CONTENTS.

EDITOILS.
Paragraphs.................................................. 562
Settled Government in Cuba............................ 562
The General Conference.................................. 562
Broncho Bill's Prayer.................................... 566

MISSIONS.
The Annual Report of the Shanghai Seventh-day Baptist Missionary Association to the Board of Managers of the Seventh-day Baptist Missionary Society.............. 566
The Haunt of the Hermit Thrush....................... 567

WOMAN'S WORK.
Are We Using Every Gift?............................... 568
Our Success.............................................. 568
Chicago Letter.......................................... 569
A Visit to Boulder, Col................................ 569

YOUNG PEOPLE'S WORK.
An Address.............................................. 570
Paragraph............................................... 570
Industrial Missions..................................... 570
Chinese Thrift.......................................... 571

CHILDREN'S PAGE.
"What" Jimboy "Knew".................................. 571
In Memoriam............................................. 571
Our Reading Room.Paragraphs.......................... 572
Monday Musings......................................... 572
Back-Door Folks......................................... 572

The Church at Beaugard, Miss........................ 573
Quarrel Work at Calamus, Iowa........................ 573
Quarrel Work in Pennsylvania........................ 573
The Work at Grand Marsh.............................. 573
Strong Religion......................................... 573
Not Meant That Way.................................... 573

SABBATH-SCHOOL.
Lessons for Sabbath-day, Sept. 15, 1900.—The Rich Fool.......................... 574
Popular Science........................................ 574
Classona—Peruvian Bark—Quinine.................... 574
Marriage.................................................. 575
Prayers.................................................... 575
Literary Notes......................................... 575
Special Notices........................................ 575

IF YOU KNEW.

IF you knew that to-morrow
Was bringing you sorrow,
The loss of the mother, the child or the
wife,
You would make to-day sweet
With the fullness complete
Of the love which is best in this troublesome life.
No word of swift anger,
No fault-finding clangor
Would break on the peace of your happy estate.
Each heart you would bless
With a tender caress;
Oh, friend, take the warning, ere yet 'tis too late.
To-day with its dower
Of moment and hour,
Is here in your hands, but a last day must dawn;
Make every day glad,
For you'll wish that you had,
When the tale is all told and the last day is gone.

—Selected.
has such an element of immortality in it that the work of any individual or of any generation is comparatively but for a moment. On the other hand, the work of succeeding generations accomplishes, under God, results almost as unmeasured as the time which God takes for working out his plans.

The man who cares not for others will have few friends. Absolute isolation is not possible, but he who seeks isolation to him it will soon be granted. The world is quick to discover when men desire to be left alone, and no matter of affability or seeming friendship can cover a coldness of heart which genuine friendship is not. Thus it comes that men are the arbiters of their own fortune, so far as the opinions of others are concerned. If there be exceptions to this rule, the exceptions only prove the general principle.

It has been said that a fool may be known by six things: Anger without cause, speech without profit, charity without motive, inquiry without object, undue trustfulness in strangers, and inability to know a real friend from a foe. This is a strong way of setting forth some prominent tendencies to folly. It may be well to go over these items again, inquiring into himself, and especially inquiring as to the first two items, anger without cause, and speech without profit. There may be just causes for anger against unrighteousness. He is not fit to defend truth who is not moved deeply when truth is assailed, and he is hardly worthy to speak at all who does not speak that in which wisdom appears, and which, therefore, must bring profit. Study this description of a foolish man, and be sure to avoid falling into any of these forms of foolishness.

CIRCUMSTANCES beyond our control may make us unfortunate, but they cannot make us miserable. To become miserable is a matter of one's own choice or folly. Sometimes it may come through mistakes arising from ignorance. But the cause is primarily, if not wholly, within the man who becomes miserable. Those who rate themselves in the dust of chance, and attribute life's failures to things without themselves, fail to understand the truth that the source of happiness or misery is within one's own heart. One may be fortunate, as the world counts fortune, and yet be most miserable.

SETTLED GOVERNMENT IN CUBA.

An order has been issued for the election of delegates to a Constitutional Convention, as the first step toward independent government in Cuba. Matters have improved very much during the past year, and rapid progress has been made toward a settled government on the island. An election was ordered on the 15th of September, and the delegates chosen at that time, thirty-one in number, are to assemble on the first Monday in December, to frame and adopt a constitution for the people of Cuba. And, to give the people of Cuba a part in the work of preparing the plans, making the laws, and putting the constitution into effect, a commission was appointed to prepare the laws, set up the regulations for the government, and to provide for and agree with the Government of the United States upon the relations to exist between that Government and the Government of Cuba, and to provide for the election of delegates to shape such a constitution, and the transfer of the government to officers so elected. The privilege of franchise at this election is given to those who are able to read and write, or who own property to the value of $250, with the exception that those who served in the Confederate army shall have the franchises without these qualifications. The probabilities are in favor of the success of the National party, the establishment of the Republic, and the election of Maximo Gomez as President.

THE GENERAL CONFERENCE.

Fifth-Day, August 23, was occupied by the Missionary Society, with President Clarke in the Chair. Devotional exercises were conducted by Revs. George W. Hinds and L. A. Platts. After introductory remarks by the President, and music from the Alfred Quartet, No. 1, G. H. Utter, Treasurer, presented his annual report. The report abounded in encouraging features, showing that the contributions for the work of the Society had been much increased during the year, that the debt upon the Society had been considerably reduced, and that evidences of increasing interest were shown by the annual increasing of the funds. The report of the Treasurer will appear in the published Minutes of the Society. Its Permanent Fund, interest of which only is used in the work of the Society, now amounts to $38,179.

After reading the report, Mr. Utter made some remarks in which he suggested that the increase of the funds this year had been due mainly to improved methods on the part of the people along the lines of systematic giving. He promised that the people believe in systematic giving, and are disposed to labor for the building up of Christ's kingdom along these lines. He urged that mission work is not temporary, but is a permanent and enduring part of Christian duty; that great immediate results cannot be expected at any time, but that the promises of God furnish foundation for steady and increasing harvests as the years and centuries go by. He spoke of the fact that the work of missions is revolutionary in all heathen countries, as truth always is, and that the thoughts and purposes of God, however great, truth and righteousness are finally advanced and the kingdom of Christ is more permanently expanded. That the gospel is thus revolutionary for good is cause for thankfulness. He spoke of the duty of every member of the denomination to share in this constant work, and continuous victory, by liberal giving, devoted service and constant prayer.

After singing by the Alfred Quartet, No. 1, O. U. Whitford, Corresponding Secretary, presented the report of the Board of Missions. This report from this report have already been published in the Missionary Department of the Recorder, and others will appear according to the judgment of the editor of that department.

H. M. Maxson called attention to the fact that the new demands upon the Society for establishing industrial mission work in Africa had stimulated giving, and the favorable report made by the Missionary Society was due to the fact of increased interest and compensation of the work in mission work at home and abroad.

Mr. Platts emphasized the truth that the ultimate end of missions was the salvation
and regeneration of men, which purpose was higher than those results which are embodied in "civilization," although Christian civilization comes as one of the subordinate benefits of the spread of gospel truth.

B. C. Davis expressed the belief that the increased gifts of the people were due in a great degree to consecration of heart, more paper, and the salvation of men from error and sin. The report was laid upon the table for further discussion in the afternoon.

AFTERNOON SESSION.

The afternoon session was opened by devotional services, conducted by Rev. A. P. Ashurst, of Georgia. A. E. Main made an address upon "What will be the Effect of the Ecumenical Conference on Foreign Missions Upon World-Wide Evangelization?" Among other things, Dr. Main said that greater knowledge could be gained from foreign missions, the vastness of the field yet to be occupied, and the amount of work already accomplished in the foreign field would result through the influence of the Conference. In this way Christian people would more fully appreciate the need of millions who await the uplifting and saving influences of the gospel. Christians also come to have a larger conception of the great army of missionaries who have done, and the extent and variety of the benefits which their work has secured for the countries wherein they have labored. Christians will also learn better, and will therefore wonder more than ever at the marvelous results already attained in the work of foreign missions, in which results not only have individuals been redeemed, but that the larger influence upon society and nations as a whole has resulted in the permanent uplifting in too many ways to enumerate. The reports of the work show how great the opportunities are to the Christian world, and how blessed the duty of carrying the truth to the hungry millions who are waiting for the bread of life. Methods of work will be improved, because of failures and suggestions which have appeared in connection with the Conference. Through this interchange a better adaptation of methods and agencies will be secured. Woman's work for women in foreign lands will be exalted and made more efficient. Industry and christianity and the world will be made more familiar to the Christian world through the influence of the Conference, and hence will be founded and carried forward where they have not been known hitherto. The work of missionaries will be appreciated, both by their co-workers who are Christians and by the world at large, through the knowledge of what missions have done that will accrue from the work of the Conference. Mis- sionaries, missionaries, and their work, duties, and difficulties which the Boards at home meet in carrying forward the great enter- prises already in hand, and which which wait for development. Out of all this there will be a more practical union of efforts, a greater efficiency in Christian societies, and in that we shall undoubtedly share. In this way unity will be fostered, faith and hope will be increased, and the

church will come to believe more firmly in the triumph of truth and righteousness.

Rev. D. B. Jones expressed upon "The Relation of our Evangelistic Work to our Growth as a People." Evangelistic work has always been the chief agency in the growth and development of our churches; through it pastures are taken out of the rut, ordinary services for not laboring on Christ's vineyard are put aside, and general activity is promoted among the churches. It promotes the unselfish spirit, begets sympa-thy and arouses greater devotion. It promotes reverence for the people's work, and for those around us who need the blessing of the gospel. It keeps pastorless churches alive, and raises the standard of Christian living in homes and communities. It increases converts to Sabbath truth. The evangelists form the line of battle and the advance guard which carries the gospel of Christ into regions beyond, and strengthens the things which remain but are ready to die. The dangers connected with it, as with all human undertakings, among which may be noted over-anxiety for numbers in reckoning those who are converted; sensational methods to secure converts, or those who announce themselves as such; too great denominational pride and hence neglect of duties on the part of parents and friends toward the unconverted. This is a great and radical danger.

The student evangelist movement has been of great benefit, and through it many homes have been increased in Christian living, and churches have been made stronger. But there is danger that those unfitted for the work may attempt to go into it, and inefficient training will be accepted on the part of candidates for such work. If there be no central head to guide in the localities occupied and methods pursued, there will be danger of loss of unity and harmony. There is also danger that the people may glorify the student evangelist too much and that the work be injured. It must also be remembered that evangelistic work is not for a little time. That it is the work of time and not for a little time. That it is the work of time too many ways which their work has secured for the countries is danger.

President Clarke said that the highest, con-tinuous, and the only purpose of the Board of Managers in conducting the work of the So- ciety, was to secure the salvation of men from error and sin. The report was laid upon the table for further discussion in the afternoon.

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were strongly put, keenly suggestive, and so
based with truth as not to be easily for-
gotten. D. E. Titworth spoke of his own
experience in connection with efforts to
forward the evangelistic movement at its incep-
tion, and rejoiced in all that it had accom-
plished. He asked that it be judged by the
fruits it had procured, and not by the ter-
men affairs, by which the miserable
ment, and radicalism, which they had known in
the last few years, were really united in
their dislike of foreigners, outside the
missionaries, are overbearing, rude, and
abusive, which the people have for the Board
of Managers. The reports from the Board of
Directors were read in summary. Each of the
colleges was reported for a successful year. Sales
were reported for graduates, a registration of
222 students, including the attendance of
11 different persons, and fifty classes were car-
carried during term time. The financial interests of
the College have been saved from embarrassment
by appropriations from the Memorial Fund.
Milton reported four graduates and one M.
Society, to which the College sent four teachers,
and one M. of the College, and two or three ad-
ministrations made to the Faculty. Alfred Univer-
sity reports twenty-four teachers, and
graduates, with one degree in course, a registra-
tion of one hundred and ninety-five different pupils, 77 in the
College department and 118 in the Pre-
paratory. There is a Freeman Class of twenty-seven, the largest in the history of the school. A committee to consider the theology
of the department, which was called for by the Annual Report, was ap-
pointed by the Chairman, consisting of A. E. Main, T. L. Gardiner and George W. Hie-
After music by a double quartet, the report of the Treasurer, A. B. Kenyon, was read in his absence by Pres. Allen. The report was adopted. It was followed by an address by the Recording Secretary, Rev. W. L. Burdick, upon "The Place of Spiritual Nurture in Education." That address has already appeared in this issue, and our readers have found it to contain important suggestions of great value touching fundamental truths in the matter of education. The Nominating Committee was appointed by the President, and the morning session adjourned.

After a service of song, and prayer by Rev. George W. Lewis, Prof. W. C. Whiford, of Alfred, presented an historic sketch of the Theological Department of Alfred University. The details of the matter presented need not be repeated here, since it will probably go upon the permanent records of the Association, and is more valuable as a matter of history than of important information. It may however be said that the Education Society, organized in 1843, was organized for that specific purpose of forming a separate department of theology, and that from time to time, since 1843, specific efforts to attain this end have been put forth, the first informal organization in a practical way being under President Allen in 1861. In 1862 twenty-five persons were reported as taking theological study in connection with the University. The paper was extremely valuable, and the facts set forth had an important bearing upon the discussions which followed.

The first address of the afternoon was by Pres. Gardiner, the general theme for discussion being "How Shall we Increase the Efficiency of our Theological Education as Seventh-day Baptists?" As a graduate of that department, Mr. Gardiner spoke of the benefits received by himself and his classmates in connection with the department, personal experiences, and the molding influences of the teachers, Allen, Williams and others, under whom his class was trained. Along practical lines, he gave us a letter of at least two hundred pages, to be added to the present theological faculty, and that the work of these be supplemented by specialists in institute work, or special lectures by men chosen from among the churches.

A. H. Lewis was the second speaker. He promised that the question was one of great importance, with some marked difficulties attending it, but vital to the interests both of the University and the denomination. He urged that the University should lead in enlarging and strengthening the work of the theological department, that it might thus become united with the denomination through sympathy and co-operation of the people. Since the Education Society and the founding of the University made theological education a prominent and essential feature, he argued that the loss of the department would be a reversal of the judgment and the purpose of the founders of the University, and that such loss would weaken denominational interests at a most vital point.

Rev. Dr. Platts was the third speaker. His address was carefully written and the substance of the paper delivered at the last annual conference of the Sabbath-school officers, which was appended to the report of the committee in charge of training Sabbath-school workers. It is an interesting fact that the paper was read at the conference in which the report of the committee was read.

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We have sought to find out these facts by the theme which we have presented for your discussion this afternoon. Press the demand upon us. Let Alfred University know what the denomination desires, and you shall have what your hearts and the cause of Christ demand in connection with the work.

EVENING

The prayer-meeting on Sixth-day evening, which is always one of the most delightful sessions of the Anniversary, was attended by at least 700 people, and the number taking part directly by prayer or testimony was very large; while those who had not opportunity to thus evince their interest in the kingdom of God, were expressed that interest by rising, and it seemed to the observer that not less than five or six hundred people thus took part during the evening. The leading thought of the evening was the rich gift of God through Jesus Christ and the joy of glad obedience because of the abundant redemption given through him. There was no note of sadness, weariness, or despair in the whole meeting. It was a meeting suggesting "Higher Life!" Indeed. The meeting was conducted by E. B. Saunders, of New Jersey. The singing was led by J. G. Burdick, with a choir which filled the stage.

(Concluded next week.)

BRONCHO BILL'S PRAYER.

One of the best touches in Ralph Connor's "The Sky Pilot," is the story of how Broncho Bill, the Pilot's devoted friend, undertook the task of opening the new church-building when the Pilot was too ill to be present. Bill had anxiously gone out to the audience to find any one who could offer an appropriate prayer of dedication, but could find no one. The red began to come up into Bill's white face.

"Taint in my line. But the Pilot says there's got to be a prayer, and I'm going to stay with the game." Then leaning on the pulpit, he said: "Let's pray," and began:

"God Almighty, I ain't no good at this, and perhaps I don't understand if I don't understand things right." Then a pause followed, during which some of the women began to sob.

"What I want to say," Bill went on, "is: we're mighty glad about this church, which we know the Pilot and the Pilot that's worked it, and we're all glad to chimp it.

Then again he paused, his hard, gray face working, and two tears stealing down his cheeks. Then he started again:

"But about the Pilot—I don't want to per-son but if you don't mind, we'd like to have him stay—in fact I don't see how we can do without him—look at all the boys here! he's just getting his work in and is bringing 'em right along, and God Almighty, if you take him away, it might be a good thing for him, but for us, oh, God—" the voice quivered and was silent. "Amen."

Then some one began "Our Father," and all joined that could join, to the end. For a few brief moments Bill stood up, looking at them silently. Then, as if remembering his duty, he said:

"This here church is open, excuse me." He stood at the door, gave a word of direction to Bill, who had followed him out, and leaning on his broncho shook him out into a hard gallop.

The Swan Creek church was opened. The form of service may not have been correct, but if the essential thing is sincerity and appealing faith, then all that was necessary was done.—The Advance.

Missions.

By O. U. Whitford, Cor. Secretary, Western R. I.

THE ANNUAL REPORT

Of the Shanghai Seventh-day Baptist Missionary Association to the Board of Managers of the Seventh-day Baptist Missionary Society.

SHANGHAI, CHINA, June 30, 1900.

Dear Brethren at a Distance:

You must be aware of the fact that we are closing up our present year's work under very depressing circumstances. The reign of terror in Peking has cast a shadow of gloom and sorrow, far and wide, over this vast Empire; ya, and more, over the wide, wide world. It has been difficult for us to bring our minds to bear upon the work of the year, and if our reports seem to be incomplete you will understand the reason. We desire to express to the Board our sincere gratitude for their cablegram indicating their solicitude for our safety. We trust that our reply was transmitted without loss, and was the means of assuring our friends that we are present in no apparent danger.


Again I have, first of all, to thank the Father for his mercy and goodness through the year, and for the love that has blessed me so abundantly, and so far beyond what I deserve.

The principal work has been that done in the dispensary here. The attendance has continued to increase at about the same rate as for several years past, sometimes reaching to between sixty and seventy in one day, but averaging about forty and thirty. Many of the patients have come long distances to be treated. In the city dispensary, on Monday and Thursday afternoons, there has also been a fair attendance. Altogether, the visits made by patients to the dispensary have amounted to 6,751, registering 8,810 different people. These have almost all had the Gospel presented to them either by the Bible-woman, teacher, or myself. Some have shown a real interest in it, and some have taken away portions of Scripture to read in their homes.

I have this year made a small charge for medicines to those able to pay. There was some fear that it would lessen the number of patients, but such has not been the case. One hundred and sixty-seven visits have been made to the sick in their homes. Some of these have been to cases in which a visit has been prolonged into hours of anxious work, as in the restoration of those who have tried to commit suicide by taking opium, a very common practice here.

I still have three girls studying medicine. They have been working without much interruption this year, and seem able to take all the work that has been thrown upon them.

During the China New Year vacation, we made a trip to Liao-oo, where four days were spent in seeing the sick and talking with the people. Although the weather was not favorable, we were one hundred and sixty-three patients. They seemed more than usually willing to listen, and the chief military magistrate there was very courteous, and received me cordially into his home.

Thinking, perhaps, you would like to know how some of the kinds of diseases treated, I have made out a list in the order of their frequency, as follows:

Malaria .......................................................... 850
Skin diseases ................................................. 304
Eye ............................................................... 375
Diseases of the digestive organs ....................... 624
Disease of reproductive organs ......................... 253
Rheumatism .................................................... 74
Obstetrical and gynecological .......................... 190
Ear diseases .................................................. 72
Nervous diseases .............................................. 35
General dropsy ............................................... 15
Cancer ........................................................... 4
Fouling ........................................................... 6
Burns and injuries ............................................ 36
Vaccination ..................................................... 31
Extraction of teeth ......................................... 10
Minor operations .............................................. 40
Unclassified .................................................. 752

Total ............................................................... 3,810

As one result of the medical work this year, two young people, Mr. and Mrs. Waung, have asked for admission into the church. They are both bright and intelligent, and quick to grasp the meaning of the Scriptures. Mr. Waung has a good education and has studied several languages, and his wife is also able to read. They seem earnest in their desire to lead Christian lives, and we pray that the present trying times may not be too much for them, but that they may endure to the end.

It is sad to be obliged to give up our last hope of Dr. Swinney's return to the work she loved, and the people who loved her. I feel humiliated when I find how much that ought to have been done has been left undone, and how many opportunities to speak the message of salvation have been lost. I do sincerely pray that God will fill me more with his Spirit and a greater zeal for his work.

Report of Miss Susan M. Burdick.

I thank God for the joy I have had in my work the past year. It will be remembered that one year ago, all the older girls were baptized, and the change in them has been marked. They are not by any means perfect, and the adversary has been very busy in our midst, but there has been an evident purpose on the girls' part to do right. They have also been more open to the work of God, and have taken more interest in their studies. We have had eighteen boarders and one day pupil. One little twelve-year-old girl, who entered the school last fall, was taken ill soon after returning from her New Year's vacation, with what proved to be tuberculosis of the lungs, and died at her home one week ago.

In addition to the usual studies, the older class has taken Christian Evidences, and have shown much interest in the subject. The Friday evening prayer meeting and the appointments of the Christian Endeavor Society have been regularly maintained.

We have not been able to close the year in an orderly manner because of the general disturbance in the country. The natives about Shanghai have been much excited, and so many parents sent for their girls we finally let them all go on Friday, June 29. They have gone home this year under peculiarly trying circumstances. The dreadful upheaval in the North, and the persecutions of the native Christians have had their effect on the people of this region, and our girls will have much trial and temptation to bear. We have let them go, praying that God will help them to be faithful to him, whatever may happen. If they come out real alive, the only thing that will really show, is if they, and we, could remember how short this life is at best, and how God's kingdom is sure to
come, and to abide, the trials of this time would be robbed of much of their power.

There has been considerable change in our day-school during the year. The city school opened after the summer vacation with two teachers, and more than forty pupils. Just before Chinese New Year, we were able to realize a long-cherished plan, and divide the school into two parts, putting the boys into one and the girls into the other, but the new teacher soon found a more lucrative position, and left us. We also found it necessary to let one of the other teachers go. For four months, therefore, I had the entire charge of the school, and the number of children has been reduced to twenty-seven.

We now have found a new, well-recommended teacher, who three weeks ago took the boys in band, and we hope these schools will build up again. The West Side school has been growing steadily, and the Zia-kya school has so increased in number that Mr. Koo has his son help him in teaching.

Something more than a year ago I was asked to act, temporarily, as Secretary of the Chinese School in China. This gave me, during the year, considerable extra work to do. In connection with this work I had the pleasure of attending the General Convention of the United States of Christian Endeavor, held in Foo-chow, April 4th. Dr. and Mrs. Clarke were present at that meeting, and it was a very blessed occasion. Contrary to my expectation, I find myself still Secretary of the Society, but it is understood that I am to only hold the position until a General Secretary shall be sent out from home, which is hoped will be soon.

For all of the many blessings of the past we praise God, for the failures we crave forgiveness, and as to the future we leave our- and sornber branches. The West Gate school has been fore his death. From home, which it is hoped will be soon.

The native Missionary Society has continued its contributions and efforts, having raised during the year, $45.77, of which $22.77 has been given by the native members. A portion of this money will be used for local mission work, which chiefly consists of visiting neighboring families.

The general attendance on our religious meetings has been good; on many occasions we have found our full capacity expressed in the Girl's School building much crowded.

(Concluded next week.)

THE HAUNT OF THE HERMIT THRUSH.

BY EMILY TOLMAN.

Giant hemlocks stretched afar their dark and somber branches. Sugar maples with mottled gray trunks lifted aloft their leafy crown in the lightest yellow. Birch trees with their slender trunks stood like maidens, their silken raiment hanging in shreds. White birches gleamed through the dusky unbridge bright spot where the sun's rays broke through. Forms of many kinds spread exquisite lace-work on every side. The ground was soft with the undisturbed leaves of many summers. Here and there lay fallen monarchs of the forest. downed, the colored fungus a tender wood oxalis and wonderful gardens of moss. It is a blessed fashion Nature has of bringing out of death and decay new forms of beauty.

Cam Edgewood was near this forest, in an open pasture commanding the Franconia Range. On the first flight of my arrival I watched the setting sun light up the mountain tops with an alpine glow. The twilight deepened; the dim woods grew dark; the pale trunks of the canopied birches alone distinguished them from the other trees. The long discourse of the vireo was ended. The vesper sparrows had finished their evening hymn. Even the pewee had ceased to utter his plaintive note. The peace and silence of night rested upon the forest.

Then the stillness was broken by a note of surpassing sweetness, as though some master musician had touched a silver-toned flute. And the pitch was harmonious. All the strange beauty and mystery which the pewee sought in vain to utter, all that the gentle bird, the whispering maple, the trembling poplar, the sighing hemlock had left unspoken was in that pure strain. It was such a song as could have been learned only in the peace and solitude of Nature's innermost recesses. Silent and still, the strange birds, scarcely breathing for very joy. Again those clear, sweet, serene notes rang out upon the evening air. In vain my eyes sought to penetrate the "verdurous gloom." Above the twilight throb, the forest was one luminous star. In reverent silence I surrendered myself to the spell of that star and that song.

At early dawn I woke with the same matchless music still sounding in my ears. Not merely a message was already ringing with the chant of the hermit thrush, "Holy! O-holy, holy!" He seemed to call me to witness with him "that divinest of all the visible processes of nature," the birth of a new day. "There was nothing in life," says a modern writer, "so full of happiness and exultation as those in which man, brushing sleep from his eyes, rises with the first bird song and enters into his soul the beauty of the dawn." In sympathy with that sentiment I left the cottage before sunrise and stole noiselessly to the edge of the woods. The blue mountains were clearly outlined against an opaline sky. The maples and birches stretched their hospitable arms toward the sun. Solomon's seal hung out its brilliant coral berries; and ferns glistening with dew stood in dense ranks at my feet.

"Holy! O-holy, holy!" chanted the hermit, with only those quiet, restful pauses which are natural to this high-bred bird. As I listened to this "unworldly song," how far removed seemed all earth's weakness and folly and sin! Serenity and a deep spiritual joy were expressed in every note. The woods seemed a cathedral; the song of the hermit a prayer.

"Whenever a man hears it," says Thoreau, "he is young and Nature is in her spring; wherever he hears it there is a new world, and the gates of heaven are not shut against him." Hamilton Mabie calls it "a note wild as the forest, and thrilling into momentary consciousness I know not what forgotten ages of awe and wonder and worship."

I continued to enjoy the beauty of the hermit and evening hymn of the hermit, with some interruptions, until August 6th. After that I heard it not on the first day out. I was on my piazza this "shy and hidden bird" drew near and perched upon a rock only a few feet from me. For several days I occasioned a hopped about our door, apparently engaged in a hunt for worms, like any common robin. Is it possible, I questioned, that a diet of earth-worms sustains that wonderful voice? It was something of a shock to my feelings. Yet I must confess that even in this pursuit the hermit bore himself with a gentleness and dignity becoming to a thrush.

I, too, must go back to the common work-a-day world again, but with the song of the hermit in my heart and the peace and benediction of the woods in my soul, and woe is me if I fail to communicate the message of the thrush, "Holy! O-holy, holy!"

"Congregationist.

How's This.

We offer One Hundred Dollars Reward for any case of Cataract that we can cure. See the September 19 issue of THE SABBATH RECORDER. P. O. CHENEY & Co., Prop., Toledo, O.

We, the undersigned, have known F. S. Cheney for the last twenty years, and believe him to be in all business transactions, and financially able to carry out any contract entered into. W. N. & TRUAX, Wholesale Druggists, Toledo, O. W. K. DILLON & CO., Farmers & Manufacturers, Toledo, O.

Cataract Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price $1.00 per bottle. Sold by all Druggists. Testimonial Tree.

Hall's family Tills are the best.
Our success.

By M. A. COOK.

Read before the Annual Meeting of the Ladies' Benevolent Society of Leonardsville, N.Y., and requested for publication.

This is a subject which, I trust, has been so present in the minds of our Society during this year, and all the past years of its life and growth, that I may not hope to bring to you any essentially new thoughts concerning it, but simply ask you to consider it anew with me for a few moments.

What is that pride which attainment constitutes our success? Having never seen the constitution of our Society, it is not possible for me to quote directly from it, but it seems fair to assume that we mean something like this: To nobly bear our part in the church, both in its home work and also in its work as a member of the denomination of which it is a part. Thus to aid in carrying the financial burden resting upon our own church in its work here at home; to aid the noble missionary on the foreign field who has left the friends and associations of home to carry the story of God's love to those who know it not; by substantial gifts of clothing and other necessities, and by the equally worthy worker, who is fighting valiantly in the Master's cause on the home field.

Well have we met these various demands during the past year, the reports of our Secretary and Treasurer tell us. We certainly never lack for a worthy cause upon which to bestow our sometimes hard-earned funds. If we have done this because it is the Master's work, and because of our love for him, those whom we have aided have not received all the blessing. We ourselves have been blessed spiritually in proportion to our sacrifices and efforts, and have been uplifted to a plane of more unselfish living and greater devotion to his cause.

No business can be carried on successfully without the indulgence of time and labor therein; and behind the hand and mind that work, there must be a heart that is devoted to the same cause. If this be true of the ordinary business of the world, how much more so is it in the work in the name of Christ. We surely fail to bring about the best possible results, if our hearts be not consecrated to his work in whatever line it may be presented to us as a Society. Surely there must be some reason why we are here, and we cannot but feel that we are called to be his witnesses. Christ says, "To this end was I born, and for this cause came I into the world, that I should bear witness to the truth." I believe Christ is our pattern in this as well as in many other respects. We are his creation, and are placed in this world to fill out some part in his plan. This conscience has been growing up among all Christians, and particularly among our own people. When we study our own history, we see that for a century we have simply held our own. Surely there is some reason why we are here, and we cannot but feel that we are called, as were the children of Israel, to an important part in his plan. Are we prepared? I think all feel the need of a better preparation as will be seen by the Bible-classes springing up this winter, first at Milton Junction then North Loop and Alfred. This is something in which woman can work, and is quite as important a field as any. The training of the army of children. I fear that we have not always felt the importance of this, and have not the religious training of our children to the pastor and Sabbath-school teacher more than we ought. Is not this one reason why our young people have left the Sabbath as they grew into manhood? Have we brought up our children with the thought ever before them that they were especially called to bring this Sabbath truth to the attention of the world, and that the carrying on of this work is the most precious and important legacy which we can leave them? I feel that we have sometimes led them to feel that they were crippled in the world because of this truth. One way in which we have done this is, that we did not go with them to the Sabbath-school, but having seen them provided for in a class, wended our way home, thereby giving them the impression that we have graduated from the study of the Bible, and that was only for children. Surely we cannot grow without that spiritual food every day; and unless we show by example that we rely on the Word for daily strength and growth, we cannot expect them to look there for it. Let us devote ourselves to this work more than we have in the past. If we but look we will find plenty of opportunities where we can work.

I attended a Methodist Teachers' Meeting once, and was surprised to learn that at least one-half of those present were not teachers, but church members. This, I thought, proved themselves to the Superintendent to be prepared with the lessons for every week in the year, so there need never be a vacancy in the classes. I believe this is a place in which every church member is called, and the way to go out in evangelistic work, can receive the proper training, the same as our teachers in the public schools. We ought not to expect to send these young people out year after year without special training, and the denomination that they have departments for this work. If we can send our children to these schools with the understanding that they shall be trained as Seventh-Day Baptists in evangelistic and Sabbath-school work, it will stimulate the whole people greatly, and do much toward keeping our young people in the denomination. "The harvest is truly plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that he will send forth laborers into the harvest."

Our success.
Societies of different denominations are conducting frequent open-air meetings.

Several gospel tents are scattered over the city, and earnest efforts are being made to reach the working people. One large tent, near Humboldt Park, is filled each evening, and conversions are reported at nearly every service. Evangelist Schivereen seems admirably adapted to the work. The large choir and excellent music add interest to the meetings.

It is impossible to measure accurately, according to human standards, the amount of good accomplished by this warm-weather evangelism.

Various permanent missions of the city are keeping up an all-the-year-round fight against sin. One of the latter classes, known as the Chicago Hebrew Mission, is located at 22 Solon Place, near Fourteenth Street. As the name indicates, it is devoted exclusively to Jews. Two of the workers are themselves converted Hebrews. In the absence of the treasurer and acting superintendent, Mrs. F. C. Rounds, Mr. Joseph R. Lemek kindly gave all desired information.

The commodious building and well-kept grounds purchased by the mission, where the workers have a home here, and the various classes of the mission are held in rooms for the purposes. Services are held both on Sunday and the Sabbath. A sewing class for girls meets each Tuesday. These practical lessons are apparently well appreciated, the attendance having reached as high as one hundred and fifty.

A band of older girls, known as the Daughters of Zion, meets on Wednesdays. On Thursdays a session of the Sons of Zion is held, and also meetings for the mothers. A prayer and consecration service occupies Friday evening.

An interesting quarterly, called The Jewish Era, is published by the mission, Mrs. Rounds being in the form and purpose, it resembles our much-lamented Peculiar People. In addition to full reports of the mission work, it contains valuable information pertaining to the Hebrews.

An effort is being made to procure a printing press in order that the printing may be done at the mission, and thus afford industrial aid to the converts. Some funds have already been pledged for the purpose, and the plan will undoubtedly be carried out in the near future.

A very important branch of the mission is the Reading-Room and Dispensary, at 497 S. Halsted Street, conducted by Dr. Charles, the medical missionary. He reports, for the quarter ending in July, gospel talks with 922, Not converted 25, brought to the door 202 persons and 630 medical visits made. The average attendance at the Reading-Room is eighteen. A service is held there on Sabbath afternoons. The place is likely to attract attention and be situated in the most wretched portions of Halsted Street.

On the doors are painted, in ornamental letters, words of invitation and a most appropriate quotation from the Bible, being the story of the death of Philip to Nathanael. "We have found of him whom Moses in the law and the prophets did write," John 1: 45. The mission is doing a great work in cultivating the soil and sowing seed. The harvest is in God's hands, who has promised that his word shall not return unto him void. Mr. Lemek was exceedingly modest in his assertions concerning the results; he told of the difficulty of convincing the children in regard to truths which their parents contradict.

At first there was bitter opposition to the Christian movement, but this attitude has, in most cases, changed to one of indifference, which is even more discouraging. Some have openly accepted Christianity, but many more who are plainly convinced of the truth have not the courage to acknowledge it.

In spite of all these Christ-like efforts there are still vast untilled fields, as every one knows who has ever taken the nerve-trying trip through the "ghetto" and other congested districts of this huge city. Poverty and sin do everywhere abound, and one feels like crying out, "O Lord! how long?"

At Seventh-day Baptist headquarters there is perceptible and increasing desire to lend a hand, once more, in saving the city's outcasts. Auburn, Minn., who now resides here with his son, was sent here by the committee of the city, and also meetings for the mothers of Zion and the Sabbath.

A meeting that should be held thereon the Sabbath, Brother Hammond, La., brother to Jews. Two of the workers are given a fine church to use.

An addition to full reports of the mission work, it contains valuable information. While on his last visit to Chicago, he reported, for the first time, the number of cases of cholera, yellow fever, smallpox, scarlet fever, and diphtheria. He reports, for the year, 2,630 medical visits made.

A VISIT TO BOULDER, CO.

Having long had a desire to visit our brethren at Boulder, Col., we determined that on our way to Salt Lake, Utah, we would, if possible, take a trip off the track at Denver, we found a train on the Colorado Southern railroad in waiting to take passengers over that route. We lost no time in getting tickets and, checking baggage; soon we were on the way, and one hour brought us to the fine city of Boulder, the county seat of Boulder county, nestling among the foothills of the Rocky Mountain Range, 29 miles from Denver.

On stepping off the train, Bro. S. R. Wheeler met us, he having learned that we were on the way. He took us to his new residence, one mile from the station. Very glad indeed were we to rest from the extreme heat and dust met in crossing the plains, in a city where the purest of water from the mountains was flowing at our feet, along the streets.

Here we found our old friend and brother, Dea. Archibald G. Coon, formerly of New Auburn, Minn., who now resides here with his daughter; also Mrs. Rounds without words.

The commodious building and well-kept grounds purchased by the mission, where the workers have a home here, and the various classes of the mission are held in rooms for the purposes. Services are held both on Sunday and the Sabbath. A sewing class for girls meets each Tuesday. These practical lessons are apparently well appreciated, the attendance having reached as high as one hundred and fifty.

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Young People’s Work
By Edwin Shaw, Milton, Vt.

AN ADDRESS.
(The following address was made at the late Semi-Annual business meeting of the Christian Endeavor Society at Milton, Vermont, by the retiring President, R. B. Shaw.)

Looking back over the past term, I can see that we have made some advancement; but we are still on the same level, and when we shall always stay there unless we have a radical change. What that change will be, I do not know; but I think it will be, is beyond my knowledge. This is not a question to be lightly considered. I have grappled with it long and hard. I have failed. I am not to be blamed; partly with you. With no such lifeless condition as this, I should feel discouraged, and yet this very fact discourages me.

People are natural organisms, yet disorganization also seems natural to me. I mean that the things in an association, whether political, social or religious, there are two opposing elements. The element that draws and holds people in an organization is a mutual interest in the things it represents. The elements which break up an organization, or retard its growth, are lack of interest, selfishness, envy, and the spirit of criticism. These two tendencies are always at war, but the element of disorganization is usually master of the situation. I do not need to prove this. It is self-evident. The less the material gain derived from an association, the greater the power of disorganization. This also is self-evident. This is why “ganzes” corrupt our politics, why our temperance societies accomplish so little, why churches work by spasms, three and one-half churches to make two converts.

Now give me your attention. No church, no society is alive and successful unless it is growing, its members active and enthusiastic; unless they are in harmony, and faults are overlooked. This is a simple statement. Axiomatic, yet it is a rule with which we may measure an organization. Its results will startle you. Let us apply this rule to our own denominations. Why do we not grow? Why do we not see an increase of our young people? Why so much opposition to our Tract and Missionary Societies? Apply this rule to our own C. E. Society. Why do we have so much material? Why? Is it because you know as well as I that the prayer-meeting is only a mirror to reflect our lives and the spiritual state. It is meant to reflect the good and the beautiful. It can only reflect what is before it. It never deceives. A prayer-meeting can only be what we put into it. Do you see what I am getting at? If we liveearnest, consecrated lives, we shall have, live, enthusiastic meetings. If we have dull meetings, if everything is “dry,” it is usually because we do not live up to Christ’s standard. We have lost interest. Now for the remedy. The gist of the whole matter is this: Sufficient love for Christ overcomes all these things. The true Christian is the best organizer, for he has no jealousy. He does not criticize. He is always interested. In fact, what we want short, earnest prayers, prompt testimonies that show the love we have for Christ and each other, and earnest hearts that are always ready to follow Jesus. “Give me a long pull, a strong pull and a pull altogether.”

Live greatly, so shalt thou acquire unknown capacities of joy. — Coventry Patmore.
Children’s Page.

"WHAT JINKEY KNEW." Oh! but “Jinkey” knew a lot! He knew everything. He knew where the ball was. He knew where his master’s slippers were. He knew where the meat was kept in the ice-box. He knew where the cat hid her kittens, where the rats lived, where the squirrels climbed to the trees. He knew where his master kept the big gun, and the little gun, and the rod for fishing. He knew the name of everything you move, since Jinkey believed he knew everything.

"This is a nice morning for hunting," said Jinkey to his master one beautiful day. Jinkey didn’t talk, you know, he just sort of barked and wagged and wiggled out what he wanted to say.

Jinkey wanted to say that he knew a place in the woods where there was a woodchuck’s hole. He wanted to say that he knew where quails were hidden, and where the old gray squirrel lived. Oh! how he wagged his stubby tail, and cowered his ears when his master put on his slouch hat and slung his big gun over his shoulders. But, dear me, I had almost forgotten to tell you who “Jinkey” was. Well, suppose you have guessed already that he was a small dog of some kind, and so he was, a little fox-terrier, with one eye very white and pink, and the other eye very black and brown, and a black nose, and a stubby tail, and, of course, a very knowing wink.

“Well, let’s get up into the woods and see what we can find,” said Jinkey’s master, in man talk.

“Yes, let’s get up into the woods and see what we can find,” answered Jinkey, in dog talk.

“You go first and sniff, and I’ll follow on, and shoot, when you find something,” said Jinkey’s master.

“Yes, I’ll go first, and bark and sniff,” answered Jinkey, as usual, in dog talk.

“Let’s see if we can find a rabbit, Jink’s,” said the master.

“Yes let’s find rabbits,” answered Jinkey, agreeably acquiescing, in dog language. And so they walked, and they walked and scrambled and pushed their way up into the deep woods, until Jinkey’s feet were sore and his nose dusty with prying and pushing in and out of the highways and byways of animal life up in the woods.

Suddenly Jinkey smelled something, and saw something round and fat and funny looking. Its tail was not to be seen, its head was small, its nose pointed, its eyes very wicked.

"Ha! a rabbit!" laughed Jinkey, who really didn’t know what he saw, but thought it must be a rabbit because it looked more like a rabbit than anything else he had ever seen. And it never occurred to Jinkey that there could be anything new or strange to him in a form that lived. "Ho! I look out there—I’m coming!" snarled the brave Jinkey, prancing about on his stocky front legs, in surprise to see that this “rabbit” didn’t move.

"Look out now! we’re coming—my master and I are coming!" snarled the brave Jinkey. Why? Oh rabbit creature, why don’t you fly, and let me see those soles of your long hind feet, white and spotty against your dark body, and that button of a tail of yours that won’t wag?

But the creature wouldn’t run—wouldn’t move even. He just humped himself, and stood still, and seemed to grow larger, as he looked at Jinkey over his shoulder.

"Bah! who’s afraid?" snapped Jinkey, and then he sprang at the rabbit creature. But there was a surprise! Instead of the soft, warm fur of the ordinary rabbit, into which one’s jaws sank until they fixed themselves firmly on either side of the slender back bone, Jinkey’s teeth encountered hard, epicky, point­ed, stinging nettles, or quills, or what was the contrary, that thing should be readadily, and couldn’t be scratched out of one’s face?

Oh! the pain of it! and oh! the howls of poor Jinkey! How he screamed and bellowed and thrilled forth his anguish, until his master came running to him through the bushes and calling to his pet dog. One glance at poor Jinkey was enough to show just what had happened to the knowing Jinks, for head, sides, mouth, nose and ears were pierced and covered thickly with quills, the sharp quills of the wicked little “rabbit,” which had turned out to be a porcupine.

“Well, Jinks, don’t howl so,” said his master as he picked up his suffering pet and tucked him under his arm. “You are a good little dog; but you don’t know much if you couldn’t leave a porcupine alone. I’ll take you to the dentist’s, and he’ll pull out all—out all the wicked, cruel quills.”

And do you know, children, that the good dentist and Jinkey’s kind master had to sit up until long after your bed time before they succeeded in removing, with a pair of sharp tweezers, the last of the quills that were giving poor Jinkey so much pain.

“You’re a good dog, and a nice, patient dog, Jinkey,” said his master, as they strode home together in the dark; “but you don’t wish to be much, after all.”

“I thought I did,” wagged Jinkey, in dog talk; “but I guess, after all, I didn’t, or I’d never have touched that funny looking rab­bit.”—Examiner.

IN MEMORIAM.

MRS. URSULA MAXON.

Mrs. Ursula Maxon, widow of the late Oliver Maxon, died at the residence of her daughter, Mrs. Ambrose Lester, in the eighty-second year of her age. Her maiden name was Perkins, and in infancy, both parents being killed by lightning, she was adopted by Nathan Rogers. At an early age she was converted at Preston, N. Y., under the pastorate of Elder Wescott, and was baptized by Elder Swan, who was holding revival services at that church. She afterwards married Oliver Maxon and settled in Waterford, where she resided until her death. She was an earnest Christian, holding God’s Sabbath in holy reverence, and in her daily walk showing the spirit of her Master. In her kind and gentle manner she won the love and respect of all. Although an invalid for the last few years, and being de­prived of the blessing of public worship, she proved in no small degree God’s keeping by his indwelling spirit. She leaves behind two children, Mrs. Helen Lester and Mr. Herbert Maxon, who mourn their loss.}

A. J. POTTER,
Our Reading Room.

“Hence then as we have opportunity, let us be working what is good, towards all, but especially towards the family of faith. ..—Heb. 10: 24.

WESTERNLY, R. I.—Many members and attendants of the Pawcatuck church are enjoying their annual vacation at the seashore and elsewhere, but the church attendance has been kept up fairly well. The Sabbath-school picnic was held the last day of July, and those who were able to go spent a most delightful day in the woods. On Sabbath afternoon, Aug. 4, many of our people attended the ordination of William L. Clarke and Herbert C. Babcock as deacons of the First Hopkinton church at Ashaway. Pastor Davis gave the charge to the candidates, Rev. O. U. Whitford the charge to the church, and a number of other visiting clergymen took part in the exercises, which were most impressive throughout.

Rev. S. H. Davis, Rev. and Mrs. O. U. Whitford, Deacons Ira B. Crandall and George H. Utter, and a few others from Westernly are participating in the General Conference at Adams Centre. In the pastor’s absence, Rev. J. G. Dutton, of the Broad Street Christian church, occupied the pulpit yesterday, preaching an excellent sermon on “The Church and Church Membership,” from Rom. 12: 4, 5.

AUGUST 26, 1900.

GARWIN, IOWA.—With the thermometer from 90 to 100 degrees in the shade for a long time, Iowa may be called a warm place. Beautiful weather, however, for harvesting, and refreshing showers following; crops are reasonably good.

The extra meetings closed the 13th. The extended time and excessive heat seemed to decrease the attendance and interest. The Quartet labored faithfully, and we heartily commend their efforts. Though results of meetings are far from what we would desire, yet we trust much good may yet be seen. There were many who came for a part and no candidates for baptism. But we have learned not to measure success by “counting noses.” God is able yet to revive his work here and unite people in loyal work for the truth, as a church. More prayer for that end yet be answered. Bro. J. G. Burdick was present one evening, and gave a most stirring talk. The people would have been glad to have had him remain a few days longer, if possible. Sister Townsend was taken very ill en route for Dodge Centre, and had to return to Garwin, where she is well cared for at this writing.

The pastor preached his farewell sermon Aug. 15, and closed his pastorate. He has yet quite an amount of business on hand, finding homes for orphans. He has had three boys and girls recently, and about all are now provided for. While this requires great care and much trouble, yet results bring many blessings both to the homeless ones and to the writer.

MONDAY MUSINGS.

He was the sexton of a village church, and I shall call him Jones, for that was not his name. It is doubtful if his name will ever find a permanent place in history, but it is likely that Jones will do as well as anything else. But though he is unknown to fame, I wish to rise up and call him blessed, for his was that rare being.

“A perfect man, so pleasantly
To sweep, and keep things well in hand.

One of his good qualities was his semi-noislessness. Being human he had to make some noise, but during public service in the church he reduced noise to the minimum and made it musical as possible. His throat did not squeak. His movements about the audience room during service were so quiet that his progress was a prolonged Solah. He could shake the gates of a stove during the stage. I have seen and heard that in a quiet church, tempo, timber and rhythm the noise blended with the music, a part of the accompaniment, it might almost be said, the stovolo stop of the organ, rather than a harsh, foreign noise. His voice was low, soft and even. He was an earnest, spiritual Christian, and in the prayer meeting his voice was often heard in prayer, but always in a quiet, pleading dead-level tone which seemed to go to heaven as straight and with as little fuss as a beam on an invisible machine. The first became sexton of that church, but the quietest Methodist that I ever knew. Perhaps he could shout, but he never did. Neither did he ever fall from grace, or lean toward a fall. He have got so near to the Lord that he heard him whispering, “Be still, and know that I am God.”

And that sexton was a prince of the power of the air—in a good sense. He knew how to ventilate. He appreciated the religious value of pure air. He resisted the devil of carbonic acid and welcomed the angel of oxygen. He never broke the minister’s sermonic bank by assailing it with a persistent run of devitalized air. Two men in that church, one of them a deacon, would fall asleep now and then during the service, but it was not the fault of the sexton, and both of these church sleepers assured the minister that it was not his fault. They were good Christians both of them, but had bad lives, and could not long keep awake when the stimulus of action was withheld. Then sometimes agreed to sit by side and mutually stir up their pure minds to remembrance of the sermon with the points of pins, but when they both fell asleep at the same time the points of the pins were given to the sermon and the points of the sermon fell from their somnolent minds. But for all normal worshipers, and for the minister, that sexton made things easy and pleasant.

More than twenty years afterward I preached in that same church a number of times, and Jones was still sexton. He had filled the office of sexton so well for many years that he had purchased to himself “a good degree”—not D. B., but half of that—for he was a sexton in the church of which he had long been a door-keeper. He had grown in grace, in knowledge and in sextonship, and if I had been authorized so to do I would have conferred on him the honorary degree of P. S., Perfect Sexton. But no, the degree for that street could not be profaned. He has simply earned it by a graduate and post-graduate course as a sexton in active service.

Now the thought which comes to me in connection with the life of this good and faithful servant of the church and of Christ, is that we see the of the church, and not as sextons, it may be, but in various stations are doing faithful service for Christ and for humanity. The strength of the church is in its unnamed millions, not in its distinguished leaders. Leaders are important, but even more important are the men and women who march in the ranks of ordinary service. A good army will raise up its own leaders, but leaders can do little without an army. When Gideon was overthrown by being spoken of as the man who had saved the Union, he said that he had not saved the Union, but that the coming forward of the young men of the nation had saved the Union. The young men who answered to the company roll-call and whose names were known to only a few beyond their immediate circle, fought the battles of the Civil War and saved the Union.

What we need in our churches is faithfulness in the rank and file of the membership. What Christ asks for in his followers is not greatness, but faithfulness. Greatness is an original endowment, and is possessed by only a few, but faithfulness is an acquired habit, and can be possessed by all.—Adlai, in The Advance.

BACK-DOOR FOLKS.

“Yes—bein’ a back-door man’s how I come to know.” Old Jim, who took orders for the largest grocery in town, was standing by the stove. He had known me from my childhood, and an odd confidence had sprung up between us. Every morning when he came to take orders, he had some original remark ready, and this morning it was on “back-door folks.” “You’d never take ’em to be the same front-door folks of the afternoon, as it is.”

“Now there’s Mrs. B.—for instance; her back-door is a caution. Always in a hurry, an’ rattles off her orders sixty to a minute. Her kitchen makes me think of the Duchess’ kitchen in “Alice in Wonderland”; my daughter was a-readin’ the other day— things a-flyin’ every which way. I always draw a long breath when I get out of there. The room ain’t big enough for but just her. Mrs. B. comes into her kitchen about March wind had combed her hair an’ put on her things. It don’t seem right for folks to look so, just because they’s in the back part of the house. I calculate that the person who’s a-livin’ up to the mark all the way through ‘ll look the same at the back door, a’s far as neatness goes, as they’ll look at the front.

“There ain’t a prettier woman in town than Mrs. S.— when she’s a mind to be. An’ Mrs. X—1”

Here old Jim looked at the clock and drew on his mitten. “Her tongue’s awful. Her hired-girl looks scared the hull time; yet I heard her talkin’ in the store the other afternoon, and a brook in the woods couldn’t be heard. Most of us has to spend a good share of time at the back door, an’ I’m a-thinking if we’re the genuine article, we’ll be as true to folks there as anywhere.

“Now I know, when I meet Mrs. J.—on the street that she’s a-back-door an’ neat anywhere I chance to see her. Her ways ain’t hung on hinges. Well, I must be goin’. Was pickles all to-day?” and he pulled up his collar and went out into the storm. I’ve been thinking a good deal about back-door folks and I wonder how many realize the opinion gained of them there.—Exchange.
THE CHURCH AT BEAUREGARD, MISS.

In the year 1887 a Seventh-day Baptist church of twenty-five members was organized near Beauragard, known as the Hewitt Springs Seventh-day Baptist church. During the next five or six years about as many more were added with the new members, and a cheap house of worship was built. Efforts were made to establish a colony, with various industries, and thus to secure the permanency of the church. But, unfortunately, the conditions were altogether unfavorable, and the church was scattered about as rapidly as it had been formed. At a church-meeting, held August 13, 1889, it was voted to sell the church property, and after paying the debts of the church, turn the balance over to the Missionary Board. Mrs. Vida Davis Beach, the Clerk and Treasurer (now of Cartwright, Ws.), was authorized to close up the business of the church as above indicated. The house was sold, the purchaser gave his note for the same. This, it was hoped, would make the church whole, and stay with us until the close of the attendance has grown.

In the year 1887 the church property, and debts of the church, were presented, except through the tracts Moral—Don't be quite sure of anything till you know something about it.

Quaartet Work in Pennsylvania.

Our Quartet, consisting of Davis, Wolfe and myself, is now holding meetings here at Hebron. We left Belle Run last Friday, and arrived here in time to attend all the services of the Quarterly Meeting. A very good interest was manifested. The last evening of the meetings was turned over to us, and the regular evangelistic services were held. The meetings were held until next Sunday evening, when we must close, in order to get to Conference on time.

During the summer campaign, evangelistic services have also been held at Soio, Petrolia, Shingle House and Bella Ion. We feel that the Lord is using the Quarterly Meeting to bless the work.

Would very much like to give a detailed account of the work, but time and space forbid. However, a report has been sent to the Missionary Society.

May the Lord bless and bless the work which may be done in his vineyard in future days.

Your brother in Christ,

G. M. Ellis.

East Hebron, Pa., Aug. 14, 1900.

THE WORK AT GRAND MARSH.

Rev. George W. Hills and the "Hills Quartet" closed their meetings at Grand Marsh Aug. 12. Such fruitful, uniting labor as was manifested by the part of the boys, and such sermonizing as we always get from Bro. Hills, can only be blessed of God, and is worthy of an encouraging word from us. Their whole aim was earnest labor for the savings soul, and God blessed their efforts.

The church is one of the best in the world, and God has blessed the service.

Although we have to say good-bye, the memorial of those sunny faces and the good meetings we enjoyed while they were here stay in our hearts, and they will ever have our prayers.

R. B.

STRONG RELIGION.

BY JON SWIFT.

I.

A weened and ragged fog of a newboy, seven or eight years old, who had hereditary hunger in his face and his shanks, stood peeping over some ham sandwiches lying on a slab behind the window of a cheap eating-house in Ann Street. I halted a moment, looked at the starveling, bent low, and asked him if he wouldn't like a sandwich.

"No, sir," the urchin replied. "I'm a little Jew!"

"But take something else!"

"No, sir, thank ye. I can't eat anything that isn't kosher!"

Moral.—The ever-abiding power of great Moses. It was Strong Religion.

II.

When young Rocco, a rough, tough, horn-eyed, and very hard-up Italian hobblede-hoy, came to this house on Friday morning to do some chores, a plate of superfluous meat stood on a table in the kitchen. Seeing him glance at it sharply as he passed through the room on his way to the back-yard, I said to him: "Rocco, won't you take something to eat?"

"No, signor!" he answered at once, "I'm a Catholic, and can't eat meat on Friday."

Moral.—The spiritual authority of Rome in secular seculorum. Also, the symbolism of the day of Christ's crucifixion. It was Strong Religion.

APPENDIX.

And yet, esteemed reader! and again yet, even in view of the solemn "little Jew" and the sacrificial Rocco, there are people who say that religion is dead, or half-dead, or has the galloping consumption, or is being choked by science, or is groaning under Darwinism, Huxleyism, and the evolution of something.

Let such people look again at the hungry Jew urchin and at the Italian hobblede-hoy.

Moral.—Don't be quite sure of anything till you know something about it.

A Postscript.

"Well, now," says Dr. Yankee, of the Deepsea Soundings, "but both Isaac the Jew and the Italian were ignorant. See him glance at the meat and coughing, so very much more ignorant than you are about these things!—The Independent.

NOT MEANT THAT WAY.

There can be no doubt of the serious intent of the selections which follow, from the advertising columns of newspapers published abroad.

A lady wants to sell her piano as she is going abroad in a strong iron frame.

"Furnished apartments, suitable for a gentleman, with folding doors by the owners.

Wanted, a room by two gentlemen about thirty feet long and twenty feet broad.

"Lost, a collie dog, by a man on Saturday asking to 'Jim' with a brass collar around his neck and muzzle."


A clerk wanted who can open oysters and references."

"Wanted, an organist and a boy to blow the same."

"Lost, a clerk to be partly outside and partly behind the counter."

"Lost, near High Gate Archway, an umbrella belonging to a gentleman with a bent rib and bone handle."

"To be disposed of, a mail photon, the property of a gentleman with a movable headpiece as good as new.—EX.

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Sabbath School.
CONDUCTED BY SABBATH-SCHOOL BOARD.

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

INTERNATIONAL LESSONS, 1900.

LESSON XII.—THE RICH FOOL.

For Sabbath day, Sept. 15, 1900.

INTRODUCTION.

Until the latter half of the last year of our Lord's ministry, he had not been much in Perea. Although many of his disciples in Galilee had withdrawn from him, and there was open hostility to him on the part of the religious leaders in Jerusalem, we are not inclined to think that these conditions was a reason why he should have been glad to return to Galilee to continue his work. Luke records in connection with this Persean journey many sayings of Jesus which are given by Mark in connection with the Sermon on the Mount, or with the teachings of the last week of our Lord's earthly life. It is very probable that Jesus repeated some of his teachings; but it is not possible that the Evangelists sometimes grouped the teachings of their Master, in appropriating them to a narrative without showing strict attention to chronological order. The incident of our lesson is recorded by Luke only, and occurred somewhere on this Persean journey, probably before our Lord's visit to Jerusalem to attend the Feast of Dedication.

TIME.—Probably in November or December of the year 29.

PLACE.—Perea.

PERSONS.—Jesus and a certain man eager for an inheritance, and others of the multitude, the disciples of Jesus. In the parable we have represented the foolish rich man.

OBJECT.

1. The Question of Dividing an Inheritance. v. 13-16.
3. An Added Exhortation. v. 22, 23.

NOTES.

18. And one of the company. The word here translated "company" is that which is so often rendered "multitude." There is no implication that this man was a disciple of Jesus. He wished to use the authority and influence of this great Teacher for his selfish advantage. Master, speak to my brother that he may divide the inheritance with me. He was perhaps the younger of two brothers, and desired a half instead of a third, of his father's estate. We may not be sure of the nature of his claim. It is evident that he desired the intervention of our Lord in his favor, and that there were no remedies to which he resorted, but that the words of his lips might be accepted by the brother even though they were not clothed with the authority of the civil government.

14. Who made me a judge or a divider over you? Jesus refuses to intervene in such a matter. He sees that the man is trying to use him for his own selfish purposes. A parable or allegory is an interpretation of a lesson when Jesus was teaching of things vastly more important than property.

15. Man, who made me a judge or a divider over you? Jesus refuses to interfere in such a matter. He sees that the man is trying to use him for his own selfish purposes.

C. A. SNOW & CO.,
PATENT LAWYERS,
1824 F Street, N.W., Washington, D.C.

FOR SALE!

Photograph Gallery in Seventh-day Baptist Town.

Good Rich surrounding country. First light. Best prices. For prices and terms in detail, address Mr. C. A. SNOW, BROOKLYN OFFICE, Poughkeepsie, N. Y.

Popular Science.

BY E. H. BAKER.

Cinchona—Peruvian Bark—Quinine.

The most effective and beneficial febrifuge ever discovered is contained in the bark of what is now called the cinchona tree, or shrub, found in Peru, South America.

There are nearly forty species, but only about a dozen of them whose bark is valuable. The tree will not grow and flourish except at an elevation between 5,000 and 10,000 feet above sea level. The largest and highest trees reach only from twenty to thirty feet.

It is said at first an Indian cured, a Jesuit missionary of a high fever, by giving him the powdered bark. This was in 1630, in Peru, and eight years after, the Corregidor of the province of Loxa prescribed for the Princess Chicon, wife of the Spanish Governor of Peru, who was also cured.

This is the first record made of its use as a medicinal drug, and from this great cure the name became changed from Jesuit bark to Cinchona bark, by which name the tree and bark has since been called.

The medical qualities of the bark having been discovered by this great cure, although the bark was much more popularly used in commerce as "Peruvian bark." The thick bark taken from the tree is dried flat, and is known as "flatt or gray bark;" but that taken from the limbs or sprouts, in driving, curls like cinnamon bark and is known as "quills.

On the return of Princess Chicon to Spain, the great cures produced by this bark soon spread throughout Europe, causing quite a demand for it as a medicine.

Although the bark was widely known in 1600, it was not until 1810 that any attempt was made to determine definitely its active properties.

The use of quinine as a medicine dates from 1820.

Sir Robert Christian, an English chemist, by analysis, discovered that the thin bark was as rich in the sulphate of quinine as the thick, and that the bark could be peeled from the tree in patches of one or two inches, without injuring the tree, and that a new bark would grow again to the usual thickness in three or four years.

The first effort to transplant and cultivate the Cinchona tree from the Andes mountains was tried in Algeria in 1849, but the climate, soil, or moisture did not suit, and it was a complete failure on several hundred trees.

The Dutch Government sent an expedition to Peru in 1854, and obtained a hundred trees, which they transplanted in the mountains, on the island of Java, which proved to be eminently successful, even to the present time, and produces the richest in quinine of any bark grown, being in some cases as high as thirteen per cent.

An English expedition introduced Cinchona to Bengal, India, in the Himalaya mountains, in 1861-2, which has proved a great success.

Until 1867, the manufacturers of quinine were entirely dependent for supplies of the bark on the unculivated trees in Bolivia, Ecuador, Peru, and in the Indian States, in the West Indies, and in Brazil. The markets of the world for quinine have been quite well supplied.

The difference between the long spur that runs off from the Andes mountains toward the river Amazon, is the native home of the Cinchona tree, and the basis for the large and most important of the medicinal tree products, is the basis of the large and most important medicinal tree products.
Baking Powder Economy

The manufacturers of Royal Baking Powder have always declined to produce a cheap baking powder at the sacrifice of quality.

The Royal is made from the most highly refined and wholesome ingredients, and is the embodiment of all the excellence possible to be attained in the highest class baking powder.

Royal Baking Powder costs only a fair price, and is cheaper at its price than any similar article.

Samples of mixtures made in imitation of baking powders, but containing alum, are frequently distributed from door to door, or given away in grocery stores. Such mixtures are dangerous to use in food, and in many cities their sale is prohibited by law. Alum is a corrosive poison, and all physicians condemn baking powders containing it.

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.
A NAME THAT THOU LIVEST.

Have you ever read "The Ancient Mariner?" I dare say you thought it one of the strangest imaginations ever put together, especially that part where the old mariner represents the corpses of all the dead men rising up to man the ship, dead men pulling the rope, dead men steering, dead men spreading sail. I thought what a strange idea that was. But do you know that I have lived to see that time? I have seen it done. I have gone to churches, and I have seen a dead man as a deacon, and a dead man handling the plate, and dead men sitting to hear.—C. H. Spurgeon.

Health for ten cents. Casserole makes the bowels and kidneys act naturally, destroy microbes, cure headache, biliousness and constipation. All druggists.

THERE ARE THREE DEGREES OF GRATITUDE, ACCORDING TO MEN'S SEVERAL ABILITIES. THE FIRST IS TO REQUIT, THE SECOND TO DESIRE THE THIRD TO CONFESS A 'BENEFIT RECEIVED.' HE WHO DOES THE FIRST IS A DISHONEST MAN; HE WHO DOES THE SECOND, A DISHONEST DEAK; HE WHO DOES THE THIRD, A TRULY MENGIAL MAN.

Addams Centre, N. Y.

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.

Next session to be held at Addams Centre, N. Y., August 29, 1903.

Theodore B. Parker, President, Addams Centre, N. Y.

Mrs. J. A. Willard, Secretary, Addams Centre, N. Y.

Theodore B. Parker, President, Addams Centre, N. Y.

All correspondence should be addressed to the Board of Selectmen, Addams Centre, N. Y.

Theodore B. Parker, President, Addams Centre, N. Y.

BENJAMIN F. LONGWORTH,

ATTORNEY AND COUNSELOR AT LAW

643 Racine Block

99 Washington St.

Chicago, Ill.

Milton, Wis.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

Rev. Prec., Mrs. J. E. Clarke, Milton, Wis., President; Mrs. J. P. Ziegler, Milton, Wis., Vice-President; Mrs. C. E. Crooks, Milton, Wis., Vice-President; Mrs. T. C. Shissler, Milton, Wis., Secretary; Mrs. O. J. Campbell, Milton, Wis., Corresponding Secretary; Mrs. E. E. Blaine, Milton, Wis., Treasurer; Mrs. Geo. C. Rose, Milton, Wis., Assistant Secretary, Attaw, N. Y.

Theodore B. Parker, President, Addams Centre, N. Y.

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O. E. Wheeler, President, Addams Centre, N. Y.

Theodore B. Parker, President, Addams Centre, N. Y.

ALFRID UNIVERSITY.

SEVENTY-FIFTH YEAR.

A New School of Technology.

The state of New York has selected Alfred, N. Y., as the location of the newly-founded School of Designing and Ceramics, and has placed the School under the care of the Trustees of Alfred University.

COUSE OF INSTRUCTION.

Two courses are offered. A course of four years, leading to a degree in clay-working, and a short course of two years, designed for the assistance of those who are already concerned in the clay industries.

Instruction will be given in the testing and preparation of clays, the actual manufacture of goods, such as statuary, stoneware, granite, hotel chin and porcelain, the construction and firing of kilns, and generally in the art and science of ceramics.

FACULTY.

The School has been placed in the charge of Professor Charles F. Bliss, former Principal of the Technical School at Trenton, N. J., who will be assisted by several members of the University faculty, and by an instructor in graphics and decorative art.

The next School term begins Tuesday, September 11, 1900.

Application should be made to President Bliss, at Alfred, N. Y., who vides correspondence.

IT IS NO SECRET

that the Perry Fountain Pen

is a Satisfactory Fountain Pen.

Antiskid holders of the newest and most hand-made kind. We have asked the finest artists to design for this pen the most artistic and artistic sort of designs. The fountain pen will be handsome, and the nibs of various new and rare material. It will cost only 25 cents.

Agency Wanted.

All Makes of Fountain Pens Replied to.

PERRY PEN COMPANY,

MILTON, WIS.

The Perry is a Standard Fountain Pen.

To Repair Broken Art.

Scientific American.

50 YEARS' SERVICE.

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