GOD WILL SPRINKLE SUNSHINE.

If you should see a fellow-man with trouble's flag unfurled,
An' lookin' like he didn't have a friend in all the world,
Go up and slap him on the back, and holler, "How d'you do?"
And grasp his hand so warm he'll know he has a friend in you.
Then ask him what's a-hurtin' him, an' laugh his cares away,
And tell him the darkest night is just before the day.
Don't talk in graveyard palaver, but say it right out loud,
That God will sprinkle sunshine in the trail of every cloud.

This world at best is but a hash of pleasure and of pain;
Some days are bright and sunny, and some all sloshed with rain,
And that's just how it ought to be, for when the clouds roll by
We'll know just how to 'preciate the bright and smiling sky.
So learn to take it as it comes, and don't sweat at the pores
Because the Lord's opinion don't coincide with yours;
But always keep rememberin', when cares your path ensnared,
That God has lots of sunshine to spill behind the cloud.

—James Whitcomb Riley.
Sabbath Recorder.

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

EVERY man who accomplishes much in this world must be a man of strong convictions, coupled with both latent and impetuous forces. To accomplish any important mission, those two phases of character must be combined with a man endowed with great things at the instant, and equally able to wait in calmness and patience when the time for doing has not come. This last is the most difficult to accomplish. It is the universal testimony of soldiers, that in the heat and rush of battle one easily forgets himself and all fear takes flight. To stand in line as a reserve, with dangers screaming above one's head and unable to find relief in action, is most trying to courage and endurance. The same thing is true in intellectual struggles and in the battle-field where great moral questions are conflicting. It is a great lesson, and one hard to learn, that they do only serve who stand and wait; but that sort of passive service, most difficult to attain, is among the highest forms to which the soul can be called.

It is said that there is a corner near the Government testing grounds at Sandy Hook filled with the fragments of guns and machinery, projectiles and armor, which have remained unknown except through failure. Experiments are made to ascertain the heights of attainment toward which, in ordinary moments, we do not even look. This truth is illustrated in the question that Peter asked the Master, when he inquired if it were necessary, or wise, to forgive his brother seven times in succession. To Peter that seemed a great number above a hundred. But according to the average thought, and higher than he, in his better moments, had then attained. Christ's quick answer came: "Yes; and seventy seven times." It is much to see clearly those ideals which our best moments have most infatuated us to grasp the ideals God sets for us. It is well to train our hearts and strengthen our sight in spiritual things until we can see the heights toward which God is calling us. When those heights rise seventy or an hundredfold higher than we have dreamed, when the things God would have us accomplish are so much greater than we have attempted to consider, we are dazzled like one who at once looks up and, blinded by the sight. It is well to have those high ideals, sending their messages down to our hearts, become equally great blessings, if we will listen. To expect great things of God, to believe ourselves capable of doing great things, helped of him, and to be willing to attempt such great things, is a glorious experience.

THOUGH private sources we have just learned of the death of Rev. Mr. Ames, of Menomines, Wis., June 4, 1900. He was in the seventy-second year of his age. Mr. Ames was on the Northern Wisconsin Mission field for a time, as Missionary Pastor, and we suppose he was one of the number of Seventh-day Baptist church at Milton Junction. Beyond these general facts the Recorder has no information.

The same thing has been made in Pararanto Canon near Espa­nola, New Mexico. It consists of the remains of a large stone building 450x560 feet in size, built of dressed stone. The contents of a single room reveal an immense mechanical and artistic skill on the part of the people who occupied the building. Many similar ruins are said to exist in that region, which has not been frequented by archeologists.

The frauds perpetrated by Neely, Rathbone and others in connection with the Post-Government scheme in Utah, are being brought out as they deserve to be. This is well. Our government needs to be doubly careful in all matters connected with our new possessions. Honesty, integrity, and faithful service must be exacted in every case. Keep the new possessions clean in all matters of public service.

The Committee on transportation to the Anniversaries has about completed arrange­ments by which persons attending the ses­sions at Adams Centre can secure tickets from there to Thousand Island Park, at the one and one-third rate, good for ten days after the meetings close at Adams Centre. The tickets of such persons, from their homes to Adams Centre, will be extended for the same period.

After an experience of thirty-two years, as the only Presbyterian paper on the Pacific coast, the Occident has given up the struggle for existence and been absorbed by the Inter­Ocean of Chicago. The Occident was a brave effort. We believe it useless to endeavor to publish a Pacific coast paper, unless it should have a subsidy of at least $100,000.

"Line upon line" is the best way to impress truth upon the memory. Please recall what has been said in these columns concerning your duty to attend the Anniversaries. Go to Conference.

It is often a great misfortune to be inclined to see the faults of others quickly. The misfortune is not so much in seeing them, as in the tendency to criticize and talk about them. In such matters the "unruly tongue" is a source of great evil. If one finds a con­stant tendency to callee others' faults quickly, and then upon them sharply, it should be treated as a misfortune to be overcome. It is too much like a tendency to pulmonary trouble, which rots in physical death. But above all else, one with such a tendency should cultivate the beautiful art of silence; for in most cases speech is not even silver, while silence is doubly golden.

Words of appreciation are rich sources of help. Many a weary teacher is sustained and given new inspiration for further work because some pupil, by word and attainment, evinces gratitude for the teacher's help. So with every department of life. Toilers everywhere are helped by appreciative words. This is not praise, in any ordinary sense, but rather the assurance that one has not labored in vain. Such assurance gives strength and power to endeavor, and awakens hope where otherwise despair would reign. If your life has been helped by teacher or friend, give help in return by words, and by appreciation.

Valuable and unexpected discoveries have been made in Pararanto Canon near Espa­nola, New Mexico. It consists of the remains of a large stone building 450x560 feet in size, built of dressed stone. The contents of a single room reveal an immense mechanical and artistic skill on the part of the people who occupied the building. Many similar ruins are said to exist in that region, which has not been frequented by archeologists.

The frauds perpetrated by Neely, Rathbone and others in connection with the Post-Government scheme in Utah, are being brought out as they deserve to be. This is well. Our government needs to be doubly careful in all matters connected with our new possessions. Honesty, integrity, and faithful service must be exacted in every case. Keep the new possessions clean in all matters of public service.

The Committee on transportation to the Anniversaries has about completed arrange­ments by which persons attending the ses­sions at Adams Centre can secure tickets from there to Thousand Island Park, at the one and one-third rate, good for ten days after the meetings close at Adams Centre. The tickets of such persons, from their homes to Adams Centre, will be extended for the same period.

After an experience of thirty-two years, as the only Presbyterian paper on the Pacific coast, the Occident has given up the struggle for existence and been absorbed by the Inter­Ocean of Chicago. The Occident was a brave effort. We believe it useless to endeavor to publish a Pacific coast paper, unless it should have a subsidy of at least $100,000.

"Line upon line" is the best way to impress truth upon the memory. Please recall what has been said in these columns concerning your duty to attend the Anniversaries. Go to Conference.

It is often a great misfortune to be inclined to see the faults of others quickly. The misfortune is not so much in seeing them, as in the tendency to criticize and talk about them. In such matters the "unruly tongue" is a source of great evil. If one finds a con­stant tendency to callee others' faults quickly, and then upon them sharply, it should be treated as a misfortune to be overcome. It is too much like a tendency to pulmonary trouble, which rots in physical death. But above all else, one with such a tendency should cultivate the beautiful art of silence; for in most cases speech is not even silver, while silence is doubly golden.

Words of appreciation are rich sources of help. Many a weary teacher is sustained and given new inspiration for further work because some pupil, by word and attainment, evinces gratitude for the teacher's help. So with every department of life. Toilers everywhere are helped by appreciative words. This is not praise, in any ordinary sense, but rather the assurance that one has not labored in vain. Such assurance gives strength and power to endeavor, and awakens hope where otherwise despair would reign. If your life has been helped by teacher or friend, give help in return by words, and by appreciation.

Valuable and unexpected discoveries have been made in Pararanto Canon near Espa­nola, New Mexico. It consists of the remains of a large stone building 450x560 feet in size, built of dressed stone. The contents of a single room reveal an immense mechanical and artistic skill on the part of the people who occupied the building. Many similar ruins are said to exist in that region, which has not been frequented by archeologists.

The frauds perpetrated by Neely, Rathbone and others in connection with the Post-Government scheme in Utah, are being brought out as they deserve to be. This is well. Our government needs to be doubly careful in all matters connected with our new possessions. Honesty, integrity, and faithful service must be exacted in every case. Keep the new possessions clean in all matters of public service.

The Committee on transportation to the Anniversaries has about completed arrange­ments by which persons attending the ses­sions at Adams Centre can secure tickets from there to Thousand Island Park, at the one and one-third rate, good for ten days after the meetings close at Adams Centre. The tickets of such persons, from their homes to Adams Centre, will be extended for the same period.

After an experience of thirty-two years, as the only Presbyterian paper on the Pacific coast, the Occident has given up the struggle for existence and been absorbed by the Inter­Ocean of Chicago. The Occident was a brave effort. We believe it useless to endeavor to publish a Pacific coast paper, unless it should have a subsidy of at least $100,000.

"Line upon line" is the best way to impress truth upon the memory. Please recall what has been said in these columns concerning your duty to attend the Anniversaries. Go to Conference.
CHRISTIAN MISSIONS IN CHINA.

The history of efforts to introduce Chris- tianity in China are full of instruction, not of encouragement. Early tradition, which seems well founded, teaches that the Gospel was preached by the Apostle Thomas, and other early Christians in Syria, Chaldea, Persia, and Babylon. Researches show that the Reformers have been made familiar with the present faith and the past history of the Chris- tians of St. Thomas through the late Dr. C. D. Potter, in the Outllok and Sabbath Quar- terly. These Syrian Christians claim that Thomas founded a church in Pamban, and that the present Peking is the present Peking. It is said that the Chaldean ritual still shows these signs of this tradition in the following: "By the blessed St. Thomas the Chinese and Cushites were converted to the true faith and through him the kingdom of heaven penetrated into China." Chinese traditions support these claims of the Christians of St. Thomas by saying that the emperor of China had a vision which led him to send ambassadors from his court to-the pope, and that with them returned representatives of the religion which taught the doctrine of three Gods in one.

A long blank, so far as the history of Chris- tianity in China is concerned, follows this earliest tradition, but there is little doubt that later, the Nestorian or Syrian Christians found a prominent place in China about the seventh century. Ollopin is the tradi- tional leader of this movement, and it is claimed that he entered China about the year 635, A. D., that he was well received by the emperor, who published an edict in favor of Christianity. This movement flourished for two and a half centuries, and converts to Christianity were abundant. Again, there comes a blank in the history of Chinese Christianity until the eighth and fourteenth centuries. During that pe- riod China extended its boundaries under (ghengis Khan, and Peking became the capi- tal of the greatest empire of the world. The despotism of the Empire took hold upon the heart of Catholic Christianity, and about the middle of the 13th century Pope Innocent IV. sent missionaries there, led by Franciscan monks. In the course of a single century the Catholic missions ob- tained a strong footing in China. Some con- flict arose between the Catholics and the Nestorians, who still represented the early type of Christianity of which we have already spoken. A Chinese monk, known as monk of Mt. Corvin, was finally recognized as the Archbishop of Peking. He died in 1333, having won the title of "the apostle of Romish missions in China." His work did not per- sist, but the efforts of the Chinese people, and in the 16th century other efforts were made by one Ricci. After twenty years of patient waiting he obtained access to the Emperor about the year 1600, and in the brief period of ten years following great out- ward success attended his labors. From that time forward Romish missions have con- tinued, the 18th century being marked, how- ever, by continual conflicts between Jesuits and the Pope, and the Pope and the Emperor. Protestantism sprang from this, and it is said that by the middle of the 19th cen- tury the number of Catholic converts among the Chinese had been reduced to seventy thousand or less. Baptism was looked upon as equivalent to conversion to Christianity, and, as a result, there was no essential change of character. During the past cent- ury the work has been pushed, and they now claim some millions of converts among the Chinese. They follow the line always pursued by them with pagan nations, engrafing Christian forms and notions upon the people and thus attempt- ing to build a syncretic system which leaves many of the best characteristics of either re- ligion. As our readers know, the modern period of Protestant missions in China com- menced with this century, and with its details all are more or less familiar.

ANTI-FOREIGN MOVEMENT IN CHINA.

The revolution now in progress in China is the struggle of an ancient civilization to pro- tect itself against Western influences. We say "Western" by way of distinction, be- cause it does not appear that the Chinese have the same antipathy against other forms of influence which marks their opposition to Western civilization. This is especially true in matters religious. The Chinese are tolerant if not apathetic, in so far as the incoming of Mohammedans, Jews, Parsi, Nestorians, or the Orthodox Greek church. Christianity, is a part of Western civilization, and their special struggle is against that form of for- eign influence. In a country so crowded as to population, and fixed as to customs, the changes already introduced have brought more or less suffering and disturbance to all classes. The ancient form of commerce, by way of the rivers of China, and in its coast waters, was by the Chinese junks, which gave employment to millions of people. It was a primitive system, but fitted to former times, and to the wants of the Empire. Only a frac- tion of that great system of intercourse now remains. Since 1850 and the gradual intro- duction of foreign steam-going vessels, under the extended treaties, the work which was done by the hands of thousands of men, with junks, is now done by steam.

In so far as the manufacture of cotton goods and of sugar is concerned, much of the same results have appeared. Cotton was formerly grown chiefly in southern China, and was a luxury of the better class. When the British received permission to bring into the province of Amoy, which was opened to the westerners, the Chinese proved themselves to be equal to the work of cotton growing. The Chinese had previously produced cotton, and the native sugar boilers made up an army of the population. Now machin- ery and improved methods have changed the entire situation in many parts of China. More marked than anything else has been the change in the tea industry. The Dutch in Java and Sumatra, and the English and Japanese in Japan, Ceylon, Hindostan and Assam have developed the tea industry, and changed the character of the tea trade of the world. Within fifty years there has been a killing off in the Chinese tea trade at an average of more than 100,000,000 pounds per year. Amoy, which was originally a great tea port, is of scarcely any importance at the present time. It is said that in the sixties, thirty million pounds of tea were exported from Amoy in a single year, while now the exports scarcely reach a million. This difference takes from Amoy and those depending upon that trade the liveliness that once made it flourish.

The introduction of American and Russian kerosene house oil has worked a similar revolution in the matter of bean raising, and of extract- ing oil from beans, which originally gave em- ployment to thousands of people. While kerosene is far better, the fact that so many have suffered by its introduction has been a prominent feature in producing the revolu- tion in Chinese Western civilization.

Aside from these changes in the industrial situation, many subordinate social and politi- cal changes have come through the privileges secured to missionaries, and to Christians in general, under the various treaties. Some of these changes we have already seen in China, and it is probable that they have wrought temporary if not permanent injury to the Christian missions, in some respects. This picture could be continued indefinitely, but the reader will see that the standpoint of the introduction of Western civilization has brought a mass of evil, and we can only repeat what we have said before, that up to the present time the results of the introduction of Western civilization have pro- duced more of apparent and actual evil than of good in China. But since the problem is by no means solved, the reader must not con- clude that final good to all parties concerned will not come from the introduction of West- ern influences.

TURN YOUR TELESCOPE.

Many years ago, in boyhood, we secured the first opportunity for looking through a large reflecting telescope. We see all that it could reveal, we turned the smaller telescope to, and it would seem, to the instrument toward certain objects to be examined. The rapidity with which those objects receded, until they became mere specks in the distance, heightened the pleas- ure as well as the astonishment of the boy. He could scarcely understand how the same instru- ment, by a simple reversing of position, could make that appear so small and valueless which a moment ago was so large and near at hand.

Since that time we have seen some Christian people who seem always to be looking through the wrong end of the telescope, whenever they considered the importance of their work, or their ability to accomplish what God desires of them. The burden of their lips if not of their hearts, seems to be: "How small I am, how worthless my efforts are, and how little my life amounts to." From some standpoints that view may have an element of truth in it, but it is not a safe way in which to judge of your own ability to do for the Master, and it is doubly unsafe thus to judge concerning the final results of faith- ful doing. You may be small; but your little self, plus God's alministrative, may be in- sistible in so far as God commits duties to you. The results of your work may be far away, but there is neither distance nor near- ness to God. As time is to him eternal present, so all things are close at hand.

What we call beginning and end are unknown to him, or to accommodate our thought to his omniscience, to him the end is known from the beginning. So be ye large, through which you look. Whenever God's cause or truth and righteousness are under consideration there can be neither doubt nor failure, though the fulness of results may indeed be far distant. But that is not our standpoint, and when compared with us, we never allow doubt to turn the telescope and so check your endeavor, dampen your zeal, and destroy your faith.

We must not think that obedience in one direction will compensate for disobedience in some other particular.—F. B. Meyer.
In agreement with the view taken in this article as to the time when the Conference for the first time became a separate organization, Rev. James H. Clarke, in his "History of the Seventh-day Baptist General Conference," page 31, states that "the Yearly Meeting in Hopkin- ton, N. L.," became in 1802 "the General Con- ference of the Sabbath-keeping churches in the United States of America." The central idea involved in this change, and the funda- mental cause affecting it, as regarded by this author, consisted in the purpose to enlist thereby a more universal interest among the several churches in starting and sustaining the missionary operations commended by the previous Yearly Meeting of the First Hop- kinton church.

Notwithstanding the reasons, as given above, seem to be conclusive in assigning the year 1802 for this transaction, the initial formation of our General Conference, there are found in our leading publications statements affirm- ing that each of three other years contains the date of such formation. Let us review these claims to see if they are substantiated by any valid proofs or arguments.

In "The Seventh-day Baptist Memorial," Vol. 1, No. 2, page 91, it is stated thus: "After several years' discussion, the General Con- ference was formed in 1805." Elder Henry Clarke, in his "History of the Sabbatarian or Seventh-day Baptists in America," published in 1811, on page 69, argues in favor of the same year. In "The Seventh-day Bap- tist Missionary Magazine," Vol. 1, No. 4, page 128, published in 1822, appears the conclusion of an article entitled "A Sketch of the History of the Seventh-day Baptist Deno- mination," written by Rev. William B. Maxson. The following is an extract from the sketch: "They (the Seventh-day Bap- tist people) had for some years been in the practice of holding yearly meetings with their neighboring churches, and oc- casionally visiting each other; but in 1805, an Association of the name of the Sabbath-General Conference was formed." The ad- vocates of this year as containing the date of the meeting of the Conference rely upon the fact, that at the annual session of this organ- ization held in that year a complete draft of a constitution for the government of the body was submitted and approved by the representatives present from all the churches composing the Conference, and by them referred to the several churches for final adop- tion. But this was not essential to the preliminary organization of such a soci- ety. In principle the same proceeding had been transacted in 1802, when much briefer constitutional provisions were approved by the members of the conference assembled at Hopkinton, and by them submitted to these churches for approval. Besides, in the sessions of the Conference in the two years immediately preceding 1805, drafts of a constitution "to agree in principle" were proposed, thereby "the rules entered into at the Conference held at Hopkinton" in 1802, were reported by committees appointed to prepare the drafts, which were adopted at those sessions, and referred, as before, to the churches for ratification. This action by all the churches not being secured in either of the two years, the whole question was again introduced for final settlement in the sessions of 1805 and of the succeeding year. On this subject Clarke in his History remarks: "An attempt [was] made to make the Committee of the Conference in Hopkin- ton Yearly Meetings] more useful and methodical, by giving them a degree of order and consistency; and after several years of trial, and many objections, and propositions, and modifications, the personal and churches of this sect, they finally all the believe, consented to" the Articles or Constitution "drafted in 1805 by members from the eight sister churches." An account of the proceedings in 1803 and 1804 would, if here given, that the "beloved elders, messengers, and brethren composing the General Conference" in those years knew that they were acting in a valid and lawfully organized body.

Fourth Anniversary of the Seventh-day Baptist General Conference appears at the head of the title-page of the published Min- utes of that body for 1844. This assumed that the first session of the Conference was held in 1805, accepting presumably that it was formed in some way in the previous year at least. If "the general rules" under which the Conference held its sessions in 1805 and 1804 were not fundamental and binding, be- cause they had not formally been approved by all the churches, certainly the constit- uency possessed of the constitution in 1805 was in the same condition, for it was not "ap- proved" by these churches until 1806. In that case, the only first legal session of the Conference was not held until the latter year. This heading of the title-page of the Minutes of the Conference was continued until 1855, when it was incorporated in the records them- selves. But in 1859 the Minutes for that year begin as follows: "The Seventh-day Baptist General Conference, convened for its eighty-seventh anniversary (75th session)." The expression, "eighty-seventh anneriverary" recognizes the fact that the first reg- ular annual session of the Conference occurred in 1805, ten years after the organization. The Minutes for last year, 1899, state that the Anniversary of the Conference was the ninety-seventh, following the reckoning adopted the year before; but they call the session the eighty-fifth. If the ten years in which the Conference did not meet between 1845 and 1861, the period of its triennial sessions, were added to this number, the last session would be stated, according to the latter reckoning, to be the ninety-fifth. The discrepancy is in itself not to be accounted for except on the basis that the first regular annual session of the Conference is not regarded as having been held prior to 1805. Clearly the statement that the session last year was the eighty-fifth is a mistake; it should have been the eighty-sev- enth.

President Jonathan Allen, of Alfred Univer- sity, began in the Sabbath Recorder for February 3, 1881, under the caption "Conference-Its Origin," an elaborate article for the year 1801 as containing the date of its first organization. In a subsequent number of the paper, he continued the discussion in an article entitled "General Conference-Second Session, 1802."
IN MEMORIAM.

MRS. FANNIE L. VAN HOESEN TITSWORTH.

The subject of this sketch, daughter of the late John F. Van Hoezen and of Mrs. Soph- ena Wilcox Van Hoezen, now of Plainfield, was born in Preble, Cortland County, N. Y., April 17, 1861, and departed this life July 25, 1900. In her manhood she was a member of the Fourth Presbyterian church in Syracuse, N. Y., and became active in its work. Before her marriage to Mr. Geo. B. Titworth, of Plainfield, February 2, 1888, she had taught in the public school of Syracuse and been a successful primary Sunday-school teacher.

Gentleness of spirit, thoughtfulness for others, tact in winning friends, fondness for children and wisdom in their management, love and loyalty for her home, skill and industrial capacity for domestic and artistic things, were among her estimable qualities. And although not a member of our church, she regarded the Sabbath, and was earnest and efficient in much of our church work, particularly in its social activities.

Her life and that of her twin sister, the late Mrs. Arthur L. Titworth, also of this city, were mysteriously united almost as into one. From infancy on, as scholars and teachers, in church membership and work, in sickness and in health, and happiness, and in the trials of life, they were together. Their marriages, and their departures to the land and life of immortality, were separated only by months.

Beautiful flowers, sacred music, and symphoizing friends were at the funeral, Sabbath morning, July 28; and addresses were made by the writer, and by the Rev. Dr. Wm. A. Rice, of Newark, who was once her pastor in Syracuse, and who officiated at her marriage. And, in the bright afternoon, the mortal bodies of the sisters were laid together in one grave, in the presence of aching hearts and tear-filled eyes, but in the blessed hope of resurrection life.

"On thee we fling our burdened woes, O Love Divine, forever dear, Content to suffer while we know, Living and dying, Thou art near."  

PASTOR MAIN.

PLAINFIELD, N. J., July 29, 1900.

The only work that will tell must cost you something. Gold, silver, and precious stones can never be built into the New Jerusalem, unless you are partnering with them from the stores of your own life.—F. B. Meyer.

SOCIALITY is the oil of life.—James Ellis.

and Tien-tien, where they will give battle to the allied forces.

The position taken by the American Gov- ernment, from the first, finds commendation and support in so far as the facts of the situation have become known. There can be no doubt that the attack of the allied forces upon the forts at Taku was premature, and that not a few of the sad results which have followed came from that action; but, on the other hand, the United States did not take part. While the policy of our Government is thus vindicated, and we are left in the most favorable situation for negotiating peace, and better results, it is evident that the Chinese Government, as represented by the Empress Dowager, has won one continued tangle of duplicity and misrepresentation. That the foreigners are safe is not due so much to honesty of the Chinese Government as to the fear of worse consequences if they were not kept in comparative safety.

On the second of July it was reported that the Consular powers at Shanghai requested Admiral Seymour to tender the United States the defense of that city. The fear of trouble at Shanghai has scarcely abated during the week, and seems rather increased than otherwise with the information which is now at hand.

Under all the circumstances, it is both wise and just to the representatives of the various nations who are imprisoned in Peking, to push the advance and to compel their release. If this is done, it is thought that the Chinese Government will be more likely to secure their safety than otherwise, and that the threats which have been reported as to their murder will not be carried out.

The Northfield Conference, under the direction of William R. Moody, opened on Aug. 2. This is the "Eighteenth Annual Conference for Christian Workers," and it is thought that in spite of the death of D. L. Moody, the work will be pressed with the usual vigor.

Legislation in North Carolina has just been passed by which ninety per cent of the colored voters of that state will be disfran-chised. The legislation is based upon certain educational requirements, but it includes only the colored men; the whites, who are equally ignorant, have full franchise privileges.

Latest, Aug. 4, Evening.—Secretary Hay has given China an ultimatum, demanding that free communication with their representa-tives must be granted to the Powers or the advance against Peking will be broken. It is reported that this communication will not be granted, and if the advance is continued the Envoys will be murdered. Bitter anti-foreign influence is said to be in the ascen-dancy at Peking, and that two prominent Chinese Statesmen have been behended for advocating the preservation of the Minis ters. The anxiety at Shanghai increases.

TONE UP THE WALL.—The toning up of the will and the toning down of the desires are two aspects of the renewed Christian character which the times call for. The tremendous increase in luxury on the part of the many who enjoy the benefits of the pros- perity which comes effects the nation, and furnishes the chief characteristic of the spiritual falling away from which we need deliverance.—The Independent.
Quartets at Calamus, Iowa. They have a tent. He writes: "The interest and attendance have been very good and increasing until the past two nights, when the interest has been good but the attendance smaller, perhaps because of caucus, lodge meetings, etc. There are quite a number who feel they ought to take a stand for Christ, but we have not yet been able to get them to do it. The saloon element is strong here, and there are very few men that pretend to be Christians. The boys are reckless, profane, go to saloons, to dances, and there are quite a number of gamblers. I wish we might change the tide. We are preaching, praying, singing, visiting and persuading, and God is touching their hearts. Pray that they may come to Christ."

One of the Alfred University Quartets closed its work at Main Settlement. Very tender, powerful meetings last two nights; new developments to be followed up. Opened with good crowd last night at Shingle House, Pa.

The Alfred University Quartet in the Central Association is at Lincklaen Centre, N. Y. Meetings starting nicely; interest increasing.

Theodore Davis, son of the Rev. D. H. Davis, of Shanghai, China, sailed on the "Empress," July 20, for the homeland to enter Alfred University next September. Miss Susie M. Burdick accompanies him home, the Board granting the request to come home because of the physical condition of her father. She does not leave Shanghai, as has been reported, because of the disturbances in China.

FROM GEORGE W. LEWIS.

The cause of the Lord on the First and Second Verona field is in a fairly flourishing condition. Though our numbers are not large, and our homes are widely scattered, yet most of the membership labor with a zeal that would be commendable in many a village church. The Sabbath services at the First church are usually well attended, and a good interest is shown in the preaching service and the Sabbath-school. The attendance at the Second church is generally small. Like many of our older churches, the angel of death and the spirit of emigration have greatly decreased their numbers. Just recently they have lost an excellent worker in the death of Mrs. Frank Reynolds. The outside element is not of a character to expect much assistance, being largely Catholic and Lutheran. Up to date, either preaching or the Sabbath-school, or both, have usually been held each week. A move is now on foot by which we are to have a joint service at this church the first Sabbath in each month. We trust that this will be of great benefit to all, especially to the Second church and our members at Oneida. Our young people are especially loyal, which is surely an encouraging feature. Heretofore they have planned to hold their C. E. meeting following the preaching service, and the distance to return at another hour. But such an order was very unsatisfactory. Of late we have been holding the meeting the evening after the Sabbath, combining the services of song, prayer and testimony, with good results.

The drought came on this year even earlier than last, and has seriously crippled us in our financial work, both in home and denominational enterprises.

It is our privilege to visit the little band of Sabbath-keepers in Utica once a month, and point their way of life to the Lord direct. There are some eight families represented in these meetings, and the spirit and zeal with which they press forward is most commendable. Dr. C. S. Maxson, our Conference President for 1890, has charge of the Sabbath-school each week.

All such bands of Christian workers need the sympathy and prayers of our people that their light may shine for God and his Sabbath in these great centers of business.

VERONA MILLS, N. Y., July 15, 1900.

CURIOUS CHINESE NAMES.

Meaning of Some Printed in the Newspapers.

The mysterious names appearing in the Chinese dispatches become familiar enough when translated, says "Leslie's Weekly," thus: Hsun, east; si, west; pei, north; while tian, king or king stands for capital or metropolis, as in Peking, (northern capital), and Nankin (southern capital). Tien means heaven, so Tien-tai signifies heavenly gateway, Ho or kiang means river, so Pei-ho is north river; Si-kiang, west river. Che means seven, so Che-kiang is seven rivers. Shan is mountain, and Shantung, east mountain, and Shan-si, west mountain. Pai is white, and Pai shan, white mountain. Hsi is sea, and kwan stands for gate, so Hai-kwan (the maritime customs) is gate of the sea, and Shan-hai-kwan, mountain and sea gate.

Shang is a city, and Shanghai, city by the sea. Hoang is yellow; Hoang-Ho, yellow river, and Hoang-Hai, yellow sea. Yang means ocean, and tao, son; hence the Yangtze river is son of the ocean, and Tien-tse, son of heaven (the emperor).

Ku or kow is a mouth or pass, and tai, big or great, so T'ai-ho means mouth (of Pei-Ho), while Nan-kow stands for south pass (from Mongolia). Hu is a lake; ling, a hill; hsii, a village; ts'ai, a tax district. Fu is a prefecture; tai, a governor; tao, a circuit, or group of officers or missionaries; fu is an office or position; Hsia-tao is a governor of a circuit, and Fu-tai is a governor of a prefecture. Ch'ao or kiao is a bridge; li, a Chinese mile; pa, eight, and thus Pa-li-kiao is the eight mile bridge. Ch'ao or chow is a depot or stopping place; hence Tung-chow, eastern (deport of Peking), Shen is a province, and Shen-ai is the western province. Yamen is a police station or official residence, and Hui, a secret society or club. Ts'ing means pure or clean; hence Ts'ing-kiao is clean river, while Ta-Ts'ing means great pure (name of present dynasty), and Kwo being a kingdom or empire, Ta-Ts'ing-Kwo signifies the empire of the great pure (Chinese). Ta Mei Ka is the name applied by the Chinese to the United States and means great America.—The Western Sun.
HEAVEN

A selection from our latest edition. Author unknown.

Those words, “no tears,” will look so blessed To eye grows dim from weeping; That heart will seem so glad To bodie graveward creeping; “No sight” makes a thrill in hearts Long dead to other thrilling; “No sea” sounds calm to those Who sail Beyond space and sounding; “No pain,” drops blessed on aching hearts Which fare their deepest drearing; “That rest” falls sweet on weary feet Unseen pathways treading.

The Lord is my shepherd, therefore I shall not want. Being the Lord, he is rich and strong and able to give me the things that I need; and being his sheep, he is so tender and kind and solicitous for my welfare. It is for this reason that I am so sure all my necessities will be met. I put my self gladly under his care, and dwell in assured content under his shadow. I shall rest in his love and providence. Trusting this shepherd, I know that I shall be well sheltered and fed. He will make me to lie down in the greenest, sweetest and most protected pastures. Here will I find both food convenient for me and the rest that refreshes. Well guarded and led, he will conduct me, not into the barren desert or the wooded forest, but where are the most beautiful and fertile fields and beside still waters and gentle flowing streams that gladden the eye in view. Here, too, I find the purest of sparkling water to quench my thirst and to keep my life ever at its best. Yes, and even though I should for any reason become weak and sickly, then under his loving and tender care he will restore my soul, and makes me well again. Though I wander into by-paths and forbidden thickets of sin, yet he brings me back into the paths of righteousness, for his name’s sake. He revives me when faint, recovers me when sick, restores me when wandering! And, oh, how often and how foolishly do I wander! Prone to wander! Lord, I feel it, prone to leave the God I love, yet this shepherd and bishop of my soul never gives me up, but on the mountain seeks the wayward one, bringing me back again under his protecting care. Belonging to him, his name is upon me, and both out of love to me and a desire to uphold the honor of his name he leads me back into the right way again and places me in his fold. He restores my soul; he leads me in the paths of righteousness for his name’s sake.

But this shepherd of mine, having been with me in life, will not forsake me in death. This I argue from the act of my many past blessings. Because he has been with me thus far I am confident that he will be with me even to the end. Yes, and he will be with me at the end. Yes, though I walk through the valley of the shadow of death I shall fear no evil. To have no fear in death is certainly a great boon, and yet this boon is mine. This death journey is to be a valley journey, I learn. Right glad am I, too, that this is so. Valleys are sheltered places. The storms break on the mountain-tops. The way I am to go is not mid a wild woodland or over some bleak, storm-riven mountain, but through the sheltered, fruitful, peaceful region of a valley.

But, glad and happy thought, it is not the valley of death at all, as I supposed. It is the valley of the shadow of death. Then it can be nothing more than the shadow or the appearance of some fear of death. I do not fear a shadow. The shadow of a sword never stung anybody. The shadow of a serpent never stung any one. Why, if I am only to pass through a shadow I have no reason for fear at all. I do not fear death. Death does not seem to be death; it is only a seeming. It really must be true, therefore, that there is no death; that what seems so is transition, and that this life of mortal breath is but a suburb of the life Elysian, whose portals we call death. We say that the sun sets, but it never does really set; it only seems to set. We speak of it as setting only because its lowering condition makes us feeble. In reality it has only the seeming of setting, and meets us bright as ever next morning. Sleep looks like death, but it is not death. Neither is death itself really death; it is only the shadow or the appearance of death. Yes, though I walk through the valley of the shadow of death I will fear no evil.

But there is another precious reason why I have no need for fear. This passing through the valley is a “walk” into all that I had imagined. I had thought of it as some hurried, frightened entering upon an unwelcome flight, or some rude hustling away upon a forced and fatiguing journey. But if it is a walk, then it must be something quiet and deliberate, something prepared for and peaceful, possibly even pleasant. I had not thought of death so. I had been thinking of it as an awful summons, a sudden flight, something full of haste and fright and terror. But, no, it is a “walk” so quiet, so sweet, so solemn, so all-consuming, so as an evening walk mid the pleasant shadows of sunset.

I wonder that I never noticed the words more carefully; for I see even further that it need not be so. No, it need not be so. And, if I am right, I might suggest something continuous, like the weary wanderings of one lost in the dark, or entangled among the uncult forest of the valley, or amid the confusing and intricate ways of the valley. But, the valley is “in the valley,” or “through the valley.” Ah, then, it must be a straight and plain path, and one that leads somewhere. It must be a direct journey to a distinct destination. Yes, I am assured that it is, and that the destination is nothing less delightful than heaven itself. How then can I fear when once by faith I have connected the valley with the heaven to which it leads? This going must be like the flight of a bird through a dark cloud, and then out into the full light of the sun. It must be like some traveler journeying through a deeply-shadowed canon between the mountains, and then coming out into the broad and smiling country where the sun is shining in his glory; and the green herb and beautiful flower is springing up to bless. Surely if it is only a quiet walk through the sheltered valley, and the valley itself opens out full and broad in the shining fields of heaven, why indeed should I fear?

But better still; I do not have to go through even this peaceful valley alone. “For thou art with me!” My shepherd is with me! He who cared for me all my life is still with me on my side, my going and coming, my guidance. No, no, “I will fear no evil, for thou art with me.” With thy rod dost thou point out the way. With thy staff dost thou give me support. How then can I get lost or wander from the path of safety, or how faint by the way? Companionship, the sweetest and most cheering, I have, for there walks by my side every moment my own dear Lord, who all my life through has sheltered my poor wandering soul and now at last in the banquet fold, where I shall be forever both safe and satisfied. Goodness and mercy having gone before me, and all the days of my life, if only I dare to trust in him, and use the little box in the valley I will dwell in the house of the Lord forever.

Happy consummation of what was, after all, a valley journey. Happy, full and all the way to heaven was heaven begun.—

The Independent
THE APOCRYPHAL BOOKS OF THE BIBLE.

The book of Judith, as a work of art, possesses commonly the object partly religious and partly patriotic, patriotism predominating. Clear in its inculcations for the observance of times, and rules, it shows clearly that the only way to conquer the Jews was to lead them to transgress God's laws. In this it agrees with the canonical Scriptures.

The story of the book is substantially this: Holophernes, a noted general under Nebuchadnezzar, lay vigorous siege to one of the important cities of the Jews, Bethulia. No possible hope of deliverance appeared; indeed, in the camp of the besieging general. By her beauty and tact she saved the city within a five day's limit. In this extremity, an exceedingly beautiful widow, named Judith, voluntarily plans and effects a rescue by voluntary action. She lays aside her widow's garb, and decked herself in princely style, enters the camp of the besieging general. By her beauty and tact she wins the affection of Holophernes, and gains complete confidence. When young, she was of her own accord carried off her head, and with her attending maid bears it in triumph to the besieged fortress. The belauded taking advantage of the confusion which arose when the plot was discovered, made a successful attack upon the enemy, who was put to flight and came no more against them. She lived to good old age to enjoy the fruit of her heroic act.

It is not improbable that the writer had heard of Jael, named in Judges 4 and 5, as being the wife of Heber the Kenite. The story of the book of Judith, as reported, is substantially that of the Old Testament. But the story was probably known to the authors of the book of Judith. The story of Judith, as reported, is substantially that of the Old Testament.

The Apocryphal books are not a reproduction of the Old Testament. They are not mere additions to the Old Testament. They are not a supplement to the Old Testament. They are not a reproduction of the Old Testament. They are not a supplement to the Old Testament. They are not a reproduction of the Old Testament. They are not a supplement to the Old Testament.

The Apocryphal books are not a reproduction of the Old Testament. They are not a supplement to the Old Testament. They are not a reproduction of the Old Testament. They are not a supplement to the Old Testament. They are not a reproduction of the Old Testament. They are not a supplement to the Old Testament. They are not a reproduction of the Old Testament. They are not a supplement to the Old Testament.
AUG. 6, 1900.]
The Sabbath Recorder.

which our state capital has grown up, to Lake Superior on the extreme north, there are lakes and lakes; some of them the most beautiful and picturesque the eye ever beheld.

In the earlier history of the state the shores of the lumbering and sailing vessels of all nations have been the camping grounds of hunters and fishermen, or other parties bent on pleasure. But during the last few years many of them have become also the centers of literary, social and religious culture. The Chautauqua idea, with its popular lectures and concerts, its courses of reading, and its training classes of various sorts, has found congenial soil in Wisconsin as Chautauqua Assemblies, under various names, may be found almost any part of the state. Our State University also has now its summer term, giving credits for undergraduate work looking toward a degree, and affording opportunities for longer or shorter courses to persons who may wish to review some subject previously studied, or to gain information on subjects not previously pursued. Also in some of the colleges of the state there are courses of study for literature, or science, which may be pursued during the summer months. Thus the public school teacher, the busy college professor, the preacher, the student, in fact "whoever will," may find intellectual profit, recreation, or pleasure, in college halls, under canvases, among the lakes or in the woods, according to the length of his vacation, his needs, his tastes and the thickness of his pocket book.

This general idea of summer vacation work is being carried out, from the strictly religious point of view by the various evangelical movements. As is already known, with Milton College and vicinity as the training and organizing center, the churches of the North-Western Association have this year organized five groups of workers, consisting of a quartet of singers and an evangelist or pastor, in the field. At the present writing, one of these quartets (ladies, under the direction of the church at Milton, is working with the church at Cartwright, Wisconsin; another quartet of ladies and a gentleman, furnished by Mr. Townsend and his daughter, are with the church at Garwin, Iowa; a quartet of young men, including Bro. C. S. Sayre, missionary on the Berlin field, are at Marquette, Wis., assisted by pastor Goebel and his wife; and another quartet of young men is at Calamus, Iowa, where work was done two years ago and where there are some members of the Welton church. Bro. Geo. J. Crandall, of Milton Junction, is in charge for this company. A fifth company, a quartet of young men representing the church in Chicago, is seeking to open a new field of interest at Eldridge, in Iowa. Bro. S. H. Babcock, of Albion, will join them in the work as soon as his services may be needed. Some of these quartets have now been at work two weeks, and some but one; in their reports to each other all speak of growing interest and hopeful indications. The importance of work is shown by the meeting of the quartet for prayer and consultation for the work of the day, study, and writing. In these morning prayer-meetings the other groups and their work are remembered, as is also the work in making calls from house to house, personal visits, thanksgiving and invitations, singing and praying with those who will receive such service. The evening is given to the public service,—preaching, prayer, song, etc., varying the exercises according to the interest and demands of the hour. Weekly reports are to be made to the churches which are directly concerned in sending out and supporting the quartets. Let us pray that all our people may be blessed in all this work. We are remembering, in earnest prayer, the workers who have gone out from Alfred and Salem, as well as those in the Western field.

Carrington, Wis., July 20, 1900.

L. A. PLATTS.

Connecticut Letter.

Since many of you are Sabbath Recorder throughout the United States are engaged in those most honorable and useful employments, farming, gardening, and horticulture, it may be of interest to know what this state is doing to protect the birds, the farmer's greatest friends.

In common with many other states we have an organization known as the "Audubon Society," named in honor of that most noted naturalist, John James Audubon, who was born in Louisiana in 1785, and died in New York in 1851. This Society has just issued its third annual catalogue, and shows a membership of about 1,900, with about forty local secretaries. Its object is to discourage the use of poison and other degradation of the forests, except those of the orchist, domesticated fowls and game-birds used for food, and to prevent the destruction of birds and their eggs. To accomplish these ends the Audubon Society also keeps at least one local secretary in every township, who will aid in distributing literature, enrolling members, instructing school children, holding public meetings with illustrated lectures about birds, their habits and usefulness on farms, in gardens and orchards. The Society provides the lectures, lanterns, and colored slides, and sends them out for gratuitous exhibitions, adapted to the comprehension of school children and also adult audiences. To this equipment circulating libraries have just been added, and will be loaned to the public and private schools a few weeks each term, to give time for reading and study in interesting lessons about birds.

The State Legislature has already responded to the Society's appeal, by enacting stringent laws for bird protection; and the Board of Education has heartily expressed its sympathy and desire to cooperate in this worthy enterprise. The public schools this year generally observed "Bird-day" in connection with "Arbor-day," and thus added much to the increasing sentiment in favor of the protection of nature's sweet and beautiful songsters.

It is estimated that with all the protection the birds now give us, there is an annual loss in vegetation of $200,000,000 in the United States, through the destructive work of insects and rodents. If the reckless slaughter of birds is continued until they become nearly, or quite, extinct, the destructive pests upon which they feed will then multiply to such an extent that all vegetation will suffer a thousand-fold greater injury. Every utilitarian argument in favor of protecting the birds, while the esthetic and humanitarian reasons appeal to every man, woman and child with great force.

The Connecticut Agricultural College, located at Storrs, in Tolland county, about fifteen miles from Lebanon, and eight miles from Willimantic, gives special attention to entomology and of course to the great value of birds in agricultural economy. It was our privilege to attend Commencement at this college, June 13, and to see something of the methods and work of such an industrial school. Its sons and daughters are well trained in practical agriculture, dairying, poultry raising, domestic economy and kindred industries.

But while we readily concede the importance of this practical education, and heartily approve of such special training in all lines of industry, there was a certain amount of dissatisfaction, even from those delivered, an evident lack of thorough mental culture and breadth of thought which we had hoped to find among the graduates. Special schools have their place and value, but they should supplement rather than supplant the long-established classical college curriculum. The products of our own Colleges and our University, on Commencement days, form a very satisfying contrast with those above mentioned.

L. E. LIVERMORE.

From Shanghai.

On the date of July 31, the American Bible Society has received a letter from its agent in China, the Rev. John R. Lykes, D.D., dated Shanghai, June 26. He says: "I have no doubt that our bookstore was burned with the property of the American Board, as it is feared that two doors from our depot, and we are afraid our depot in Tientsin has been destroyed. We had a large stock of books at both places. I shall advise you of our loss as soon as I know. We know that the French Tientsin settlement has been destroyed, and it hardly seems to me possible that our depot could escape, as it is on the American Board Compound which adjoins the French settlement.

"Almost every able-bodied man here has enlisted in one of the companies organized for the defense of the settlements in one way or another. I am too old to be of any service in a regular company, but I felt it my duty to join the General Service Company, which will look after the safety of the women and children. I joined the company, and very soon after we left Shanghai, the depot was burned and the stock destroyed. I have advised Mr. M. A. Carpenter, the American Board Superintendent, that I was going to join the General Service Company, and he had written me a letter of introduction to the Chinese authorities, saying I was going to fight for the protection of our own property. I was quite surprised to find the Chinese authorities so prompt in sending me a letter of introduction. I have been in the service ever since, and I am now in the service of the American Board, as it is只怕 that two doors from our depot, and we are afraid our depot in Tientsin has been destroyed. We had a large stock of books at both places. I shall advise you of our loss as soon as I know. We know that the French Tientsin settlement has been destroyed, and it hardly seems to me possible that our depot could escape, as it is on the American Board Compound which adjoins the French settlement.

"Almost every able-bodied man here has enlisted in one of the companies organized for the defense of the settlements in one way or another. I am too old to be of any service in a regular company, but I felt it my duty to join the General Service Company, which will look after the safety of the women and children. I joined the company, and very soon after we left Shanghai, the depot was burned and the stock destroyed. I have advised Mr. M. A. Carpenter, the American Board Superintendent, that I was going to join the General Service Company, and he had written me a letter of introduction to the Chinese authorities, saying I was going to fight for the protection of our own property. I was quite surprised to find the Chinese authorities so prompt in sending me a letter of introduction. I have been in the service ever since, and I am now in the service of the American Board, as it is
Young People's Work

By EDWIN SHAW, Milton, Wis.

ON SEAS AND SHORES AFAR.

BY REV. FRANCIS C. CLARK.

COASTING AROUND COREA.

The first Society of Christian Endeavor in Corea was founded, and so far as Christian Endeavor is concerned, the Land of the Topknot is no longer a "hermit nation."

For the last week we have been coasting up and down the stern and rock-bound coast of this new land; rather, down for we crossed down the west coast, and up the east coast, until we have seen almost every foot of the shore-line of the peninsula, except what we have passed in the night.

Our coasters have been two little Japanese steamers of about eight hundred tons burden (for we changed steamers at Yusan), whose polite officers, after the manner of their countrymen, outdid themselves to make us comfortable.

The weather could not always succeed, however, for when the skies were gray and the sea raging, the waves would break entirely over our little vessel, drenching even the man high up on the bridge.

Corea is a country of mountains and valleys, of rice-fields and barley patches, of little mushroom-like villages with round walls and thatch roofs, which, from a distance, look like a collection of toadstools; of people in white, flowing clothes, and high, black hats, almost a semblance of the conventional "stove-pipe" of civilized lands. It is, moreover, a most interesting country with a people mild, kindly, and gentle, and with unlimited opportunities for hopeful missionary work. I have just begun my life over again, I know of no country in the world to which I would sooner dedicate it than to Corea; and no people for whom I would more gladly labor than the dignified, mild-eyed Coreans.

Our steamer stopped for a few hours at Chemulpo, the port of Seoul, the capital, and at Mokpo, on the west coast; and for four days we waited at Yusan, at the southern extremity of the peninsula, for another steamer to take us up the coast to Vladivostock. A most happy detention was this, for it gave us four delightful days on shore, showed us a new land, and a strange and interesting people, gave us half a dozen choices, new missionary friends, and made it possible to establish Christian Endeavor in a new land, almost the last one in all the world that heretofore was without a society.

Shall we take a walk together in this strange, new country, from the pier where we land to the native city of Yusan, three miles away, where the first Corean Christian Endeavor Society was born on the twenty-fifth of May, in this last year of our old century?

The Higo Maru dropped anchor two hundred yards from shore, and we once more surrounded by a swarm of Corean sampans, wide, flat-bottomed boats, sculled from the stern, that can carry large loads and stand any amount of rough weather. And now we get our first glimpse of the city of Yusan. He died in a long, white turban that reaches to his knees, white trousers, white stockings, and white shoes. Around his head a white cloth is wound, unless he happens to be dressed up, when he wears a high, round hat of horsehair or bamboo. In speaking of his "white" garments, I am referring to their original color—though it must be confessed that the soil of Corea has somewhat disguised their virgin spotlessness.

In a few minutes we are landed, but not on Corean soil, for though in Corea, has belonged to the great mountain race hundreds of years, and is a genuine Japanese settlement, with Japanese shops, and good Japanese roads, and trees grown in the peculiarly picturesque Japanese style, and a beautiful Shinto temple crowning the hill near by. Through the Japanese settlement we make our way, and soon find ourselves in genuine Corea. The wooden Japanese houses, with tiled roofs, give way to mud-walled huts, covered with heavy thatch; the gayly dressed Japanese children, to naked little Coreans, whose white clad fathers and mothers stalk about everywhere, like ghosts walking at noontide.

The Coreans of the present class dress in white cotton, but the upper classes wear fine linen and silk, and are often noble specimens of manhood and gentleness. The general village life between the Japanese settlement and the old Corean city of Yusan, and all are teeming with objects of interest. But nothing is so interesting as the men, and women, and children. The Corean form of mankind is the same in Corea as everywhere else. The men, for the most part, have kindly and strong faces, not hard and repulsive, as are many of the Chinese peasants, but open, simple, and often benignant.

At first you are inclined to wonder why there are so many young women on the streets, especially as you have heard that it is not respectable for women of the better class to walk abroad by daylight. But you soon find that the supposed young women are all young men with their hair parted in the middle, a braid down their backs, and a long, white gown that reaches to their feet.

Their hair shows that they are not yet married. When that important event occurs, the part in the middle disappears, the braid is drawn up into a topknot, and the youth proclaims to all the world, by that same topknot, that he has committed matrimony.

When the Japanese began to make their land and sea war on Corea, the Coreans attempted all the concessions of reforms which were not seriously resisted by the people. Even the murder of the queen by her enemies and the overthrow of the government did not excite them. But when the Japanese ordered the topknot to be cut off, there was a tremendous excitement. It was resented as an awful outrage. Many preferred death to its loss, and at length the reformers had to give it up and leave to the Coreans their beloved topknot. This was a case where topknot did not come down.

As we make our way to the city, a funeral procession, with the mourners in sackcloth, passes us, the gorgeous red hearse preceded by a number of children carrying red banners. Over a doorway we see a rope tied, from which are suspended wisps of straw, and pieces of charcoal, and seaweed, which announce to the public that a boy has been born in that happy household within a week. If the neonate was a girl, the charcoal and seaweed would be left off the line. Thus the news of the day is announced by this novel Fusun Daily Journal. Men, and donkeys, and cows, bearing immense loads of brushwood, crowned with "luggage," pass under the bearers making great piles of goods that tower way above their heads, dispute the narrow street with vicious little Corean ponies, and everywhere is the tide of white-robed humanity throning the highways.

Through these interesting scenes we pass, the bright blue bay of Fusun on one side, the great white sandy shores on the other, until we come to the old walled city of Fusun, the wall now in a sad state of dilapidation, and the city, like the rest of Corea, in decay and degradation, because of a long succession of unjust and rapacious rulers.

Here, near the wall, live the "Fusun ladies," as they are universally known in all the region,—three noble Australian missionaries,—Mise Mensies, Miss Moore, and Miss Brown, who hold the fort in Fusun against all the forces of heathenism. Two of these ladies were at the Japanese Christian Endeavor Convention in Kobe, and all of them, if I am not mistaken, were Endeavorers in the good colony of Victoria before they came to the Fusun local union. Yet, then, is more natural than that in their mission compound the first Society of Christian Endeavor in all Corea should be established? The charter members of this first Society are all girls whose "Fusun ladies" have adopted, and are making into earnest Christian women. They are bright, pretty girls, and are splendid material for a Junior Society, for, as is most appropriate, Christian Endeavor in Corea starts with Junior Societies, for large acceptance of the churchers is the first of Christian Endeavor in Corea soon, for the churches of the Presbyterian Mission are all founded on the idea of self-support, which is also the root-idea of Christian Endeavor.

Many of the Corean Mission's men, of the American Presbyterian Mission, whose husband is the beloved physician of all this part of Corea, and who treats ten thousand patients every year, will soon start another Society among the girls of her school. The doctor himself assures me that there will soon be a number of other Societies in Fusun, and I believe the time may not be far distant when there will be a Corean local union of Christian Endeavor, and a national convention of Corean Endeavorers, which perhaps will meet here in beautiful Fusun, the birthplace of Christian Endeavor in the great peninsula.—Christian Endeavor World.

QUARTERLY MEETING REPORT.

The Quarterly Meeting of the DeBureyt, Cuyler Hill, Lincklaen, Otsego and Scott churches was held with the Otsego church, July 27-29. The program was as follows:

Sixth-day evening—Prayer and praise service conducted by Rev. M. W. Wilcox and the Alfred Evangelical Quartet.

Sabbath morning—Preaching by Rev. J. T. Davis, of Scott.

Afternoon—Sermon by Rev. L. R. Swinney, of DeBureyt.

EVENING—Prayer service conducted by the Quartet.

First-day morning—Sermon by Rev. J. T. Davis.

The meetings were well attended, and judging from the deep interest shown, will result in lasting good. About one hundred were present from other churches. Mostly from DeBureyt and Lincklaen, and so favored were the meetings, the church overflowed, making this one of the largest Quarterly Meetings held for some time with this church.

The next meeting will be held with the Lincklaen church, Oct. 26, 1900. E. L. BARRER, Sec. SORRY, July 29, 1900.
Children's Page.

THE SAWING MATCH.

In one corner of the old academy playground a group had gathered about two boys, Sandy Jardine and Max Guernsey. Sandy, large and large-eyed, was as solemn as a sage, and his large features made him look as if he were the more serious of the two. Max, on the other hand, was a small, wiry little fellow at his best, with a round face and a bright, quick eye. The two boys were having a friendly rivalry, but all the same, I'll whip you to pay for it, and any day you've a mind to set.

The track was too short," cried one of Sandy's champions. "That's what's the matter. By the time Sandy got under way, I had to start again. The race was laid out for little fellows.

Considerable laughter followed this silly, and the "little fellow," Max, joined in it heartily.

"Come, I'll match you in any way you like," continued Sandy. "Come, now—rowing, riding, running, wrestling—which shall it be? Come, I dare you, Max Guernsey."

A little murmur of approval ran around the group, and the boys waited for Max's reply. Well they knew he would never refuse a dare.

"I, as the challenged party, have a right to choose the weapons," interrupted Max, with a side glance from his laughing blue eyes. "Well then, I'll either ride, nor row, nor run, nor wrestle; but I'll saw wood with you, Sandy, and you may beat me if you can." "I'll tell you," Max's voice rose clear above the babble. "There's more in earnest enough. There's old Uncle Nathan Blines and his wife, poorer than double distilled poverty, and nobody to do a hand's turn for 'em since Siah died. I saw Uncle Nathan out sawing at his woodpile. You know they hauled him some cordwood last winter, your father, Sandy, and mine. There's pretty near five cords of wood, I guess, and we'll have somebody divide and measure it for us. Then we'll saw it all up, and if you whip me in it, Sandy, I'll tell you, the next holiday I'll match you in splitting and housing it for you. What do you say?"

Sandy joined in the cheers and laughter with the utmost good nature.


"And we'll wheel in for you two, Art Humphrey and I," declared Sandy's brother Jack. "Won't we, Art?"

"Whew! what a fine thing we are going to make out of it," laughed Max. "I'll tell you, boys, we might have the match in Uncle Nathan's back yard; charge fifteen cents or so admission and give Uncle Nathan the money."

"Hoosy," shouted Reub Story. "My brother Bob works in the Claremont Star office and I'll get him to print our hand-bills. He owes me tens cents anyway."

"Good for you, Reub," cried Max. "Grand sawing match this, Dittowheels! Fifteen cents admission. Children full price. Gate open from 10 A. M. to 5 P. M."

Next day the prospective sawing match was noisy about town, and a day or two later the handbills were out. It made a great deal of talk, both sportive and serious, in the little village.

"It's a good idea—a fast-rate idea." That was. Captain Winty Coolidge, you might know. "It lures the boys that mix'n kind- ness to other folks with their fun don't hurt nothing. It's worth a quarter and I'm a-goin' to pay it."

There was every indication that the sawing match would be a success financially.

"I don't believe the back yard will hold 'em all," laughed Max to the half dozen boys who with him were taking their homeward way after school Friday night. "Have you got the tickets, Reub?"

"Yes, a hundred and fifty of 'em."

"Good; now all we want is a fair day."

Hazy clouds scudded over the face of the sun, and there was a cool breeze blowing. The sawing was to begin at nine o'clock, and before that time the board benches ranged along the back yard fence were filled with eager lookers-on. At precisely the same instant the first two logs across the sawhorses fell in twain.

How everybody cheered, sending little tinges of excitement thrilling along every boy's and every man's nerves. The hours wore on. The crowd came and went, surging in and out of the back yard with jolly chat and laughter. The saws spun, the blades flashed in air, the wheel- barrows trundled from woodpile to woodshed. Peleg, who had been engaged to make music for the occasion, fiddled through and for the missing notes borrowed from" Yankee Doodle" to "Money Musk," and at length came high noon, with twenty minutes for refreshments.

In the afternoon the excitement waxed stronger. The boys sawed steadily on with scarcely any symptoms of fatigue. Everybody was laughing and talking of the sport. Even Mrs. Colonel Growsenour, the great lady of the village, drove up to the back yard gate in her carriage, bringing a demijohn of delectable iced lemonade for the young boys to refresh themselves. Captain Winty Coolidge walked around, rubbing his pudgy hands together, and sprinkling in encouraging remarks between the shrillness of the saws and the squeaks of the bible. "It's a good thing to strengthen the muscles—be sure, when the sticks in each woodpile might be counted.

"You never saw anything like it," said Max to his mother, between huge mouthfuls of bread and jam, at the tea-table that night. "You know what a fine thing we are making out of it," laughed Sandy. "And what a delight to see the two boys working so hard.

"And how earnest every one became," cried Max, "to see the boxes start and stop. They were all singing out "Go it!" and 'Good!' till a fellow couldn't help himself think. Uncle Nathan sat not only his mouth but also his eyes, as though his tears couldn't stop.

"Oh, yes, Sandy beat by twenty-four seconds, and Sandy's cap'n again at the school, and of course Dickey Bird beat Charlie, because Charlie couldn't split my last stick till I saved it, for they sawed the whole time. But Art Humphrey beat Jack Jardine. For Art caught up the wood in his arms, quick' as Charlie split it, and ran into the shed with it and out while Jack was unfurling his wheelbarrow plug. Then 'in an apetite' concluded Max, with a sidelong glance from his laughing eyes as he reached for his third helping of jam, "but it's a little hard on the arms.—Boston Traveller."

THE ADVENTURES OF A GRAY CAT.

BY L. R. JOHNSON.

Did you ever hear of a cat's playing scatter-crows, and a stuffy, middle-aged feller? Not very long ago a lady who loves her garden very much was greatly troubled because of the flocks of hungry sparrows which came in families and companies and picked up all the sweet branches and the fruit as they were sown. They were bold, saucy little fellows, not easily frightened away, and the lady was in despair.

"Why not have a cat?" some kind friend suggested; but no, a cat would kill the little birds. Then a bright idea came to the lady's mind, and, to her family's amusement, a sleek-looking gray feline pussed mounted guard over the precious seeds.

How the sparrows twittered and complained, but not one of them dared brave that fierce-looking sentinel!

All day long pess sat in the middle of the garden, but late in the afternoon she mysteriously disappeared, and the watchful birds were quick to discover her absence; so that the lady was obliged to start out on a search for the missing guard. Not very far from home, there sat Miss Pusey on a neighboring porch, looking as dignified as ever. She was so engrossed with reading a book that when a door opened and out came Mrs. Neighbor with a very merry smile on her face.

"I must tell you how completely I have been deceived," she exclaimed. "You know how very much afraid of cats I am? Well, my dear friend, I have been standing at my window for some time, clapping my hands and crying 'Shoo!' 'Scat!' to that very life-like animal, and feeling much disgusted that I didn't to frighten it away!"

Both ladies had a hearty laugh over the funny circumstance, but it was yet to be explained how pess managed to get away from the garden. It was not long, however, before another funny story came to the Garden Lady's ears. Another neighbor, out for a stroll with her baby and two pet dogs, was startled to see one of the dogs dash past carrying by the neck a large gray cat, and shaking it violently as he ran.

"Mrs. Mother dropped her baby and started to cry, 'Mama shall not kill that cat!'"
CHICAGO'S BIG CANAL.

On September 3, 1892, the city of Chicago began an enterprise of immense magnitude and of far-reaching importance. It was the construction of a canal of great capacity, connecting with the Great Lakes. The Illinois and Michigan canals, Lockport, a distance of thirty-four miles, and at a cost to the city, including right of way, the removal of bridges and construction of bridges, etc., of $525,525-601 up to the opening of the waterway for large vessels from Lake Michigan through the Illinois and Mississippi Rivers to the Gulf of Mexico.

Under the practicality of such a waterway it is to be remembered that the Great Lakes lie in a very shallow basin, and that the character of the land to the west of them indicates that Lake Michigan is the lowest point of the Great Lakes. Let us dispose of the smallest point of its basin, and then the character of the land to the west of the lakes indicates that Lake Michigan anciently emptied its waters into the Mississippi Valley, through a glacial outlet. In the language of a writer in the Scientific American, from which, mainly, the details in this writing are gleaned, "the basin of the lower three of the lakes is so delicately poised that only four feet of rock and two feet of gravel prevents them from spilling over into the Mississippi Valley at high water." The Chicago River is formed of a north branch and a south branch which unite a few miles from its entrance into the lake. The main channel of the canal begins at the south branch and turns the water of the river away from the lake toward the Mississippi. Between this point and the lake the river is dredged to the depth of 20 feet, permitting water from the lake to flow into the canal at the rate of 300,000 cubic feet per minute. The present capacity of the main canal is 5,000 cubic feet per second, with the intention of a ultimate capacity when enlarged of 10,000 cubic feet per second.

The width of the rock portion of the excavation is 100 feet. The earth sections have a width of 200 feet, 200 feet, and sloping to 200 feet to 300 feet at the top. It will carry a depth of 22 feet of water. At its widest point, an embankment has been enlarged in a basin to which large vessels may turn round. Here are the controlling works, consisting of five gates or movable dams for the regulation of the flow of water into the tail race through which it descends into the Great Lakes River and thence into the Illinois River, and so on to the Mississippi.

The enterprise has met with opposition from towns along the lakes through fear that the canal will lower the level of the lakes and thus destroy the navigation of the rivers westward through fear that Chicago's sewage will contaminate their supply of water. The city of St. Louis has sent a special messenger against the trustees of the canal. It is claimed by the friends of the canal that the vast amount of water flowing into it from the lakes will so dilute the sewage water as to render it harmless.

Congress will be appealed to for an appropriation for the future development of the waterway, so that commerce can be carried on between the Great Lakes and the Gulf of Mexico, through the Mississippi.

An excursion steamer is advertised to run on the canal this summer between Chicago and Lockport.

C. A. BURCH.
Popular Science.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

ENR. WILLIAM C. WARE, Professor of Biblical Languages and Literature in Alfred University.

INTERNATIONAL LESSONS. 1900.

THIRD QUARTER.


LESSON VII.—THE MAN BORN BLIND.

For Sabbath-day, Aug. 18, 1900.

INTRODUCTION.

After the record of our Lord's teaching in regard to forgiveness we come to that portion of His ministry which is most obvious to result from the actions of the religious leaders, the chief men of the nation that sent delegates to that convention at their recognition of his Messiahship as attested by omnipotence. Jesus often wrought miracles at least five miles from his projectile will, on its course, reach an elevation of 20°1 1/20.

We would suggest that this gun be named "Peace ernacles, and manifest there his ability to perform works of beneficence; and teaching the people concerning himself as the Light of the world.

6. He spat on the ground and made clay of the spittle, etc. There was a popular belief that this was a punishment for sin, and is therefore an indication of sin. Many have wondered at the discussion of this passage, that this affliction was in punishment of the man's own sins, and have suggested that he, being in the transmigration of souls, or in the re-existence of souls, or that they believed that a man could be punished beforehand for sins that he was to commit. But they probably asked the question about stemming to think that it implied that, Exod. 20: 5 teaches that the punishment for sins of parents often fall upon the children.

5. As long as I am in the world, I am the light of the world. Compare John 8: 12, 19, 12: 46. This text does not refer to God's will—especially works of beneficence and mercy—as long as life lasts. The night cometh, when no man can work. The darkness is not to be removed by the conclusion of his earthly life, and we may even hope to be able to look forward, not to a never-ending eternity after the physical death, but the opportunities for just that kind of work during life.

4. I must work the works of him that sent me, while it is day. The Revised Version omits "while it is day," and replaces "I" by "we." We must be busy doing God's will—especially works of beneficence and mercy—as long as life lasts. The night cometh, when no man can work. The darkness is not to be removed by the conclusion of his earthly life, and we may even hope to be able to look forward, not to a never-ending eternity after the physical death, but the opportunities for just that kind of work during life.

3. Neither hath this man sinned nor his parents. This is not to be taken as indicating the absolute purity of the three, but rather that so far as the affliction is concerned, it was not the result of the sin of any one. But that the works of God should be made manifest in himself, and in his disciples, is not to be understood as indicating that the power of God might be shown in his restoration to sight.

2. The Blind Man Receives Sight.

1-11; 1-14.

In spite of these obstacles in the way of certainty, it is very likely that the departure from Galilee, mentioned (Matt. 19: 1) the verse next after our last week's lesson, should be regarded as parallel to the departure mentioned in Luke 9: 51, &c., and to the secret departure of Tabernacles mentioned in John 7: 10.

Our Lord's brethren had urged him to go to Jerusalem and the Feast of Tabernacles, and manifest there his ability to perform miracles; and thus secure the recognition of the spiritual chief of the nation. He did not heed their suggestion, for he was not yet, in any case, not to demand recognition of his Messiahship as attested by miracles, but rather to teach the people to arouse them to a consciousness of their spiritual needs.

Our present lesson gives account of a great miracle which certainly would have been accepted as a sign of the truth of his claims by any one who was not determined to disbelief him. The man healed was well-known, and had this ability to see connected with his name. We are not permitted to be certain that Jesus passed by. The word "Jesus" is not expressed in the Greek. We are asked to believe that he had been at the Beautiful Gate of the temple. Compare Acts 3. The blind man was sitting in the temple, in order to carry on his filthy begging.

1. As and where Jesus passed by. The word "Jesus" is not expressed in the Greek. We are asked to believe that he had been at the Beautiful Gate of the temple. Compare Acts 3. The blind man was sitting in the temple, in order to carry on his filthy begging.

And as Jesus passed by. The word "Jesus" is not expressed in the Greek. We are asked to believe that he had been at the Beautiful Gate of the temple. Compare Acts 3. The blind man was sitting in the temple, in order to carry on his filthy begging.

Photography.

An automatic photographic apparatus has been constructed so as to take a picture every four and a half minutes, of whatever may appear on either side of the plate.

At the Paris International Exhibition, a captive balloon was sent up to photograph some clouds. It brought back twenty-three pictures and a lot of other observations, from the upper regions. The pictures of the clouds are said to be very beautiful indeed; on them the numerals of the barometer could be distinctly seen. This method also rendered the elevation, at which the picture was taken. The camera also took pictures of the earth at various heights, and photographed all other objects which appeared during the aerial journey.

The balloon made the trip in thirty-six minutes and reached a height of 700 metres; the temperature at

Aug. 6, 1900.]

THE SABBATH RECORDER. 509.

cause they saw in this man the suggestion of a difficult question, rather than an opportunity for showing mercy. We have no record that Jesus had before the first injury which had existed from the birth of the child afflicted. We cannot think of the possibility of restoration of sight. That they knew the man had been born blind is not to be wondered at more than that the beggar should be continually calling attention to his case in order to secure alms. Who did sin, this man or his parents, that he was born blind? But the case is similar to that of the three friends of Job, where the lowest, Eliphaz, who may be placed on the right of John, shares the sorrow of Job's three friends, and admits a punishment for sin, and is therefore an indication of sin. Many have wondered at the discussion of this passage, that this affliction was in punishment of the man's own sins, and have suggested that he, being in the transmigration of souls, or in the pre-existence of souls, or that they believed that a man could be punished beforehand for sins that he was to commit. But they probably asked the question about stemming to think that it implied that, Exod. 20: 5 teaches that the punishment for sins of parents often fall upon the children.

3. Neither hath this man sinned nor his parents. This is not to be taken as indicating the absolute purity of the three, but rather that so far as the affliction is concerned, it was not the result of the sin of any one. But that the works of God should be made manifest in himself, and in his disciples, is not to be understood as indicating that the power of God might be shown in his restoration to sight.

4. I must work the works of him that sent me, while it is day. The Revised Version omits "while it is day," and replaces "I" by "we." We must be busy doing God's will—especially works of beneficence and mercy—as long as life lasts. The night cometh, when no man can work. The darkness is not to be removed by the conclusion of his earthly life, and we may even hope to be able to look forward, not to a never-ending eternity after the physical death, but the opportunities for just that kind of work during life.

5. As long as I am in the world, I am the light of the world. Compare John 8: 12, 19, 12: 46. This text does not refer to God's will—especially works of beneficence and mercy—as long as life lasts. The night cometh, when no man can work. The darkness is not to be removed by the conclusion of his earthly life, and we may even hope to be able to look forward, not to a never-ending eternity after the physical death, but the opportunities for just that kind of work during life.
A BAKING POWDER

Imparts that peculiar lightness, sweetness, and flavor noticed in the finest cake, short cake, biscuit, rolls, crusts, etc., which expert pastry cooks declare is unobtainable by the use of any other leavening agent.

Pure, healthful, highest in strength.

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

Photography.

(Continued from page 509.)

this point was 65 degrees below Zero, showing that the temperature steadily decreased as the balloon ascended.

We think that by applying the wireless telegraphy to the balloon the photographic process could be accomplished at will, or perhaps it could be controlled by a current of electricity sent over the wire attached to the balloon.

We would like very much to photograph the process by which a thunder shower is constructed, in the afternoon of a perfectly clear day. Perhaps we could see how the drops of rain form, how the lightning is collected, and the bolt is shot forth, and why it does go about as it does, and also why, in this latitude, the thunder always moves east and never west. To understand these movements would be a victory for science greater than any which this column has been permitted to record heretofore.

DEATHS.

BARCKE—LorD.—At Westerly, R. L., June 14, 1900, by Rev. S. H. Davis, Mr. Bourdon A. Babcock and Miss Isabel E. Lord, both of Westerly.

TINTNORTH.—Entered into rest, Wednesday, July 25, 1899, at Kingston, N. Y., Jennie L. Van Hoesen, wife of George H. Tintnworth, of Plainfield, N. J., in the fortieth year of her age. (See "In Memoriam.")

RAYNOR.—At her home in Westerly, R. I., July 24, 1900, Mrs. Mary A., wife of John G. Raynor, aged 65 years.

Raynor was the daughter of Lorenzo Wilson of Leonardsville, N. Y. In early life she came to Rhode Island, locating first at Ashaway, where she was baptized and united with the First Hopkinton Seventh-day Baptist church. After her marriage to Mr. Raynor some two or three years later, she removed to Westerly and united with the Pawcatuck Seventh-day Baptist church, of which she remained a faithful member till God called her to himself. Stricken with paralysis some eleven years ago, she was a great sufferer, being nearly helpless the remainder of her life. But lovingly cared for by a devoted husband and sister, she was most patient and cheerful, ready to remain till the hour of God's appointing, yet looking forward with hope to the time when she shall hear the final summons "Come up higher."

NOYES.—At the home of her daughter, in Westerly, R. I., July 7, 1900, Mrs. Babcock Noyes, aged 65 years, 3 months and 27 days.

Mrs. Noyes was one of the oldest and most highly respected citizens of Westerly, having been a resident of the town and widely known in the community for many years.

She was an earnest Christian, a member of the Pawcatuck Seventh-day Baptist church, and throughout her long and useful life was ever ready by word and work to bear testimony to her faith. Though her life was lengthened to an unusual age, she retained her faculties to a very large degree, was ever bright and cheerful, and made the scene of her life all around her. The funeral, conducted by her pastor at the home of her daughter, Mrs. Orson Rogers, was largely attended by especially by people of the church and community, who had long known and loved her.

BROOKS.—Jonathan Brooks was born at Woodbridge, N. J., Oct. 17, 1857, and died at Shiloh, N. J., July 30, 1900.

Brooks was the oldest son of David and Phoebe Carlos Brooks. March 30, 1880, he was married to Miss Margaret Davis, by Eld Clawson. Only once during 50 years has the death angel visited this home, taking a darling child. Six children have been spared to grow up. With failing health Bro. Brooks had looked forward to their golden wedding with much pleasure. He was spared to enjoy the presence of a host of relatives and friends on this occasion, last March. He embraced the Sabbath some twenty years ago and united with the Shiloh Seventh-day Baptist church, of which he has been a worthy member, regularly attending its services when health would permit. A week before his death, on his way home from Shiloh in a thunder storm, his horse took fright and ran, throwing him from the wagon and breaking one limb. During the week of his sickness his family stood over him day and night to see him fade and full asleep. Services at the church.

Text, 1 John 3:2.

BOOTH.—Margaret H. Bonham was born Dec. 8, 1826, and entered into rest July 18, 1900.

She was the daughter of John T. Davis of Shiloh. February 3, 1849, she was married to John S. Bonham. Two sons have blessed their home: Ephraim, now in the far West, and Winfield S., of Shiloh. For forty-five years Mrs. Bonham has lived on her old farm, educated her children and accumulated a property. The last few years Mrs. Bonham has been in poor health, causing some inconvenience. She passed away quietly. In early life she united with the Shiloh Seventh-day Baptist church, and was for many years a leading singer in its choir. She was a devoted wife and mother. The services were held at 4 P.M., on Sabbath-day, at the home. Text, Heb. 9:27.

OSTRUM.—Brother, Mrs. Lena A. Ostrum, widow of Daniel Ostrum, who preceded her in death, has all been kindly loved and known. She was about the house until the last few days, when she had passed away quietly. In early life she united with the Shiloh Seventh-day Baptist church, and was for many years a useful and useful life. She has been a member of the Dodge Centre Seventh-day Baptist church.

C. A. SNOW & CO., PATENT LAWYERS.

of Washington, D. C. procured patents in the United States and all foreign countries for inventors, and register trade marks for persons who desire them. Their charges are moderate, and they are ready to make any necessary or special agreement. Pamphlet on patents and trade marks, post. Address C. A. Snow & Co., Opposite U. S. Patent Office, Washington, D. C.
David H. McCready, Secretary, of W. Lewis, of regular Sabbath services in the Welsh Baptist chapel, S. C.

The following are a few examples of the tickets procured by persons in attendance at the special agent's said petition further setting forth a certificate or tickets authorized under this rule will forfeit all privileges granted.

David H. McCready, Secretary, of W. Lewis, of regular Sabbath services in the Welsh Baptist chapel, S. C.

In said petition are described, by the heirs of David F., of John Norris.

The Sabbath-school follows preaching service.

The Sabbath-school follows preaching service.

The Sabbath-school follows preaching service.

The Sabbath-school follows preaching service.

The Sabbath-school follows preaching service.

The Sabbath-school follows preaching service.

The Sabbath-school follows preaching service.

The Sabbath-school follows preaching service.

The Sabbath-school follows preaching service.

The Sabbath-school follows preaching service.
SALEM COLLEGE

Proposed Educational Institution in Salem, N. Y.

The Oberlin College of Salem College, which was founded more than a century ago, is a private, coeducational liberal arts college located in the heart of New York State. The college offers a wide variety of undergraduate degree programs in arts and sciences, business, education, and health professions.

The college is committed to providing a diverse student body with a rich and rewarding educational experience, emphasizing critical thinking, effective communication, and ethical responsibility. Salem College is proud to be a leader in the education of women and men for service to others.

APPALACHIAN UNIVERSITY

One Hundred Thousand Dollar Centennial Fund.

Appalachian University is a public, coeducational university located in Appalachian, West Virginia. The university offers undergraduate and graduate degree programs in a variety of fields, including business, education, health sciences, and the arts.

The university is committed to providing students with a high-quality education that prepares them for success in their chosen fields. Appalachian University is located in a beautiful and historic setting, offering a unique and enriching educational experience.

ALFRED UNIVERSITY


Alfred University is a private, coeducational university located in Alfred, New York. The university offers undergraduate and graduate degree programs in arts and sciences, business, education, and health professions.

The university is committed to providing a rich and rewarding educational experience, emphasizing critical thinking, effective communication, and ethical responsibility. Alfred University is proud to be a leader in the education of women and men for service to others.

Crosscutters: CANDY CATHARTIC

The Crosscutters are a candy company based in Salem, New York. The company produces a variety of delicious candy products, including chocolates and confections.

The Crosscutters are committed to providing high-quality products to their customers. The company uses only the finest ingredients and follows strict quality control standards to ensure the best possible results.

Business Directory

Westerly, R.I.

The Seventh-Day Baptist Missionary Art Society

The Seventh-Day Baptist Missionary Art Society is a mission organization that was founded in 1845 with the goal of spreading the message of salvation through the arts. The society has a long history of service and commitment to the gospel and is dedicated to providing a high-quality educational experience for its students.

Board of Trustees

The board of trustees is responsible for the oversight of the society's operations and is composed of volunteers who are committed to the society's mission. The board meets regularly to discuss important issues and make decisions that affect the society's future.

THE SABBATH RECORD

A New School of Technology

The School of Technology at Alfred, N.Y., is a new school that was established in 1900. The school is housed in a modern facility and offers a wide variety of degree programs in technology-related fields.

The school is committed to providing students with a high-quality education that prepares them for success in their chosen fields. The school offers a range of programs, including engineering, computer science, and technology management.

The school is located in a beautiful and historic setting, offering a unique and enriching educational experience.

Sabbath Recorder

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONGREGATIONALists

The Woman's Executive Board of the General Congregationalists is a organization that was founded in 1845 with the goal of providing women with an opportunity to serve their communities. The organization has a long history of service and commitment to the gospel and is dedicated to providing a high-quality educational experience for its members.

Membership

The organization is open to women of any age, religion, or background who are committed to the organization's mission. Members are encouraged to participate in the organization's activities and to support its efforts.

The organization is headquartered in Concord, New Hampshire, and has chapters throughout the United States and Canada.

Contact Information

For more information, contact the Woman's Executive Board of the General Congregationalists at 476 Main Street, Concord, NH 03301, or call 603-228-7197.