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A Winter Prayer.

BY ISAAC OGDEN RANKIN.

WORD, when dull winter comes upon the earth,
Let not my heart in barren sorrow
pine;

Give me love's harvest in the frozen dearth,
And let Thy clear love shine.

Suffer black frost and sleet and drifting snow
To kill each poisonous root of sin:
But shelter roots of good, and make them grow
By genial warmth within.

And as in wintry days, about the place
Where thou hast planted for Thyself a tree,
Its sun-warmed bark thaws out a little space,
Let Thy love work through me!

—The Congregationalist.

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The Sabbath Recorder.

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

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MEN often seek new foundations upon which to build moral reform. They invent new methods, write lofty dissertations, set up new ideals, forever in ferment lest they fail to plan wisely, or fail to point men to the way whereby they may become better. All this is futile. If men would remember the fact that the Decalogue and the Sermon on the Mount are the two everlasting foundation pillars for all reform, individual or national, much useless agitation would be saved. When the divine and fundamental truths enunciated in the Sermon and the Decalogue enter into a man's life, then begins uplifting and reform in proportion as these truths are assimilated. In proportion as a nation accepts these truths and weaves them into its institutions and laws, will that nation be uplifted and able to uplift. The ever helpful messages which the religion of Jesus Christ ought to carry to every man, whether he be in the slums or upon the throne, are the messages contained in the Decalogue and the Sermon on the Mount. In them are no new-fangled theories as to how reforms should be instituted and carried out; but the divineline, the divinely-imparted power to obey the Word of his Maker is imparted to the man who appropriates these truths. When the Master said, "the pure in heart shall see God," he did not mean that this result should be accomplished in some far-off, indefinite future experience, but rather that he whose seeks purity such as is revealed in Christ, comes face to face and heart to heart with God. If you are ambitious to be a reformer; if you are eager to help your fellowmen into higher living, in some way or ways, somehow or sometime, surround them with the truths embodied in the Ten Commandments and the Sermon on the Mount. Having done this, these truths will work their way, and men will be reformed, indeed, after the likeness of Him in whom all the truths of the Decalogue center, and out from whose lips come all the wondrous truths embodied in the Sermon on the Mount.

Not a few good people are troubled in heart because their lives do not grow richer in spiritual things. There are many ways in which God teaches us and enriches our lives; but in no one way are we helped so much as by our meditations concerning truth and duty. These meditations must be something more than day-dreams; they must lead us to know what faith and duty require, and find full determination on our part that these requirements shall be exemplified in our thoughts and actions. Study the life of Christ. See how his highest attainments came through meditation and prayer. The greatest duties and trials sent him to be alone with his Father; even the last great trial, when the weary disciples slept in the garden, found him struggling in solitude; and only once, when the burden seemed greatest, did a touch of human weakness find expression, as he prayed, "If it be possible let this cup pass from me." Then, as though divine strength came with double uplifting power, he quickly added, "not my will but thine be done." When that was said, the trial was over, the

battle was finished; everlasting peace settled upon him then, and the angels appeared to strengthen him.

HE gets most out of life who complains of it least. He is wise, and acts according to God's will, who accepts duties, opportunities, whatever life may bring, with a strong hand and hopeful heart. That which makes it difficult to become strong is one of the best means of securing strength. This is true in spiritual as in physical experiences. Do not believe that the most valuable things you can gain are outside yourself. They are within yourself. That which you are and that which you may become constitute the real riches of your existence. What you gain outside yourself may be a burden, at the worst, and nothing but an attendant at the most. What you gain that is good and righteous, true and noble, becomes a part of your very self, continuing with you forever. Hence the important question of life is not what you may gain, but what you may become. All experiences, God's blessing being added, may be made to contribute something to this highest form of wealth—your own noblest self.

WRITE down in your memory every beautiful and helpful experience. Put into the calendar of your life a permanent record for all the bright days; and record with less fulness the dark and sorrowful days. It was Frances Havergal, whose physical suffering was a prominent feature of her life, who so often exemplified this truth in her sweetest songs. The record of the bright days comes into the dark days with help and strengthening presence. To turn and read them in one's memory is like reading loved messages from dear friends. Do not think it is selfish to remember your joys and to make much of your brighter days. If it be selfish, it belongs to that sanctified conception of what one owes to himself, with which, we are sure, God is pleased. Rejoice in your past days of happiness, and keep in memory all the blessed things, that your burdens may be lightened and your sorrows lessened.

God's moral universe is attuned to righteousness, not to mere happiness; therefore our lives ought to be. Recently we overheard a conversation in which one man asked how, in wireless telegraphy, it could be so arranged that other machines than the one desired would not take up the message sent across the seas. We could have answered him that science has found a way of attuning each instrument so that no other instrument than the one attuned to fit the sending instrument can receive the desired message. The heart of the child of God, rightly attuned to the harmonies of God's moral government will quickly receive every message, every requirement, every obligation and every lesson. Men seek happiness, as present good. God seeks righteousness, which is happiness in the end. But the training we need to secure this righteousness may bring us much temporary disappointment. We sometimes call this training process unhappiness. The mistake is in us. We must learn that righteousness, purity and nobility of soul are the things which God is seeking for us; and that when our lives are attuned to that thought few things will be burdensome, and nothing will give real unhappiness.

THE world has never ceased to think concerning future life and destiny, nor to dream and wonder concerning what they will be. As an element in character-building, this thinking is among the strongest and most important. The boy of ten is made better in every respect who considers much and often what he ought to be at twenty, forty, sixty or eighty years of age. It is wise-looking to the future that awakens in the heart of the child those elements which result in noble character. By the same law, looking into the future life, considering what it is, what its demands will be, what opportunities it will offer and what privileges it will bring, are among the most important elements in character building, as the years of earthly life go on. If there be no such looking beyond to a future life, the earth life soon reacts upon itself, and before men reach middle-life disappointment and discouragement have sown their seeds and garnered up their bitter fruits. When physical powers begin to fail, when we have passed the climax of earthly strength, life reacts upon itself and hopes grow dull or are shattered, unless the future life opens up with its rich promises and beckoning hands. In character-building, our dreams and hopes concerning future life, and our purposes with reference to the present life, are of inestimable value in determining destiny. Few follies can be greater than that which ignores the future life and considerations concerning it, crowding these out of our thoughts and purposes in life. Rather, let eternity come into every day's thinking, and let its influence touch every purpose and help in guiding every step as the years go by.

ATTENTION is hereby directed to the call in another column, for Conference and Society Minutes of early years. While no date asked for there is earlier than 1841, as a matter of fact anything of a date earlier than that will also be received gladly by the committee who have in charge the gathering of the files of such material for our schools and Publishing House. The report of the committee, as published in the RECORDER of Dec. 17, 1900, shows that six files of these Minutes have been completed back to 1860, and we urge upon our readers the importance of this enterprise, and suggest that anyone who can supply as much as a single copy of any of these Minutes, communicate at once with the Business Manager, Mr. J. P. Mosher, at the Publishing House, or with Mr. Corliss F. Randolph, of 185 North Ninth Street, Newark, N. J., who is Chairman of the sub-committee that has this matter directly in charge.

THE DOCTOR AND THE PROFESSOR AGAIN.

One of the things of which they talked was the various conceptions men have of God. The talk set us to thinking of John Fisk's description of his own childish ideas of the Divine Being. He said that God seemed to him like a tall man, wearing spectacles, with a strong but benevolent face, who sat in a little office above the earth, the walls of which were just high enough so that this man could look over the world. On a high desk near him were several ledgers, and an attendant angel helped him as they recorded the deeds of men in these ledgers.

That childish conception of Mr. Fisk has gone away, as those know who have read his latest writings. Similar changes come to all

our lives; but no changes which remove from us the idea of God as a personal friend are in harmony with the Word, nor are they to be desired. There can not be religion, in the true sense of the word, without the conception of God as a Father. He may be All-powerful, All-wise and Ever-existent; we cannot worship power; we cannot love abstract wisdom; we can not trust in mere omnipotence. The highest needs of the human heart demand such a Deity as can be loved, trusted and believed in as a friend, putting into that word "friend" more than any definition can express.

As we enter the new century, Christians generally have, in no small degree, at least, put aside the conception of God which obtained in the earliest part of the last century, and which Mr. Fisk describes in so simple a manner. But cold agnosticism versus the conception of a personal God brings no comfort to the soul. On the other hand, it is not only possible but delightful and easy to embody in this personal Father, who is at once imminent and eminent in his relations to us, all power, all wisdom, all goodness. That he must remain unmeasured as to these attributes need not in any sense detract from our faith in him as a personal friend and, as revealed in Christ, a personal and constant Saviour. This conception of the Father deepens and enriches our conception of Christ; and if at any time the heart fails to grasp the idea of God in his immensity, it is easy to find him revealed in Christ, the Ever-helping, Ever-loving, yet the so nearly human that we can take his hand, listen to his words and be guided by his counsels. There is a trace of this in Browning's poem in which the young medical student writes home to the Arab physician, concerning the story of Lazarus, which story he has heard in Palestine. Recounting the story and dwelling upon the character of Lazarus after his resurrection, one sweet part of gospel truth found a resting place in his heart, and he puts it in these words: "Can it be that the All-powerful is the All-loving, too?" It is this conception which brings God so near to us. All the fulness of this thought finds expression in Christ, until there ought to be no trouble in grasping and believing the truth, that the Ever-loving, the All-powerful and All-wise, the Immeasurable, him whom no reasoning can find out, is yet the All-loving, Ever-helping one.

GOD'S COMPENSATING LOVE.

One personal experience through which the writer is passing he would be glad to share with his readers. Many times in life we have had occasion to note how the divine love compensates what seems to us loss and misfortune by something still left or something better. Sitting at the bedside of Mrs. Lewis, yesterday, while she listened to brief conversation, replying almost entirely by the pressure of her left hand, the writer felt deep cause for thankfulness that this much was left. Unable to speak for many days past, and wholly unable to move, so far as the right side of the body is concerned, she yet remains able to answer, if not to converse, by slight facial expressions, and by the telegraphy of hand pressure. It may be a little thing to introduce in this column, but if it shall help our readers, not a few of whom may have similar experiences, to realize more fully that the divine love makes up for our losses and compensates by leaving us some-

thing which, in some measure, takes the place of that upon which we have been accustomed to depend, the purpose of these words will be accomplished.

It is blessed when the children of the Father can believe that there is no earthly loss for which some compensating good, either now or later, is not in store. Nothing less than this larger view is worthy of the divine love which sees all from the beginning, notes all these results which we call the ends of our experiences, and understands perfectly all that which lies in the unknown, to us. We often say that to God there is only one eternal NOW. Past and present are unknown to him; to us, past and present are the two things so sharply known, and the future lies in the shadows we call unknown. But there is unmeasured comfort in the thought that the little circle of our knowledge, bounded by the unknown, is yet unknown only in an earthly sense. Voices that are hushed, are hushed only as to earth, and vanished hands are not vanished forever. As in the hours of sharpest experience little compensations come, and something is left us, so in the larger hereafter the compensations shall be correspondingly great, and reach beyond our power to understand now. Each year takes from someone and life that which we have reckoned to be most important, and upon which we have leaned, and nothing but faith in the divine love can realize that all which goes out shall be found again. When Whittier wrote in "Snowbound"

"Yet Love will dream, and Faith will trust,
(Since He who knows our need is just.)
That somehow, somewhere, meet we must.
Alas for him who never sees
The stars shine through his cypress-trees!
Who, hopeless, lays his dead away,
Nor looks to see the breaking day
Across the mournful marbles play!
Who hath not learned in hours of faith,
The truth to flesh and sense unknown,
That Life is ever lord of Death,
And Love can never lose its own!"

he put into beautiful poetry that which the child of God ought to grasp as the sweetest of all truths under the reign of the loving Father. Not to intrude a personal experience, but to help you who read, these words are said. While it matters so much to each one of us when loved voices are silent, it is, after all, of comparatively little moment; for we know that the silence is not everlasting, and that even the silence can be compensated for in many ways. Let your heart be sure, however deep your loss, that to those who love and trust and obey, there is no permanent loss. Love can never lose its own; and the Divine Love, surpassing all others, can never forget and therefore never can lose those who have found redemption and rest in the Father through Christ, the Well-Beloved.

JANUARY 20th.

THE HISTORIC ARGUMENT.

The writer is well aware that his studies in history may have led him to put such importance upon the historic argument as seems to the grammatical and literary exegete extreme and inadmissible. Nevertheless, we are sure that a prominent feature of the coming years in connection with Bible study will be an increased conception of the value of the historic argument. This thought is awakened by a conversation at the dinner-table yesterday. The truth lying back of it we conceive to be this: History is God's commentary on human life, and since the Bible is the highest expression of recorded truth, in connection

with human life, the historic argument, both as to the Bible itself and as to the interpretations which men have made of it, is in a very definite sense God's verdict upon these interpretations, and upon theological theories.

The conversation at dinner turned upon theories concerning prophetic interpretation and the history of the world. The trouble with most interpreters of prophecy is that they start with a theory of what ought to be in the future, and attempt to interpret prophecy, so-called, in accordance with these theories. Our own experience began with the reading of Cummings and contemporary English authors. In each case we found that certain results were predicated beforehand, and the interpretations which followed were made with a view to reaching these results. The same method is followed often when theological systems are to be wrought out by exegesis. What we are asking for now is that the first element in interpreting any book in the Bible is to be found in the times and experiences of the men by whom and for whom it was written. Since we must have theories in theology, and theories concerning prophecy, the test of these theories is to be found in the effect they produce in human experiences, or in the effects which human experiences produce upon them. Perhaps this is the simplest statement of the importance of the historic argument. For example, certain lines of prophetic interpretation, during a given period, have found general acceptance among interpreters of prophecy. The centuries following have been God's verdict upon these interpretations. In the same way, theories concerning God and duty must pass through the test which subsequent years and experiences bring, before men can learn how nearly these theories accord with the purposes of God.

All that we care to do now is to suggest that beyond all grammatical study or textual criticism, and especially beyond all theological systems and their relation to the interpretation of the Word of God, there must be taken into account the historic elements which entered into the books of the Bible, at the beginning, and the results which appear in the history of theories, interpretations and systems. As in science the historic element is absolutely dominant, as scientific theories yield to it or are sustained by it, so the historic element is obtaining, and will obtain yet more and more in connection with the exegesis of the Scriptures. Perhaps most notable of all will this be true in so-called interpretations of prophecy, for there must be added to ordinary exegesis a wide knowledge of historic results, which results are God's commentary on human theories. Accepting this fact, we draw the conclusion that he is wise who is neither positive nor dogmatic concerning any system or theory which has not passed through the test of time and brought with it the added argument which history furnishes.

ENGLAND'S QUEEN.

Victoria, Queen of Great Britain and Ireland and Empress of India, and queen of women, is dead. Considered as to its length, and purity, ability and nobility, her reign stands first among the monarchs of modern times, if not of the world. Born of parents comparatively poor, the young girl came to be Queen of England under circumstances

which called out all that was best and noblest in her life. From first to last criticism has been silent, and no cause has ever been found for condemning her, either as woman or queen. Marrying one of her own subjects, she was a loyal wife, a devoted and noble mother, one whose children and grandchildren may well rise up and call blessed. The details of her life and reign must be given where more space can be granted than we have at command; but none shall surpass the RECORDER in bearing tribute to her nobility, womanliness and uprightness as a ruler.

While the limited monarchy of England takes from the occupant of the throne many rights which were formerly deemed to be divine, and while the House of Commons with the Premier is essentially the controlling element in the government, nevertheless, the advisory power of the Queen, together with the reserved right to veto, has made Victoria an important factor in the councils of that great nation and of the world for many years.

Probably her grief over the war in South Africa did much to hasten her death. It has been well understood that she opposed the war from the beginning and has most earnestly desired that it should cease, especially since the return of Lord Roberts to England. It is scarcely too much to say that her desires for peace and for the good of South Africa were so strong that the continuance of the war has been a leading factor in ending her well-rounded and ripened life.

The poets of England from time to time, and notably in connection with her Jubilee in 1897, have honored her name and reign. She is more widely connected with the royal houses of great nations than any other person has ever been. The English people loved Victoria. To say they respected her is not enough; and in that love was united their deep regard for her as a woman, wife and mother, together with their still deeper regard for her as England's Queen. But not England and the British Empire alone stand with uncovered heads and sorrowing hearts beside the bier of this queenly queen; the civilized world, far and wide, joins in the sorrow and brings respect and honor to her bier. The United States flags were at half-mast all over the land when the news of her death came. The memory of her long and peaceful reign and beautiful life must be written among the highest records of England's noble dead, those illustrious records to which all English-speaking people will continue to turn with increasing delight and continual reverence.

The reign of Victoria will be noted in history as the longest of any English sovereign. It covers a period of sixty-three years. That other great English Queen, Elizabeth, was twelve years younger when she died. Her reign was forty-five years. She was as happy in her death as she was in her life. She had reached an extreme age and was useful to the last. She had seen her empire expand in Asia, Africa, and Australia, and increase from a total population, when she came to the throne, of 127,500,000 to 383,500,000, while the growth of population in the United Kingdom was from 16,000,000 to 39,000,000. She has taken part in the enactment of important legislation affecting commerce, industry, religion, education, diplomacy, and politics which has made Great Britain one of

the most powerful nations of the world. She has seen science advance with wonderful strides, the useful arts developed in a remarkable degree in every direction which makes for the comfort and happiness of the people, a progress in scholarship more far-reaching than that attained in any other period of England's history, and literary achievement second only to that of the Elizabethan era.

In all that Victoria has accomplished as sovereign her happiness has been intensified by the consciousness of duty well and nobly done. She has conscientiously wrought for good and she has discharged her many duties with clear intelligence, strong common sense, and august dignity. And yet, conceding all her high qualities as sovereign, she was better loved and will be longer remembered by the people because to her attributes as sovereign she added the domestic virtues and an exalted personal character. Because she was Queen she was no less a mother. Because she was ruler of an empire on which "the sun never sets," she was no less the ruler of a home which she made in gentleness, graciousness, moral example, and faithfulness to domestic duties the model for all womanhood to study. Four hours of the day she gave to affairs of state. The remaining hours, save such as were necessarily governed by etiquette, she devoted to the affairs of the household, to the education of her children, and no detail of the domestic economy was so trivial as to escape her oversight. Womanhood and motherhood were crowned in Victoria. Elizabeth was a greater woman intellectually, stronger in some traits of character, and a more brilliant sovereign, but "the Virgin Queen" was not beloved as Victoria has been. The two greatest eras of English history are the Elizabethan and the Victorian. In the advancement of the rights and the happiness of the people, in morality, in usefulness, in dignity, in great achievements which make for the good of the race, in the highest and noblest ideal of sovereignty, the reign of Victoria is superior to that of all others in English history.

The following items outline prominent features in her history:

Born at Kensington Palace, London, May 24, 1819.

Succeeded her uncle, William, IV., as Victoria I., June 20, 1837.

Crowned in Westminster Abbey, June 28, 1838.

Married to Prince Albert of Saxe-Coburg and Gotha, Feb. 10, 1840.

Visited Ireland, 1849.

Widowed Dec. 14, 1861.

Published "The Early Days of His Royal Highness the Prince Consort," July, 1867.

Published "Leaves From the Journal of Our Life in the Highlands," 1869.

Proclaimed Empress of India, Jan. 1, 1877.

Celebrated the jubilee of her accession to the throne, 1887.

Paid frequent visits to the continent between 1887 and 1900.

Celebrated her sixtieth anniversary as queen, 1897.

Visited Ireland a second time, 1900.

Died Jan. 22, 1901.

GREAT battles are won before they are actually fought. To control our passions, we must govern our habits, and keep watch over ourselves in the small details of every-day life.—*Sir John Lubbock.*

DUDLEY HUGHES DAVIS.

For the past 42 years Bro. Davis has been one of the most vigorous and enterprising citizens of the little village of Quiet Dell, W. Va. Here he began business almost as soon as he had left his father's home west of Salem. He was getting well established in his store business when Gen. McClellan's forces, several hours long, trained past his door in 1861. Like many others of our people, Bro. Davis was raised to think with the dominant political party of the South, but when it came to the question of dividing the nation he quickly inclined to the opinion that it ought not, and would not be, hence he became an enlisting colonel in the Union service.

Many an incident of those days have I heard from his voice with deepest interest. There came a time when he bought an interest in the water-power saw-mill of the village, but his practical business insight forbade his holding very long to a property that was sure to soon pass its usefulness. He was generally successful in his enterprises. In his later experience he was drawn to the quiet independence of farm life. This seems the more natural since he had so far lost his hearing. He was ever hard at work pushing his business. One day a neighbor seeing him mow when it looked like rain, asked whether he was going by Hick that day. He said that he was, for Mr. Hick said there would be sunshine after rain. He would have his grass ready for the sunshine.

Again we note his practical turn of mind in storing up thought by shaping it into poetic language at odd moments, until, by and by, he publishes the collection of poems. This being well received and the publishing paid for by sale of the book, a second and larger book was published under the title, "The Kingdom Gained." This seemed the pet of all his enterprises, and a right worthy child it is too, being a better memorial of the man than could be set up in any polished marble. None will read with due thought "The Kingdom Gained" without being made better by it. If Bro. Davis had, in the presence of death, been able to pass judgment upon all his own course of life he would doubtless have wished some important changes, but it is evident that he would claim the promises of God respecting the future life. He was one of the strongest supporters of the home church. He would attend preaching service for the sake of the example, although he could not hear a word.

On the last day of the old year and the nineteenth century, he was out upon his farm in the morning. He is said to have complained of some distress later in the day. He retired at usual time at night. In about one hour he arose in some alarming distress and soon lay down and went off to his final rest, even in two or three minutes.

The friends left in mourning used every means possible in testimony of their love and respect. Our judgment can now avail him nothing. We can only trust God's promises against the time when we too must stand ready to go. Near the end of "The Kingdom Gained" will be found these lines:

"We are now recruiting for the Lord,
The gospel drum rings clear and strong,
Eternal joy the great reward
For all who join our happy throng.
Large bounty and a crown for all
Who step time with the gospel drum,
Our flag-staff rests on Heaven's wall,
Who will enlist? O! who will come?"

M. G. S.

History and Biography.

By W. C. WHITFORD, Milton, Wis.

HISTORY OF THREE DAVIS FAMILIES.

[Mr. T. C. Davis, the writer of the article below, formerly resided in Des Moines, Iowa, but now has his post-office address at Nortonville, Kansas. He is an enthusiast on the subject of the genealogy of the families he mentions. To this trait he adds the ability of making patient and intelligent research after the facts he wishes to embody in his work. The editor of this department of the SABBATH RECORDER has examined a portion of his manuscript and found that it is well advanced toward completion, especially the part giving the descendants of Rev. William Davis. The information he furnishes will be of great value, when published, to those interested in the history of our people in America. These immigrant Davises, or their immediate posterity, contributed very noticeably to the establishment of our denomination, when it was struggling for a foothold in Rhode Island and New Jersey.]

Distinct lines of descent are traced in the genealogy of these families. I have undertaken to give the record of all the posterity of Rev. William Davis, who was born in Wales in 1663, and came to America in 1684. He spent his life in this country mainly in Southern Pennsylvania and Rhode Island. Elnathan Davis was the Son of a Jonathan Davis, who emigrated from Wales in 1663. He had a brother named Jonathan, who was a Sabbath-keeping minister of the gospel connected in some form with the Piscataway church of New Jersey, and had no children. Rev. Jonathan Davis was born in 1734, a son of Rev. David Davis, a First-day Baptist clergyman, of the "Welsh Tract" in Delaware; and became the pastor of the Cohansey (now Shiloh) church, New Jersey, in 1768.

The names of Burdick, Clarke and Wells appeared in the lines of Rev. William Davis' descendants about 1730; the name of Rogers, ten years later; that of Babcock, in 1750; the names of Covey, Stillman and Maxson, about 1760; those of Coon and Lanphere, in 1775; and those of Cottrell and Kenyon, about 1790. A large percentage of the Seventh-day Baptist Burdicks, Clarks, Wellses, Rogerses, Babcocks, Maxsons, and Stillmans can be found among the posterity of this William. The names of Dunn and Titsworth came into the line of Elnathan's descendants about 1760; and the name of Ayars, in 1775. The names of Swinney, Fitz Randolph, Thomas and Frazeur were enrolled in the list of the latter Rev. Jonathan's descendants about 1800. It is thought that more than one-half of all living Seventh-day Baptists can be included in these three lines of Davises.

The plan of my work is similar to that of the celebrated "Sharpless Family"; yet it has several new features, which will add value to the history. When completed it will fill from fifteen hundred to two thousand pages. Several years of hard labor have been given thus far to the collection of materials for it. The postage, stationery, and necessary printed matter have cost no small sum. I have laid a good foundation for the work, and have about five thousand pages of manuscript in comparative readiness. I have as yet obtained only a few of the many portraits and views which should appear in the publication.

I most earnestly appeal to Seventh-day Baptists and others, particularly those connected with the three families above mentioned, to assist me in finishing my task by securing other data for the work, and in

putting it into the hands of a printer. I request any one interested in this matter to write me for further particulars.

T. C. DAVIS.

NORTONVILLE, Kan., Jan. 9, 1901.

THE ROGERS GENEALOGY AGAIN.

The compiler of the Genealogy of the Descendants of James Rogers, of New London, regrets to announce that surprisingly few subscriptions for the book have thus far been received.

Personal effort by the descendants will alone insure the publication of the genealogy. If you have subscribed, can you not get another subscription? If, for any reason, you do not care to subscribe, you are urgently requested to solicit a subscription or to send addresses of those who may possibly wish to subscribe.

Surely, every descendant and every member of a family allied by marriage should be glad to assist in preserving a permanent record of ancestors who have patriotically served their country in time of war. They have contributed to its prosperity at all times by distinguished services to church and state, and by the advancement of manufacture, commerce, and education.

This family claims descent from John Rogers, the first martyr in Queen Mary's reign; and in support of the tradition, points with pride to the alleged Bible of the Martyr, which has been handed down through succeeding generations and is now in the custody of Alfred University, Alfred, N. Y. However this may be, it is an undeniable fact that the descendants of James Rogers were among the foremost in this country to struggle and suffer for freedom to worship God according to the dictates of their own consciences.

A descendant of James Rogers was the first to build and command an ocean steamship. It was a descendant of James Rogers who introduced from England, at the peril of his life, machinery for the manufacture of woven fabrics. Another invented the locomotive headlight in use to-day all over the world, and still another established one of the earliest plants for the building of locomotives. Earnest divines, and men eminent in science, medicine, law, and letters, are to be found among the descendants of James Rogers; and their records should be preserved as a fitting memorial of worthy lives and as examples to coming generations.

The compiler of the genealogy asks no recompense for labor or money expended on the work, but only for enough subscriptions to pay for printing and binding a small edition.

The book will contain many portraits, and also pictures of places of historic interest, and will be a creditable addition to any library.

Address all communications to James S. Rogers, 574 Warren Street, Boston, Mass.

JANUARY, 1901.

FROM WEST VIRGINIA.

There are many different trees in West Virginia not found by the students of Milton or Alfred who search field and forest for nature's beautiful object lessons.

When nearing this state my attention was drawn to a grove of large trees on the banks of a stream. The trunks and large limbs reminded me of fruit trees that had been

white-washed for their health. I was told that they were sycamore trees. They are so unlike any other tree upon our earth that even Asa Gray was not sure of its relationship, and has set it down alone in a family of one and called it Order 100.

Only one use of it has ever been mentioned in my hearing, and that only for the hollow trunks cut into convenient lengths for holding grain. It has a peculiar, persistent, little, dry seed-ball about an inch and one-half in diameter, and appears as if suspended by a thread. The tree has no good fiber for building, no fruit even for the birds, but there is one of these trees standing on the edge of the parsonage pasture under which the cow likes to linger in a hot day. An otherwise very useless tree can afford shade. It is not often so with a human soul. A heartless and unfruitful soul is not likely to give much refreshing coolness in a hot time. This requires a fiber that well takes the shaping effect of divine truth, God's principal tool in shaping character. A sycamore man, owning no relation to the rest of the world, a nation all to himself, of contrary fiber and unfruitful, will rather cast a very unrefreshing shade. His obstructing of light and heat tends to death. It is more like the effect of the plank left upon the sod until the root is killed.

For fine finishing lumber builders in this state still get what is commonly called poplar. This is rarely if ever found in the vicinity of Milton or Alfred. This is a case where the English name means nothing. A much more truly suggestive name is Tulip tree, for it has large beautiful flowers much like tulips. One can easily identify the tree by a drawing of the leaf, without flowers, so very different is it from all other leaves. My first sight of the tree was on the way up to "Washington's Rock" near New Market in 1895. It flowers in May but was easily identified by the field book in September. Its only relative as given in Gray is the genus Magnolia, Order 2. The fiber is stronger and even finer to work than common pine. It is becoming a rare product in this state. It will soon be as rare as black walnut. There will be more sycamore trees here at the end of this century than good building trees. The beautiful and useful tulip tree will soon be as completely swept away as the noble pines are swept from Wisconsin or New York. Even the little patches of good oak in our part of the state are fast becoming cleared up by the portable saw-mills. There are some large, more permanent saw-mills back in the mountains whose owners declare that the portable mills are a curse to the country. Why? Simply because the small mill does some of the work they wish to do. Big people in the world are often wishing all the rest of the world to stand back and let them do all in their line, and little folks are always getting jealous of the larger forces and often pronouncing curses upon them. Of course it ought not so to be. All the saw-mills will have to blow out in time. The good lumber will be used up, and Alfred will send men down here to teach ceramics. Men will sell coal and oil and hire their clay made up into houses ornamented after good old Greek models of beauty. Great and good men will serve their time and be called away, giving place to others. The rich and strong will continue to get their way more than poor folks for a good while. The rich and poor will both want to live as long as they can here on earth. Who blames them for it, but he is greatly to be blamed who does not let the divine Master-builder work in him a sound fiber susceptible of the highest finish to be in harmony with the "house not made with hands, eternal in the heavens." M. G. S.

Missions.

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

FROM MRS. SARA G. DAVIS.

WEST GATE, Shanghai, China, Dec. 19, 1900.

My Dear Mr. Whitford:

For the sake of those who are interested in our Girls' Boarding School, am glad to write you that we are, this week, re-opening the school, the girls doing their first studying this afternoon. They seem very happy to return, and it certainly is a cause of much thankfulness that the work can be resumed and the pupils taken away from their heathen homes, where the older ones, who are Christians, have been subject to much persecution. This afternoon I had occasion to go into the home of one of our former pupils, Kive Sung, Erlow's second daughter, who was married about two years ago. She is a noble, Christian woman, and I praise God to-day that she was taken into our school when a small girl, and under Christian influences has developed the graces which adorn her home life. She tells me that in a few weeks her brother is to be married in her home, and his wife is to live with her for the present. The brother is a servant in one of the merchant's families in the foreign settlement. The young woman he is to marry is one of the pupils in our Boarding School, her time for remaining in the school expiring at this New Year.

This mail brought us the sad intelligence of our dear Dr. Swinney's "home-going," sad for us and the native Christians who had hoped to welcome her back and have her again associated with us in this work, but it is everlasting joy and peace for her. No more pain and weariness; no more labor and anxiety for others. Her work is finished and she has entered into perfect rest and happiness with the Lord, whom it was ever her delight to serve and honor. We are thankful, indeed, that her sufferings were not prolonged, and that she could be with those who would give her the most tender and loving care. We are also gratified that Miss Burdick could visit her and so communicate her parting message to the people for whom she would gladly have made any sacrifice. A more loving, devoted worker never came to this land, and it is an inspiration to me whenever I recall her patient, loving service for this people. She has gone to her reward. It needs no words of commendation or praise from us. Her works do follow her and she will rejoice in heaven over the souls whom, through the providence of God, she was instrumental in bringing from heathen darkness into the light and liberty of the gospel of Christ. We hope on next Sabbath to hold a memorial service, in which several will take part. Our sympathies go out to the relatives in the home-land who have to mourn the loss of this dear sister, and we pray that her spirit of sacrifice and devotion may rest upon others who shall rise up to fill the vacant place.

We are beginning to realize that Christmas is near at hand, and are trying to make some preparations to make it a bright and happy day for the pupils in our schools. Services will be held in the chapel in the afternoon.

Nearly every evening this week from five to six in the Union church, special meetings are being held for the deepening of spiritual life, conducted by Mr. Sloan, China Inland Mission, London. We are trying to attend some of them, and feel they are most helpful.

In view of the large number of missionaries obliged for the present to remain in Shanghai, steps have been taken to provide for once-a-week conference-meetings to discuss mission methods, etc. It has been decided to hold these meetings on Friday evenings from five to seven o'clock, which shuts your missionaries out. I do not think this was at all intentional, however it is a great disappointment to us, and we would be very much pleased if something would occur to change the time of meeting. They are to be continued every week for two months.

There does not seem to be much favorable to report regarding the situation in China. All is quiet in this part, but news from the North is very meagre and unreliable. We hear one day the Emperor is expected to return to Peking by a certain date, then in a few days this is disputed. To-day's paper gives as "reliable information" from Hsian, where the "government" is now supposed to be located, that "there is no word at all of the removal of the Court to any place." What the powers are accomplishing in Peking we are perhaps as ignorant as it is possible for you to be. We find one item among the telegrams to-day which will bring fresh courage to every American in China. "Col. Hay, Secretary of State, has cabled fresh instructions to Mr. Conger, removing the existing obstacles, and making it probable that all the Ministers will sign the note." If this has been the block in the wheel, it is hoped negotiations will now proceed with more hope of success and final victory, which will place the government of this land in the hands of those whose justice and integrity cannot be overcome.

If ever China needed the prayers of God's people, it is during these days. Miss Burdick in a recent letter spoke of a day having been set apart for special prayer for China. One missionary said to us the other day, "He thought some people prayed too much and worked to little." Surely we cannot pray *too much*, for we are instructed to "pray always," but let us see to it that our prayers and works go together.

FROM HORACE STILLMAN.

I have continued my meetings at Niantic the present quarter as heretofore, and besides our regular service. We have had two other meetings, one on our anniversary of the time when several of our members resolved to follow the example of our Saviour in all things as best we could understand his requirements of us. That was held the last Sabbath in November, in which Elder Mills and Deacon Saunders, of the First Westerly church, took part, and Bro. Alfred Langworthy, of the Second Hopkinton, besides three of our own members who had papers. Others not on the program took part. We have since had such an one at Woodville, when papers were presented by Rev. Mr. Root, Congregational, of Wood River Junction, and by Mrs. Geo. E. Wilber and Mrs. Rev. Daniel Davis, of Woodville, besides having a subject myself in both meetings. We have since had an all-day meeting in our church at Niantic, to hear and give expositions of some parts of the Book of John. This was participated in by Rev. Mr. Baker, of Westerly; Rev. Mr. Root, of Wood River Junction, and by Rev. Clayton A. Burdick, of Ashaway. After two short addresses by Mr. Root and myself, in the evening, we

had a very interesting conference meeting in which new resolutions were expressed to live Christian lives. Such meetings are helpful to any one who is seeking after the truth if those participating come with their hearts quickened by the Holy Spirit, which our Saviour said would lead us into all truth.

ASHAWAY, R. I., Jan. 14, 1901.

FROM S. R. WHEELER.

A happy new year and a happy new century to you all. Surely goodness and mercy shall follow us all our days. During the past quarter all the appointments of the church have been attended as usual. No omissions in the regular Sabbath services. I was absent the last two Sabbaths of the year by reason of an attack of the grip. The trouble came so unexpectedly on Sabbath morning that there was no opportunity to make special arrangement. A profitable service was conducted by others. The next Sabbath one of the city ministers preached in return for the same service by myself for him a few weeks previous. The first Sabbath in the new year I was able to attend service and preach. Since my last report we have received two into the church, a brother by experience and a sister by baptism. Both converts to the Sabbath. At the regular quarterly church meeting last First-day, January 6, a committee was appointed to correspond with Pastor Witter, of North Loup, Neb., with reference to his coming here to labor in a series of meetings. We very much hope this arrangement can be made and that much good will result. May the Lord build us up to the glory of his holy name.

BOULDER, Col., Jan. 8, 1901.

FROM E. H. SOCWELL.

The condition of our affairs at New Auburn are very much the same as in the past, with nothing of special importance to report. The attendance upon weekly church service has been quite good through the entire quarter, and the interest shown is encouraging. The Sabbath-school is doing good work and a deep interest is taken in it by nearly all in our society. The Y. P. S. C. E. hold their weekly meetings on Sabbath afternoons, and they are attended by almost all our young people. The zeal of our young people in this branch of work is commendable.

I have preached in the Baptist church each Sunday evening for over a year, and these appointments are well attended by the First-day people of the town as well as by many of our own people.

Our young people have organized a church choir, and have done most excellent work during the quarter. They have been a source of great encouragement and help to the pastor.

During the last of November I made a trip South, as delegate from the North-Western Association to the South-Western Association, which convened at Hammond. While at Hammond, and by the invitation of Pastor Herbert, I preached in the Congregational church on Sunday evening. After the close of the Association I visited our people at Fouke, Ark., together with Secretary Whitford, and while there preached twice and visited a great many families in and around Fouke. On the following Sunday evening I preached in Texarkana, Ark., in the home of Dea. C. G. Beard, to a good sized and appreciative audience. I also performed mission-

ary work in several families in Geenville, Texas.

I have been quite busy throughout the quarter trying to do my work the best I was able. During the quarter I have preached twenty-one discourses, conducted nineteen prayer-meetings and made thirty-seven visits, besides doing much labor to aid in my support.

NEW AUBURN, Minn., Jan. 6, 1901.

MISSIONARY BOARD MEETING.

A regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in Westerly, R. I., Jan. 16, 1901, President Wm. L. Clarke in the Chair.

Members present—Wm. L. Clarke, O. U. Whitford, Geo. B. Carpenter, L. F. Randolph, C. H. Stanton, P. M. Barber, L. T. Clawson, J. I. Maxson, I. B. Crandall, Geo. H. Utter, Clayton A. Burdick, O. D. Sherman. Visitor, W. D. Wilcox. The Recording Secretary being absent, Ira B. Crandall was chosen Recording Secretary *pro tem*.

Prayer was offered by L. F. Randolph.

Minutes of previous meeting were read and approved.

O. U. Whitford, Corresponding Secretary, Geo. H. Utter, Treasurer, and G. B. Carpenter for the Evangelistic Committee presented reports which were severally received and recorded.

The following orders were granted:

	Salary.	Travel.	Sundries.
O. U. Whitford,	\$225 00	\$92 13	\$9 49
A. G. Crofoot,	12 50	5 42	17 92
L. F. Skaggs,			6 25
R. S. Wilson,	25 00	8 65	33 65
Charles S. Sayre,	25 00	10 10	35 10
G. H. Fitz Randolph,	125 00	29 84	153 84

Churches:

Attalla, Ala.	\$ 25 00
Boulder, Colo.	50 00
Ritchie, Berea, W. Va.	18 75
Hammond, La.	37 50
Hornellsville, N. Y.	50 00
First Westerly, R. I.	50 00
Second Westerly, R. I.	10 75
Second Verona, N. Y.	10 00
Farnam, Neb.	25 00
West Virginia Field, 9 months to Dec. 31, 1900	112 50
Ecumenical Missionary Conference Minutes	25 00
American Sabbath Tract Society—Minutes, postage, etc.	114 75
Geo. H. Utter, Contribution envelopes, etc.	20 75

The Treasurer was authorized to pay all further orders upon receipt of reports and proper vouchers.

Geo. H. Utter, Chairman of Committee on London matter, reported progress. The committee was continued.

It was voted that an appropriation of \$220 be made to the Rotterdam church in Holland, also an appropriation not to exceed \$25 was made to Rev. Geo. Seeley for traveling expenses for the year 1901.

AFTERNOON SESSION.

Prayer was offered by Geo. B. Carpenter.

The following additional appropriations were made for the year 1901:

Greenbriar, W. Va.	\$ 30
Middle Island, "	100
Black Lick, "	20
Salemville, Pa.	100
Second Verona, N. Y.	40
Hornellsville, "	100
Hartsville, "	100
Little Prairie, Ark.	50
Delaware, Mo.	25
Providence, "	25
Corinth, "	25
Hammond, La.	25
Boulder, Col.	200

It was voted that the appropriation to the Berlin, Wis., field made at the October meeting for \$100 be applied only to the Berlin and Marquette churches.

A letter was read from Dr. Rosa Palmborg, Shanghai, China, under date of Nov. 22, 1900, notifying the Board of her intention to sail for America Nov. 28. The following resolution was adopted:

WHEREAS, Dr. Rosa W. Palmborg, a Medical Missionary, under employ of the Board, and located at Shanghai, China, has returned to this country without having consulted this Board before so doing, because of ill health and the consequent inability to do her work satisfactorily to herself at that station, because of the general disarrangement of her labor, resulting from the political disturbances in China, and because of the decision by herself and the other workers on that field that it would be wise for her to take at this time the furlough in the home land to which she would be entitled within a short time; and,

WHEREAS, The Board recognizes the wisdom of her decision under all of the circumstances; therefore

Voted, That a furlough be granted to Dr. Rosa W. Palmborg from her missionary station at Shanghai, China, and that during that furlough she be paid one-half her regular salary, and that the Treasurer be authorized to arrange with her as to salary and traveling expenses, and that the Corresponding Secretary be authorized to arrange with her relative to the relations between herself and the Board during her furlough in this country; also,

Voted, That the Treasurer be authorized to pay the expenses of her return.

A communication from the Committee on Program for the General Conference of 1902 was read, asking for the co-operation of the Missionary Society in appointing a historian, and it was voted to refer the matter to the Committee on Program for Missionary day at Conference 1901.

It was voted that the Chairman appoint a committee of five to prepare a program for the Missionary day at the General Conference to be held at Alfred N. Y., in Aug. 1901.

The President appointed as said committee C. A. Burdick, Geo. H. Utter, L. F. Randolph, A. McLearn, G. B. Carpenter.

Voted that after the Corresponding Secretary has gratuitously supplied our missionaries with the reports of the Ecumenical Council, the balance in his hands be disposed of to the members of the Board at \$1.00 per set.

The Corresponding Secretary reports that he has, during the past quarter, visited in the interests of the Society the most of our churches in the Southwestern Association and attended their annual meeting held at Hammond, La. He was gone ten weeks, traveling more than 5,000 miles, and during the quarter delivered about 50 sermons and addresses, besides attending to his other duties as Secretary.

The Evangelistic Committee reports eight weeks labor by Mrs. M. G. Townsend with scattered Sabbath keepers on the Iowa field and among the churches, delivering 54 sermons and addresses. The entire expense including salary was more than paid by subscription and collections on the field. Rev. C. W. Threlkeld labored two months on the Southern Illinois field. Rev. L. R. Swinney performed his usual work at Syracuse, N. Y. Rev. Madison Harry reports two months work at Watson, N. Y., and vicinity, having preached 44 sermons. Rev. J. G. Burdick has labored 13 weeks in Pennsylvania and West Virginia, where much interest has been awakened; there have been some baptisms, quite a number converted and many backsliders reclaimed.

Adjourned.

WM. L. CLARKE, *President*.

IRA B. CRANDALL, *Rec. Sec. pro tem*.

TREASURER'S REPORT.

Quarter ending December 31, 1900.

GEO. H. UTTER, Treasurer.

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

DR.

Cash in Treasury, Oct. 1, 1900	\$ 953 78
Cash received in October	808 66
" " November	420 11
" " December	1,194 44
" by bequests	500 00
	\$3,876 99

CR.

O. U. Whitford, balance salary and expenses, quarter ending September 30, \$197.70; advance on traveling expenses, \$75	\$ 272 70
A. G. Crofoot, salary and expenses, quarter ending Sept. 30	18 65
L. F. Skaggs, salary, quarter ending Sept. 30	6 25
R. S. Wilson, salary and traveling expenses, quarter ending Sept. 30	37 50
Charles S. Sayre, salary, quarter ending Sept. 30	25 00
G. H. Fitz Randolph, salary and traveling expenses, quarter ending Sept. 30	159 65

Churches, quarter ending Sept. 30:

Attalla, Ala.	\$25 00
Boulder, Colo.	50 00
Berea, W. Va.	18 75
Garwin, Iowa, 8 weeks	15 36
Hammond, La.	37 50
Hornellsville and Hartsville	50 00
New Auburn, Minn.	18 75
First Westerly, R. I.	50 00
Second Westerly, R. I.	18 75
Shingle House, Pa., 7 weeks	6 72
Second Verona, N. Y.	10 00
Farnam, Neb.	25 00
	325 83

Evangelistic Committee Orders:

J. G. Burdick, salary to Dec. 30, 1900	\$200 00
" traveling expenses	30 00
C. W. Threlkeld, salary to Dec. 3, 1900	191 30
Mrs. M. G. Townsend, salary to Dec. 30, 1900	\$100 00
" traveling expenses	33 98
Madison Harry, balance on salary and traveling expenses	60 85
T. L. Gardiner, Salem College Quartet	90 96
L. R. Swinney, traveling expenses	2 00
Paul Titworth, balance on Quartet No. 1, expenses and salary	67 19
L. A. Platts, balance on quarter work in North-Western Association	166 50

Interest	\$ 94 78
Loan	5 18
	500 00

Balance in Treasury, Dec. 31, 1900:

China Mission	\$625 22
Reduction of Debt	272 58
Current Expenses	684 62
	1,582 42

\$3,876 99

E. & O. E.

GEO. H. UTTER, *Treas.*

OUR ANCESTORS.

To the Editor of the SABBATH RECORDER:

Since a large number of the readers of the RECORDER trace their ancestry to families once residing in south-western Rhode Island, the thought was suggested that the publication of an item relating to the early history of Westerly and its first settlers might find appropriate place in your columns. There is preserved in the records of the proprietors of Misquamakuck, or Westerly, a list of the names of the original proprietors who, on March 22, 1661, entered into an agreement for the disposition of their lately acquired lands. The names are as follows:

Hugh Mosher,	John Coggeshall,
William Vaughn,	Edward Smith,
John Fairfield,	John Crandall,
James Longbottom,	James Rogers,
John Green,	James Barker,
Jeremy Willis,	William Slade,
Henry Timberlake,	John Room,
Ed. Greeman,	William Codman,
Ed. Richmond,	William Dyre, Sen'r,
Edward Larkin,	George Bliss,
Shubal Painter,	John Richmond, Junior,
John Cranstone,	James Sands,
Caleb Carr,	John Tiler,
Joseph Toney,	John Lewis,
Robert Carr,	Hugh Parsons,
Tobias Saunders,	Francis Braiton,
Henry Basset,	William Foster,
William Gingill,	John Havens,
Obadiah Holmes,	Jeffrey Champlin,
Jireh Bull,	Richard Morris,
William Helmes,	John Tripp,
William Weedon,	Lawrence Turner,
John Maxson,	Robert Burdick,
Joseph Clark,	Emanuel Wooley,
Pardon Tillinghast,	John Nixon,
Antony Ravenscroft,	James Babcock, Sen'r.

These names are printed in the "Early History of Narragansett," by Elisha R. Potter, published in 1835, but now very rare.

F. G. BATES.

Woman's Work.

Mrs. Henry M. Maxson, Editor, Plainfield, N. J.

A MORNING PRAYER.

BY ELLA WHEELER WILCOX.

Let me to-day do something that shall take
A little sadness from the world's vast store,
And may I be so favored as to make
Of joy's too scanty sum a little more.

Let me not hurt, by any selfish deed
Or thoughtless word, the heart of foe or friend,
Nor would I pass, unseeing, worthy need,
Or sin by silence where I should defend.

However meager be my worldly wealth,
Let me give something that shall aid my kind,
A word of courage or a thought of health,
Dropped as I pass for troubled hearts to find.

Let me to-night look back across the span
'Twixt dawn and dark, and to my conscience say,
Because of some good act to beast or man
"The world is better that I lived to-day."

PROBABLY no queen has ever been so universally mourned as is Queen Victoria, who has just passed away at the Osborne House, Isle of Wight. Others will speak of her in her royal capacity, but to us, as a woman, do we find her particularly interesting. She was a devoted wife and a mother whose first thought seemed to be to train her children for useful lives. Incidents of her wisdom in the care of her family and her tender thoughtfulness for those about her, would fill a volume that would give us much food for thought. Truly, a noble woman has gone to her reward.

MISSIONARY CONFERENCE.

The Fourth Conference of Woman's Boards of Foreign Missions in the United States and Canada was held in New York on January 16, 17 and 18, 1901. Our Woman's Board was represented by Dr. P. J. B. Wait, of New York, and Mrs. George H. Babcock, of Plainfield. One hundred delegates representing twenty-five denominations were present at the meetings. The speakers represented the several Boards in United States and Canada as well as the various missions in India, Japan, China and other countries.

It was thought that if the various denominations could so work together that each would know what the other was doing, the work could be done at less expense and two missionary boards would not be covering the same ground at the same time. A united study of missions was also thought advisable not only for this country but the foreign field as well. In this way, we would know what the Methodists were doing in Africa, and the Presbyterians in India, while they in turn would know about our work in China and other places.

Dr. Eduah G. Perry, of Peking, says, "It was the general decision that, while absolute unity in work is impossible, because each society must be guided by its own teachings, co-operation to an extent is possible. The geography and customs of the various countries, and the consequent difficulties besetting women travelers, make it hard to establish general schools and hospitals in large centers, and it is therefore better to have smaller and more numerous institutions. Education of young people in their own countries was generally considered more advisable than bringing them to the United States."

Of the Japanese work Miss Deyo tells us, "The new Japanese laws of 1899, in doing away with the passport system and placing the Christian religion on the same basis as others in the country, have materially aided

missionary work, and there is now a practically unlimited opportunity for preachers to find audiences if they choose to go in search of them. Primary schools are open to children throughout the country, and the larger villages all have graded grammar schools for both girls and boys, and high schools for the boys. As a result, Japan has ceased to be illiterate. Many are seeking for something better than they know, and while the people of the interior will not flock to hear a Christian preacher, he can overcome native indifference and find a hearing by patient effort. The lack of workers is the chief hindrance to the rapid evangelization of the country."

The day has passed when anyone can be a missionary, and the voice of this Conference sounds as if it were an echo of our own thoughts: "The hope of educational work in mission lands is in teachers of broadest training, endowed with Christian tact and common sense." The cry of "More money and more workers" was heard from all sides, so Seventh-day Baptists are not alone in their needs. The Conference throughout was characterized by a deep spirituality and a desire for a more perfect unity of thought and purpose. The next meeting of this Conference will be held in Toronto.

CONSECRATION.

BY MRS. U. M. BABCOCK.

Read at the Alfred Evangelical Society, and requested for publication in the Woman's Page of the RECORDER.

This word comprehends more than one would at first suppose. It means consecrating a person or thing to the service or worship of God, a dedication to a sacred use. There is inspiration in a consecrated life. But it is a sad and solemn truth that we find this element so generally lacking in humanity. For this reason the Master's vineyard has not been properly cultured. The vines are sadly neglected; they have not been pruned. The vineyard is overgrown with weeds, and in many places desolation predominates. If each person were fully consecrated, reapers would be sent throughout the land to those field which are fully ripe and ready to harvest, and the helping hand would be gladly extended to all, and men would not so disregard the Golden Rule. Consecration by no means necessitates monotony of action; but if we would have our influence felt, and impress the world for the good of others, we must be fully consecrated to the service of Christ, and in this service throw all the energy of our being, and seek to accomplish good results, although we may be compelled to make many sacrifices. There are many, very many, who have found time, on their dusty way through life, to speak hopeful words, to bestow thoughts of sympathy, to perform little deeds of kindness and love which have not withered and died, but have lived and brought forth fruit in its season. Perhaps we may not have given as much thought of making the most of stray opportunities which come to us in our round of employment as we ought to have done, but have we not, from time to time, met with such results from the thoughtfulness of others? If consecration were the principle upon which all persons acted, what changes would be wrought in society, in churches and in homes. Food would be given to the hungry, clothes distributed to the naked, employment furnished to the unemployed, and God's Word would be sent to the heathen,

many of whom would prize it as the thirsty prize water, and to them it would indeed be the water of salvation. Within each consecrated soul there is the power of Christ to save. Under such influences, thousands of evils which make this world a vast wilderness of wretchedness and sorrow, would be completely eradicated, and a scene of loveliness and beauty would burst upon our vision which would diffuse joy and delight in every heart. The ignorant would be taught the way of life, vicious ones redeemed from the paths of sin, and their minds filled with tender, self-sacrificing thoughts. Duties which ought to be done now would not be put off until by and by. The present is the only time of which we are certain, and whatever visions we may have of employing our time in the service of Christ, nothing is surely accomplished but that which has actually been done. If we were as determined to do service for Christ as we are apt to be found doing service for Satan, how much less sin would abound. Let the question be passed around at this hour, "Am I fully consecrated to the service of Christ? Is it a willing service?" If so, will we respond to Christ's will day by day? Let us quit our idling, and seek to save the sin-stained and perishing souls all around us. We are not to confine ourselves to congenial people, but we are to remember the bruised and broken-hearted all about us who are perishing for the lack of helpful sympathy. In Christ's name we can bear all things. In the fulness of Christ's being, in the wonderful stories of his character, lie help to guide all men into the way of life. Christ is our companion in sorrow; he comforts us in all our labors of love, and to set him before us as our pattern and to walk in the path which he dictates, is to attain to perfection. And in what other person can be found such a force to quicken, to ennoble and to lead us to something higher than ourselves than the Lord Jesus Christ? No power from any other source will so penetrate the deep recesses of the heart and unseal its fountain, as obedience to Christ, and consecration to his service.

"Take my life and let it be
Consecrated, Lord, to Thee;
Take my hands and let them move
At the impulse of Thy love.

"Take my love, my God, I pour
At Thy feet its treasure store;
Take myself, and I will be
Ever, only, all for Thee.

THE LORD'S SUPPER.

First Corinthians 11: 23-26, and other Scriptures, warrant the statement that the Lord's Supper consists essentially in an orderly understanding, and spiritual-minded use of the bread and wine for their appointed purposes; orderly, because God is the author of order, not of confusion; understanding, because profitable use depends upon an intelligent use; spiritual-minded, because the food and drink are really for the soul, not for the body.

1. The Lord's Supper was instituted in connection with another supper, the Passover, that was partly social and partly religious; and its observance seems to have been continued for a time in a similar connection. Groups of Christians would come together for a friendly, social meal, and while together celebrate the holy supper.

2. Note who were present; there were no deacons, no women, no congregation of dis-

ciples; just a small company of preachers of the gospel with their Master.

3. They no doubt reclined around a table, notwithstanding the instructions in Exod. 12:11. Jesus was indifferent as to any custom that possessed no moral value or had lost such significance.

4. The time was not in the day or on the Sabbath, but a mid-week night; and the place was not synagogue or temple, but a room in some one's private house.

5. The bread used was the unleavened cake of the Passover; this was the kind our Saviour found at hand. But why we should use that and no other, any more than observe other ceremonies sanctioned by Mosaism, tradition, or ancient custom, I am unable to see.

And whether Jesus broke off a piece for himself and then passed the loaf round, each breaking off a piece for himself, as Calvin believed; or broke off all the pieces, handing one to each; or, after breaking the bread upon a plate passed the plate around, as is very likely the way, no one can tell with certainty.

6. The wine used was probably the red, fermented wine of Palestine, but quite unlike the adulterated stuff of modern commerce. Suppositions to the contrary are more numerous than the arguments; conclusions drawn from assumed premises are not necessary or demonstrated. That fermented wine was used in Paul's time is evident from 1 Cor. 11:21.

I believe in using now the unfermented juice of the grape; for under existing conditions I feel sure this is pleasing to our Lord.

7. Without doubt a single cup was used. But let us remember the circumstances of the first Supper as to persons; let us bear in mind what would be considered now as orderly and cleanly at an ordinary meal, or a social gathering, or in a large and mixed company of men and women; and let us not forget that in the use of two, four, six or eight cups we have departed from the exact thing our Saviour did, not as far, but as certainly as in the use of individual cups; and made the question one of convenience, expediency, or opinion as to what on the whole is wisest and best. If obedience to example depends on using the same number of cups used at the institution of the Lord's Supper, then to use more than one is disobedience.

8. They probably sang Psalms, selections as is supposed from Psalms 113-118, 136, according to known Jewish custom.

9. It is recorded that "when they had sung a hymn they went out unto the Mount of Olives." "And when they had sung a hymn they went out," has been said religiously, and thousands of times, as though the words were a part of the Supper's sacred rites. But note,

(a) That these words are found only in Matthew and Mark.

(b) That these gospels record no command for the continued observance of the Lord's Supper; for such command we must go to Luke and to Paul.

(c) That a great deal was said in the Supper-room and in connection with and after the new and holy Supper, including our Lord's Prayer, before he and the apostles "went out."

See Luke 22:24-39; John 13:31-14:31; and John 15:1-18:1.

10. The purpose of the Lord's Supper is,

(a) To witness to "the new covenant in my blood"; the offer of salvation by the grace of God through Jesus Christ our Sacrifice.

(b) To be a memorial of our Saviour; "this do in remembrance of me."

(c) To "proclaim the Lord's death till he come"; each observance is a symbolic announcement of the glad tidings of redemption.

(d) To create and increase Christian unity. It becomes a memorial supper when the broken bread and poured wine cause us to remember that our Lord gave himself a sacrifice for our sins.

It becomes a spiritual supper when we discern and feel its sacred meaning and power. "Eat, this is my body;" "drink, this is my blood;" "for you." In symbol and by faith appropriate for yourself the blessings of redeeming and sanctifying grace, revealed in Me your sacrifice. The supper is thus a "communion," not here with one another, but, in a spiritual sense, a "participation of the blood of Christ," and a "participation of the body of Christ," who gave himself for us.

And as the same elements enter into our mortal bodies when we eat and drink the same things, so "we who are many are one bread, one body; for we all partake of the one bread," the Bread of God which cometh down from heaven and giveth life unto the world. Mere agreement in forms of worship and in religious opinions, though helpful, cannot create and maintain real Christian fellowship; and it cannot be destroyed by mere differences of form and opinion. There is only one ground of true unity in the church of God; and that is the spiritual eating of the same food, and the drinking of the same drink. And that food and that drink is Jesus Christ our Redeemer and Lord.

ARTHUR E. MAIN.

PLAINFIELD, N. J.

DEATH FROM TROUSERS AND SHIRTS.

I am wondering how many persons who may chance to read this strange heading will remember how, in reading other papers, they have started to read under some such heading as "A Winning Boy," "A Wonderful Rescue," "The Children showed it," "Heart Failure," etc., *ad nauseam*, only to find that they had been beguiled into reading a paid advertisement of Postum Cereal or some other patent extractor of coin from unwary pockets, and, remembering this experience, will cast an eye to the bottom of this article to discover what new thing is seeking wholesale advertisement. In profound sympathy for such readers, I hasten to say this article has nothing to advertise, nothing to sell. It is simply a little bit of moralizing upon a strange ethnological discovery. If the reader doesn't care for such things he can stop right here. I have placed a period here for that purpose.

Prof. McGee of the bureau of ethnology, says William E. Curtis in a late issue of the *Chicago Record*, has recently discovered the remnant of a tribe of Indians who are practically exterminating themselves. The tribe has lived on the low lands near the mouth of the Colorado river in Southwestern Arizona, where the tide-waters of the gulf mingling with the flood-waters of the upper Colorado at certain seasons of the year overflow the land, leaving a rich alluvial deposit. In this soil a little rude cultivation has sufficed to

raise corn, beans and squashes, sufficient for the simple wants of this primitive people. The nearest civilized settlement is Yuma, seventy-five miles distant. In an evil day, some representatives of the tribe took small sacks of this produce upon their shoulders and carried it to Yuma to exchange for such goods as might be of use to them. While there, either from motives of modesty or policy, these guileless natives put on trousers and shirts. Perhaps, just to show their friends how civilized people look, or possibly from considerations of personal vanity, they wore their new garments home. The terrible deed was done. The craze for trousers and shirts caught the whole tribe in its fatal embrace. Almost the entire product of their scanty agricultural labors are now being exchanged for these garments. The food supply is thus largely cut off, and, the vitality of the people being greatly reduced, they fall an easy prey to the malarial diseases which periodically attack them, and are dying off at a rate which, in a short time, will exterminate the whole tribe. They are literally dying from an acute attack of trousers and shirts!

Such is the curious condition of the Cocopaw tribe of Indians as discovered by Prof. McGee. What is the moral of it? Certainly not that the civilization of the Yumaites is essentially bad, or that the Cocopaws are to be blamed for wishing to enjoy the comforts of a pair of trousers and a civilized shirt. Is it not rather that in all conditions of society there are things that are essential and things not essential, very many of which are possibly desirable, or useful, leaving out of consideration things that are positively wrong. It is not wrong *per se* for a Cocopaw to wear trousers and a shirt; it is wrong to rob his family or himself of food for these articles deemed essential in civilized life, but not essential in his native condition. The application is manifold. The necessities of life, with most of us, are fewer and far simpler than many think. These essentials center about vital conditions; a strong healthy body, a clear well-trained mind, a high, noble, moral character, a spiritual life grounded in a living faith in the world's Redeemer; these are the things that are essential to the truest life. To these things wealth, fame, power, ease, luxury and all their train of sensuous or selfish enjoyments are of trifling worth. And yet is not much of the real suffering, of the real privations of life, its real poverty, due to the anxious desire to put on the externals required by the customs of society, at the expense of the things that are vital? Such a course is as foolish and quite as criminal as that of the Cocopaw who sells the life of his tribe for a pair of trousers and a shirt. The work of the church, great missionary enterprises, a host of moral reforms affecting vitally the physical, the social, the moral, the religious well-being of the world, call mightily to the Christian people of our country for a simpler life and a wider benevolence;—less care for the customs, the fashions, the foibles of society, and more thought, care, effort, money for the salvation of men. It would be a sad epitaph to write over the tomb of any Christian man in this twentieth Christian century: "Died of an attack of trousers and shirts."

L. A. PLATTS.

MILTON, Wis., Jan. 10, 1901.

LIFE outweighs all things if love lies within it.—*Goethe*.

Young People's Work.

WESTERLY, R. I.—The meeting of the Christian Endeavor Union of Westerly and vicinity, held on the last evening of the old century, was an especially interesting one. The Epworth League of Grace Methodist Episcopal church proved excellent entertainers, and, with a large attendance and good program, nothing was lacking for a profitable session. Two Seventh-day Baptist young people did themselves credit as speakers. Miss Anna Stillman, of the Ashaway Society, read a paper of such merit that it was printed in full in the local paper. Her subject was, "What the Christian Endeavor Society has done for the church." Wayland D. Wilcox, of the Pawcatuck Society, was introduced as a newcomer to the town and the Union, and received a hearty welcome. He was given the closest attention during his address on "What Nineteenth Century Methods are Adaptable to the Twentieth Century?" He said that in the coming century, as in the past, the ideal will be "for Christ and the church," and each member must do his share toward the prosperity of his own Society. A deeper religious atmosphere will be needed, more of the evangelistic spirit, and most earnest work for the Junior and Associate membership. The annual election of officers took place at this session and resulted as follows: President, Rev. Clayton A. Burdick; Vice-President, George W. Norman; Secretary, Miss Annie L. Edmond; Treasurer, Miss Winnifred J. Curtis. After an impressive consecration service and the Mizpah benediction, a pleasant social hour was enjoyed in the church vestry, and many of the Endeavorers remained for the watch-meeting at 10.30 o'clock. A sermon, appropriate to the close of the century was preached by Rev. W. J. Sholar, of the Calvary Baptist church, and the last few minutes before 12 o'clock were spent in silent prayer. The benediction brought to a close a most helpful service.

W.

JANUARY 20, 1901.

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

SINGLENES OF PURPOSE IN LIFE.

BY CHARLES A. BURDICK.

At our last prayer-meeting our pastor presented as a subject the words of Paul, "Not slothful in business, fervent in spirit, serving the Lord." And while urging the duty of fervency in religion, under the figure of keeping the fire continually burning upon the altar, remarked upon the seeming incompatibility of a strenuous business life with religious

fervor, in that we seldom see men that do business over the counter in the prayer-meeting.

The leading thought of the meeting was the need of keeping the fire burning upon the altar, and the recognized fact of a general short-coming in this particular. But while the fact was recognized, no explanation of its existence was offered. The fact is patent to all. It is common to hear Christians in social meetings confess that they have failed to live as they ought, and resolve "to put a mark at my heel that I may no more go back," as the common saying used to be. And it is not uncommon to hear them on subsequent occasions confess that they have gone back of the mark. And how many of us do not ourselves mourn our failures to keep our resolutions to lead a better Christian life? We profess that we are happiest when we live closest to our Master. Then why do we not live close to him? And why is it that in a revival effort the first effort must be to waken the church, to get them membership in working condition? Is diligence in business indeed incompatible with religious fervor?

The question is not whether it is possible or impossible to continue uninterruptedly in an exalted state of religious emotions, but is it impracticable to continue from day to day in earnest, faithful Christian living in the midst of the business and cares of life? If Paul in the words "not slothful in business"—more accurately, "in diligence not slothful," as in the Revised Version—has reference to secular affairs, he evidently thought that diligence in business is compatible with fervency in spirit. If so, how are we to account for the prevalent seasons of coldness in religion? Is not the explanation to be found in the fact that we try to live a double life, a secular life, embracing our business, recreations, politics, social relations, newspaper reading, etc., and a religious life, embracing what we call religious services? In the nature of the case what we call our secular affairs absorbs by far the greater part of our time and attention. We carry them through six days of the week if not a part of the seventh. It is what we do and see and hear and plan that occupy our thoughts; while the things of the soul are intangible to the sight, and so mostly out of mind. Consequently the secular life overshadows the religious life, and saps its vitality.

Now what is the remedy? Is it not to drop this two-fold scheme of life and to adopt the divinely-ordained plan which has in it unity of purpose and aim? Paul's injunction to the Corinthians expresses it: "Whether, therefore, ye eat or drink or whatsoever ye do, do all to the glory of God." And again to the Colossians, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." Is it not to have such a single ruling purpose and plan of life as shall embrace within it all we have to do?

Evidently God has a plan of life for every one to whom he gives life, and that his plan embraces all the activities of life. He is the author of our physical as well as of our spiritual nature, and together they form a unity. We work that we may eat, we eat that we may live, and live that we may glorify him and accomplish the purpose for which he has given us life. So, whether we work in field or shop, store or kitchen, or follow a profession; whether we vote, or teach, or preach, or sing,

or pray, it is all comprehended in his plan. It all constitutes the unity of our present life, and is for the discipline that is to qualify us for a happy future life. But all must be done with the one motive to fulfill his will; so that "whether we eat or drink or whatsoever we do we do all to the glory of God."

When we act from this motive we may as surely expect his help and blessing in the performance of our secular duties as in our devotions. It does not follow that this must be distinctly in our thought in every act. But practically it gives character to every act when the key-note for each day shall be, "do all in the name of the Lord Jesus." Then may the farmer come from the field, the mechanic from his shop, the merchant from his counter, the professional man from his office, the housewife from her cares, and repair to the prayer-meeting with the fire burning upon the altar ready to kindle "the sacrifice of praise," "the fruit of our lips."

BRITISH SABBATH SOCIETY.

One of the most interesting of the meetings of the British Sabbath Society was that held on the 7th of January, 1901, in connection with the Wimbledon Theological Society. As announced on the bills, Major T. W. Richardson, supported by Mr. S. M. Brown, gave an address on "The True Christian Sabbath."

The lecturer stated that the British Sabbath Society was entirely undenominational, and did not aim at getting people to leave the churches to which they now belong. As an introduction, he briefly called attention to the origin and object of the Sabbath, and emphasized the fact that it was known and observed by the Israelites before the law was given from Sinai. Obedience was the very essence of religion, and to obey better than sacrifice. Sunday as a holy day or anything else but a plain "first day of the week," could not be found in the Bible. The resurrection of our Lord, had it been on the first day as is popularly supposed, could not nullify the law of God which requires us to keep holy the seventh day.

Mr. Brown ably supported and urged that his hearers should prove their faith by giving up any employment on the Sabbath they might now be engaged in, and trust to God to make their way clear, being assured that he will not withhold any good thing.

Lady Blount, who was to have taken the chair, but was prevented through illness, prepared a short paper maintaining the obligation of all Christians to observe the "Sabbath of the Lord"—the seventh day of the week.

The audience, though small, was an unusually attentive one, and there is good evidence that a deep impression was made. In an informal discussion which followed, the subject was favorably criticised and several questions were asked.

One of the audience came from a part ten miles distant, and had therefore to travel twenty miles to attend the meeting. Major Richardson and Mr. Brown, who both live in the north of London, though about two miles apart, had a journey of twenty-six miles.

CHRISTIAN SABBATH-KEEPERS' CONFERENCE, ENGLAND.

The Conference Committee have made the preliminary arrangements for holding this year's Conference. It will be held at Exeter Hall, London, on Thursday, 23d May. There will be an afternoon conference, and an evening business-meeting followed by a public meeting at 7.30 P. M.

R.

Children's Page.

THE LITTLE ONES HE BLESSED,

BY MARGARET E. SANGSTER.

I wonder if ever the children
Who were blessed by the Master of old,
Forgot He had made them his treasures,
The dear little lambs of his fold.
I wonder if, angry and willful,
They wandered afar and astray,
The children whose feet had been guided
So safe and so soon in the way.
And my heart cannot cherish the fancy
That ever those children went wrong,
And were lost from the peace and the shelter,
Shut out from the feast and the song.
To the day of gray hairs they remembered,
I think, how the hands that were riven
Were laid on their heads when He uttered,
"Of such is the kingdom of heaven."
He has said it to you, little darling,
Who spell it in God's Word to-day;
You, too, may be sorry for sinning,
You also believe and obey.
And 'twill grieve the dear Saviour in heaven
If one little child shall go wrong,
Be lost from the fold and the shelter,
Shut out from the feast and the song.

CHILDREN MARTYRS IN CHINA.

BY THE REV. H. G. C. HALLOCK, PH.D.

I have just been reading a copy of *The Advocate and Guardian*, and a desire came into my heart to tell its readers about a few of the children martyrs in China. One's feelings overflow with pity and sorrow as the tales come in of the sufferings of one and another of God's little ones. They wrap themselves about our hearts and almost tear our hearts out when they are torn from us, as in the last few months.

The Chinese think a great deal of foreign children, especially the boys. They think their ways are so cute, so true, straightforward, and often so brave. The little ones have great influence. At Kyung-kiang there was a mob, and it seemed that many must suffer. As the foreigners were about to attempt to make their way through a crowd of angry Chinese to escape—a difficult thing to do—a little boy, in his simplicity not fearing danger, started off ahead with a toy sword, brandishing it and shouting, "Clear the way!" The crowd were amused at the little fellow, and partially forgetting their anger, opened a road for him and the others that passed, while they stood and laughed at the little soldier.

But at this time the Chinese seem to have lost all their love for even the "little foreign devils," as they sometimes call them. We have just heard of a little fellow up in Shansi Province. His father and mother had been killed, and one of the wicked mob was about to kill this little boy. He cried to his murderers, "Papa is not willing for you to kill Conrad." But these men, who did not know the voice of Jesus, would not heed the cry of his little disciple, but hardened their hearts and killed him. He closely followed his parents into his happy heaven-home.

Perhaps you have heard of the Ku-cheng massacre of 1895, near Fu-chow. There were several little martyrs there. Mr. and Mrs. Stewart had two little children who went to heaven with them at that time. When one of the children was still alive and saw them cutting his nurse to pieces, he cried pitifully, "Don't kill Lena; don't kill Lena. You have killed papa and mamma, and if you kill her there will be no one to take care of me." But he did not need any one to take care of him, for those wicked men soon killed him too.

Then there is another band of little martyrs of which I know, for they lived and died not

far from Hangchow, where I live. They were the precious little ones of Mr. and Mrs. Thompson and one child of Mr. and Mrs. Ward. The Thompson children, one a year old and one six years old, were probably with their mother when the heartless men came to their home and killed the mother and children. The father was out pleading with the wicked official to protect them all, but in vain. He was killed also. The little boy was a bright little fellow, and had begun to enjoy this beautiful world which God has given us, when Jesus came and took him so that he could not suffer long in the wicked hands. How sad their brother and sister must feel at being thus left in the world! You know they were away from home in school at Chefoo. Mrs. Ward and her little girl were killed outside of Kyu-chow.

Just in these few short months twenty-five of Jesus' precious jewels have died because they and their parents loved Jesus. Indeed, little martyrs they are. With these little foreign martyrs have died whole hosts of little Chinese martyrs and their parents. They have gone, but

"Like the stars of the morning,
His bright crown adorning,
They shall shine in their beauty
Bright gems for His crown."

Oh, that you, little children, and you, lovers of little children, would pray for the little ones in China in dangerous places, that they may yet be rescued. And pray for the children of China, that those in Christian homes who yet live may still live, and that those not in Christian homes may have Jesus preached to them, so that they may love him and not become wicked "Boxers" that like to kill people.

The Chinese have wickedly killed our friends and loved ones; but do not pray that God will punish them. Pray, as Jesus did, that he will forgive them, since they know not what they do any more than did the Jews when they crucified Jesus.

Surely my little and large readers will give more to help to send missionaries to preach Jesus. You come, too, when you can. Some perhaps of your friends have gone to heaven to wear the martyr crown and robes. How much need there is for many to come to take their places! Come!

THE LITTLE SEAMSTRESS.

Miss Dorothy Dot, in her little red chair,
Put her thumb on with a matronly air,
And said: "From this piece of cloth I guess,
I'll make baby brother a lovely dress."
She pulled her needle in and out,
And over and under and round about,
And through and through, till the snowy lawn
Was bunched and crumpled and gathered and drawn.
She sewed and sewed to the end of her thread;
Then, holding her work to view she said:
"This isn't a baby-dress, after all;
It's a bonnet for my littlest doll!" —St. Nicholas.

SAID a white sister for whom old Aunt Hannah was washing:

"Aunt Hannah, did you know that you have been accused of stealing?"

"Yes, I hear about it," said Aunt Hannah, and went on with her washing.

"Well, you won't rest under it, will you?" said the sister.

Aunt Hannah raised herself up from her work, with a broad smile on her face, and, looking up full at the white sister, said:

"De Lord knows I ain't stole nuthin', and I knows I ain't, an' life's too short for me to be provin' an' splainin' all de time; so I jest goes on my way rejoicin'. They knows they ain't tellin' the truf, and they'll feel ashamed and quit after awhile. If I can please de Lord, dat is enough for me." —*Christian Intelligencer*.

BE ON THE WATCH.

BY ANNE WESTON WHITNEY.

A gentleman stopped suddenly before a sign that told him messenger boys were to be had inside. He hesitated, and then went in.

"How many boys have you in just now?" he asked.

"Six," was the reply. "It's dull to-day."

"Then they're all here," said the gentleman looking around, while the boys themselves were all attention, wondering "what was up."

"Boys," said the gentleman, eyeing them scrutinizingly, "I suppose you know there is to be an exhibition of trained dogs to-night?"

The faces of the boys showed that they were perfectly aware of that fact, and that they might even give him some points in regard to it.

"Well, I'm looking for a boy to take a blind man to see it."

A titter was the first response; then followed a variety of expressions, as: "A blind man!" "You're foolin'!" "What could a blind man see?" and "You can't guy us that way."

"I'm not guying; I'm in earnest," said Mr. Davis, and then, looking at one of the boys who had said nothing, he asked:

"Well, what do you think of it?"

"I think I could do it," was the reply. "Yes, I'm sure I could, sir."

"How do you propose to make him see it?"

"Through my eyes, sir. That's the only way he could see it."

"You're the boy I'm after," said Mr. Davis, and he arranged for him to meet the blind man.

The exhibition was in a large theater, and the blind man and his guide had a box to themselves, where they could disturb no one, but Mr. Davis, from his seat in the audience, knew that the boy was telling what went on so that the blind man could understand; and others in the audience became interested in the messenger boy and his companion, who, though carrying on an animated conversation, seemed absorbed and excited over everything that went on. Indeed, no one applauded more heartily than the blind man himself.

The following day Mr. Davis again appeared among the messenger boys, and after a few words with the manager, said:

"Boys, there was a chance offered every one of you yesterday—a chance for lifting yourselves up in the world—but only one of you grasped it. My friend, the blind man, has felt for some time that he might get much pleasure out of life if he could find some young eyes to do his seeing for him, with an owner who could report intelligently. My stopping here yesterday was with the thought that possibly such a pair of eyes could be found here. It was an opportunity held out to every one of you, but only one understood and grasped it; for the rest of you it was a lost opportunity; for my friend is delighted with the experiment—says he is sure I hit upon the one boy in town who will suit him, and has offered him a good position with a fine salary. Messenger boys are easy to get; but a boy who can make a blind man see is at a premium. And yet you might—well, you see, that boy, though he did not know it, was on the watch for a good opportunity, and when it came he knew how to manage it. It is the only way to keep good opportunities from slipping away, boys; you must be on the watch for them."

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.

WESTERLY, R. I.—The Ladies' Aid Society of the Pawcatuck church held their usual bi-weekly meeting Jan. 15, at which an oyster supper was served. An entertainment followed, the main feature of which was a talk on his recent visit to Egypt by Rev. Henry Clarke, pastor of the First Baptist church at Stonington, Conn., who spoke particularly of the sense of age which comes over one who visits that country, and of the thought to a Christian that the cross of Christ literally towers above the wrecks of time. He described rambles in Alexandria and Cairo, and a visit to Luxor, and referred to the great pyramids and the sphinx. The talk was informal, but both entertaining and instructive. As Mr. Clarke is absent on a visit for a few days, our assistant pastor, W. D. Wilcox, preached to his congregation to-day.

Mr. Wilcox preached yesterday from the text, "Seek ye the kingdom of God," and the sermon was one full of inspiration to work for the advancement of that kingdom.

Addison A. McLearn, a son of the Rev. A. McLearn of the Rockville church, was married on Jan. 9 to Miss Lena Mabel Browning, a daughter of W. P. Browning, and one of our estimable young ladies. They were present at the church service yesterday, and received numerous congratulations. The best wishes of many friends go with them to their new home, which will be at Norwich, Conn.

The body of Mrs. Benjamin F. Burdick, of the New York church, was brought here last week for burial in River Bend Cemetery, where brief services were conducted at the grave by Mr. Wilcox. Mrs. Burdick was a native of Westerly, having been the daughter of the late Dr. Francis Murphy.

We are having a touch of winter at present, and the zero weather is keenly felt by Rhode Islanders after the mildness which has prevailed through the autumn and early winter. There is snow enough to permit the use of sleighs. w.

JANUARY 20, 1901.

CONEVILLE, PA.—We are having glorious meetings here in this little place, known as Hebron, Pa. In a couple of little valleys known as Whitney Creek and North Hollow, the power and presence of the Spirit is felt in nearly every home. On Whitney Creek, at the school-house, every Sabbath we have a Sabbath-school with an average attendance of about twenty-five each week. Nearly every Sabbath after Sabbath-school Rev. G. P. Kenyon preaches. He is at work here and in North Hollow for nothing but what little the people help him in his farm-work. About three months ago we had baptism. God has and is wonderfully blessing the people around and in this little hamlet. For about three weeks Elder Kenyon has been holding meetings in what is known to be North Hollow. There are from fifteen to twenty families in that valley, and nearly all the homes have been thrown open for religious worship. During the past week the Elder has been assisted by S. S. Scott, of Shingle House, Pa. About eighteen have been converted or reclaimed. Among these there are about a dozen young people. There are two or three

men of almost fifty years of experience with Satan who have now turned to the Saviour. The people, who are veterans in God's army, have been wonderfully strengthened during this revival.

Pray for us, Christian friends, that the good work begun by Elder Kenyon may continue until there is such a revival and awakening as in the time of Pentecost.

MAUDE I. BARBER.

JANUARY 9, 1901.

BOOTY, ARK.—It is with joy and love that I write a few lines that may be of interest to many of the readers of the RECORDER. I have moved from my former home in Wynne, Ark., to accept the call to the pastorate of the Little Prairie Seventh-day Baptist church for the year 1901. My post-office will, therefore, be Booty, Ark., instead of Wynne. All parties wishing to correspond with me will not forget to address me as notified. Trusting in the Lord for all needed blessings, I remain as ever yours for the Master. Pray for us. Love to all. God bless the work of Sabbath truth and Sabbath light. W. H. GODSEY.

JANUARY 14, 1901.

THE VALUE OF AN EDUCATION.

BY DR. N. C. SCHAEFFER,

State Superintendent of Public Schools, Harrisburg, Pa.

An Indiana jury awarded \$599 99 for the killing of a boy. A friend of mine who is a Superintendent in West Virginia, called that award an outrage. I asked him why? He answered, "To say nothing of the value of the boy's personality and all that a boy is to his father and mother and home, the commercial value of the boy's time at school is more than the award of that Indiana jury." I asked him how he made the calculation.

He said, "You find the value of a boy's time at school by subtracting the earnings of a life of uneducated labor from the earnings of a life of educated labor. If an uneducated man earns \$1 50 a day for three hundred days in the year, he does very well, and if he keeps it up for forty years he will earn \$1.50 x 300 x 40 or \$18,000. An educated man is not generally paid by the day, but by the month and by the year. If you will strike an average of the earnings of educated men, beginning with the President of the United States, who earns \$50,000 a year, the presidents of the insurance companies, and of the large railroad companies, and run down the scale until you come to the lower walks in point of earnings among educated men, you will admit that \$1,000 a year is a low average for the earnings of educated labor. For forty years you have \$40,000 as the earnings of an educated man. Subtract \$18,000 from \$40,000 and the difference, or \$22,000, must represent the value of a boy's time spent at school in getting an education." You will all admit that the man who works with his hands at unskilled labor puts forth as much muscular effort as the man who earns his livelihood by his wits and education. Now, if \$22,000 represent the value of time that a boy spends at school in getting an education, what is the value of a day spent at school? The average school life for every boy and girl in Massachusetts is 7 years of 200 days each; let us say that it takes four years more to get a good education. Reckoning 11 years of 200 days each and you will find that the 2,200 days at school are equal to \$22,000, and a simple division on the

blackboard will bring it home to the comprehension of every boy that every day at school, properly spent, must be worth \$10.

Let me call to your minds the calculations of William T. Harris, Commissioner of Education at Washington. He found that the average school life of a child in the United States is about four years of 200 days each, whilst in the Commonwealth of Massachusetts, that has the longest average school life for its children, the average is 7 years of 200 days each. With this he connects the average earnings of every man, woman and child. He finds the average of the entire United States to be forty cents a day for every working day of the year, but in that Commonwealth that gives every child on the average 7 years schooling of 200 days each, the average earnings amount to seventy-three cents a day. This excess of thirty-three cents a day means for the entire population of the state of Massachusetts the sum of \$250,000 000 a year. How much does Massachusetts put into the schools? At one time when the wage earners were school-boys Massachusetts put into her schools \$10,000,000. If you can put ten millions into the schools and get two hundred and fifty millions in increased earnings every year,—in other words, if you get \$25 for every \$1 invested in brains, do you not see the value of the time that is spent at school in getting an education? But somebody objects. How about the boy that wastes his time? I admit that the worst investment a parent can make in this world is money invested in a boy who does not improve his time at school. The other day I was talking with one of the sons of a former judge of this Commonwealth. The judge used to say to his wife, "If I can give my boys an education, I care not if I leave them a cent of money." One of the boys would not take any more education than to go to the end of a commercial course. Another took only enough to become a civil engineer. The other three boys went through college and got a professional training after their graduation. The boy who would not take any more education than a commercial course makes a bare living to-day. The boy who became a civil engineer, although a son of a judge, has not backing enough to have himself promoted in the railroad service to be superintendent of a division. The best he has been able to do is \$80 per month, nearly \$1,000 a year. How about the three who took the college training? One of these boys earns \$3,000 a year; another earns over \$4,000 and another over \$5,000. Suppose the boy who is now earning \$3,000 can keep that up for thirty years, earning \$90,000, then the difference between \$18,000 and \$90,000 or \$72,000 must represent the value of the years that that youth spent at school and in getting his professional education. Do you not see that the more thorough and expensive the education is that the greater becomes the value of every day and every hour spent at school? Of course, these calculations are based upon the assumption that the time is not wasted at school; that a boy has not made a mistake in selecting his father and mother; that he has learned how much backache is represented in a dollar honestly earned. These calculations are further based upon the assumption that a boy has a proper teacher, and that is the most important condition in these

calculations based upon the value of a child's time at school. It may be wasted by the boy himself, in truancy, in idleness, in doing that which is not helpful; it may be wasted by an inefficient teacher; it may be wasted by the school Board in failing to furnish the text-books and the supplies and the proper school facilities.

MINNESOTA LETTER.

The state of Minnesota lies between 43½° and 49° north latitude, and between 89° and 97° in longitude. The greatest length of the state is 408 miles, and the mean breadth is about 250 miles, giving the state an area of about 84,290 square miles, or about 53,943,000 acres, of which 3,608,000 acres are covered with the waters of its interior lakes.

There are no mountains nor even high hills in the state. The Mesabi and Leaf mountains, so-called, are the highest, and these attain a height of only 300 feet above the surrounding country. The average elevation of the state is about 1,000 feet above sea level, and this gives it a purity of atmosphere for which mountainous countries are noted.

The sources of three of the great water systems of North America are in this state. It is here that the great Mississippi River takes its rise, and after flowing 2,600 miles it pours its turbulent waters into the Gulf of Mexico. Within fifteen miles to the westward of Lake Itasca, the source of the Mississippi, is Elbow Lake, which forms the source of the Red River of the North. For 750 miles this river winds its way to the north, and empties its waters into Lake Winnipeg, in Manitoba, and from there its waters find their way through the Nelson and Churchill Rivers into Hudson Bay. One hundred and fifty miles east of Lake Itasca is a small lake from which rises the St. Louis River, which flows into Lake Superior and is the beginning of the system of rivers and lakes whose waters flow into the St. Lawrence River and Gulf and thence into the Atlantic.

Thus within an area no larger than some of the counties in the state, Minnesota gives birth to three extensive water systems forming highways to the north, south and east. The chief rivers of the state are the Mississippi, St. Louis, Red, Rainy Lake, St. Croix and Minnesota, each of which have more or less water falls. That of the Mississippi at St. Anthony Falls is the largest, affording 125,000 horse-power. St. Croix River in the vicinity of Taylor Falls, 100,000 horse-power. St. Louis River near its mouth, 95,000; Red River at Fergus Falls, 35,000; and Minnesota River at Granite Falls, 25,000, while there are more than a score of other falls and rapids in the state, each of which has a capacity of more than 20,000 horse-power.

Among the many features for which Minnesota is noted are her numerous and beautiful lakes. None of these are mere ponds, since the smallest of them that find a place on the map are fed by springs, and contain deep and cool water. The exact number of lakes in the state is not known, since the state survey is not yet complete, but more than 9,000 have already been located.

The average size of these lakes is more than 340 acres, and some of them are quite large. Red Lake has an area of 340,000 acres; Mille Lacs 130,000 acres; Leach Lake 114,000; Vermillion Lake 64,000 acres, and several others have an area of more than 10,000

acres each. The State Fish Commissioner has planted fresh water salmon in many of these lakes, and the experiment has proven successful. Bass, muskallonge and other varieties of fish are found in abundance in almost all lakes in the state.

Minnesota is also noted for its extensive and valuable forests of pine and hardwood, which cover fully one-third of its surface and furnishes one of the leading industries of the state. In the northern part of the state are boundless forests, largely white pine, which have not suffered from the invasion of civilization which are yet to yield millions of dollars to the already accumulated wealth of the state. Further south in the state the logging interest is carried on extensively, giving employment to thousands of men the year round. The southern portion of the state is an undulating billowy prairie, interspersed with numerous streams, along which are fringes of timber, and with many natural and artificial groves. Wheat is the leading crop in the state, but excellent corn is also raised and large quantities, also oats, flax, potatoes in other crops. Dairying is becoming a prominent industry in the state, and the butter and cheese produced find a ready market and rank among the best in the United States.

E. H. SOCWELL.

NEW AUBURN, Minn., January 8, 1901.

LATEST FROM MRS. LEWIS.

We are glad to announce that a letter dated Jan. 23, 1901, reports that Mrs. Lewis had improved slightly for two weeks previous to that date. The improvement was mainly in her ability to understand what is said to her, and reply by pressure and gestures with the left hand. Her right side is wholly paralyzed, and the power of speech is gone, except that she can say "yes" and "no" occasionally so as to be understood. She takes food successfully, and although there is no evidence that the primary trouble—sclerosis of the arteries—is checked, there is some ground to hope for partial recovery. She is now able to understand brief messages from her friends. She does not suffer pain, and usually rests well at night.

M.

FREEMEN FOR THE SLAVE COAST.

A new Century's promise comes from Africa; not from South Africa, indeed, where civilization has been waging so fierce a war, but from that once unhappy part of the Dark Continent known by one of the solemn names of history.

For the Slave Coast a party of four young colored men recently started, and they will reach their destination and begin their work practically with the opening of the new century.

They have not gone as missionaries; they have not gone as the organizers of some Utopian form of government; they have not gone as hunters or explorers.

With ten bushels of cotton seed, with a cotton gin and with a variety of agricultural implements, they have gone as Twentieth Century advance agents of a new African prosperity.

The scheme is not heralded as being one for the advantage of the colored race, although one can see what great possibilities lie in it along that line. It is merely announced, without any undue display of confidence, that the venture is being made in order to open a new field for cotton-growing.

Oddly enough, it is through enterprising Germans and not philanthropic or enterprising Americans or English that the experiment is to be carried out. It is for the little colony Togoland that the party are bound. The colony has a sea-coast line of only thirty-five miles, and its total area is only some sixteen thousand square miles. Roads to the best portion of the Soudan lead from it, and long caravans swing back and forth across the miles of wilderness. Much of Togoland is covered with tropical forest—with huge oil palms, with caoutchouc trees, with many strange and beautiful growths. Palm oil and ivory are staples of trade, and so simple are the community's habits that as yet much of the trade is carried on by barter. The population consists of some 500,000 people, mostly natives.

The four young colored men are from Professor Booker T. Washington's widely known school at Tuskegee, Alabama. One, the leader, has been the manager of the Tuskegee school farm for several years, and goes to Africa with a valuable fund of practical knowledge.

There is something deeply affecting, something of deep promise as well, in this movement. These brave young men may develop such an opportunity for their race that a new land of promise—a land of definite and practical promise—may open. There are many thousands in our Southern States who feel, rightly or wrongly, that they are unwelcome there; they are being disfranchised as citizens; they see little ahead of them in material prospect. Should the new venture in Africa prove successful, those who are unhappy here may return to the lands of their fathers and labor in cotton-fields, but in an atmosphere of untrammelled freedom.

Should the venture prove successful in Togoland, other similar ventures could be tried in that entire coast district. In a primitive way, cotton-growing has already been tried in Togoland. Simple methods of tillage by hand have been used with some degree of success. But now, these men from the Alabama school may open up a splendid field.

And, incidentally, let it not be overlooked that the effort to do this thing is another point to the credit of Mr. Washington and his school.—*The Saturday Evening Post*.

CORRECTION.

In article "General Conference 1902," in RECORDER of Jan. 21, under the sub-head of "Historical sketches of the Associations," where the sentence reads: "The Seventh-day Baptist corporation with the Baptists of Rhode Island in founding Brown University," read: The Seventh-day Baptist co-operation, etc.

REFERENCE LIBRARIES.

The following list of books is recommended to Pastors and people who have a desire for a thorough and systematic study of the Sabbath question. These books are offered on a cost price basis.

Paganism Surviving in Christianity.....	\$ 1 75
A Critical History of Sunday Legislation.....	1 25
A Critical History of the Sabbath and the Sunday in the Christian Church.....	1 25
Biblical Teachings Concerning the Sabbath and the Sunday.....	60
Sabbath Commentary.....	60
Swift Decadence of Sunday; What Next?.....	1 00
The Seventh-day Baptist Hand Book.....	25
Thoughts on Giffillan.....	60
Proceedings of the Chicago Council.....	60
The Catholicization of Protestantism on the Sabbath Question.....	25
Studies in Sabbath Reform.....	25
Life and Sermons of Jonathan Allen.....	3 00
Total list price.....	\$11 40
Proposed price, f. o. b., Plainfield, N. J.....	8 00

Address: American Sabbath Tract Society,

PLAINFIELD, N. J.

Popular Science.

BY H. H. BAKER.

Electric Welding.

In the manufacture of pails, tubs, buckets and other small articles, iron and brass flat hoops have been used, and it has been very difficult to weld or braze the lap at the ends so as to make them solid, and also to drive so thin a hoop without bruising the wood or the hoop. When the wood begins to shrink a little, the hoops become loose and fall off, and the tub or pail falls in pieces. All this is now obviated by using galvanized wire hoops and welding the ends, when it is in place, by electricity. While the pail or tub is in the machine, and the outside being smoothed and finished, where the hoops are to be placed a small groove is cut about half the diameter of the wire used for the hoop. When ready to receive the hoops, the wire being cut to the proper length and the ends being squared, it is bent around the vessel, and by compression the ends are made to come together over a little piece of mica to protect the wood, when a sufficiently powerful current of electricity is applied to the wire, which dams up at the junction, and almost instantly melts the ends and unites them solid and smooth.

We were noticing lately a number of barrels of flour having wire hoops thus welded, occupying the position of the second chime hoop, being driven and held in place by the first. This was an improvement, as it combined strength and security at less expense.

Wagon and carriage makers already begin to see the advantage of using electricity for welding, and the bicycle makers, in many cases, are now using it for welding and brazing purposes. We are of the opinion that as soon as a cheap and safe storage battery has been invented, and people come to understand that they cannot safely handle lightning without mittens, it will be used to great advantage for many purposes unthought of at the present.

Wireless Telegraphy Progressing.

A postal commission of Great Britain has made a report in favor of adopting the Marconi system of wireless telegraphy for use by the postal authorities.

France has become interested in testing this method of communication. The French fleet have recently been making some experiments which have proven very satisfactory. They have sent and received dispatches nearly correct for a distance of twenty miles.

The government has decided to equip the entire Mediterranean fleet with this system so that, on their coming cruise, they can develop the principles of the system and determine its practicability.

We are aware that experiments are being made to telephone through water as a medium instead of by wire, and that there are indications that it will prove a success. It would indeed be a long-distance telephone to span the Atlantic, yet would it not create a greater surprise than did those first words of the Atlantic cable? Water is dense, it cannot perceptibly be compressed; why then may it not be a good conductor of sound waves.

A Good Size "Job".

This "job" is no less than to build a bridge of steel 4,000 feet long and 60 feet wide, and place it 150 feet above a river, and have it strong enough to carry four railway tracks, a road for teams, a carriage-way and a walk for people on each side. The bridge is to have three spans. The central span is to be 1,800 feet long, the span on each side is to be 500 feet, and the shore spans 600 feet each. This remarkable bridge (its length, width, and height above a river) is contracted for by the Philadelphia Bridge-Building Company, and is to cross the St. Lawrence River at Quebec, Canada.

The science of bridge-building has gone steadily forward for the last half century, and the greatest scientific boom given to it was led by Mr. Henry Bessmeier, an English engineer, by his invention of a process for converting iron into steel in 1856-1858.

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.....	John 18: 1-14
Mar. 9.	Jesus and Caiaphas.....	Matt. 26: 67-68
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 VI.—PARABLE OF THE TALENTS.

For Sabbath-day, Feb. 9, 1901.

LESSON TEXT.—Matt. 25: 14-30.

GOLDEN TEXT.—So then every one of us shall give account of himself to God.—Rom. 14: 12.

INTRODUCTION.

This parable, like the one we studied last week, is addressed to those who are already within the kingdom of heaven, and like that parable is intended to convey a warning. These two warnings are not, however, precisely the same. The one teaches believers the duty of expectancy, and constant readiness for the coming of Christ; the other teaches that we should be at work during this long period of waiting.

The Parable of the Talents is also closely related to another parable,—that of the Pounds, concerning which we studied a few weeks ago. So close is the parallel, that many writers have thought that these are but two accounts of one and the same parable. They are, however, really distinct, as may be seen from a careful comparison. See Introduction to lesson for Dec. 22, 1900. In each parable but three of the servants are particularly referred to; but these are mentioned as types of all. To every one something is committed, and that according to his ability—to one more, to another less; but to each one something.

The talents may be taken as representing all kinds of endowments, whether of ability, opportunity, or privilege. It is especially appropriate, however, to consider the talents as representing truth committed; for truth accepted and used begets more truth, and truth unused is lost.

TIME, PLACE AND PERSONS.—Same as in last week's lesson.

OUTLINE:

1. The Talents Entrusted. v. 14-18.
2. The Reward of the Faithful. v. 19-23.
3. The Reward of the Unfaithful. v. 20-30.

NOTES.

14. *For, etc.* The next five words following "for" in the Authorized Version are supplied by our translators. As the words stand in the Greek it is evident that something must be supplied. The thought is probably, As a man called his servants, etc., etc. [. . . down to verse 30], so shall the coming of the Son of man be, or some similar statement. Compare Mark 13: 34. *Travelling into a far country.* This phrase is represented by one word in the Greek. The emphasis is not so much upon the idea of traveling, as being absent from one's own people. *His own servants.* Whom he might naturally expect to be faithful to his interests.

15. *Unto one he gave five talents, etc.* It is to be noted that these trusts were bestowed according to the varying ability of the servants. No one could complain because he was not given as much as another, for he was given as much as he could well manage. On the other hand no one could complain that a great responsibility was put upon him, for the greater responsibility was only in proportion to his greater power to act worthily under that responsibility. *And straightway took his journey.* The word "straightway" belongs with the next verse.

16. *Traded with the same.* The verb means literally "work." We need not necessarily think of mercantile enterprise, although that may have been just the way in which this faithful servant made five talents more.

17. *He also gained other two.* He made just the same per cent of profit.

18. *Went and digged in the earth and hid his lord's money.* It was not uncommon then to hide in the ground money or treasure which one was not intending to use. The point of the statement is that he utterly neglected to make use of the money. It is significantly mentioned that it was his lord's money, not his own.

19. *After a long time.* Although our Lord's second coming is often spoken of as being near at hand, it is here represented as far enough away so that there was plenty of time in which to work. So always, there is plenty of time to pay to go to work. *And reckoneth with them.* He requires an accounting of what they had done with the money entrusted to them.

20. *Besides them five talents more.* That is, in addition to them. We are to understand that he made use of the five talents entrusted to him in order to gain the additional five.

21. *Good and faithful servant.* Goodness is a general characteristic of this servant. Faithfulness is the particular trait by which the goodness has been shown. *Thou hast been faithful over a few things.* That is, over the talents entrusted to you. Efficient service is rewarded by the privilege of doing greater service. *Enter thou into the joy of thy Lord.* Share into the happiness which he enjoys.

22. *He also that had received the two talents, etc.* It seems probable that the difference between the first two servants was only in natural ability. They were equally diligent and obtained the same relative increase of their capital. The words of commendation are therefore appropriately the same.

24. *Lord, I knew thee that thou art a hard man.* Just as the foolish virgins knew that they were not ready to meet the bridegroom, and went to seek for oil, so this servant realized that he had not been faithful and so begins to make up excuses. He had to lie in order to do this, for really there was no excuse for his negligence. I suppose that he thought, like many a modern delinquent, that a poor excuse is better than none. It was not true that the master of the servants was harsh or severe or that he was accustomed to reap a field that he had not sown, or that he was accustomed to gather from the threshing floor of another.

25. *And I was afraid.* The climax of his ignoble excuse. *Lo, there thou hast that is thine.* As much as to say, There is all that belongs to you, and as much as you could rightfully expect of me.

26. *Thou wicked and slothful servant.* His wickedness was particularly manifest in his slothfulness. His lord expected of him earnestness and diligence in the use of the money entrusted to him. He did not take the money and waste it by carelessness or in riotous living; but he had shown himself untrue to his trust by doing nothing with it. *Thou knowest that I reaped where I sowed not, etc.* For the sake of the argument the lord accepts as true the false statements of the slothful servant. But if his statements had been founded in fact, they should have served but as additional inducements for energetic activity.

27. *Thou oughtest therefore to have put my money to the exchangers.* The very least that it would have been appropriate for him to do was to place the money in the hands of others who would have been willing to give simple interest for its use. The master would under those circumstances have received far less than he would receive if the servant had faithfully used the money himself. But by such a disposition of the talent the servant would have shown that he was not utterly dead to the interests of his lord. *With usury.* That is, interest. In 1611 the word usury did not have the bad sense current to-day.

28. *Take therefore the talent from him.* That is, in view of his inexcusable conduct.

29. *For unto every one that hath shall be given, etc.* By the statement of this principle it is seen that there was nothing arbitrary in this disposition of the money. This principle is true in the realm of the intellect and in the practical affairs of life as well as in spiritual matters. We must use what we possess if we would retain it, and if we do use it, we shall obtain more. *Him that hath not.* This is to be understood figuratively of the one who has little, and doesn't use that. Compare Matt. 13: 12; Mark 4: 25; Luke 8: 18.

30. *And cast ye the unprofitable servant into outer darkness, etc.* This is figurative of the terrible punishment that shall come to those who are found wanting before the judgment seat of God. Compare Matt. 8: 12; 13: 42; 24: 51, and other passages.

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MARRIAGES.

DEAN—LANGWORTHY.—In New London, Conn., Nov. 24, 1900, by Rev. S. Leroy Blake, Mr. Otis Fuller Dean and Miss Annie Arline Langworthy, both of Westerly, R. I.

HURLEY—BABCOCK.—At the home of the bride's father, Dea. J. O. Babcock, in Welton, Iowa, Jan. 16, 1901, by Rev. Geo. W. Burdick, Mr. Lewis A. Hurley and Miss Fertha P. Babcock, all of Welton.

ROLLINS—STONE.—At the home of the bride's parents, Mr. and Mrs. Clinton Stone, in West Edmeston, N. Y., on Jan. 23, 1901, by Eld. M. Harry of same place, Mr. William H. Rollins and Miss Ruby May Stone, both of West Edmeston.

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.

GREEN.—In Andover, N. Y., Jan. 17, 1901, Ann Green, aged 90 years, 8 months and 8 days.

Our aged sister and Mr. Reading, her first husband, were among the early settlers in Independence, N. Y., coming here from New Jersey seventy years ago. Here the most of her long life of service has been spent. About the time of the organization of the Seventh-day Baptist church of Independence she was baptized and became a member, which membership she retained till transported to the church triumphant. She was faithful in her labors as long as strength was given, and loyal to her church and Master, liberal with her means and zealous for the truth till the last. She was twice married: first, in 1826, to Jeremiah K. Reading, and, in 1844, to Luther Green, the latter dying eight years ago. Four children—John Reading, of New Jersey, Mrs. Baylis Bassett, of Alfred, N. Y., and Mrs. John Bassett and Mrs. Probasco, of Andover, N. Y.—remain to cherish the memory of one of earth's noblest mothers. Funeral services were held at Independence, Sabbath-day, Jan. 19. W. L. B.

Literary Notes.

THE *Critic*, G. P. Putnam's Sons, New York, \$2 per year, monthly, has reached its twentieth anniversary, and the January number for 1901 makes appropriate recognition of this fact. Beyond the beauty of the illustrations, which are always a pleasant feature of the *Critic*, the present number contains, "A Publisher's Recollections of Some Famous Authors," by Sir George Murray Smith. Mr. Smith is the senior partner of the publishing house of Smith, Elder & Co., London. The list of authors mentioned in his "Recollections" includes Thackeray, Dickens, Charlotte Bronte, and many other authors of this class. The article is written in an attractive style, which increases the value of the material presented. Lovers of literature will read it with interest. "Library Reports on Popular Books," which is a prominent feature of the *Critic*, gives a view of the literature sought after in the prominent libraries of the United States. The study of these reports help to form intelligent conclusions concerning the reading tendencies of our times. We notice that the books of Seton-Thompson, concerning wild animals, still hold a prominent place.

THE *American Antiquarian and Archaeological Journal*, No. 1, Vol. 3, is at hand. Its table of contents is unusually valuable, including both archaeological and geological discussions. The "Story of Niagara," told by C. H. Hitchcock, and illustrated, contains important facts and data for determining the time during which the Niagara River has been developed and the relation of that time to the preceding ice period. The discussion is one in which geologists will find great interest. Another article which is up-to-date, as well as archaeological, appears under the head, "Philippine Studies," by Alexander F. Chamberlain. This article deals mainly with the folklore of the Philippine Islands, touching religious and social life, plant and animal life, etc., etc.

There are many points of similarity between various features of this folklore and the folklore of European nations although the Malayan element abounds in the Philippines. We have not space to make quotations, which, we are sure, would be of interest, but here is one on sneezing: "It is a bad omen for anyone to sneeze when the foundation pillars of a new house are being put up. Should any one sneeze under these circumstances, the building must be abandoned, or some one of the participants will die before long." Among the Negritos of Luzon, offerings are made to the rainbow, and its appearance is regarded as a good omen. The archaeology of the Southern interior of British Columbia is discussed by Harland Smith, and "Toltec Studies and Toltec Civilization" by the editor, Stephen D. Peet. Chicago, 5817 Madison avenue; bi-monthly, \$4 per year.

THE *International Monthly*, for January, 1901, No. 1, Vol. 3, presents the following: 1. England at the close of the Nineteenth Century; 2. Mountain Structure and its Origin; 3. The X-Ray and Medicine; 4. The Public Library in the United States; 5. Notes on the English People. The article on "Mountain Structure and its Origin," by James Geikie, Edinburgh, is a valuable study along the line of geology and kindred themes. It gathers data from a wide field, and displays much erudition and research. This article will be of interest to every student of mountain making and the various changes which are still going forward in mountainous regions. After drawing general conclusions, for which we have not space, the writer suggests that other problems than those discussed remain to be solved; such as the source of volcanic action; the process by which rocks are bent and fractured, and various unsettled questions as to how the lateral and vertical dislocations of the earth's crust have been effected. From a scientific standpoint, the article is of a high class. Specialists in medicine will be interested in the article upon the X-Rays; and all English-speaking people will be interested in the careful discussion by Emil R. ich, concerning the status of England at the close of the nineteenth century. Burlington, Vt., London, Leipsic, Paris; \$3 per year.

THE *Treasury of Religious Thought*, for January, 1901 (E. B. Treat & Co., New York and London), has a valuable article on "Religious Movements During the Century," by Rev. Charles H. Small, D. D., M. A., Springfield, Ohio. Those who desire to secure a summary of religious movements during the century, will find Mr. Small's article replete with information; it condenses a large amount of research, with excellent results, into comparatively small compass. Some facts which the article contains have already been noticed in the *RECORDER*. The increase of denominations among the Protestants of the United States has been marked.

THE BROTHERHOOD.

BY REV. L. R. SWINNEY.

The past year has been a time of trial and also of triumph. During last winter and spring the dear old mother was cared for, and on a bright day in June we laid her body to rest beside the father's in the Shiloh graveyard.

During all the long summer and lovely autumn, the precious sister suffered and rejoiced, and on Sabbath-day, Nov. 17, the tender funeral services were held in the Shiloh church, and the precious body laid beside the father and mother.

In both of these it was a supreme joy to note the spiritual triumph and the abundant entrance into the higher life. Then followed the expected reaction from months of care and anxiety, but by the blessing of God we enter the new year with new hope and joy.

In this glad year of grace, if God permits,

we desire to take up neglected duties and give time and care to the important work of the Brotherhood.

First we plead with all our beloved brethren in the ministry for the foremost object of the Brotherhood. It is that each one set apart a time on the sixth day of every week for earnest prayer for all our ministers, that they may have wisdom to prepare for, and great grace to lead in, the services of the following Sabbath. We plead for this in behalf of all our ministers, especially for the isolated ones in the South and West, and in foreign lands. Pray earnestly and, like Paul, by name, for those who preach in school-houses and in humble dwellings.

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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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