CONTENTS.

EDITORIALS.
Paragraphs........................................................................................................... 482
Our Children's Page............................................................................................. 483
Information for Delegates to Conference......................................................... 483

HISTORY & BIOGRAPHY.
When did the Seventh-day Baptist General Conference first become a separate organization? .......................... 484
Illinois Letter......................................................................................................... 485
News of the Week.................................................................................................. 485
Mission. .................................................................................................................. 486
Good News from China....................................................................................... 486
From H. D. Clarke.................................................................................................. 486
From E. H. Sociwell.............................................................................................. 486
Letter from Dr. Rosa Palmborg........................................................................... 486
Missionary Board Meeting.................................................................................. 487
Treasurer's Report............................................................................................... 487

WOMAN'S WORK.
Paragraphs.............................................................................................................. 488
A Day with a Courteous Mother.......................................................................... 488
Chinese and American Women Contrasted....................................................... 488
Young People's Work........................................................................................... 488
President's Letter................................................................................................. 490
Paris Letter............................................................................................................ 490

CHILDREN'S PAGE.
The Robin's Song—Poetry.................................................................................... 491
What Nan Could Do.............................................................................................. 491
Some Distinguished Dolls.................................................................................... 491
Winnie, the Little Pet Rat.................................................................................... 491
Children's Missionary Hymn—Poetry................................................................. 491
The Apocryphal Books of the Bible...................................................................... 492

SABBATH-SCHOOL.
Lesson for Sabbath-day, Aug. 11, 1900—The Forgiving Spirit................................. 493

POPULAR SCIENCE.
Incandescent Lamps.............................................................................................. 494
Marriage.................................................................................................................. 494
Deaths..................................................................................................................... 494
Special Notices...................................................................................................... 495
Instruction to Delegates....................................................................................... 495

OUR READING ROOM.
Paragraph.............................................................................................................. 495

FUTURE LIFE.

I feel in myself the future life. I am like a forest which has more than once been cut down. The new shoots are stronger and livelier than ever. I am rising, I know, toward the sky. The sunshine is on my head. The earth gives me its generous sap, but heaven lights me with the reflection of unknown worlds... You say the world is nothing but the resultant of bodily powers. Why, then, is my soul the more luminous when my bodily powers begin to fail? Winter is on my head and eternal spring is in my heart. Then I breathe at this hour the fragrance of the lilies, the violets and the roses as at twenty years. The nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvelous, yet simple. It is a fairy tale and it is history. For half a century I have been writing my thoughts in prose, verse, history, philosophy, drama, romance, tradition, satire, ode, song—I have tried all. But I feel that I have not said the thousandth part of what is in me. When I go down to the grave I can say, like many others, “I have finished my day’s work,” but I cannot say, “I have finished my life.” My day’s work will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes in the twilight to open with the dawn.

Improve every hour because I love this world as my fatherland. My work is only a beginning. My monument is hardly above its foundation. I would be glad to see it mounting forever. The thirst for the infinite proves infinity.—Victor Hugo.
In these times of conflicting reports, painful events, and delayed hopes, Christianity holds the attention of the civilized world. Whatever may be the immediate outcome, Christian men must give the question large and careful consideration, or fail in the great duty of the hour. Seen from the Chinese standpoint, they are doing, perhaps all, is wholly justifiable in their sight. They are a strange people, little understood by us, and little known to us or to the world. In permanence and stability, the Chinese Empire surpasses all existing governments. For thousands of years it has continued, and its hopes and traditions, political theories and religious faith, were more than hoary with age before any modern nation was born. Crowded population, the higher classes being highly educated and aristocratic, the masses comparatively ignorant and very poor, has created internal problems and complications unknown in a country like ours.

This ancient nation was forced to open its doors to Western commerce about sixty years ago, at the mouth of the cannon. This compulsion seemed to the Chinese the height of injustice, and during the half century which has intervened, the conservative party of the Empire has stood against the slowly growing progressive forces which tend to come into sympathy with the Western world, and to disturb the quiet and seclusion of thousands of years. Thus two parties have grown up, one sympathizing with and looking toward the fostering of Western ideas, including Christianity, and the other, held by the strong influence of centuries, opposing all things Western.

Up to this date, Western civilization has carried more woes to China than blessings, measuring results as they now appear. The crowded land, which had the opium trade upon the Chinese people, finds few parallels even in the unjust dealings of barbarous nations one with the other. It is too much to call that side of English influence “Christian” in any sense. The great seaport towns, which are the main points of contact with Western civilization, have reaped a great and evil harvest through the greed of commerce and the wickedness of sea-going men. So-called Christian nations have poured into these towns the drinking, roistering, lustful sailors, whose only purpose has been the gratification of evil desires. Slowly the missionaries have made their way, fighting the conservatism of thousands of years. The first step, intellectually, the subtle philosophy of the scholars, and bringing but slowly the blessings of Christianity to offset the evils and curses which commerce and contact with the lower classes of the Western world fostered. However, then, that China has felt herself deeply wronged, and that the present effort to check the growing tide of Western influence has reached its present proportions.

These evils have been greatly augmented within the last few years by the evident design of several of the great powers, Russia, Japan, Germany, England and France, to secure the partition of China and practically the destruction of the Empire. The evidences of such purposes have not been covered, and Chinese statesmen have been compelled to face the question of national restoration or of revolt against these growing influences.

The above suggestions are but a few of the facts which must appear to every thoughtful man who places himself at the standpoint from which the Chinaman looks upon the incoming of Western civilization. We do not believe that the missionaries have been guilty of those things which have brought about the present state of affairs, as has been charged by some; but that Christianity has dealt severe blows at the religious faith of the Chinese, and has impiously disregarded, if not decreted, the sacred places and sacred customs of that ancient people, cannot be denied. There is a sense in which this is necessary, and must always be, in the conflict between Christianity and heathen religions. But, seen from the standpoint of the Chinaman, much has been done by the missionaries, which both religious and political considerations compel us to oppose. It is, therefore, natural that the insipid civil war between the conservative and the advanced parties in the Empire should make hatred of foreign influences a prominent point at issue. The late Japanese war in which the powers of the Western world took an indirect if not an active part, accentuated the latent influences so long at work, and prepared the way for the results that now appear. No Christian man, studying the Christian question, can divorce himself or the Chinese justice, who does not take into consideration what we have suggested above, and much more of the same character.

What, then, must be the attitude of Christians toward the Eastern question as it appears in China? Manifestly this, first, namely: it must be concerned without any thought of revenge on our part, and, as far as possible, in the light in which it appears to the Chinaman. If we are to prepare the way for any future triumph of Christianity in that vast Empire, we must embrace almost one-quarter of the inhabitants of the earth. It must be because at this time the Christian nations shall give evidence that Christianity means more than the greed of commerce, and far more than the political aspirations of the crowned heads of Europe. The Chinaman is a problem not easily understood, but like all men, he has a clear sense of justice and of fair dealing. If at this juncture Christian nations shall fail to exercise the Christian justice and of fair dealing which belong to all nations, saying nothing of the higher principles of Christianity, a barrier against the introduction of Christianity hereafter will be built, higher and stronger than the famous Chinese wall. Unless the higher and better ground that true Christianity requires shall now be taken, by the Western nations, it were as well to recall all Christian missions from that Empire and leave the years, if not the centuries, the evil already begun and which will be intensified unless the higher position we suggest is taken.

In addition to what Christianity requires, the American people are bound by every national tradition, and by all their political sympathies, to deal truly and wisely with the Chinese. The attitude of our government, up to this time, has been most consistent, and we trust that this attitude will be continued, as that still higher ground will be taken, as occasion may arise.

The advantages of such a position are already apparent in the appeal which China has made to the United States, asking that we act as mediator between the Empire and the other great powers. Above all immediate considerations touching diplomacy or politics is the higher duty which a Christian Republic owes to itself and to that ancient Empire. In the near future it will be our duty to teach the Chinese the lesson we are learning only too slowly, of the worth of manhood and womanhood, and of the supreme value of the ethics taught in the Word of God. Whatever other nations may do, we must carry into our relations with China, and into China as far as opportunity may come, political and social doctrines founded on the Ten Commandments and the Sermon on the Mount. We must send to China, as it is possible, only men and women whose personal lives, and theories concerning life, find their counterpart in the teachings of the Great Master whose sacrificial love embraces the yellow-faced Chinaman with as much compassion as it does the pale-faced Anglo-Saxon.

Because of these and many similar other considerations, we put the Recorder on record at this time, pleading for charity, kindness, forbearance, all that Christian duty requires of us in the midst of the din and turmoil of the present day. If the foreigners have been massacred in Peking, as we so much fear, it is the crime of crimes of this closing year of the century, and justice must follow. But it must be justice which takes into account all the preceding causes, and which is tempered by a larger compassion like that which God exercises toward his disobedient children. That great and important lesson, touching the advancement of Western civilization in the East, and bearing upon the question of foreign missions in those lands, will come out of this terrible sight. At least, great good will come unless the Western and so-called Christian nations fail in this hour of supreme opportunity. These nations must avoid the barbarism of which they now complain, and give no place to blind hatred or cruel revenge.

Additional interest will be given to what is said editorially concerning China, in this number, by an article we reprint from Harper's, by Mr. J. P. Mosher, entitled "The Chinese Woman." We are sure that the article will be read with interest, especially by the women of America.

We spoke last week of attendance upon the Anniversaries as being a duty and privilege, rather than a matter of option and pleasure. We want to repeat that idea for the sake of those who may be in doubt as to whether they will attend. No important work can be carried forward without frequent consultation between those who have the work in hand. The greatness of the work now given to us all by our missionary, and Sabbath Reform, the new fields which have opened and are opening, and the consequent enlargement of our work, make the
Annieversaries of the present year of double importance. It is not enough that a few attend these gatherings. Our work is so great, and our numbers, comparatively, so small, that every individual in the denomination ought to be in close touch with the work. Few things can do so much to sustem enthusiasm and create devotion for our work as thorough familiarity with it. Many people die spiritually, and in regard for denominational matters, through ignorance. That ignorance is largely due to neglect on the part of the friends of the church— the Associations—and by neglecting to read the pages of the Sabbath Recorder. Pastors cannot do more important work than to know their people, up to a high point of enthusiasm and devotion in the matter of the Anniversaries.

It is not simply that greater help may be obtained for our various forms of work, that we urge people to attend the Anniversaries. A corresponding good to the intellectual and spiritual life of those attending is sure to come. Enthusiasm begotten through contact with the leading workers in the denomination, and the awakening of deeper spiritual life, which is sure to follow, adds to the individual strength of each one who attends, for the whole year. This carries back, by reflex influence, great strength to the churches, prayer-meetings, and Sabbath-schools in each locality. Argument seems unnecessary, and yet we fear that so many have looked upon attendance upon the Anniversaries as out of their line, and impossible, that much must be said before the necessary arousing will take place. The logic of the situation is simple and convincing. Our work is great. It needs the moral, financial, and spiritual help of every member of the denomination. The money spent in attending Conference is as wisely spent as in any form of denominational work. It is worse than folly to say "We are better off without the money for other purposes." The fact remains that those who do not attend Conference, or are not in close touch with it, through careful and sympathetic familiarity with the Board of Missions, through the various reports, spend their money in other ways, but not for denominational work. Our plea, therefore, combines the call of duty and that higher call of self-interest which ought to lead every Seventh-day Baptist to seek to do his part well, to do the important work of the world, as entrusted to him as a child of God, to live well, is to work well. To work well and wisely is the standard of efficiency in the service of Christ. In whatever way you may be able to seek it, gain such rest as you need, of body or mind, and for the sake of enjoyment, but for the sake of greater and better work when rest has recuperated your power to do. We write this with a weary hand, but with a deep conviction that under proper circumstances, rest is as high a Christian duty as work is under other circumstances; but always, rest, for the sake of the work.

The psalmist said, "Wait on the Lord, be of good courage, and he shall strengthen thine heart." Herein lies the essence of all true courage and of persistent bravery. Physical courage is associated with muscular strength and physical health. It is easy for one to be a "show-off" or to exhibit great animal courage in the midst of battle; but true courage finds its source in that higher life described by the words of the psalmist. Shakespeare says: "Conscience makes cowards of us all." Conscience toward God and right always accompanies real courage. Christian courage in a world like ours must often find its only support in that faith which believes in God and truth, and knows that truth must triumph. All lesser considerations than duty growing out of truth must be put aside by true courage. Earnestness, and that which passes for courage, which have their beginning and end in selfish purposes, is essential cowardice. When the personal end can be served no longer, such courage fails. The courage God gives sees no failure, but, on the other hand, it knows that the triumph of truth and righteousness, however delayed, will come, and that it will be eternal. It is this abiding faith that gives abiding foundation for persistent and victorious courage. The psalmist's words suggest that such courage is born of God. Every form of courage which is not conscious of alliance with this divine, eternally accu-

In these wearisome days, when the thermometer plays its pranks around "100" in the shade," and when, in New Jersey at least, the humidity adds fifty per cent to the discomfort arising from rest, if he is not forced to take it through absolute exhaustion. The need of physical and mental rest at stated times and under given circumstances is a necessary part of human experience. The object for which we ought to seek rest is not for personal enjoyment. Every one owes it to himself, the world, and the cause of Christ, that he make the most of himself, gathering strength and abil-

One-half of the year has passed on the present volume of the Recorder. Statements of subscriptions are out to subscribers, and we trust that all who receive bills will appreciate the fact that we need these small pay-
History and Biography.

By W. L. Warrnam, Milford, Wis.

WHEN DID THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE FIRST BECOME A SEPARATE ORGANIZATION?

It is well known amongst many that this Conference had its origin principally in the Yearly Meeting of the First Hopkinton (formerly the Westerly) Seventh-day Baptist church. The latter body, when a branch of the now extinct Newport church, began as early as in 1692 to hold such gathering in September, and it continued the appointment annually, with some interruptions, for over a century.

The opportunity was thus given for members of the Sabbath-keeping societies, at the opening of this period, in Rhode Island and Connecticut, and by the close of it, also in other states of the Union, to form a more intimate acquaintance with each other, to unite for the higher religous tenets and observances, and to secure and enjoy spiritual edification of a more impressive character. On such an occasion the exercises usually covered three days including the Sabbath; and consisted, as a rule, in prayer meetings, and the Lord's Supper, engrossed in prayer and exhortation, receiving accounts of "the Christian state and standing" of the brethren and sisters in the different churches, applying measures of discipline or counselling their prompt use upon the wayward and the incorrigible, and delivering practical and doctrinal sermons by various elders. At times there were introduced, with the approval also of members in attendance from church branches in the different directions confessing upon this first Hopkinton church greater authority, and widening its operations among those of the same faith, when it was convened in its Yearly Meetings.

It thus grew to become gradually the central advisory or superintending power in the denomination. It encouraged other churches, like that at Newport, to hold annual meetings; and it represented itself in them by letters and messengers. It started and maintained a system of correspondence with the different churches of England and this country. It invited by a resolution "our distant brethren and sisters--to be present" at its stated yearly spiritual feasts, "in order to be helpers of our joy." It empowered committees of its own, beginning early in the last century, to visit Sabbatharian communities to the west and to the east, so as to strengthen them in doctrine and in practice, occasion thus two parts in organizing them into churches, and sometimes to assist them in adjusting serious difficulties, often of a personal nature, existing among their members. In 1705 it admitted the pastor of the Piscataway church, New Jersey, and "the rest of that society into a Christian Association and communion" with itself; and for almost a hundred years it continued, when opportunity favored, to receive other and subsequently organized groups into this union of brotherly help. It ordained ministers to be pastors of its own flock and also of other flocks composed of Sabbath-keepers, and laymen to become "evangelistic elders or traveling preachers," doing missionary work in the western states, or wherever, with deep solicitude, some of its families emigrating into New Jersey, Connecticut and New York, and es-

establishing therein colonies, and it affectionately insisted upon their organization at once into substantial religious bodies.

By 1794 it devised a method by which more complete returns of the statistics of all the churches, in its own, and other, branches, a full delegation of members from other churches, should be presented at its Yearly Meetings. As early as in 1795 it adopted, as stated in the records of the Newport church for the following year, a proposal from the Sabbatarian Baptist Conference for sending a missionary or missionaries to visit distant churches and scattered branches of churches of our order"; and it then solicited the contribution of funds from the leading societies to aid in carrying out such a measure. In 1796, on a proposition to change the time and place of convening the Yearly Meeting with the view of making it a general one for all the churches, it voted that "for the future said meeting" shall "be holden at the Hopkinton Lower Meeting House on the Second Sabbath in September, annually." It required that the draft of "general rules to be adopted among the sister churches" be proposed at the previous year, at its Yearly Meeting for the purpose of forming them into a general organized body should be presented at its "next church meeting for information." In 1801, at its Yearly Meeting, it "brought forward" to unite the several churches in the work of "propagating our religion in the different parts of the United States," and to send out, "from the different churches in our union, missionaries on the expense of the different churches in the following manner"; a proposition. It was voted at this meeting that the said proposition be agreed to on the part of the First Hopkinton church, and that it be inserted in our letter to the different churches, requesting their approbation.

At this time members of the First Hopkinton church, as hitherto had been its uniform practice, were not appointed to write letters for the Yearly Meetings to the sister churches, but two messengers from the Brocton church and the other from the New London (now the Waterford), were selected to prepare a circular letter "in behalf of this church," (the First Hopkinton) which directed that "a copy of it be sent to each sister church in our union," as signed by the pastor and the clerk of the Hopkinton church, who were also the moderator and the clerk of the Yearly Meeting for that year. At direct variance with the only constituted and expressed authority acting in this case, this "circular letter" opened with the following statement, as if issued and sanctioned by the entire denomination: "The Sabbatarian Baptist in their General Conference assembled at Hopkinton Rhode Island, September 11, in the year of our Lord, 1801, unto all the churches and branches of churches of the same faith and order of the gospel with us in the States of America, and who are members of the union, and all who are in the commandments of God, and keep the faith of our Lord Jesus Christ." In fact this was a message from the first Hopkinton church to the other churches, and from the brethren, representatives from other churches, whom it had invited to act with itself, under its authority, at this Yearly Meeting, as it had in all other instances of the kind.

The following record of the First Hopkinton church is very significant: "At a church meeting held at Hopkinton Lower Meeting House, September 10, 1802, it being our Yearly Annual Meeting, in the course of its proceedings, that our Yearly Conference be, altered, and that the time and place of holding said meeting be referred to the committee," which had been previously chosen, and which consisted of ten brethren from five churches, including the First Hopkinton; and that this committee make report on First-day in the morning at this place." It presented in substance the following provisions, which were voted: "A General Conference," or "Yearly or Annual Meeting," of the church just mentioned and by the messengers from other churches acting with it, and by its direction they were "transmitted to the different churches in the Union for their approbation." First. The name General Conference of the Sabbatarian churches is assigned to the new organization. Second. The Annual Conference shall be circulated to three places. Third. Three places are Hopkinton, R. I.; (2) Petersburg (afterwards Berlin), N. Y.; and (3) Piscataway, N. J. Fourth. At each of these places the Conference shall be held on the fourth Sabbath in September of each year. Fifth. It shall meet in only one of these places in any year. These provisions, together with the unwritten but usual "code procedure" followed in the Hopkinton Yearly Meetings and elsewhere in similar meetings of the denomination, formed what a previous annual letter of the Hopkinton church designated as "Constitutional rules" for the government of this "General Conference of the Sabbatarian Baptist Churches," then first and actually organized as such, September 10, 1802. In proof of the above mentioned Yearly Meeting, converted thus into the General Conference of all the churches in fellowship, was regarded as the last session of the former body and the beginning of the formation of the denomination, the report of the regular annual session of this latter by itself was ordered to be held at Petersburg, N. Y., opening September 23, 1803, thus considering that Hopkinton, the first of the three places selected for "circulation" of the Conference organized our meeting, was favored, in the year 1802, with its proper and rightful turn in the appointments presented by the committee and adopted as herefore described. The "approbation of the different churches in this union" to the new and radical departure from the old and long-established usage, was fully and satisfactorily indicated at Petersburg, N. Y., in 1803, by eight of them, then the recognized constituents of the denomination, represented themselves by letters and messengers or by messengers only at the Annual Session of the Conference held at that place, and on date above given. What should also be carefully noted here is that the church in all its history of its Yearly Meetings, while reporting at times its statistics, had not directly represented itself in theirs by letter or messengers, as the other churches had frequently done—serve as officers in these meetings and its other members participating without special appointment in their proceedings; but in 1808, by direct resolutions at a regular church-meeting, it ordered a letter and messengers, representing itself, to be sent to the General
Conference assembling that year at Petersburg, N. Y.; and it has ever since continued this practice. It thus acknowledged that its basil authority and supervision, under its autonomy, exercised so long in the management of its concerns, did not tend to the exclusive control and direction of the Conference subsequent to 1802, then organized as held and governed by all the churches in the "communion." These Meetings, as above described, had been abolished as standing for the whole denomination; and consequently the right and the power of the First Hopkinson church to appoint the sessions and supervise the proceedings of the Conference had been reduced to the same grade possessed by any other church in the order.

Well qualified had this church been, mainly through its Yearly Meetings, to fill so long the responsible duty of oversight it had occupied in the denomination. It held at the start a most favorable location; its meeting house was the largest in our societies; its membership was by far the most numerous; its leaders were distinguished for their mental ability, business acumen, and religious standing; and its foresight and liberality in establishing other churches by colonization—making itself truly "the Mother Church," have never been surpassed among our people. It had steadily and heroically performed the task it had assumed; and it had not lessened, but rather had enlarged, the conception of its accountability as its duties in the case multiplied and became heavier with the progress of the denomination, especially the rising life that came to him of the body, such as General Meeting, Annual Conference, Subsidiary Baptist Conference, Annual Communication, Yearly Conference, and General Conference. When it discovered that the interests of the denomination, especially the rising churches to the West, would be better subordinated by abandoning its Yearly Meeting and forming an organization, which should rest for its authority and administration upon the will and efforts of all the churches in the fellowship, and granted the power by which it had effected untold good and won for itself great distinction.

(To be continued.)

ILLINOIS LETTER.

Fruit-growing is one of the leading agricultural industries in Southern Illinois, particularly along the line of the Illinois Central Railroad, Chicago being the principal market. Fruits of various kinds are marketed from the time strawberries ripen in May until frost.

In this section strawberries are the principal fruit crop. During the picking season special fruit trains are run, taking the berries into Chicago in time for the early morning markets. This is a most advantageous association management of the shipping. By this association there have been shipped from the Farina station, during the late strawberry season, forty-seven car-loads of strawberries, consisting of 24,000 quarts, weighing 10 tons. Besides these some have been shipped by express before the fruit-train was put on the road, and after it was taken off. It takes quite an army of pickers, gathered from the country around, to gather such an amount of berries, and Farina is a lively place during the season.

Pastor Seager and Bro. Arnold C. Davis, Jr., have secured the pastorate of the Methodist and Cumberland Presbyterian churches in holding tent meetings, evenings, during the strawberry season, and some time after. It was mainly with a view of reaching with the gospel message some of the strangers who come to pick berries. Pastor Seager organized and led a large chorus made up of singers of the various churches, and gospel-singing was a prominent feature of the services. The preaching was taken in turn by the pastors and Bro. A. C. Davis, Jr., who had the general management of the meetings. The meetings were much interrupted by rains during the latter part of the series, and were finally discontinued on account of wet weather. We had good meetings, but how much good was accomplished we cannot tell. Excessive rains during the latter half of June kept the farmers out of the fields two weeks, or more, and consequently there will be a great shortage in the corn crop.

About the time of the close of the tent meetings the Effingham District Christian Endeavor Union held a convention in our church. On the first evening an interesting lecture, illustrated by many fine stereoscopic views, was given by Dr. S. M. Morton, pastor of the Presbyterian church of Effingham, Ill. Dr. Morton is a brother of the late J. W. Morton. A very fine and stirring address was delivered by Rev. E. E. Turner, of the convention by State President A. E. Turner, on "Christian Endeavorers' Opportunity." In the first part of his address he dwelt upon what he called "the gospel of preparedness," making the point that every great opportunity demands a long process of preparation on the part of him to whom the opportunity is to come. Admiral Dewey was forty years preparing for the great opportunity of his life that came at Manila harbor. Moses was forty years preparing for his great opportunity. And so to each individual there will come some time the opportunity of his life to enter upon some line of achievement. He who is preparing for himself for his opportunity. He said that the question has been raised whether or not the Christian Endeavor movement has reached its climax and may not be expected now to begin to wane. On the contrary he claimed that it has now come to the stage of preparation for its great opportunity for building up Christian citizenship and reacquiring social life. The last named object is to be effected through the particular, by introducing such forms of amusement and recreation as shall elevate social life by cultivating higher tastes in the lines of pleasure seeking.

He spoke upon other features of Christian Endeavorers' opportunity which I will not take space to mention.

C. A. BURDICK.

NEWS OF THE WEEK.

There has been a revival of active operations in South Africa, and some desultory skirmishing of the Boers in the Philippines, but, as last week, China and Chinese problems have absorbed all other questions. On July 25, the tid announce-
GOOD NEWS FROM CHINA.

Mrs. Townsend writes, July 16: The Quartet, with my daughter and myself, have been here (Garwin, Iowa) over a week. The first night about thirty were present, and the attendance has steadily increased and the interest deepened. A general good feeling toward the work is manifested. Pray for the work.

W. D. Wilcox writes, July 20: Last night ended the meetings at Preston. The work done here was gratifying. Ten, I believe, have been led to lives. There will be four, at least, to be baptized, perhaps six, who will join us. We are making arrangements for the reorganization of the church at Preston.

One of the Alfred Quartets is at Main Settlement, N. Y., with Rev. J. Mahoney. Another at Selo, N. Y., with Rev. L. C. Randolph. Have not heard from them yet as to the progress of their work.

The Salem College Quartet is now at work with the Ritchie church, Berea, W. Va.

Rev. G. J. Crandall, pastor of the Milton Junction church, is in Calamus, Ia., with one of the Miss Clarke quartets.

The Chicago Quartet has gone to Eldridge, Ia. They have the tent belonging to our Scandinavian friends in South Dakota. This town is entirely outside of our people, though not far from the Missouri line. They have not learned anything definitely, but presume Pastor M. B. Kelly has gone with this quartet.

Dr. L. A. Platts is at Cartwright, Wis., with a Lady Quartet from his church, consisting of Misses Leoniza Clarke, Elise Babcock and Mrs. J. H. Babcock.

The following is quoted from a letter of Rev. George W. Hills, in the Milton (Wis.) Journal: "At 3 P. M. we started to drive (from Berlin, Wis., July 11) to Marquette (30 miles), to fill an appointment for the evening. We arrived there at about 7:40. In less than an hour were singing a house full of attentive listeners. I found my quartet on hand and filled with the spirit of Gospel song and work. I have as fine a quartet of young men as you can find. It consists of Charles Sykes, pastor, Byron Rod, of North Loun, Neb.; Arthur Platts, of Milton, Wis., and Almond Burdick, of Nortonville, Kansas. They have about half a dozen instruments with them. Marquette has a musical element within it at present, I assure you. The prospect appears good for interesting meetings here."

FROM H. D. CLARKE.

The Quartet, ending June 30, has furnished your missionary pastor in Iowa more of a variety than usual. Both Mrs. Clarke and myself were nearly prostrated with la grippe in May, though I imposed upon our congregation by filling my appointments after a manner. Mrs. Clarke has not even yet fully recovered, having been seriously afflicted.

The church here at Garwin voted me a month's furlough from Iowa, and should be, also, for China herself.

EvangElist J. G. Burdick reports from the Gospel tent work at Dell Rapids, So. Dak.: Five baptisms and a dozen professions have been made there, one convert to the Sabbath. Close our meetings to-night. Go from here to Smyth, So. Dak. The tent goes to Eldridge, Iowa, for the Chicago Quartet to use.

At West, Iowa, I found a wide-awake people, who were anxious for meetings every day I was there. Five meetings were held in three days.

As Iowa delegate to the Minnesota Semi-Annual Meeting, I attended that meeting, which convened at New Auburn.

While visiting Wisconsin for the Sabbath-school Board, I was privileged to attend Commencement Exercises at Milton College and witness the graduation of my daughter.

Thus the quarter has been greatly blessed to me, and I hope some little good has been accomplished in the Master's name. If it now seems the Lord's will, I shall rest for a time in gospel effort, wherever the door opens and opportunity is given. There are many interests calling for our prayers and efforts as a people; but I hope the brethren everywhere will remember us in Iowa.

Garwin, Ia., July 3, 1900.

E. H. SoCwELL.

The quarter just closed has witnessed nothing of special importance. The church is united, and is in good condition and doing good work. I am told that the church is more united than it has been for a long time, and I am certainly pleased to note the bond of unity that exists. Our Semi-Annual Meeting convened with us in June, and was a source of much help to us all. I still preach in the Baptist church each Sunday evening, and a good interest is evinced in these services by the people.

This country is visited by a terrible drought, said to be the worst in thirty years. Crops in many sections are an entire failure, and the people looking plowed up. A partial crop will be harvested by our people, but it will be only a partial crop, and hard times will follow. May God guide us, and keep us faithful and true, even amid trials and hardships.

NEW AUBURN, Miss., July 2, 1900.

LETTER FROM DR. ROSA PALMBORG.

Wine Gap, near Chinch, China,) June 22, 1900.

Dear Friends in the homeland:

For many days I have been thinking of writing a letter to the Recorder, but have been so busy that it seemed impossible to get time to do so. To-day the shooting of cannon at the camp near by, which usually would not disturb me, has effectually awakened me early enough to give me time to write before breakfast. We are living in the midst of trouble and sadness. War has really begun in the North, and the air is full of uneasy rumors. It seems to have resolved itself into an anti-Japanese and anti-Christian war, and hundreds of poor native Christians in and around Peking and Tien Tsin and all through that region have become martyrs for the Lord Jesus, and many have suffered great persecution. Before this reaches you, you will probably know much more than I could tell you now. China is making history very fast.

In our own circle we also have sadness. Mrs. Ng, our dear "older sister," who has suffered a great bereavement in the death of her only son. Her heart is about broken, but she bears up under it in a Christian way, and I think God comforts her greatly. He leaves a few eight children, all born of the latter-day Christian. The saddest part of all is that he himself was "almost" a Christian, only lacking the courage to take the final step. The mother has, so far, been resistant to the Gos-
I will close with the request that you pray for us and the native Christians, that His grace may indeed be sufficient for us, whatever may come.

MISSIONARY MEETING.

A Regular Meeting of the Board of Managers of the Seventh-Day Baptist Missionary Society was held in Westerly, Wednesday, 18th July, 1900, at 9.30 A. M., President, Wm. L. Clarke in the chair.

The following members were present: Wm. L. Clarke, O. U. Whitford, A. S. Babcock, Geo. C. Carpenter, Geo. C. Carpenter, for the Evangelistic Committee, presented their Quarterly Reports, which were severally received and recorded.

The following orders were granted:

Whitford: [details not legible]

E. F. Skaggs: 52.50

Ransom, O. H. Fite: 150.50

Wilson, R. S.: 34.40

Crofoot, A. O.: 18.85

Chesb: [details not legible]

Carlton, Iowa: $35.00

Farnam, Neb.: 25.00

Hammond, Ind.: 37.50

Birchles, W. Va.: 18.75

Shingleton, Pa.: 12.50

First Ward, and First Meeting, Salina, Kans.: 56.00

The Committee on Program for Anniverary Exercises presented report, which was adopted.

The Committee on London Field was continued, to report at a special meeting to be held in August.

The committee appointed to consider the work in West Africa reported as follows:

To the Seventh-Day Baptist Missionary Board:

Your Committee appointed to consider the matters suggested in the report of Bro. Daland, and to report at the July meeting, with recommendations, would respectfully report:

That, while we recognize the great needs of the field on the Gold Coast, Africa, and the promise of rich results if the work be started in the present state of our affairs, your committee does not feel empowered to recommend the undertaking of the work at this time, but are ready to support and assist with all in any way we can.

Respectfully submitted,


A letter was read from Miss Susie Burdick, Shanghai, China, asking if the Board is willing that she shall leave her work there to visit her father, Mr. Wm. C. Burdick, who is seriously ill at home in Alfred, N. Y.

The physicians advise an early visit, and the Board consenting, she proposes to sail on steamer leaving Shanghai July 20, in company with Theodore Davis, who comes to America for the purpose of education, and her visit to be without expense to the Board.

It was unanimously voted that Miss Burdick's request be granted.

The Corresponding Secretary stated that, after consulting with the President and several members of the Board, anticipating its action, he has responded favorably to the request, that she may be able to leave for home upon the date indicated in her letter, which action of the Secretary was approved by the Board.

During the quarter, the Missionary Secretary attended the meeting of the Massachusetts South Missionary Convention, held in the last week of June, 1900, visited several churches in the Northwest and elsewhere, preaching and otherwise looking after the interests of the Society.

Rev. J. G. Burdick reports full quarter's work at Delphcart and Lincoln, N. Y., and at Pleasant Grove, Big Springs and Viburg, in tent work, in South Dakota, having delivered sixty sermons and addresses.

Mrs. M. G. Townsend also reports twelve weeks of labor at North Loap, Neb., Garwin, Iowa, and Holgate, Ohio.

Rev. W. W. Threlkeld reports full quarter's work with the Bethel church, Ill., and other preaching stations. The services of Bro. Threlkeld were made available in this needy field by the generous contribution of Wm. B. Vers & Son, of Milton Junction, Wis.

During the quarter beginning July 1 there will be a campaign of quartet work by young men and women, largely gathered from the Salem, Alfred and Milton Colleges, and one other from Chicago. They will be accompanied by experienced men as preachers.

An hour was taken up in the general discussion of the different phases of our work and the demands upon us, after which the meeting adjourned.

Wm. L. Clarke, President.

A. S. Babcock, Sec. Rec.
but it was done either with a more tender courtesy. Twelve.

Oh, give Annie the orange! Annie loves oranges," spoke out the oldest boy, with a sudden air of a conqueror, and at the same time taking the smallest and taking himself.

Yes, Annie may have the orange, because that is nicer than the apple, and she is a lady, and her brothers are gentlemen," said the mother, quietly. Then there was a merry contest as to who should feed the mother with largest and most frequent mouthfuls; and so the feast went on. Then Annie pretended to want apple, and exchanged thin gold leaves, strips of orange, to the cheeks of Baldwins; and, as I sat watching her intently, she suddenly fancied she saw longing in my face, and sprang over to me, holding out a quarter of her orange, and saying, "Don't you want a taste, too?" The mother smiled, understandingly, when I said, "No, I thank you, dear, generous little girl; I don't care about oranges.

At noon we had a tedious interval of waiting at a charity station; and sat for two hours on a narrow platform, where the sun had scorched till it smelt of heat. The oldest boy—the little lover—held the youngest child, and talked to her, while the tired mother closed her eyes and rested. And now then be looked over at her, and then back at the baby; and at last he said, confidentially to me (for we had become fast friends by this time), "Isn't it funny, to think that I was ever so small as this baby? And papa says that the mother was almost a little girl herself.

The two other children were toiling up and down the rails of the railroad track, pick ing ox-eye daisies, buttercups, and sorrel.

"Don't you want a taste, too?" said the mother, smiling, to the busiest of the little ones. But they were engaged in some other fun, and bunches were almost too big for their little hands. Then they came running to give them to their mother. "Oh dear," thought I, "how poor, tired woman will hate to open her eyes! and she never can take those great bunches of common, fading flowers, in addition to all her bundles and bags." I was mistaken.

"Oh, thank you, my darlings! How kind you were! Poor, hot, tired little flowers, we shall never again see those of that sort, for if we had only try and keep alive till we get home, we will make them very happy in some water; won't we? And you shall put one bunch by papa's plate, and one by mine.

Sweet and happy, the weary and flushed little children stood looking up in her face while she talked, their hearts thrilled with compassion for the drooping flowers and with delight in the giving of their gift. Then she looked at her own flowers, took a bunch and tie up the flowers, and then the train came, and we were whirling along again. Soon it grew dark, and little Annie's head nodded. Then I heard the mother say to the oldest boy, "Dear, are you too tired to let little Annie put her head on your shoulder and take a nap? We shall get her home in much better case if we can manage to give her a little sleep." How many boys of twelve hear such words as these from tired, overburdened mothers?

Soon came the city, the final station, with its bustle, and noise, and then the happy family, hoping to see the father. "Why, papa isn't here!" exclaimed one disappointed little voice after another. "Never mind," said the mother, with a still deeper dejection in her eyes, as perhaps he had to go to see some poor body who was sick.

In the hurry of picking up all the parcels, and the sleepy babies, the poor daisies and buttercups were left forgotten in a corner of the track. I wondered if the mother had not intended this. May I be forgiven for the injustice! A few minutes after, I passed the little group, standing still just outside the station, and heard the mother say, "Oh, my darlings, I have forgotten your pretty bouquets. I am so sorry! I could find them if I went back. Will you all stand still and not stir from this spot if I go?"

"Oh, mamma, don't go, don't go! We will get you to come. Don't go," cried all the children.

"Here are your flowers, mamma," said I. "I saw that you had forgotten them, and I took them as memories of you and your sweet children." She blushed and looked disconcerted. She was evidently unused to people, and shy with all but her children. However, she thanked me sweetly, and said,—"I was very sorry about them. The children took such trouble to get them; and I think they will revive in water. They cannot be quite dead.

"They will never die!" said I, with an emphasis which went from my heart to her. Then all her shyness fled. She knew me; and we shook hands, and smiled into each other's eyes with the smile of kindred as we parted.

As I followed on, I heard the two children, who were walking behind, saying to each other, "Wouldn't that have been too bad? Mamma liked them so much, and we never could have got so many. "Oh, mamma, don't go, don't go! We will get you to come. Don't go," cried all the children.

"Yes, we could, too, next summer," said the boy, sturdily.

They are sure of their "next summers," I think, all six of those souls,—children, and mother, and father. They may never again see these daisies and buttercups "all at once." Perhaps some of the little hands have already picked their last flowers. Nevertheless, their summers are certain. To such souls as these, all trees, either here or in God's larger country, are Trees of Life, with twelve manner of fruits and leaves for healing; and it is but little change from the summers here, whose suns burn and make weary, to the summers there, of which the Lamb is the light.

Heaven bless them all, wherever they are!

CHINESE AND AMERICAN WOMEN CONTRASTED.

BY MADAME WU, WIFE OF THE CHINESE MINISTER.

The women of a country are the clearest measure of a people's civilization. Consider the position in China, very broad interest attaches to the following article, which expresses the views of the wife of the Chinese minister to the United States, in some of her country contrasted with American women. Miss Wu has the progressive spirit of her husband. She mingle freely with society. Her table is always open to the public and she repays the hospitality given her with splendid hospitality, and takes part in all the brilliant functions which embrace the social duties of the day. Egyptian costumes representing the picturesque native dress of her country, and often to be seen on the streets of the fashionable quarter of Washington in a wheel chair, accompanied by her slaves also in Oriental attire. Sharing the life of the American people thus for several years past, Miss Wu has had every opportunity to observe American women.
held to be immoral lives, are entirely free from the wantonness of women of a similar moral and mental status, and as we are led to believe the literature of our people bears evidence of the pure thought animating the relations of men and women. Our classes, unlike the Latin and English, may all be put into the hands of a young girl to manage.

It is the regard which Chinese have for the modesty of woman that is the strongest barrier against what you consider here the progress of the sex. For women to work like men, we think, is not the greatness, but the degradation, of their sex. Wherever whisht and smiling women and cotton factories have sprung up at Shanghai and a few other places near the coast that women are to any great extent employed in China. Thev work in these factories because they are in need of money, not because they love independence, and there is a demand for them because their labor is especially skilled. Public sentiment, however, is against employing them. One often hears indignant complaints that they are crowded out, and this is from their work in large groups, laughing and talking freely along the streets. Such action on the part of women is a shock to the people of my own country. I often think how different it would be if female employees of the government at Washington on their way to work. Our government in China would be accused of having poor regard for the interests of the people if it employed such women.

The important work of woman, we believe, is in the home. This does not mean that we think women are fit only to do house-work. On the contrary, most of our house-work is done by men. Among foreigners who have experience in our country, it is a saying that the Chinese cook is second only to the French, and the Chinese house-servant is second only to the German serving-man. The work of woman among us is to bear children, and it is desired that she shall be free from the burden of toil, so that she may have time and strength and the peace of mind necessary to make her home happy. The Chinese mother is most anxious for the welfare of her children, watching them as they grow up. She attends to the education of the daughters, and the father directs the education of the sons. It is not strange that the Chinese woman should not look after the interests of the family.

Our form of society, from the beginning, considers women as the natural and proper companions of their sex. Our social functions provide always for separately entertaining the men and women assembled. Women have their relations with men solely under the protection of the family relation. This, I think explains the modesty of Chinese women. Foreigners who know our people well admit that the women of China are always peculiarly dignified and modest in their relations with men. Even the girls sold into slavery, who are thus doomed to what are held to be immoral lives, are entirely free from the wantonness of women of a similar moral and mental status, and as we are led to believe the literature of our people bears evidence of the pure thought animating the relations of men and women. Our classes, unlike the Latin and English, may all be put into the hands of a young girl to manage.

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Young People's Work
By Edwin Shulz, Milton, Wis.

PRESIDENT'S LETTER.

Dear Juniors—You may have had good reason to think that the President's Letters have all been addressed to the Seniors, but this one is to be expressly for you.

I have been wonder if any of you have been fishing during these delightful summer days. I enjoy it as to arise from bed just as the birds begin to twitter, with rod and line away to some good fishing place, as a small boy, Paul whom some of you know, who has per­ sistently entreated his father to go with him fishing. (Of course, fathers don't care to fish; they go just to please the boys.) So, one Sunday morning, at four o'clock, we set out for a certain pier extending far out into the blue waters of Lake Michigan. As early as it was, the pier was almost covered with men, for the fishing had been good for several days; and you know, in this great city of Chicago dozens of people, for the like of a fish. But you must not think I mean we were like them.

As we saw others throwing out many beautiful spotted perch, you may be sure that our boys were well baited and made ample use of water; but that was not all there was to our fishing, for the fish did not seem to be at all partial, so we kept throwing them out till noon; and then when it was suggested that it was time to go home, the small boy had become so enthusiastic that he volunteered to go home (being only about half a mile), and bring out some dinner, so we could continue fishing. Of course, a father cannot deny such requests, and especially was it so this time, as this one had expressed a desire “to give Paul all the fishing he wanted.” Taking what fish we had, we set out, and in an incredibly short time was back again with dinner for a rail-splitter. It changed, however, to dinner; perhaps somebody got part of it. Well, here we stayed, and kept diligently at business till most night; but not in vain, for we had caught about 150 beautiful fish—enough to supply our neighbors and furnish steady diet for nearly a week. The fish; they go just for the fish, and the eye and the heart are even more inter­ connected.

The strange thing about it was, that this “very day when the pastor of the Chicago church was out fishing, just an even dozen of callers, representing seven families, called at his home; at the same time a cer­ tain Mrs. K. gleefully informed them of the pastor's whereabouts, and then made merry with them at the good joke. These good people had not planned a concerted action, but it happened, however, to dinner, perhaps somebody got part of it. Well, here we stayed, and kept diligently at business till most night; but not in vain, for we had caught about 150 beautiful fish—enough to supply our neighbors and furnish steady diet for nearly a week. The fish; they go just for the fish, and the eye and the heart are even more inter­ connected.

The corner devoted to the Russian Tem­ perature movement is changing in its sim­ plicity, novelty and instructiveness. All about you are diagrams showing the success of the Government’s propaganda against spirit-drinking in the Russian Empire; and a Chicago church was out fishing, just an even more, and the effect is known to be enormous; and what with Tolstoi's writ­ ings, the Czar's philanthropy, and the propa­ ganda, Russia, in a few decades, has come to have one of the most civilized penasities in the world.

Membership of the Czar's philanthropy re­ minds me of another conversation I had in the same building, but now not with a Rus­ sian girl, but with a French lady President. Mr. de la Roche was the gentleman, and Mrs. de la Roche, at a little distance, conversing with some friends, and prov, no doubt, and some of love of life which the French peo­ ple were driven to by their great war. The Corner was visited by Mrs. de la Roche, and the lady whom California, so the Prince de la Roche, when he was in Paris, I found to be of American, when I happened to ask an elderly gentleman, who seemed to have something to do with the exhibit, what was the name of the lady President whose hand­ some photograph I was looking at? “That,” he said, without the least affectation, “is Princess Wielinski—my wife. If you will allow me, I will introduce you to her.” And, sure enough, she was young, tall, and graceful, with some friends, and prov, no doubt, and some of love of life which the French peo­ ple were driven to by their great war. The Corner was visited by Mrs. de la Roche, and the lady whom California, so the Prince de la Roche, when he was in Paris, I found to be of American, when I happened to ask an elderly gentleman, who seemed to have something to do with the exhibit, what was the name of the lady President whose hand­ some photograph I was looking at? “That,” he said, without the least affectation, “is Princess Wielinski—my wife. If you will allow me, I will introduce you to her.” And, sure enough, she was young, tall, and graceful, with some friends, and prov, no doubt, and some of love of life which the French peo­ ple were driven to by their great war. The Corner was visited by Mrs. de la Roche, and the lady whom California, so the Prince de la Roche, when he was in Paris, I found to be of American, when I happened to ask an elderly gentleman, who seemed to have something to do with the exhibit, what was the name of the lady President whose hand­ some photograph I was looking at? “That,” he said, without the least affectation, “is Princess Wielinski—my wife. If you will allow me, I will introduce you to her.” And, sure enough, she was young, tall, and graceful, with some friends, and prov, no doubt, and some of love of life which the French peo­
Children's Page.

THE ROBINS' SONG.

By MATTHEW KENNEDY.

Dear Robin, the little nest in the cherry tree,
Tell me truly, for I'd like to know
What you are singing so loudly to me.
As you sing, I will try to keep.
Perhaps you are telling that not far away
In the low areas, not too wide a way,
Where four blue eggs are kept warm night and day
Neath your pretty mate's crimson breast.
Since your song is so beautiful and clear,
That rings out so bold and so clear,
Singing sweet and long and clear
The sweet song that we all long to hear.

CHILD GARDEN.

WHAT NAN COULD DO.

Nan was in the cozy sitting room, her rosy face resting in her hands, watching the bright tongues of flame in the cheerful fireplace, now darting up in spiral beauty, only to fade away again in a tiny volume of smoke.

"I'm just like them," she exclaimed, slowly. "I try to do something to be useful, and sometimes I can never accomplish anything."

"If we do the best we can," reproved Grandmother, gently, "we are not the only ones to measure the good we do!"

"I suppose—so," said Nan, slowly, "but then, what can a girl no older than I do? If I had money, I might establish reading-rooms for the poor, or lunch-counters, where poor working-girls could get a nice warm lunch without paying anything for it, or something else really worth doing."

"Never mind, child, there are things you can do just as worthy as those you mention—things, too, that perhaps nobody else could possibly do."

Just then the warning-bell rang, and with a good-bye kiss Nan gathered up her books and hurried away to school.

All the morning she kept thinking of Grandmother's remark:—"Things that perhaps nobody else could possibly do."

"I wonder what they can be?" and Nan rested her serious face in her hands, with her elbows on the desk.

As she sat, leaning back in her chair, she saw Beth Johnson's picture in the paper. She was a poor girl, and had just heard that her mother had died.

"I pity her," said Nan, "but I don't feel that I can do anything for her; she's not one of our set. Her mother has done our washing for years, you see—that's how I happen to know of her."

Nan turned, and as she did so she saw Beth, who hadn't left her seat at recess, with a mournfully-pinched face, fondly regarding a tiny plain gold ring, worn very thin.

"Her mother's," thought Nan.

Quietly slipping to her side, Nan took one little hand in hers, and when the girls came back to their seats at the ringing of the bell, Beth's face wore its first smile since her mother's death.

The remainder of the session Nan felt happy. "I guess it's what Grandmother meant," she thought.

The next day, and the next, she found some little way to help, all unconsciously, some body about her. The old colored janitor felt pleased all day long at the smile with which she greeted him as she passed him in the entry.

"Bless her; she's a sunshine ray too," he murmured, as he closed the door behind her.

MISS NORECROSE, the teacher, as Nan took her hand and bade her good-night, felt the cares of the day grow lighter and her work less irksome.

"I tell you, Nan," said her brother Ted one morning, as she whispered to him not to mind the weather, for another day would surely come in which he could try his new bicycle, "you do a fellow good just by your sympathy. I'd advise you, little sister, to put out your card—Sympathy Bureau. Conducted by Nan Armstrong, who is always ready to sympathize with anyone in trouble. Off at hours before morning until bedtime."

And as for pay—" Pay! O Ted," interrupted Nan, smiling, "that comes without asking. Ever since I've tried to be helpful to others."

"You've found," broke in Grandmother Allen, "a joyful, contented little self all the time—and that there are some things that nobody else could possibly do!"—Zion's Herald.

SOME DISTINGUISHED DOLLS.

The Queen of Roumania has a famous collection of dolls dressed in costumes of various countries, including English, Scotch, Welsh, and Welsh dolls; there are dolls in Dutch clothes contributed by the young Queen of Holland, and, indeed, nearly all the countries of Europe are represented by dolls, big and little, in peasant and in court costume.

The Times is pleased to publish an interesting article descriptive of one of the dolls which the Queen of Roumania is interested. It is described as being very lifelike, with peaked hat. It is embroidered with the Royal coat of arms, and is said to have been presented to the Queen by the Emperor of Germany.

The doll is a beautiful piece of workmanship, and is said to be very valuable. It is encased in a glass case, and is a specimen of the best work that can be obtained in the world.

Among the other dolls described are a Russian doll, a Japanese doll, and a Chinese doll. The Russian doll is said to be very popular, and is said to be a good copy of a Russian peasant girl.

The Japanese doll is a beautiful piece of workmanship, and is said to be very valuable. It is encased in a glass case, and is a specimen of the best work that can be obtained in the world.

The Chinese doll is a beautiful piece of workmanship, and is said to be very valuable. It is encased in a glass case, and is a specimen of the best work that can be obtained in the world.

CHILDREN'S MISSIONARY HYMN.

Lord, thy little children
Glad would we live for thee
In the world's great harvest
gleaning faithfully.

Take our sheaves, O Saviour!
Though our hands are small,
Take our harvest, Lord!
We would give thee all.

CHILDREN:—"I don't see where you get your red hair. You don't get it from your papa, and you certainly don't get it from me."

MAMA:—"Miss Dorothy. I tell you, child, don't you know they haven't any husbands?"

WINNIE, THE LITTLE PET RAT.

Winnie was a little pet rat. She was black and white, and lived in a little cage that Fred made for her. Fred had a little trough for bread and cheese in the cage, and also a little cup for water. Fred's sister Dora had made a cushion for Winnie's bed, and this was in one part of the cage.

Winnie was Fred's pet. He and his sister Dora would spend hours playing with her. Sometimes they dressed her in a bonnet and played that she was a girl. Sometimes they fastened her to a little toy cart and played that she was a horse. But I am sorry to say Winnie would get into mischief. Many times Fred's mamma said that Winnie must be sent away, but every time Fred would beg so hard that she would let him keep her a little longer.

One day Winnie did something so mischievous that every one thought she must go away. But Winnie was not to blame.

Fred's mamma went to the city one afternoon. Dora and Fred were allowed to have Winnie in the house to keep them from being lonely. Winnie seemed very happy. She was full of play and went all around the room peeping into everything. After a while the children were hungry and went into the dining-room to eat the luncheon Fred's mamma had set out for them. Winnie went, too, and stood upon Fred's shoulder.

Then Dora tied a pink ribbon about Winnie's neck. Fred took down the looking-glass and placed it against the wall so that Winnie could see herself. She looked at the little rat in the glass for a moment, then she shook her head saucily. The little rat in the glass did the same. This made Winnie angry.

She slapped her hands with delight and Fred jumped up and down with pleasure. Both children laughed and laughed to see Winnie play in this way. There was a loud crash. Winnie had run against the looking-glass, and there the shining bits lay scattered on the floor. Winnie ran around the room very much frightened.

Just then Fred's mamma came home. The children took all the blame upon themselves, as they should do, but mamma thought it best to send Winnie away. The children missed their little pet, and I am sure Winnie missed her plays with the children, but was glad to get back to her other playmates in Ratland.

CHILDREN:—"I don't see where you get your red hair. You don't get it from your papa, and you certainly don't get it from me."

MAMA:—"Miss Dorothy. I tell you, child, don't you know they haven't any husbands?"
THE APOCRYPHAL BOOKS OF THE BIBLE.

(At the last session of the Western Association, at Litchfield, Conn., Rev. F. Rogers read a paper on "The Apocryphal Books of the Bible," which contained so much valuable information in a popular form that we reproduce it for our readers, omitting the local introduction.)

DEFINITION.

The word Apocrypha means hidden, secret, that which can, by study, be only partially understood. In this sense it is used, both in Hellenistic and Christian literature. Also traces of it may be seen in the New Testament. See Luke 8: 17. But toward the close of the second century it seems to have been associated with something spurious, and finally came to be used in that sense.

Tertullian and Clement, of Alexandria, very aptly apply the term to forged or spurious books, written by heretics, and circulated, as authoritative, to sustain their various opinions however opposed they might be to the canonical Scriptures. The word is now used generally, with at least a suspicious meaning which became attached to it at an early time.

It is sometimes applied to those writings which are, (a) Anonymous, or Pseudo-Bible, graphical. (b) To those which do not pass as authentic, and of divine origin, though written by pious, sacred authors, and with some characteristic of divine inspiration, but not read in public, nor placed in the canonical Scriptures. Some of the early Christian writers were very cautious as to the use of the so-called Apocryphal books. Thus Jerome is reported as cautioning a friend as to the canonical Scriptures. All Apocryphal books should be avoided, but if she ever wishes to read them, not to establish the truth of a doctrine, but with a reverential feeling for the truth they signify, she should be told that they are not the works of the authors by whose names they are distinguished, that they contain much that is faulty, and that it is a difficult task requiring great prudence to find the gold in the midst of clay.

HOW THEY FOUND A PLACE IN THE OLD TESTAMENT SCRIPTURES.

In proportion as the early Christian writers, "Fathers," they are called, were dependent on the Septuagint, or Greek Scriptures, for their knowledge of what the Old Testament contains, they gradually lost in common practice the essential difference between the Hebrew canon and the Apocrypha. So the thought and custom of the individual writer very naturally grew to be the thought and practice of the church, and thus was lost the essential distinction between the two, which could only be held in mind by the accomplished scholars of the time.

This being true, it became almost a necessary consequence that religious teachers being accustomed to the Septuagint, or versions which rested for their authority on a similar basis, were naturally led to quote freely from all the books incorporated in that particular version of the Bible.

So the doubtful books, being publicly used in the services of the church, and frequently quoted with authority and reverence, it could scarcely be otherwise than that they should gradually be regarded as of almost, or equal authority with the Hebrew canon. It is however true that some of the more careful writers did express their doubts and limitation concerning particular books of the Apocrypha. Thus Tobit and his wonderful angel were regarded by some as pleasant and perhaps harmless comedy, and the prayer of Manasseh a commendable model for penitents; and so with some of the other books. Even now the most of Christians have not had time, means, nor ability for determining the real worth of these books, so we must confide, in questions of this kind, either in the judgment of competent scholars or in the testimony, if not the authority, of the church. The first edition of the Bible that contained the Apocrypha was the Frankfort edition, published about 1550, A. D. Neither the Foreign nor the American Bible Society has incorporated the Apocrypha in any of their editions since 1826.

THE VALUE OF THE APOCRYPHA.

Whatever question may be at issue as to the authority of these books, it is a fact that there is embraced in them matters of intrinsic value, which no controversy, however hostile, can deprive them of either as literature, or more especially as history, to the Jewish nation. They represent with a good degree of credibility the very important period of transition and decay which follows the return of the Jew from exile, giving many important facts, not wholly marred with error, which would otherwise have been lost. From the books which are classed under the name of Apocrypha we derive our chief information, both direct and indirect, concerning the events and influences which made up the history of God's chosen people, during the last four centuries, before the Christian Era.

Not a word uttered by any divinely inspired prophet from Malachi to John the Baptist; nor an authorized word to note or explain the many great and important changes of opinion and practice, which we find so firmly established in the days of our Lord, and which wrought so mightily in the work of among the heathen, which was certainly an object worthy of earnest effort. Angelology and demonology are strongly set forth. The book of Tobit is a song of praise. It is quite yours as you abide with the one from his persecutions, the other from his plague, and the angel Raphael was sent to his relief. This being effected through the agency of a long-haired swine, the son of Tobit, were united in marriage, then Tobit sings a song of praise. The standard of spirituality is exceedingly low and the book is thus rendered unfit for public reading.

(Concluded next week.)

"When God says to you 'My grace is sufficient for you,' remember that he does not render you a reservoir, but a channel of his blessing. "Let my grace be sufficient for you, as yours as you abide with him."—Margaret Bottome.

"Every life is...a cup that still runs over...With the gifts of God most dear."—J. C. Hare.

THIEFT is the best means of thriving.
LESSON VI.-THE FORGIVING SPIRIT.

For Sabbath-day, Aug 11, 1900.

LESSON TEXT.—Mat. 18: 21-35.

GOLDEN TEXT.—Forgive us our debts, as we forgive our debtors.

INTRODUCTION.

After speaking of the necessity of avoiding the causing of others to fall and of the great value he never will be-he never can be Jesus goes on very naturally to speak of the reaining of one who has fallen under temptation. This passage is a sequel to the parable of the unforgiving servant. Are we to treat the one who has injured us? We cannot do the wrong done us and strive to avenge ourselves on the evildoer, nor are we to ignore the injury. We have a right to redress; not to try to secure separation for the wrong done us, but to strive to regain the lost brother. The method of proceeding is clearly indicated. If he does not heed the plain remonstrance nor the mediation of friends, the church, the congregation of believers must act in the matter. In this connection Christ promises to this congregation he believes the power of binding and loosing which had been before promised to Peter. As guided by our heavenly Father, its action shall not be in error.

Our Lord had not thus far spoken of forgiveness; but it is evident that the Christian who is striving to regain his brother is not to be counted an unbeliever. The words implied in regard to forgiveness; so he to be concealing anything, which he was about to be sold, and forgave others, was very sorry. The servant was made of nitro-celulose dissolved in ether or cullodion. This could be forced through a small hole in glass, and solidifies immediately, forming a thread of suitable fineness, which is very strong.

As he had to destroy its usefulness. A platinum wire answers an economical conductor of contraction of the glass. An alloy made of iridium and iron, and also of some other metals, was found to expand and contract the same as glass, but they would oxidize just enough to become useless. He found, far in the interior, a hard and better than all others. This had to be transported hundreds of miles by natives to reach shipboard. This made the incandescent lamps very expensive, costing at least one dollar each, and then the filament would stand but a short time.

Like everything needful, but costly, "science" soon came to relieve and cheapen. Many experiments were made to form a filament from various substances, such as cotton, linen, silk, etc., but the latest and best is made of nitro-celulose dissolved in ether or cullodion. This can be forced through a small hole in glass, and solidifies immediately, forming a thread of suitable fineness, which is very strong.

After being shaped and carbonized, if found to be useless, it is thrown away, the incandescent lamp is used for such purposes, and although as often elsewhere.

Popular Science.

Incandescent Lamp.

The word "incandescent" signifies glowing with heat, rendered luminous by heat; hence a glass globe or bulb so constructed that it can be rendered air-tight, and, by the use of an air-pump, a very high vacuum can be secured, which is found to be requisite to produce a bright light.

In order to produce the glow, it becomes necessary to pass the electric current through a conductor of considerable resistance, and also so fine or small that it may become intensely hot. Either the only available substance found that would bear the heat without injury is carbon; no metallic wire like iridium or platinum has been found to answer the purpose.

To obtain the greatest amount of light, the filament, or thread of carbon, should be as small in amount as will permanently stand the highest possible temperature, and make good connection between the ends of the filament and the conducting wires, and have the thread uniform throughout its length, for the strength of the current must be limited by the weakest part in the filament.

To make this filament, a matter is necessary that can be bent into proper form, held in place, and carbonized by heat. It must then possess strength enough to be placed in position in the globe, and be connected with the terminals.

The wood of bamboo was the first used and found to answer. The world was searched to find a bamboo, the thread of which when carbonized would hold together with connection with the wires. A gentleman living near me was sent to search Africa, and spent two years there. He found, far in the interior, a hard and better than all others. This had to be transported hundreds of miles by natives to reach shipboard. This made the incandescent lamps very expensive, costing at least one dollar each, and then the filament would stand but a short time.

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The Saving of Money

by the use of Royal Baking Powder is considerable. Royal is economical, because it possesses more leavening power and goes further.

Royal saves also because it always makes fine, light, sweet food; never wastes' good flour; butter and eggs.

More important still is the saving in health. Royal Baking Powder adds antiseptic qualities to the food.

There is no baking powder so economical in practical use, no matter how little others may cost, as the Royal.

imitation baking powders almost invariably contain alum. Alum makes the food unwholesome.

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

MARRIAGES.

HYDE-KEMP.-In Nortonville, III., April 22, 1900, by Rev. G. M. Cotrell, Sergeant Albert E. Hade and Miss Leora I. Kemp.

SCHWEBER-BAKER.-At Hammond, Ind., June 8, 1900, by Rev. G. M. Cotrell, Wm. S. Spencer and Miss Lena Harris.

PECKETT-WATTS.-At Hammond, Ind., June 27, 1900, by Rev. J. B. Pecket and Miss Geneva B. Watts, both of Southport, Ind.

ROBERTSON-FEAGLE.-At Hammond, Ind., July 1, 1900, by Rev. G. M. Cotrell, E. L. Robertson and Miss Janie Fendisson, of Pochatola, La.

BOYER-WELCH.-At Hammond, Ind., July 1, 1900, by Rev. G. M. Cotrell, Ernesto Rogers and Mrs. Lula Welch.

BAUMANN-LAPAINE.-At the home of the bride's parents, in the town of Eton, Adams Co., Wis., by J. C. Carter, Justice of the Peace, Miss Nancy L. Good, eldest daughter of L. E. and Caroline Lapaine, to Walter N. Baumann, of Adams Centre, Adams Co., Wis.

SANDFORD-HURLEY.-At the home of the bride's parents, Dodge Centre, Minn., June 12, 1900, by Pastor J. H. Hurley, Mr. Carl E. Sanford and Miss Carrie A. Hurley.

MAXSON-DAVIS.-In Nortonville, Kansas, July 22, 1900, by Rev. H. E. Babcock, Mr. Alfred J. Maxson and Miss Lelia B. Davis, both of Nortonville.

CLARKER-COON.-July 28, 1900, at the residence of Byron H. Wells, in the village of Milton, Wis., by Rev. W. C. Withford, Mr. Maxson, Robert Darkes and Miss Frances Josephine Coon, all of the above named place.

LEWIS-BROOKS.-At the home of the bride's parents, in Waterford, Conn., by Rev. A. J. Potter, July 24, 1900, Julius A. Leuba and Miss Alice W. Brooks.

DEATHS.

GOODWIN.-At Beres, W. Va., July 2, 1900, Caradier Goodwin, in the 51st year of her age.

Sister Goodwin was born in Monongahela Co., W. Va., August 8, 1851. She embraced religion in early life and united with the M. E. church. At the age of twenty-seven, she was married to Henry H. Goodwin, who, with her, embraced the Sabbath and united with the Ritieh Sevenday Baptist church, of which she was a member at the time of her death. To this couple were born nine children, all of whom, together with her husband, preceded Mrs. Goodwin in the Spirit Land. In their declining years she was with her granddaughter, Mrs. Elmira Bee, who faithfully and tenderly cared for her until the end came. As a sister and neighbor, she was much esteemed and greatly missed. Funeral conducted by the writer.

BOOZE.-Walter S. Booze was born in Hartsville, Beaufort Co., S. C., June 10, 1894, and died of consumption at Finders, S. D., June 9, 1900.

While a young lad he was baptized and united with the Hartsville church, of which he was still a member. Eight years ago he came to Smyth, S. D., and in 1893 was married to Gertrude, daughter of John J. Bever-

There were born: a little boy, six years old; Mrs. Hoot is left to mourn. The funeral was held at the Seventh-day Baptist church, the Rev. D. C. Ames officiating. Mr. Hoot had attained an honorable name in the community as a Christian gentleman, his musical ability giving him a prominent place in society and church (we remember him well when he was in our vocal class at Alfred). A few days before his death, while on our way to Big Springs, we called on him. He fully realized that his time was short, but we convey to his absent loved ones the good news: He was ready to depart and to be with Christ. He was confined to the house for five months. The church here loses a faithful worker, and his family a kind father and loving husband.

CRAWFORD.-At her home in Waterford, Conn., July 25, 1900, Mrs. Benedict Crawford, aged 61 years and 10 months.

She was the daughter of Oliver W. Wilcox. In early life she accepted Christ and united with the Baptist church. Later she gave her time to the observance of the Sabbath. She was a woman of quiet tastes, strong friendships and an estimable Christian character. During months of suffering she was patient, hopeful and thoughtful for those about her. When the Master called she was ready to go, counting it gain to be with Christ.

The funeral services were conducted by the pastor of the Pawtucket church, assisted by Rev. N. M. Miles, pastor of the First Westerly church. The large number present bore testimony to the love and esteem of those who knew her. She leaves a husband and one daughter, together with many relatives and friends to mourn her departure.

BARDEN.-An amateur painter, of Deacon Simmons and Mrs. Lucy Randall, by the death of the last named, of Brookfield, N. Y., Dec. 1, 1825.

She was the youngest of a large family of children, all of whom have passed to their reward, except Mrs. Hannah Colgrove, of Paris, Ill. In youth she made a public profession of religion and joined the Second Brookfield church, and on settling in Dellary, joined the Seventh-day Baptist church here. Being called to Dellary on account of the protracted illness of her sister, Mrs. Lucy Burdick, she patiently cared for her till her death in 1857, and tenderly took charge of her three boys. On Feb. 10, 1859, she was married to Mr. Burdick, and four children blessed their home: Charles K., now of Chicago; Mary L., who died nine years ago; Oelia A. and Mattie J., who have tenderly cared for their mother in her advancing years. After Mr. Burdick's death in 1883, much of her time has been spent in nursing her kindred, where her kindness and Christian character, her great blessing to the afflicted. For some time her health has been failing, but so patient was she, it was a privilege to care for her, and the daughters and Kinsg and family, who live near by, were constant in their attention till she passed away, July 10, 1900. The services were held at the church Sabbath afternoon, and her Christian life will be long remembered.
INSTRUCTION TO DELEGATES.

Through the courtesy of the various Passenger Associations, persons attending the General Conference, to be held at Adams Centre, N. Y., August 22, will be granted a reduction in their return railroad fares, only under the following circumstances and conditions:

1. Each person must purchase (not later than three days prior to the date of the meeting, Sunday not to be accounted a day, nor later than two days after the first day of the meeting) a first-class ticket (either unlined or limited) to the place of meeting. With which he will pay the regular tariff fare of not less than 75 cents, and upon request the ticket agent will issue to him a standard certificate of such purchase properly filled out and signed by said ticket agent.

2. If through ticket cannot be procured at the starting point, in such case ticket will be purchased for each day of the journey and the above certificate filled in and signed by said ticket agent.

3. It is absolutely necessary that a certificate be procured, indicating that there has been paid for not less than 75 cents for the going journey. It likewise determines the route via which the ticket for return journey will be sold, and without the certificate, the ticket will not be made, as the rules of the individual lines provide that: "No refunds of fare can be expected because of failure of the parties to obtain certificates."

4. It has been arranged that the special agent of the railways be in attendance to issue certificates on August 26. You are advised of this and should arrive at the meeting and leave for home prior to the special agent's arrival, you cannot have the benefit of the reduction on the homeward bound journey, as the meeting will be over on or before August 26, 1900, after the special agent has left, you cannot have your certificate vised for reduced fare returning.

5. Tickets for return journey will be sold by the ticket agent at the place of meeting at one-third the standard rate of fare at the time of issue, to such person holding the special certificate properly filled out and signed by the ticket agent at the point where each ticket is purchased.

6. Tickets for return journey will be furnished only on standard certificates procured not more than three days before the meeting assembles, nor later than two days after the first day of the meeting, and will be available for continuous traveling without change or privileges being allowed on tickets sold at less than regular unlimitted fares. Certificates will not be honored if presented for return trip at a rate of fare for the date of adjournment of the Convention. It is understood that Sunday will not be reckoned as one of the days eligible for the closing before the expiration date of the certificate.

7. Tickets agents will be instructed that excursion fares will not be available unless the holders of certificate are properly identified, as above described, by the secretary or clerk on the certificate, which identification includes the name of the agent who filled out by or for persons who have purchased full fare tickets of not less than 10 cents, and 10 cents, and the holder of properly receipted standard certificates, have been in attendance, including the last four letters of the signature of the special agent of the railways. A violation of the rules in certifying for such certificate was in attendance, when actually a less number of properly receipted standard certificates have been in attendance, as the standard certificates issued for the advertising the organization from the further corvections of the railways.

8. The certificates are not transferable, and the signature affixed at the starting point, compared with the signature to the returns, and all properly receipted standard certificates, have been in attendance, when actually a less number of properly receipted standard certificates have been in attendance, the offending organization from the further corvections of the railways.

9. The certificates are not transferable, and the signature affixed at the starting point, compared with the signature to the returns, and all properly receipted standard certificates, have been in attendance, when actually a less number of properly receipted standard certificates have been in attendance.

10. A guarantee is given to redeem at full fares any return tickets procured by persons in attendance at the meeting from those who purport to have gone to the place of meeting, as the reduction on return will apply only to the point at which such tickets are purchased.

Tours truly,

[Handwritten names]

Our Reading Room.

"Heb thus as in our hast we vorking what is good, towards all, but especially towards them all that are good and well reported to do good and to communicate, forget not."—Heb. 13: 16.

DERVITER, N. Y.—The angel of death has been gathering in so many of our aged members the past year that we miss their pleasant and useful faces and their much needed help. Yet we have a large number of young people coming on, and with their increased knowledge and we trust also, deep consecration, the work will go hearty on. For two Sabbath keepers we have come to the baptismal waters and there are several others to follow soon. The Alfred University Quartet did a noble work at Preston, and plans are now made to reorganize that church the first Sabbath in August. They are now engaged in Garden City, where the interest is good and the attendance large. The Quarterly Meeting also comes in Otselee the last Sabbath of July.

A CHRISTIAN is just one who does what the Lord Jesus tells him. Neither more nor less than this makes one a Christian.—George Macdonald.

STATE OF OHIO, CITY OF COLUMBUS, 

BEFORE the Court of Common Pleas,

FREDERICK T. WINCKLE, a Catholic, swears that he is the senior partner of the firm of F. J. Cheney & Co. doing business in the City of Toledo, County and State aforesaid, and that he will stand DOLLARS for each and every case of Cavazan that cannot be disposed of by the use of this instrument.

FRANK J. CHENEY,

Sold by Drebjustg, 75c.

Hall's Family Pills are the best.

NOTICE.

In the matter of the application of the First Seventh-day Baptist Church of Haywood, New York, for a public news-stand license, to N. E. Dunn, apparent owner of Lots 8 and 9 of New York State, and the County courthouse of New Jersey, duly verified and endorsed by the agent at the place of meeting at one-third the standard rate of fare at the time of issue, to such person holding the special certificate properly filled out and signed by the ticket agent at the point where each ticket is purchased.

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Property will be sold to the highest and best bidder for cash or postdate notes which will be secured by mortgage and insurance of title and title to land. The property is situated on the north side of State Street between 1st and 2nd streets, and is bounded by 1st, 2nd, and State streets. The property consists of two blocks of land, being the north half of the north block and the south half of the south block. The property is improved with a frame dwelling house and a barn. The property is in excellent condition and is suitable for either residential or commercial use. The property is valued at $35,000.00. TERMS: $10,000.00 down and $12,500.00 per year for five years. FURTHER INFORMATION: C. W. WHITE, REAL ESTATE AND LOAN COMPANY, 123 Main Street. Publication #1, 11/15/1900.