for appropriate celebration of the Centennial of the General Conference at Ashaway, R. I., in 1902:

- C. C. Chipman, Eastern Association.
- Rev. Clayton A. Burdick, First Hopkinton Church.
- Rev. L. R. Swinney, Central Association.
- Pres. B. C. Davis, Western Association.
- Pres. W. C. Whitford, North-Western Association.
- Pres. T. L. Gardiner, South-Eastern Association.
- Dea. W. R. Potter, South-Western Association.

I submit herewith a copy of the program prepared and adopted by the Committee. The plan of the Committee in preparing this, a largely historical program, is with the belief that with a careful review of the past, future efforts along all the lines of work will be greatly strengthened. Our young people know but little of our history, rich though it is, and a history which is highly prized and admired by those who are conversant with it. We believe this review of the past will quicken our young people in denominational pride and loyalty as nothing else will. This plan will also accomplish another thing which is very much needed, viz., preserve permanently our history in a popular and convenient form for general use.

Our plan is to gather up the history of all lines of denominational work from the date of organization to 1902, so that all subsequent history can date from that time. The papers and addresses will make a valuable historical collection and furnish data of inestimable value to future historians. They will be highly prized by the coming generations.

Every Society and Board will be invited to prepare its own historical paper and present it during its day or hour at the Conference. For the sake of the record it is desired that all papers be carefully prepared and be full in detail, but concise; and where papers are too long for a public presentation, extracts covering the more important features can be

selected and presented. All papers and addresses will be printed in full in the Minutes of the Conference for that year.

HISTORICAL SKETCHES OF THE ASSOCIATIONS.

The Committee desires that these papers be historical of our people, in the various sections covered by the Associations, along lines of education, church and reform work, in the broad sense, and not confined to the exclusive work of the denomination. Each Association is rich with historical facts concerning our people, and historical events in which Seventh-day Baptists have been engaged. Our people have been among the leaders in the Public School system, and in temperance reform movements. Take for example the Seventh-day Baptist influence in the colony of Rhode Island and later in the state. The Seventh-day Baptist corporation with the Baptists of Rhode Island in founding Brown University, the fact that the charter of the University was drawn by a Seventh-day Baptist, Samuel Ward, and Seventh-day Baptist representation on the Board of Trustees for many years of its early life, are facts worthy of record, and facts of which every Seventh-day Baptist, old or young, should be proud. Similar instances of Seventh-day Baptist influence and worth can be recorded of the other Associations.

It would be extremely interesting if each of these articles should record the name of the Seventh-day Baptist ministers who have come out from that Association together with the name of the church. Converts to the Sabbath should be indicated by star or otherwise.

The name and date of organization of each church established; and where churches have disbanded or become extinct, the date they were dropped from the Conference should be given. The two items, ministers and churches, could be handled by a statistical table with economy of space for publication and convenience for reference.

A brief mention of prominent Seventh-day Baptists who have lived in the Association and who were actively engaged or deeply interested in denominational work would be interesting. For example, in the Eastern Association, Thomas B. Stillman, George H. Babcock, Charles Potter, Prof. W. A. Rogers, Mrs. Ann Lyon. In the Central Association, Rev. Alexander Campbell, Doctor Potter, Rev. Eli S. Bailey, Deacon Amos R. Wells, Mrs. Lucy Carpenter. In the Western Association, Pres. W. C. Kenyon, Jonathan Allen, Rev. T. B. Brown, Rev. N. V. Hull, Mrs. Melissa B. Ward Kenyon.

It is not contemplated by the Committee that the papers of the Associations will be read at the Conference for want of time, interesting as they would be, but that they will be presented to the Conference for adoption and publication.

We feel confident that all persons selected and whose names are placed on the program will co-operate with the Committee to the end that the Centennial celebration of the General Conference at Ashaway, R. I., August, 1902, may be a great success, and that the minutes of the session will be the most valuable collection of historical facts that have ever been compiled and published by our people.

For and in behalf of the Committee,

C. C. CHIPMAN, *Chairman.*

220 BROADWAY, New York, N. Y., Dec. 14, 1900.

Conference Program—1902.

1. Historical Sketch of the Sabbath from Christ down to its appearance in England, Rev. Abram H. Lewis.
2. Historical Sketch of Seventh-day Baptists in England, Rev. William C. Daland.
3. Historical Sketch of Seventh-day Baptists in America previous to 1802, Pres. William C. Whitford.
4. Historical Sketch of the Seventh-day Baptist General Conference, from 1802 to 1902, Rev. Arthur E. Main.
5. Address, Lessons from the Past, Rev. Stephen Burdick.
6. Address, A Forward Look, Pres. Theodore L. Gardiner.
7. Work of the Board of Trustees of the Seventh-day Baptist Memorial Fund.
8. Work of the Woman's Board.
9. Work of the Young People's Permanent Committee.
10. Work of the Sabbath-school Board, including all Sabbath-school work among Seventh-day Baptists.
11. Work of the Employment Bureau.
12. Work of the Committee on Pastoral Supply.
13. Work of the Brotherhood.
14. Historical Sketches of the Associations:
 - a. Eastern, Hon. George H. Utter.
 - b. Central, Rev. Asa B. Prentice.
 - c. Western, Rev. William L. Burdick.
 - d. North-Western, Rev. Lewis A. Platts.
 - e. South-Eastern, Prin. Corliss F. Randolph.
 - f. South-Western, Rev. James F. Shaw.
15. Historical Sketch of the Seventh-day Baptist Home and Foreign Mission Work.
16. Historical Sketch of the American Sabbath Tract Society, including all Seventh-day Baptist publications and Sabbath Reform work.
17. Historical Sketch of the Seventh-day Baptist Education Society, including all educational work among Seventh-day Baptists.
18. Historical Sketch of the Sabbath Evangelizing and Industrial Association.

THE SHAKESPEREAN AUTHORSHIP OF THE FORTY-SIXTH PSALM.

[The following picture of superficial criticism which is going the rounds of the press is a fine illustration of pretended knowledge, and of "claw-hammer exegesis."]

It is not usually known that Shakespere is the author of the forty-sixth Psalm, yet the claim is susceptible of mathematical demonstration. The Psalm is evidently a cryptogram, a writing hiding something within itself which may be discovered only by the use of the key. The number of the Psalm, forty-six, is the key to the cryptogram. The key is used in this way: Count forty-six words from the beginning of the Psalm, and you come to the word "Shake,"—"though the mountains *shake*." Now counting the forty-sixth word from the end, you come to the word "Spear,"—"and cutteth the *spear* in sunder." These two words taken together produce the name of the writer. Now to prove the accuracy of the demonstration, you count the vowels in the author's name and find them to be four; then you count the consonants and find them to be six, and four and six are forty-six. It is true that the word spear is not spelled the same in both cases, but it is better so. You do not want a cryptogram to be as clear as calculus or analytical geometry or quaternions or such amusements; that would destroy its dignity. It is also true that it is necessary to count the italicized words supplied by the translators, but there are two good reasons for that. The first is that the inspired writer might easily have been inspired to know what words the translators would add, just as Moses was inspired to write his own obituary notice, and count the italicized letters.

There really cannot by two opinions concerning the claim that Shakespere is the author of the Psalm.

Woman's Work.

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

APPRECIATIVE SYMPATHY.

(TO A. H. L.)

From height of heights, O man of God,
Dost thy brave spirit yearn
For human sympathy, and love?
And dost thy great heart turn
To those whom thou hast taught
The way of life to walk more perfectly
For some word, some token given,
That they appreciate thy loving service?

Ah, friend of God! true friend of man,
Could'st thou but surely know
How many hearts give silent thanks
To thee, as God's evangel,
Through whom the message came
To uplift, inspire, make strong
For faithful, valient service,
E'en from thy height of heights,
On the highway to fields celestial,
Thy heart would sing for joy.

Yea, brother, and friend beloved,
Our hearts respond to thy heart's call,
Our eyes weep tears of loving sympathy,
Because thy heart is sorrowful;
And to the loving Father our prayers ascend,
That comfort such as He alone can give
May be vouchsafed to thee,
And soul-rest in Him be given.

JANUARY 9, 1901.

THE Rev. Frederick Brown, an American missionary in China, says, "The present upheaval, notwithstanding bloodshed and war, presages a better day for China." Let us hope this prophecy will come true.

A LETTER from Dr. Rosa Palmborg, dated January 13, says she is at West Hallock, Ill. "I got a good deal stronger during the two weeks I was there (in California), and am feeling very well now."

REPORT OF THANK OFFERINGS.

Previously reported.....	\$100 00
E. J. Van Horn, Boulder, Col.....	1 00
M.rtle Van Horn, ".....	1 00
Total.....	\$102 00

LETTER FROM MRS. DAVIS.

WEST GATE, Shanghai, China, Nov. 29, 1900.

My Dear Mrs. Rogers:

All the long summer months it was on my heart to answer your kind letter, which came to me in April. Up to the middle of July my time was much occupied in the schools. On the 20th Miss Burdick and Theodore left Shanghai for the homeland, and because of the latter's illness I accompanied them to Japan. The cloud of war and massacre was hanging heavily over this land. Our Consul had advised all ladies, living outside the foreign settlements, not to remain in their homes, so four days after we left, Dr. Palmborg, Mrs. Crofoot, Baby Alfred and our Alfred followed me to Japan. Although we were subject to many inconveniences in our Japanese house, I look back to the quiet, restful time with thankfulness, for we had been subject to a great nervous strain during the excitement of the previous weeks. There were hundreds of refugees from China in Japan, and of course we were all anxiously looking for every item of news. But we could not hear every day, and sometimes not oftener than once a week, so our minds would become somewhat quieted between the incoming mails, and though our sympathies were tested to the utmost over the heart-rending accounts of the terrible suffering of our co-workers and native Christians in the interior of China, it was not like being right in the midst of it all.

Mrs. Crofoot and myself were nearly two months in the little Japanese home, when word came that our Consul, at Shanghai, had consented to our returning to the Mission

Home. Dr. Palmborg had returned to Shanghai two weeks earlier. I was so thankful we were not obliged to extend our enforced exile in Japan, for we found Mr. Davis had been quite poorly for some time, and Dr. Palmborg ill in bed with what eventually proved to be typhoid fever. I also found Dr. Martin, one of the Peking refugees, staying in our home for a few days, on his way to America. The dear old gentleman, past seventy years, fifty of which he had given to China, was anxious to go to Washington, and, if possible, have some influence with the home government, in taking more decisive measures regarding the situation in China than we then feared they were inclined to do. It did seem from all reports that they were being greatly deceived, and that they did not understand the situation. If any one from China really comprehends the needs of China to-day, it is Dr. Martin.

It is just a little over two months ago we arrived home, and these intervening weeks have been very full of work and anxiety. After the Doctor had passed safely through her first three weeks of fever, and able to be about again, she went to spend a few days with some friends, before trying to open up her work again. She then began to have some trouble with one of her limbs, which is often caused by fever in this climate, and, upon returning home, was obliged to lay by for some days until the difficulty subsided. She then opened her dispensary, but very shortly was down again with fever. I assisted her helpers in seeing the sick for a few days, but it was soon evident that she was to have another run of fever, this time malarial, and the dispensary was again closed. In the meantime a letter arrived which gave her to understand that the Board would not disapprove of her taking her holiday in the homeland at this time, and she decided perhaps it was best for her to go as soon as able to take the journey.

Of course, under the present condition of things in China, she could not open up the work which she contemplated in Sin-oo, and the fact that her work here had been interrupted so long, and her weak condition after the protracted illness, seemed to her good indication that she would better take the change now, and then be ready for work when peace is restored and the conditions are more favorable. We hope she has made a wise decision, and that another autumn may bring her back to us, fully restored to health. Yesterday several of us accompanied her to Woo-sung, where she took the "America Maru." Fortunately, one of our neighbors of the Woman's Union Mission was going to Yokohama by the same steamer, and will be most kind in rendering any assistance needed; but we hope to hear the Doctor is quite restored to health ere she reaches San Francisco, where she anticipated spending a few days with our dear Mrs. Fryer. You may know our mission is lonely (Lang-zing), as the Chinese would say, with three of our number taken away. Most of all, we shall miss them in the work.

To-day has been Thanksgiving. Mr. and Mrs. Crofoot have celebrated it by inviting four of their fellow-travelers to China to have Thanksgiving Dinner with them, and we have shared in the festivities. Then at five o'clock, all went into the foreign settlement to attend services at the Union church.

There was a full house, and Bishop Wilson, Methodist Mission South, who is spending a few months in China, gave us a very interesting address, at the close of which we sang that grand old song, which must thrill the heart of every American, and remind us of all that is true and noble, so long as the "Stars and Stripes" are allowed to remain our national emblem. The melody and words of this dear song always stir my very soul, and bring up so vividly memories of childhood days when our beloved country was in such peril. Bishop Wilson emphasized the truth to-night, that we had been brought safely through all these distressing times, because we are a God-fearing nation. We certainly have in China's present distress an object-lesson before the whole world, showing to what extremities any people must be brought who do not recognize and fear the one true God.

As a denomination, we have great reason to praise God, that thus far our mission has been comparatively little effected by this dreadful war. The Boys' Boarding School, though with less pupils than last year, is going on as usual. The four day schools must have as many as ninety scholars on the roll, with a very good daily attendance. We had hoped ere this to re-open the Girls' Boarding School, but our American Consul does not yet give his consent; and, as we have trusted him for advice all summer, we do not now wish to go in opposition to his judgment. We trust it will not be long ere he will see his way clear to give full consent to the opening of this work. Some of the missionaries are returning to the river ports. Many think it is unwise; but, while we see little indications of peace being restored in the North, we still have strong hope that this part of China will be kept in comparative quiet.

One cannot wonder, where it is at all possible, the missionaries are anxious, most anxious, to return to their work, and to comfort the native Christians, who are now subject to such contempt and persecution. One missionary told me he never received such a welcome among any people as the native church gave him on his return to his station. It is heart-rending to think of how these Christians have been persecuted during the past few months—many of them to death. Those friends in our homeland, who, upon hearing of the dreadful condition of affairs in China, have advocated the immediate forsaking of the field, must have entirely forgotten, for the time, at least, the thousands of native Christians who, through the efforts of missionaries, under the Providence of God, have been brought to believe in the Gospel of Christ. Oh, how I wish it was possible for all our people to realize what a glorious witness for Christ scores of them have given in their sufferings and death.

When we think of these and all the dear foreign workers who have been so cruelly massacred, the natural heart cries out for revenge. "But vengeance is mine, I will repay, saith the Lord." We can well afford to leave it in his hands; but let us have justice, and a settlement, which shall bring about a righteous and just government. Any peace, without this, will be no peace.

Give up the work in China? No! many times No! Over the graves of these martyrs God will build his church in China. These

times are in his hands. Never has there been so much prayer for this land as during this terrible struggle. The answer of peace will come, perhaps not in our way or time, but we know Divine wisdom cannot err; and have we not the larger faith to believe that our merciful heavenly Father will bring to pass that which will most speedily and effectually answer the prayers of Christendom for the salvation of China?

During the early spring months of this year, from one of the mission homes in Shanghai, there passed to her heavenly home one of the most consecrated, efficient, Christian women the world ever knew—Miss Laura A. Haygood. I wish every one of our Christian women could have the privilege of reading the account of her life as published in our last *Woman's Work in the Far East*. She insisted that the Christian women at home had their part in the "great commission." She had previously been engaged in home mission work in Atlanta, and it was this, the writer says, which led her to insist so strongly on the unity of the work at home and in heathen lands. It was this memory which prompted her to write, soon after reaching China, those words, which thrill with the Master's spirit: "Oh, that every woman in the Southern Methodist church (who cannot come to foreign lands) would say, 'I give my money, my love and my prayers to the foreign field; I give my money, my love, my prayers, and myself, to the home work.'"

Dear Mrs. Rogers, may we not greatly rejoice in the fact that during the past twenty years God has increasingly laid it upon the hearts of the women of our denomination that they have a part in the "great commission;" and shall we not pray that this unity of spirit may more and more permeate all their endeavor? Let us all be quick to hear and obey the orders he has for each one of us, whether in the homeland, Africa or China.

Those of us who remain on this field need your earnest prayers, that we may have courage and needed grace for all our work, that we may be able to cast all our burdens upon him who has promised to carry them for us, and who loves the souls of this people more than we possibly can.

We sorrow with the native Christians that all hope is gone of our dear sister Dr. Swinney's return to this land and the people she loved so dearly. The work has lost one of its most faithful, consecrated workers. The messages which came the last mail from her, through Miss Burdick, to the natives, were received most eagerly, and with tearful eyes. Dr. Swinney was greatly loved by all the Chinese.

We are sorry to learn that you deem it necessary to resign your position as Editor, but we know you will still continue to have the same abiding interest in all the work undertaken by our women. May our heavenly Father bring you peace and consolation in all your sorrow is the prayer of your humble sister.

SARA G. DAVIS.

BUT—THE SABBATH.

BY ANGELINE PRENTICE ABBEY.

Occasionally we hear a person speak of one who is a good Christian, but who "keeps Saturday for Sunday!" Notwithstanding this, we have always believed that the keeping of the Sabbath was no negative virtue.

A colporteur called at the house one afternoon, and the next morning he came back,

saying as he came in: "I wanted to look at a paper I saw lying on the table yesterday. Yes, this is it," as the last RECORDER was produced. Then he continued: "I have known some Seventh-day Baptists, but I have never seen one of their papers." After a time, in conversation, he told of baptizing several daughters of a woman who was a Seventh-day Baptist, in New York State, and said: "I was pastor of the little Methodist church at that time. They were converted, and I baptized them in the little creek. I tried to persuade them to join the church; but they said 'No,' they would go with their mother." He went on to say what a bright light the mother was, spiritually and intellectually; how she kept up the prayer-meeting from week to week, which she led herself; and added: "But she kept the Sabbath." His interested manner, and the sympathetic expression of his eyes belied his words, "but the Sabbath." I could not but believe that he was more than half convinced of the Sabbath truth, from the fact that he said "Sabbath," instead of "Saturday."

In a little chat with the new pastor of the Baptist church, he referred to "your church." I told him that I did not belong to the church, but that my husband was a member. "Oh," he said, and his face fairly glowed, "you are not that Seventh-day Baptist, are you?"

One Methodist minister, who is so exceedingly loyal to his denomination that he gives one the impression that his Methodism outweighs his Christianity, seemed very much pleased to learn that I was a Seventh-day Baptist, and said that he had cousins of that faith in New York state.

Another endeavored to prove in a few words that it was a Christian's duty to keep Sunday, because it was a civil law; and, finally acknowledged that he had never studied the subject, only from the First-day side; that when he was in school in Chicago they tried to find teachings to support Sunday. (Oh, when will men—and even ministers—learn that the Bible is given to us for a guide and a lamp, and not to be used as a prop to support the church's doctrine?) In the prayer he made just before leaving, he asked the Lord that I might have the courage of my convictions.

One farmer, of whom I bought some peaches, surprised me by saying, as he emptied his basket: "So you are a Seventh-day Baptist, are you? Really, I believe that is the right day! My wife was a Seventh-day Baptist; but, of course, I'm not a Christian, and I don't keep it."

Another man said: "I believe they're right; and if I was a Christian that is the day I should keep."

After spending a whole afternoon in discussing and looking up references on the Sabbath question, with a Baptist evangelist, I finally said: "There is one thing I have noticed; people often embrace the Seventh-day from conscientious scruples, but I have never known a Sabbath-keeper to keep the First-day from any conscientious motive. It is always for convenience, for worldly gain, or popularity." "Keeping the Seventh-day is like baptism," he admitted; "all the Scripture is on your side."

"Then, why don't you keep it?" I asked.

"Well, I don't know why I don't," he replied.

All this leads us to believe that there are many, very many, who know, and are convinced, of the Sabbath truth, but who cover up their knowledge, and who stifle their convictions by various excuses. Let us pray for the Holy Spirit to lead men out of bondage!

ETHE, Pa.

MISS LONGFELLOW AND THE INDIANS.

The poet's daughter, Miss Alice Longfellow, has been made as much of an Indian as a pretty ceremony of compliment can make a white person. It came about thus:

Longfellow's hero Hiawatha was an Ojibway, a name that was corrupted by the French into Chippewa. The Ojibways, who inhabited the Lake Superior and upper Huron regions, and who still have reservations there, number in our own day many most intelligent persons.* Some years ago two such Indians, the chiefs Caboose and Wabanoosa, paid a visit to Cambridge, to see the poet who had made their tribe famous. They learned to their grief that the gentle Longfellow had recently died. They were, however, received at Craigie house with much kindness, and Mr. Longfellow's daughters pointed out to them objects that were closely associated with the poet's life. Each chief asked the privilege of sitting for a moment at the desk where Hiawatha was written. On leaving Cambridge they secured from Mrs. Longfellow and her daughter a provisional promise to visit the tribe in their northern home.

The center of that home is between the island of Mackinac and the Sault St. Marie, or Falls of Saint Mary. The north-bound steamer takes you through the narrow, winding river of Saint Mary past the island of Saint Joseph, and here, a few miles to the east, lie a swarm of tiny islands, mere rocks clad in evergreen woods, covering the transparent blue water like so many emeralds set in so much sapphire. The boat from Mackinac to the "Soo" will not stop to let you off here, but you can come back by the little mail tug, and if you can get a canoe or a sailboat you can pick your way among the emeralds till you come to the Indian reservation. Here it was, one day last July, that the Indians received the long promised visit from Miss Alice Longfellow.

They made great preparations for her coming, and greeted her and her friends with something which, probably, no Indian company ever attempted before—a dramatic performance. They acted the life of Hiawatha for them, and never were stage pictures more interesting and effective. The Indian is your true material for a tableau. For weeks the rude stage had been ready, and the rehearsals going on with true Indian patience and earnestness. But all this was merely the entertainment; the real honor came when, with a great deal of seemingly mystic ceremony, carried on in the guttural but not unmusical Ojibway tongue, the chief men declared Miss Alice Longfellow an honorary member of the Ojibway tribe, with every privilege which such membership can give.

Probably nothing of the sort has ever happened before. White girls have been stolen or captured and brought up as squaws, and a few white boys have been adopted to become enemies to their own race; but never before has the Indian granted so high an honor as Miss Longfellow's. It was an honor given by human hearts to the child of the Singer who recognized that hearts are human the world over.

E. H. L.

*The present writer recently received a week's visit from a gentleman who, though having white blood in his veins, probably owes his quiet, unobtrusive courtesy of manner chiefly to his Ojibway ancestry.

Young People's Work.

UNITED SOCIETY OF CHRISTIAN ENDEAVOR.

A personal letter to every President, Secretary, Chairman of Committee, and Junior Superintendent of the Christian Endeavor Societies in the United States and Canada.

Dear Friend:—My associates and myself have a very earnest ambition to make the year 1901, the twentieth year of Christian Endeavor, the best year in all our history. We have formulated some new plans, which, I believe, if carried out, will strengthen every strong society, revive every lagging society, and advance the cause of Christ throughout the world. The plans relate to our honorary membership, our younger membership, to a Decision Day, and a Twentieth Birthday thank-offering for missions. But we cannot carry out these plans or make them effective without your co-operation. This we very earnestly crave. Shall I tell you how we may work together for these ends?

First. Let us strengthen and unify our Local Unions. Does your society belong to a Local Union? If not, why not? If only two genuine Christian Endeavor Societies are within easy access of each other, they may form a helpful Local Union. Occasional Local-Union meetings will then help them to do better work in and for their own churches. Plans have been formulated that, if followed out, will secure the success of any Local Union, large or small. Uniform programs are furnished by the United Society of Christian Endeavor. These have proved as helpful to those who have adopted them as the uniform prayer-meeting topics to our individual societies. The *Christian Endeavor World* will give during the coming year frequent helps and suggestions for the Local Unions.

Second. Let us establish on a firm and rational basis every local society by having an honorable honorary membership. This plan puts new emphasis and honor upon the honorary membership. It makes it possible for every active Christian, however old or however busy, to remain always a Christian Endeavorer, while it provides that he shall not prevent the younger and more inexperienced from bearing their share of responsibility for the work and the meetings. It is natural to expect that sooner or later active members will become honorary members, and this should be the only honorable door out of the active membership. The honorary members are expected to take such a pledge as the following, and only such ought to be received as honorary members.

Trusting in the Lord Jesus Christ for strength, I promise him that I will strive to do whatever he would like to have me do, that I will make it the rule of my life to pray and read the Bible every day and to support my own church in every way. I promise to give aid and sympathy to my brothers and sisters in the Christian Endeavor Society in their work for Christ and the church. As an honorary member of the society of Christian Endeavor, I promise to attend the mid-week prayer-meeting of the church unless prevented by a reason which I can conscientiously give to Christ, and to enter into some definite church-work to which I may be called.

This plan will strengthen the mid-week meeting and every other line of church activity, as well as the Christian Endeavor Society. It will carry out Christian Endeavor principles. It will keep the society a young people's society, while at the same time it will retain the interest and support of the older and better-trained workers for their younger friends. Further particulars concerning this

most important advance movement, which I believe will bless every society, every church, and the cause of Christ at large, will appear in the *Christian Endeavor World*.

Third. Let us make our Twentieth Birthday a great "Decision Day" for Christ and the church. February 2 is the Twentieth Birthday of Christian Endeavor. How can we better make the day memorable than by an effort to lead many of our associates, and other young people, to accept Christ as their Saviour and to join the church? This is something we can all do. Our success does not depend upon our numbers or our eloquence, but upon our reliance on the Spirit of God and our wise and earnest efforts directed by him. The meetings between this and February 2 should have an evangelistic turn. Special efforts should be made to get others than the active members into the meetings. Expectation should be aroused, and when February 2 comes, or the regular meeting following that day, the invitation so seldom given in many societies to accept Christ there and then should be pressed home until, if possible, a decision is reached. Many pastors, doubtless, will gladly help in this effort by their sermons and their briefer words in the Young People's meeting. Do not leave out the Juniors or the Intermediates, but provide a decision day in connection with our birthday, when it may be fully explained to them what it is to receive Christ and join his church.

Hundreds have joined me in a Prayer Circle to spend some minutes each day for three months in earnest petition for a great awakening in our societies and all our churches in connection with the coming Week of Prayer and Christian Endeavor Decision Day.

Fourth. Let us signalize the day by a generous thank-offering for missions. Christian Endeavor day for years has been celebrated with a thank-offering to missions through our own churches to our respective denominational home and foreign mission boards. In view of the blessings of these past twenty years, of the world-wide spread of Christian Endeavor, of the present most flourishing condition of the movement, which was never more prosperous than now, let us make our offering doubly large this year.

Dear friends, I send you this personal letter with much solicitude that you should carefully read it, and if it commends itself to you, adopt its suggestions. I feel that if they are earnestly and heartily adopted, they will bless every Society of Christian Endeavor, and what is vastly more important, through the Society the cause of Christ throughout the world.

Faithfully your friend,

FRANCIS E. CLARK.

CHRISTIAN ENDEAVORERS, NOTICE.

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

100 copies.....	\$1 50
75 ".....	1 15
50 ".....	1 00
25 ".....	50
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(Postage Prepaid.)

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

GRAVE OR CRADLE?

In a late number of the *North American Review*. Mr. Frederick Harrison, apparently to make out a case against Christianity, publishes a terrific indictment of the present decade under the title, "Christianity at the Grave of the Nineteenth Century." Written in Mr. Harrison's most caustic vein, it will doubtless leave a scar upon many a mind, burning deep wherever it touches, like some virulent acid. But after all, it is only the trick of a clever journalist who knows how to make "the worse appear the better reason." Mr. Harrison is strongly opposed to two things, the English church and the English aristocracy; and the substance of his article is that under the leadership of Bishops and Tories England is lapsing into barbarism. He selects two characteristics of the present decade by which to establish his charge that England is sliding toward the abyss, morally and intellectually, and they are the popularity of barrack-room ballads and the acceptance of imperial ideals. Granted that there are "vulgar types of literature" presented to us in the volumes of Bret Harte and Kipling, that the "49'er" and "Tommy Atkins" would not have been permitted upon the boards by past masters of literature, it is the mark not of a decadent but of a vigorous morality to recognize virtue wherever it exists. It was a shock to the proprieties but a gain to religion when Jesus Christ chose his disciples from peasants and fishermen. It did not degrade but it dignified human life when Dickens forsook "the camp, the court, the grove" of Scott and found as lofty sentiments and as heavenly graces among shopmen and clerks and char-women as among princes of the blood and "daughters of an hundred earls." The "cow-boy" may not be as romantic a figure as the "Cid," but our modern prophets are not in error when they discover in him the elements of chivalry and the making of a man. It may be that the ambitions of Bismarck and that his policy of "blood and iron" have been in a measure responsible for the "lust of conquest" which Mr. Harrison thinks has overspread Christendom to the scandal of its good name; but we take it Mr. Harrison himself would hardly advocate a return to the days of "grand dukes" in Europe with "states" thirty miles square; and rajahs in India, whose word meant life or death to hundreds of millions of human beings; or wish that Menelek and Cetewayo and Mwanga should divide Africa between them for one vast slave market. The British advance against Kumassi may have been a very wicked act of aggression, but it will at least result in a different style of royal ornamentation about the palace; and the thousands of human skulls that decorated the walls and gates may now be buried.

Christianity not only stands "at the grave of the nineteenth century," but stands at the cradle of the twentieth; and she will see to it that the slave show is banished from the seas of Zanzibar, and that the starving millions of India are fed, and that "Cuba Libre" shall not mean freedom to breed yellow fever in the slums of her capital to infect a world. Bright and severe as Mr. Harrison's article is, it is only another illustration how a man with strong passions and bitter prejudices finds it next to impossible to tell the whole truth, the essential truth, about his opponent.—*The Interior*.

WHERE ATTEND SCHOOL, AND WHY.

BY C. C. CHIPMAN.

A paper delivered at the Yearly Meeting of the New Jersey and New York City churches, at New York City, November, 1900.

Where attend school? At one of the Institutions founded and supported by the Seventh-day Baptist denomination. Look at it as I may, every conceivable point of view presents the picture of Alfred, Milton or Salem. These three schools should be considered by our young people as most worthy of their patronage when seeking a higher education.

Our schools were established and have been continued, because our fathers thought that educated leaders and an educated people were essential to denominational life and growth; that, without these schools, denominational decay and death would certainly follow.

Many of you attended our General Conference in August at Adams Centre. You well remember the addresses and papers on various topics touching denominational life, which were presented by our ministers and leaders, and the deep interest manifested by all in attendance; and you will not soon forget that band of interested, loyal, and deeply consecrated young people. Was it not very largely due to our schools that such a Conference was possible?

As Seventh-day Baptists, our success should be measured, not by our beautiful homes; nor by our well-kept, well-stocked farms; nor by our business or professional prospects; nor by the money we have accumulated; but by our children and young people. If our children are brought to Christ and hold fast to the denomination of the fathers, then we have achieved true success. The church whose young people early find Jesus, and either fill places in the home church as they become vacant by death, or seek opportunities for activity in sister churches, is a power for good, and will receive the reward "well done."

If our schools aid in bringing our young people to the Saviour, strengthen those who had accepted Jesus before entering them, and contribute to denominational loyalty, certainly they should be preferred. One of the churches of this meeting recently had a pastor who entered Milton a sceptic; but the spiritual atmosphere for which that school is famous was too much for him. When he left Milton, he took Jesus and the Sabbath with him. If time permitted, similar testimony of the influence of Alfred and Salem could be presented.

After completing the college course, our boys and girls return to our homes either stronger or weaker, spiritually, than when they began it; they cannot stand still during this period of mental development. It is not to be expected that they will be strengthened denominationally, if they attend schools outside of the denomination. It is a strong character, indeed, that stands loyal to the denomination when isolated from Seventh-day Baptists and surrounded by Sunday influences. Not one in ten, I believe, of those who have tried the experiment has remained a Seventh-day Baptist in practice. If this is true of mature manhood and womanhood, what can we expect of boys and girls of sixteen and eighteen years of age, when separated from home and church influences, and placed in schools where other denominational ideals prevail?

What Seventh-day Baptist would think of

taking his children to a Methodist camp-meeting, for instance, in preference to our Conference, because the camp-meeting is a religious gathering and nearer home? Would he expect his boys and girls to receive as much Seventh-day Baptist inspiration as they would by attendance at our General Conference? Certainly not, you say; it would be absurd to expect it. But are not Seventh-day Baptists who send their boys and girls to outside schools committing a similar blunder? Or is there some mysterious influence in the atmosphere of a Methodist college which tends to strengthen the Seventh-day Baptist student, while the Methodist camp-meeting weakens the Seventh-day Baptist youth who listen to the exhortations of the elders?

Our schools are good schools. Their graduates stand in the front rank among college-trained young men and women. Among the graduates at Alfred last Commencement was a Seventh-day Baptist young man, clean and spotless, who has since been granted a scholarship in the University of Pennsylvania upon his merit, without pull or influence. The case is the more significant, when we consider that there were many graduates of the University of Pennsylvania among the applicants for the place. [Since this paper was read, and soon after entering the University of Pennsylvania, this young man was chosen one of three to meet Columbia University in the Annual Debate between these two institutions, the University of Pennsylvania taking the prize.]

I recall the case of another Alfred man, who went to a large University for advanced work. He so completely outranked his associates in his department that he was recognized as an authority in projection and perspective, and was consulted by his classmates upon all questions upon these two subjects which arose in the drafting-room. The reason for it was not that the young man was naturally keener than his classmates, but because his instruction at Alfred had been superior to that which they had received. He was familiar with the underlying principles; they were not.

Our teachers work, not for money, but for a cause, namely, to give to my boy and your boy, to my girl and your girl, better advantages, more devoted attention, and more consecrated instruction than they can get in other schools. Our teachers are our brothers and sympathizing friends, and they feel more interest in our boys and girls than teachers in other schools who are strangers to us; surely we prefer that our children shall be with a dear friend and brother rather than with a stranger.

Our young people should attend our schools because they need our patronage and sympathy. The financial burdens that our schools carry are very heavy indeed, and the load will be lightened in proportion to the support we give them.

In conclusion, I quote the following sentiment from the "Remarks" appended to the Report of the Treasurer of the Seventh-day Baptist Education Society for 1899: "Why should not the higher education of our own young people enlist our sympathies, our prayers, and our material aid, till there shall be none to question the wisdom of the policy, 'Our own schools for our own young people, and our own young people for our own schools'?"

HELPFUL LIVES.

When we have given our money to help the poor and spoken our most encouraging words to help the weak, we have not yet exhausted all our resources. A true Christian may help others as much by his life as by his words and gifts. Nay, the principal contribution which any one can make to the life of the world is not his word or deed, but himself.

It is a vain thing to try to set a good example without a good heart. A life which is merely acted is not genuine, and the counterfeit will soon be detected. Artificial lives are like the artificial flowers which one sees in the market. They are beautiful to the eye, but shed no fragrance on the air. The bees never hover about them. A good life proceeding from a good heart creates a spiritual atmosphere which greatly affects every one who comes within its range.

It is said that the physical atmosphere exerts a powerful effect on the bodies and minds of men. The physician knows that his patients will be more comfortable to-day because the sky is clear and the atmosphere is charged with ozone. The teacher knows that his scholars will be more restless, less studious, and more dull to-day, because the atmosphere is murky and heavy. The police in Paris and London know that there will be a larger number of suicides in those great cities to-day, because the atmosphere is heavy with fogs and vapors.

So it is with the spiritual atmosphere. Children who are brought up in an atmosphere which is free from the fogs of skepticism, doubt, selfishness and vice, and charged with the ozone of love and truth, will grow to be stronger and better men and women than others. It is said that Thackeray's mother was a model of gentleness and tenderness, and that the great author owed more to her in the formation of his character and the determination of the tone of his literary productions than to all other factors. The tenderness which he received from his mother he lavished on his wife and daughters, and poured out through his pen into those charming books which have been read with so much pleasure by thousands. How much his mother helped him to help the world! How much Mrs. Susanna Wesley helped her sons to bless the world by her spirit! She helped her son John to preach the Gospel, and her son Charles to sing the truth into the hearts of men.

Some children grow up in a mercenary atmosphere, some in a literary atmosphere, some in an atmosphere of pride and vanity, some in an atmosphere of sin and vice. There is little hope for them. Let parents create an atmosphere in the home by pure lives which will save their children from evil. The church can create an atmosphere in the community where it is located which will exert a powerful influence over the lives of the people. It cannot be done by good preaching alone, or by good singing, or by generous giving, or by regular attendance on the means of grace. These are all good, but not good enough. The chief power of a church is in the lives of its members. Here is the hiding of its power.

The life which is not useful is a wasted life. All the money one can accumulate, all the honor he can achieve, all the knowledge he can acquire can never redeem a selfish life. It is a lost life in spite of all. — *Christian Advocate*.

Children's Page.

A FELLOW'S MOTHER.

BY M. E. SANGSTER.

"A fellow's mother," said Fred the wise,
With his rosy cheeks and his merry eyes,
"Knows what to do if a fellow gets hurt
By a thump, or a bruise, or a fall in the dirt.

"A fellow's mother has bags and strings,
Rags and buttons, and lots of things;
No matter how busy she is, she'll stop
To see how well you can spin your top.

"She does not care, not much, I mean,
If a fellow's face is not always clean;
And if your trousers are torn at the knee,
She can put on a patch that you'd never see.

"A fellow's mother is never mad,
But only sorry if you are bad,
And I tell you this, if you're only true,
She'll always forgive what'er you do.

"I'm sure of this," said Fred the wise,
With a manly look in his laughing eyes,
"I'll mind my mother quick, every day,
A fellow's a baby that don't obey."

—*Youth's Companion.*

HOW FRED REPENTED.

BY ELIZABETH ROBBINS.

It was Thanksgiving morning, and Fred and George and Bennie were going to spend the day at Grandpa's. Mamma was going, too, but Papa wasn't, because he had gone away on a journey.

"There!" said their mamma, as she finished tying Bennie's necktie, "now on with your caps and reefers and rubbers and then you can run out and play while I get ready; only you must be careful and not get into any mischief."

"Yes, we'll be careful," said Fred.

Fred was the oldest. He was eight. Then came George, who was six, while Bennie was four.

First they went out to speak to old Whitey, the horse, who stood in the barn all harnessed and ready to carry them. They patted him and gave him mouthfuls of hay to eat, and then they got into the wagon and jounced up and down and pretended they were already started.

Then they climbed from the wagon and scurried out to look at the brook that ran along beside the road and under the bridge.

It was a cold morning, and the shallow water at the edge of the brook was frozen, but in the middle, where the current was, there was clear water.

"I don't believe you dare to go across there," said Fred to George.

"I don't believe you dare to yourself."

"Ho! I guess I don't!" said Fred, and he walked onto the ice, almost to the water, gave a jump and landed safe on the ice at the other side. "Easy's nothing!" And to show how easy it was, he jumped across several times.

"You're afraid," he said to George.

"No, I'm not afraid, either," said George.

"Let's see you do it, then!"

George hated to have anybody say he was afraid, so he walked cautiously to the edge of the ice and jumped, and was surprised to find how easy it was.

"I'm going too," said Bennie, who had stood with a sober little face, looking on but saying nothing.

"Oh, you'd better not," said Fred, "You're not so big as me and George."

"I'm most as big," said Bennie, and he went back a little way from the brook, then ran and jumped across.

Fred and George had held their breath, but now they laughed.

"Let's all jump together," said Fred. "All stand in line, and when I say 'One, two, three, jump,' then we'll go it.

"Now! One—two—three—*jump!*"

They jumped, and then there was a crash and a splash. The ice had broken. Fred was safe on the other side, but George and Bennie were in the brook.

The water was not very deep, but it was deep enough to almost cover them as they lay at full length in it. It was so cold, too, that it nearly took their breath away. They scrambled to their feet and struggled out, choking and wiping the water from their eyes with their wet knuckles, and whimpering.

Their clothes felt very heavy, and they were shivering, as they made their way toward the house. Fred followed, looking a little scared.

Their mamma was just coming out of the door with her bonnet and cloak on and the door key in her hand. When she saw George and Bennie she stopped short and said, "Oh, dear! Oh, dear!"

She hurried them into the sitting-room, started up the fire, and then undressed them as quickly as she could.

Then she rubbed them with a coarse towel all over as hard as she could, and after a while their teeth stopped chattering and they said they felt as warm as toast. Then their mamma went and got their flannel night-gowns and put them on the two boys.

Fred had looked very sober when he saw the night-gowns, and when his mamma went to the front door to speak to a neighbor who was going by, he listened intently.

"Mr. Bristol!" he heard her say, "are you going to town?"

"Yes," Mr. Bristol answered. "Any errand you'd like done?"

"I should be ever so much obliged," said Fred's mamma, "if you would stop at mother's and tell her we can't come. George and Bennie fell into the brook, and I hardly dare to have them ride so far in an open wagon after it."

When she came back into the room, George and Bennie were crying. "We want to go to gran'pa's," they sobbed, and when they found they must go to bed instead, they sobbed all the harder.

But when they were tucked snugly in bed, with hot soap-stones at their feet, they felt so comfortable that they stopped crying and lay quiet.

Their mamma shut the door, and going back into the sitting-room began to pick up the wet clothes that were strewn about the floor.

Fred was lying on the lounge, his face hidden in the cushions. He hoped his mother would come and speak to him, but she didn't, and so he began to cry, softly at first, then aloud.

Still his mother did not notice him. She had built a fire in the kitchen stove, and changed her dress, and was getting ready to wash the wet underclothes.

At last Fred began to kick and scream.

"Don't do that, Fred," said his mamma, quietly.

"I want to go to Grandpa's. I think it's mean I can't. I don't like to stay in this old house. We haven't any turkey, nor plum-pudding, nor—nothing," he cried angrily. "Why can't we go?" he demanded.

"We can't go because you led your brothers into mischief," said his mamma. "They may have caught bad colds, and it would be a risk to take them a long, cold ride after the chill they have had. It is a very great disappointment to me, too. I have been looking forward to it for a long time, and I have worked hard to get your new clothes done so you could go looking nice."

She spoke sorrowfully, and Fred lay for a good while thinking. His mamma was disappointed, and George and Bennie were disappointed, and he was to blame for it. He wished he hadn't gone near the brook.

He heard his mamma go out to unharness old Whitey, and when she came in he heard her pouring water into the tub. He had caused her ever so much extra work, besides making her feel badly, he thought. And she hadn't scolded him a bit. Some boys' mammas would have scolded like everything.

He rose from the lounge and walked slowly into the kitchen.

"Mamma!"

"Well?"

"I—I'm sorry I led the boys into mischief. I didn't think I was doing very wrong, but I knew all the time that I was doing a *little* wrong."

"You will try in future not to do even very little things that are wrong, won't you, dear?" his mamma said gently.

"Yes, I will try," Fred answered.

Then after a minute he went up close beside her. "Can't I do something to help you, mamma?" he asked anxiously.

"Yes; if you will put on your old jacket and bring in an armful of wood, it will help a good deal. And just look in quietly and see what George and Bennie are doing, please."

Fred came back on tiptoe. "They're asleep," he said.

When he brought in the armful of wood he saw that the wood-box was empty. "I will fill it," he thought. It was a big box, and he couldn't bring much wood at a time, but he kept at it, and after a time the box was full to the top.

"Now I'll fill the one in the sitting-room," he said to himself. That box was smaller, so it was filled more quickly, and when it was done Fred felt very much better.

"When the boys wake up, I'll help them dress," he thought.

He hadn't long to wait, for very soon there was a cry of "Mamma! Mamma! can't we get up now?"

Neither George nor Bennie had a sign of a cold, and Fred was almost happy.

They were all dressed in their clean flannels and every-day clothes, and the ones that had been wet in the brook were hanging on the line out of doors, when suddenly there was a loud knock on the door, and in came Grandpa.

"I've come for you with a hack," he said. "Couldn't get along without you, any way. So hurry and get your things on, boys; no time to lose. Dinner'll be all ready by the time we get there."

Fred looked at his mamma with all his eyes and listened with all his ears to see what she would do.

"They'll have to go in their old clothes, father," she said.

"All the better," said Grandpa. "They'll have heaps more fun than they would if they were all starched up. So get on your coats, boys, and step lively."

Their mamma laughed, and the boys knew then that they were going, and they gave a shout that made their grandpa scringe up his eyes.

In a very short time they were ready. Grandpa hustled them into the warm carriage, helped mamma in, then got in himself and fastened the door. The driver spoke to his horses, and away went Fred and George and Bennie to their Thanksgiving dinner at Grandpa's and Grandma's.—*Advocate and Guardian.*

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.

MARLBORO, N. J.—The Marlboro Sabbath-school re-organized on Sabbath afternoon, Dec. 29, 1900, when the following officers were elected: Superintendent, Mrs. L. D. Burdick; Assistant Superintendent, Mr. Thomas Davis; Secretary and Treasurer, Miss Elizabeth Ware; Organist, Miss Julia Davis; Assistant Organist and Chorister, Miss Agnes Fisher; Superintendent of Primary Department, Mrs. Adelaide Randolph; Teachers of Primary Department, Mrs. Eber Davis and Mrs. Harry Ware.

The Ladies' Aid Society and C. E. Society joined and gave a humorous entertainment on the evening of Jan. 8, 1901. The program was well rendered throughout and was much appreciated by the large audience. The C. E. will give its share of the proceeds toward Mr. Jacob Bakker's support.

We hope that our young people may be fully alive to their privilege and duty in helping to support Mr. Bakker, one of their own number, on the African field. E.

INDUSTRIAL MISSIONS IN THE SOUTH.

For many years I have felt a deep interest in industrial and medical missions, since I know much of the good they are doing in our own and other lands. The Lord has put into our hands the African mission; let it not lack either our money or our prayers; but the work should not stop here. In the South we have a number of small churches which are surrounded by a large circle of "poor whites," an honest people, but poor and discouraged. They are ignorant not only as to books, but as to how to make homes and become prosperous citizens with the materials that are within their reach. The educating and uplifting of such people cannot be done in a day; it is rather a matter of slow growth through years of teaching and preparation. Such work is seed-sowing, and the rain and sunshine of example and precept are both necessary to secure a harvest.

I have learned of an instance where a man went into the mountains of North Carolina, and found hundreds of homes, not only without Bibles, but destitute of everything that makes life such as God intended it should be. He secured some land, and with his own hands erected buildings and commenced a small industrial school. The pupils were glad to work and study, and from the first year his enterprise became almost entirely self-supporting. Additional buildings have been put up and now there are more than sixty pupils, and constant applications are made in behalf of others.

I know of one man among us who is a farmer, carpenter, teacher and minister combined. There may be others of like capacity who would gladly undertake some such work. Fayetteville, N. C., is an especially promising field, as one of our brethren there—Mason—owns land near the church, and he would, no doubt, sell enough to meet the requirements of an industrial school. The needs of an education, and personal influence along many other lines, must first awaken the souls of these people and prepare them to receive the gospel of truth. Who is ready to enter upon such work?

ONE WHO LOVES THE CAUSE.

WESTERN NEW YORK LETTER.

The Sabbath Convention at Scio proved a very satisfactory experiment. This really grew out of last summer's campaign. Pastors Burdick and Peterson thought it not best to present a Sabbath discussion at that time, but to bring it before the people later in the year, and give several sessions to it. The program of the convention was arranged in consultation with Bro. Henry Jordan, now the pastor of the Scio church. As we recall it, it included a discussion of the No-law theory, by Pastor Cottrell, of Hornellsville; personal experiences by Pastor Mahoney, of Richburg; the origin of Sunday-keeping by Pastor Burdick, of Nile; popular theories for keeping Sunday, by Pastor Peterson of Alfred Station; Christ and the Sabbath by Pastor Randolph, of Alfred. Bro. Jordan reports that the sessions had a heartening effect on our own people. Quite a number of others also attended and gave close attention. The Scio correspondent for the press speaks highly of all the addresses, making special mention of our genial friend from Richburg, Elder Mahoney. He resigned his charge of the Portville church with the opening of the century. We understand that he will give his spare time from pastoral duties at Richburg to the evangelistic work which he so much loves.

The "foundations" of the Hornellsville church now "stand sure," and it is ready for the superstructure, which is outlined on paper and waits only the advent of more favorable weather. A retaining wall of solid masonry has been built by the city for the adjoining stream. Doubtless the visitors to Conference next August will be button-holed by Pastor Cottrell *en route*, and taken over to see the completed edifice.

The plan proposed by Pastor W. L. Burdick of Independence, and adopted by the pastors of the Association, to provide preaching for the Hebron churches every other Sabbath, is proving quite successful. There are six pastors who either go or send some one once each quarter, the Hebron churches paying a sum which more than covers traveling expenses. The visitors report excellent congregations and interest.

Nile enters the new century with new anthem books. This is one of those substantial, brotherly churches which make it their business to love their pastor, a task which seems to be not at all difficult. Pastor Coon is holding extra meetings at Little Genesee, with good attendance.

Pastor Peterson is one of the busiest of men at Alfred Station. Almost every evening of his time is occupied either with school-house meetings, church prayer-meetings, Y. P. S. C. E., reading room, or teacher's meeting. This is to say nothing of wedding ceremonies, in which he is quite an expert, and of which he never has too many to suit him.

The work at Hartsville seems to be in vigorous condition. Judging from the samples this church sends out into other communities it is made up of very substantial people. The "Hartsville hill" must have something to do with it. Anyone who has the perseverance to climb that must have courage for the struggles of life.

It is some time since the Semi-Annual Meeting at Andover, but it is not too late to say that this was a very pleasant gathering, and the hospitality far more abundant than the opportunity for its exercise. Nothing short

of the Association will give full scope to the generous welcome of this church.

The First Alfred church signalized the first communion service of the new century by letters from absent members. Thirty-five messages were received, the reading of which occupied the allotted time. The service will be continued until all, if possible, have been heard from. We want to receive a message from every member, resident or non-resident. Evening meetings have been held for three weeks, conducted, with the exception of two nights assistance from Elder Cottrell, by home talent. The attendance is increasing. Two candidates were baptized last Friday night. Others will follow in the near future. R.

ORDINATION TO THE GOSPEL MINISTRY.

In accordance with a resolution passed by the Dodge Centre (Minn.) church, a council to ordain C. S. Sayre to the ministry, consisting of the pastor of the church, the elders of the congregation, and the officers of the church, met in the Seventh day Baptist church on First-day, Jan. 6, 1901, and was called to order by Pastor Hurley at 2 o'clock P. M. Rev. W. H. Ernst was elected moderator, after which prayer was offered by Rev. O. S. Mills. The church clerk was elected clerk of the council, and Pastor Hurley for examiner. Bro. C. C. VanHorn, of Welton, Iowa, was invited to sit with the council. After singing "Onward Go," by the choir, the candidate gave an account of his conversion and call to the ministry. At the close of the examination, satisfaction was unanimously voted by the council, and Bro. Sayre was called to ordination. On motion, Rev. W. H. Ernst, S. E. Ellis and C. C. VanHorn were elected to present a program, which was carried out as follows:

Scripture Reading, Pastor Hurley.
Prayer, Rev. W. H. Ernst.
Anthem, Choir.
Sermon, Rev. H. D. Clarke.
Consecrating Prayer, Rev. O. S. Mills.
Charge to Candidate, Rev. J. H. Hurley.
The Layity as Related to the Clergy, Rev. W. H. Ernst.
Welcome to the Candidate to the Ministerial Office, Rev. A. W. Coon.
Duet (by request), Rev. and Mrs. Sayre.
Benediction, Rev. Charles S. Sayre.
REV. W. H. ERNST, Moderator.
E. A. SANFORD, Clerk.

MR. BOOTH IMPROVED.

A letter received from Mr. Booth this week reports him as but little improved. While he was waiting at the mouth of the Zambesi for a steamer to Cape Town, the postmaster handed him a letter from the president of the S. E. and I. A., in which the fact was mentioned that the treasury was empty, all the money having been used to meet the emergencies of the new plan of work. Feeling that he could not incur such an expense when the treasurer had no money to meet it, he turned about, sick as he was, and went up the river again to Blantyre.

A cablegram from Cholo, in response to a message of inquiry from us, contains the one word "recovered," so that we have reason to believe that he is now at home again in the mission at Cholo, in an improved state of health, and anxiously watching for the promised helper.

The directors of the Association are eagerly seeking and anxiously waiting for the necessary funds to promptly send Mr. Bakker to his assistance.

D. E. TITSWORTH,
President of S. E. and I. A.

Popular Science.

BY H. H. BAKER.

Mosquitoes Spreading Fevers.

We noticed some time since that a commission was appointed by the government to proceed to a yellow-fever district, and if possible ascertain what caused the spread of this terrible scourge in warm climates.

This commission, under the superintendence of Dr. Reed, went to Quemados, and began investigation. It was not long in tracking the course of the fever through a section infested by mosquitoes, and resolved to try some experiments at Quemados that should settle the matter.

For the experiment, Dr. Reed had a house constructed of disinfected material. One of the rooms he had divided by a fine wire screen, through which a mosquito could not pass. On one side the Doctor had placed a disinfected bed and bedding, and on the other a bed and clothes from the yellow fever hospital. He engaged two non-immunes to occupy these two compartments. Into the one which had been disinfected, the Doctor put a few mosquitoes that were known to have bitten persons having yellow fever, and into the other compartment, where the bed and clothing from the fever-hospital were placed, he put the other person.

The mosquitoes soon fell upon their victim, and as soon as he was bitten he was removed, and in four days a case of yellow fever was developed. In the other room the man slept on the affected bed for many nights, and no signs of fever appeared.

Another experiment made by Dr. Reed was by obtaining six non-immune persons, and having each one bitten by a mosquito which had bitten a yellow-fever patient. In due time five of the six were seized with yellow fever, only one escaping.

The commission had persons who were non-immunes sleeping for twenty nights in beds used by yellow-fever patients, and wearing garments worn by yellow-fever victims, and in no instance was yellow fever contracted.

The commission report that in their opinion there is no infection from the person, or bedding, or clothing, but solely from the bites of mosquitoes.

May not the *white frost*, which is anxiously looked for to stop the yellow fever, be the very means of stopping it suddenly by killing all the mosquitoes?

An Extensive Work.

The Italian Government is considering a plan to water three of its southern provinces (which suffer from drouth), by building an aqueduct 163 miles long, and taking water from a reservoir at Capocle in the Appenine mountains.

The land in these provinces is very productive, and the present supply of water is mainly drawn from swamps, which renders the district unhealthy, and in the hot season the crops suffer severely, and the people also from malarial fevers.

The projected aqueduct, with its branches, will make its total length 860 miles. In its course it will pass through and leave a supply for 288 towns and villages, and water the surrounding country.

The district to be benefitted contains a population of over two millions, and it is estimated that the aqueduct when completed will cost about \$32,000,000, an amount that would make a barge canal from Albany to Buffalo, or which was spent in making the State House at Albany.

THE simplest things are the things that really appeal to us most, and that is only because when we are simple we are natural. An enjoyment that is natural is always the deepest and truest. The moment the artificial, the conventional, comes into our lives, that moment the sweetest realizations go out. — *Edward Bok, in Ladies' Home Journal.*

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

INTERNATIONAL LESSONS, 1901.

FIRST QUARTER.

Jan. 5.	Jesus Anointed at Bethany.....	Matt. 26: 6-16
Jan. 12.	The Triumphal Entry.....	Matt. 21: 1-17
Jan. 19.	Greeks Seeking Jesus.....	John 12: 20-33
Jan. 26.	Christ Silences the Pharisees.....	Matt. 22: 34-46
Feb. 2.	Parable of the Ten Virgins.....	Matt. 25: 1-13
Feb. 9.	Parable of the Talents.....	Matt. 25: 14-30
Feb. 16.	The Lord's Supper.....	Matt. 26: 17-30
Feb. 23.	Jesus in Gethsemane.....	Matt. 26: 36-46
Mar. 2.	Jesus Betrayed.....	Jo n 18: 1-14
Mar. 9.	Jesus and Caiaphas.....	Matt. 26: 57-68
Mar. 16.	Jesus and Pilate.....	Luke 23: 13-26
Mar. 23.	Jesus Crucified and Buried.....	Luke 23: 35-53
Mar. 30.	Review.....	Isa. 52: 13-63: 12

LESSON V.—PARABLE OF THE TEN VIRGINS.

For Sabbath-day, Feb. 2, 1901.

LESSON TEXT.—Matt. 25: 1-13.

GOLDEN TEXT.—Watch therefore: for ye know neither the day nor the hour wherein the Son of man cometh.—Matt. 22: 42.

INTRODUCTION.

The present lesson finds its place upon the day following the last week's lesson. Jesus had just been speaking to his disciples in the words of that wonderful discourse concerning the destruction of Jerusalem and the end of the world, and now takes occasion to present this parable that it may serve as a lesson of warning to them.

Care should be taken in studying this parable, as also in the case of others, not to interpret too closely. A parable is intended to illustrate a teaching by means of a certain particular likeness between that which is illustrated and the illustration itself. We are not to take every detail as significant, but only as contributing to the setting of a parable to make it more life-like and vivid.

This parable is related to the Marriage of the King's Son. In that case the marriage supper is already spread, and the warning is to those who are not yet members of the kingdom; here the marriage is yet in the future, and the warning is for the members of the kingdom who fall short in the matter of faithfulness.

TIME.—According to traditions upon Wednesday of Passion Week, in the year A. D. 30; probably late in the afternoon.

PLACE.—Near Jerusalem; very likely upon the Mount of Olives, in a place well adapted to view the Holy City.

PERSONS.—Jesus and his disciples.

OUTLINE:

1. The Wise and Foolish Virgins Together. v. 1-7.
2. The Reason for their Separation. v. 8-10.
3. The Exclusion of the Foolish. v. 11-13.

NOTES.

1. *Then shall the kingdom of heaven be likened unto ten virgins, etc.* This parable is not to illustrate the present aspect of the kingdom, but rather that at the second coming of our Lord. The warning is, however, very practical, for in a certain sense Jesus may be said to come to each one of us at death. He comes also just as certainly in the tests which opportunities present to us. "The kingdom of heaven." (this expression is found only in the Gospel according to Matthew) is practically the same as the kingdom of God. It is a heavenly kingdom in the fact that its origin is from above, and that God, whose throne is in heaven, is its ruler. This parable, like the many others concerning the kingdom presents but a particular portion of Christ's teaching in regard to this most interesting subject. The ten virgins (or as we would be more apt to say, "maidens") were invited guests to the wedding feast. It seems that they had been chosen as a guard of honor to meet the bridegroom and escort him to the house of the bride where the marriage was to be celebrated. We may infer that they were waiting at some appointed place by the wayside. *Their lamps.* The Oriental lamp, a sort of cup or saucer, containing oil, and having a wick. We are told that ten such lamps as these, mounted on sticks

or short poles, were often carried in a bridal procession.

2. *And five of them were wise, and five were foolish.* We need not question that all of them were well-disposed toward the bridegroom, and desired in a general way to fulfill the part assigned to them in the marriage ceremony; but there was a distinction that did not appear at first glance.

3. *But they that were foolish took their lamps, and took no oil with them.* The foolish are mentioned before the wise because the parable particularly concerns their conduct. It might indeed be called the Parable of the Five Foolish Virgins. As the lamps were small, there was need of provision for a frequent renewing of the supply of oil. The folly of these five maidens is seen in their carelessness about the supply of oil. Some have sought to excuse them by saying that they perhaps expected to obtain oil at the house of the bride; but there is no such implication in the narrative. It is plain that their regard for the bridegroom should have prompted them to make ample provision for the maintenance of their lamps as long as they might happen to be required.

5. *While the bridegroom tarried, they all slumbered and slept.* The verb translated "slumber" is more accurately rendered "nodded" or "napped." In their long period of waiting they dropped to sleep, and continued unconscious in sleep. Some have been inclined to condemn them for their lack of watchfulness; but all slept alike, the wise and the foolish. There was really nothing else to do while they were waiting.

6. *And at midnight there was a cry made.* At length the summons comes to these sleepers from someone who was watching on their behalf.

7. *Then all those virgins arose and trimmed their lamps.* It is probable that the lamps had been burning while they slept. They needed to be put in order and filled that they might burn well.

8. *Give us of your oil; for our lamps are gone out.* At first thought we wonder why this was not an appropriate request. But upon a little study we see that the wise were not stingy in their refusal, for they could not part with their supply without diminishing their own equipment so that they would not be able to fulfill their duty of escorting the bridegroom. In the interpretation of the parable we are to notice that it is impossible for the wise to help the foolish at the time of the coming of the Lord. Their lack is not outward, something that might be supplied by a friend, but a lack of character.

9. *But go ye rather to them that sell, etc.* This is a part of the setting of the story. It helps to make the situation vivid and realistic, but is not to be pressed in the interpretation.

10. *And while they went to buy.* It was too late now. They might as well have gone home or anywhere else. We are not to give them credit for trying to rectify their mistake. *And the door was shut.* Signifying that the company of guests was complete.

11. *Lord, Lord, open to us.* The repeated address expresses most urgent entreaty. They had not failed because they were really indifferent to the advantages of attending the marriage feast, but because they had been careless in regard to their duty.

12. *Verily, I say unto you I know you not.* Because they were not among the number of the maidens coming to meet him bearing lamps, he cannot recognize them. They are strangers to him and cannot claim the right of familiar intercourse.

13. *Watch, therefore, etc.* Our Lord tells his disciples that their position is like that of the ten virgins waiting for the bridegroom. It is befitting therefore, that they should watch and be ready for his coming, and prove themselves unlike the foolish, but imitating the prudence of the five wise virgins. *For ye know neither the day nor the hour wherein the Son of man cometh.* The strong argument for watchfulness rests in the fact of our utter inability to know beforehand the time of our Lord's coming. He certainly will come when not expected.

THERE is a path in which every child of God is to walk, and in which alone God can accompany him.—*Denham Smith.*

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MARRIAGES.

SHAW-REED.—At the home of the bride's grandmother, Mrs. Thos. K. Reed, near Crystal Dale, N. Y., on Dec. 25, 1900. Mr. William E. Shaw and Miss Effie E. Reed, both of Watson, by Eld. M. Harry, of West Edmeston, N. Y.

HURLEY-CRANDALL.—At Merrill, Wis., Jan. 4, 1901, at the parsonage, by the Rev. E. J. Symons. Mr. Lewis Stillman Hurley, of Humboldt, Neb., and Miss Maude Winnifred Crandall, of Milton, Wis.

MCLEARN-BROWNING.—In Pawcatuck, Conn., Jan. 9, 1901, Mr. Addison A. McLearn, of Norwich, Conn., son of the officiating clergyman, Rev. A. M. McLearn, D. D., of Rockville, R. I., and Miss Lena Mabel Browning, only daughter of Wm. P. Browning, of Pawcatuck.

HOFFMAN-WORMSER.—At the home of the bride's parents, December 19, 1900, by the Rev. Geo. W. Hills. Mr. Charles L. Hoffman and Miss Katharine R. Wormser, all of Nortonville, Kan.

DEATHS.

Not upon us or ours the solemn angels
 Have evil wrought.
 The funeral anthem is a glad evangel,
 The good die not.
 God calls our loved ones, but we lose not wholly
 What He has given.
 They live on earth in thought and deed as truly
 As in His heaven. —Whittier.

HERITAGE.—Lucius Maxson Heritage, only child of Prof. Lucius Heritage, deceased, and his wife, Ruth Maxson, a daughter of Eld. Wm. B. Maxson, 2nd, died of typhoid fever, at Los Angeles, Cal., Jan. 1, 1901, in the sixteenth year of his age. w.

FAIRCHILD.—Alzina Hunt Fairchild was born in the town of Scott, N. Y., July 27, 1844, and died in her native town Jan. 6, 1901. Sister Fairchild was a member of the Seventh-day Baptist church, and though her last days were those of intense suffering, she seemed to take a deep interest in spiritual things. J. T. D.

STILLMAN.—Clotilda Eugenia Stillman was born in Alfred, N. Y., Dec. 10, 1847, and died of heart failure, Jan. 6, 1901.

She was the fifth of seven children born to Samuel M. and Chloe Sherman, four of whom still survive, their homes being also in Alfred. As a young woman she was accounted a bright scholar in the University, and has ever since been interested in the higher education of young people. At the age of eleven she was baptized by Eld. N. V. Hull, and grew up in the Christian life under his long historic pastorate. She was a noble, Christian woman, her heart full of good-will, her hands full of helpfulness, a loyal worker in the Ladies' Aid Society, Y. P. S. C. E. Pastor's Bible class, and kindred organizations. It was a characteristic act when she joined with her brother and sister at home in providing a town clock for the tower of Fireman's Hall; also, when they endowed the Alfred University Scholarship in memory of their father. Services were conducted by Pastor Randolph, assisted by Pres. Davis. Text, Mark 14: 8, "She hath done what she could." L. C. R.

BOURN.—Della Bourn died December 29, 1900, at the home of her mother and stepfather, Mr. and Mrs. Elias Smith, near Nortonville, Kan., after an illness of three weeks with scarlet fever and complications, at the age of 10 years and 3 days.

She was the possessor of a remarkably sweet disposition, and the patience she exhibited during her illness was rare indeed. She was granddaughter of the late Corydon Williams of Nortonville. She has gone to be with him who said: "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." G. W. H.

CLARKE.—At his home in Westerly, R. I., Nov. 25, 1900, Mr. Franklin Clarke, aged 67 years.

Mr. Clarke's birthplace was Brookfield, N. Y., and he was one of a large family of children born to Alvit and Sarah Davis Clarke. In early life he removed with his parents to the West, where, still in youth, he was converted to Christ, baptized, and united with the church at Milton, Wis. Later he removed to Rhode Island. He was married Nov. 3, 1875, to Miss Mary Jane Buell, of Westerly, and soon after transferred his membership and with his wife, who secured a letter from the First

Baptist church of Westerly, joined the Pawcatuck Seventh-day Baptist church. Mr. Clarke was a quiet, conscientious Christian ever faithful and consistent in his Christian walk. During the last months of his life he was greatly afflicted, but bore his suffering with marked Christian fortitude and patience, planning for a longer stay if it was so appointed, yet ready to go at the Master's call. Mr. Clarke leaves a widow and two sons, Fred and Russell, his second son, Howard, having been called home some four years ago as he was just about entering the years of young manhood. The funeral was conducted by the pastor, at the home, and was largely attended by relatives and friends. The sympathy of the church and community go out to the bereaved family, and we would point them to Him who said: "I am the resurrection and the life. He that believeth in me shall never die." S. H. D.

ROGERS.—At his home in Brooklyn, N. Y., Jan. 10, 1901, Henry Clay Rogers, in the 66th year of his age.

Mr. Rogers was the son of Nicholas and Jane Rogers Rogers. He was born at Preston, Chenango Co., N. Y. In 1858 he was married to Mary E. Rogers, who survives him. He leaves a son, Willis, of Brooklyn, and two daughters: Jessie, who is with her mother, and Mrs. Jennie Stelle, of Plainfield, N. J. About the year 1860 he professed faith in the Saviour and became a member of the Bedford Ave. Baptist church of Brooklyn, of which church he was a member at the time of his death. He was respected by all who knew him, and loved by those who knew him best. Mrs. Rogers is a member of the New York Seventh-day Baptist church. The funeral service was conducted by the writer, Jan. 12. Burial at Plainfield, N. J. G. B. S.

BURDICK.—At her home, in New York City, Jan. 12, 1901, Julia A. Burdick, wife of Benjamin F. Burdick, in the 64th year of her age.

Mrs. Burdick was the daughter of Francis and Elizabeth Babcock Murphey. She was born at Newport, R. I. At the age of seventeen she gave her heart to Christ and became a member of the Seventh-day Baptist church of Westerly, R. I. For many years she has been a faithful member of our New York church. Sister Burdick was an exceptionally good woman. To know her was to love her. She will be greatly missed in all the circles in which she moved. In the year 1858 she was married to B. F. Burdick who has the sympathy of a large circle of friends in his sad affliction. Mrs. Burdick has one brother, Oscar Murphey, of Westerly, R. I., and two sisters, Mrs. Mary Peterson, of Paterson, N. J., and Mrs. Harriet Noyes, of Westerly. The funeral which was largely attended, was held Jan. 14, at the home, conducted by her pastor. Burial at Westerly, R. I. G. B. S.

CLARKE.—January 2, 1901, Mrs. Fanny H. Clarke, at 7649 Emerald Avenue, Auburn Park, Chicago, Ill., in the 75th year of her age.

She was born near Leonardsville, Madison Co., N. Y., Feb. 11, 1826, a daughter of Alfred and Polly Clarke Maxson. Her father, of blessed memory, was for many years the leading deacon of the First Brookfield and Walworth Seventh-day Baptist churches, the latter of which he was largely instrumental in organizing. She accompanied him and other members of the family early in the forties in settling on a farm near the village of Walworth, Wis., where, about two years afterward, she was married to Captain William M. Clarke, who, after living for years in Chicago, died about 1885. The husband was the oldest son by a second marriage of Hon. Henry Clarke, M. D., a pioneer purchaser of land in the town of Walworth, which he soon occupied, and a former resident at Unadilla Forks, Otsego Co., N. Y. The mother of this husband was a granddaughter of Eld. Henry Clarke, the pastor who assisted in forming the First Brookfield church. The deceased was a faithful wife, a loving mother, sincerely devoted to the memory of her father, and greatly respected by her relatives and other friends. W. C. W.

AND I saw that there was an ocean of darkness and death, but an infinite ocean of light and love flowed over the ocean of darkness, and in that I saw the infinite love of God.—George Fox.

TO SUPERINTEND A SCHOOL IN AFRICA.

A special to the Chicago Record from Richmond, Ind., says: "Bishop Hartzell, of the Methodist Episcopal Church in Africa, has arranged with the Rev. George H. Reiboldt, of Indiana, to go to Zambesi, Africa, to conduct a school at New Ontolia, in that country. This being a British country, the British Government gave to the Methodist Episcopal Church \$15,000 and 13,000 acres of land for the purpose of building a school to educate the English residents. Mr. Reiboldt's mission is to go to Africa to superintend this school. He will sail from New York the last of this month."

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

THE Seventh-day Baptist church of New York City holds services at the Memorial Baptist Church, Washington Square South and Thompson Street. The Sabbath-school meets at 10.45 A. M. The preaching service is at 11.30 A. M. Visiting Sabbath-keepers in the city are cordially invited to attend these services. GEO. B. SHAW, Pastor, 1293 Union Avenue.

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, 46 Velmar Road, Denmark Hill, London, S. E. Sabbathkeepers and others visiting London will be cordially welcomed.

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.

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