CONTENTS.

EDITORIALS.
Paragraphs. .................................................. 626

Mormons in Canada ................................. 626
Laymen’s Work .................................................. 626
Hindrances to Success in the Pulpit ............... 627
Cedars Twenty Centuries Old ....................... 627
Alfred University ............................................. 628
King Pulemy’s Lighthouse .................................. 628
The Parable of the Thres and the Wheat ........ 629

MISSIONS.
The Fullness of Christ ....................................... 630
The Signs of the Spirit ........................................ 630
By Joe’ Laughin’—Poetry .................................... 631
The Great Chinese Problem .................................. 631
Cigarette Smokers Rejected ............................... 631

WOMAN’S WORK.
Paragraphs ...................................................... 632
The Practical Side of the Ecumenical Conference 632
The Overflow ...................................................... 633
How Shall the Average Christian Live a More Con- 633
secrated Life?
Mrs. Booth’s Letter ........................................... 633

YOUNG PEOPLE’S WORK.
Paragraphs ...................................................... 634
Alfred, N. Y. ...................................................... 634
The Pew of To-Day is Wiser ............................... 634

CHILDREN’S PAGE.
Do All That You Can—Poetry ............................. 635
What Dickie Bird’s Singing Did ......................... 635
A Spelling Lesson .............................................. 635
What They Gave .................................................. 635

OUR READING ROOM.
Paragraphs ...................................................... 636
American vs. English Machine Tools ................. 636
Kansas Letter ..................................................... 637
News of the Week .............................................. 637

SABBATH-SCHOOL.
Lesson for Sabbath-day, Oct. 13, 1900. — Par-
able of the Great Supper .................................. 638

POPULAR SCIENCE.
Sir. Martin Conway ........................................... 638
Electric Power in Farming .................................. 638

DEATHS .......................................................... 639

Shall I Complain?—Poetry ................................. 639

SPECIAL NOTICES .............................................. 639

BE STRONG.
BY MALTHE B. BACOCK, D. D.

Be strong!
We are not here to play, to dream, to drift.
We have hard work to do, and loads to lift.
Shun not the struggle—face it; ‘tis God’s gift.

Be strong!
Say not the days are evil. Who’s to blame?
And fold the hands and acquiesce—oh, shame!
Stand up, speak out, and bravely, in God’s name.

Be strong!
It matters not how deep intrenched the wrong,
How hard the battle goes, the day how long;
Pain not—fight on! To-morrow comes the song.
—S. S. Times.
MORMONS IN CANADA.

The following article appeared in a recent Chicago daily, and is worth repeating, both as to the growing facts as to the growth of Mormonism which it reveals, and also because of the disclosure of the methods employed by this zealous, proselytizing people. Their zeal is worthy of a better cause:

"Some people in Canada are becoming seri­ously alarmed at the spread of Mormon­ism in parts of the Dominion, especially in the north-west. The Mormons themselves assert that within the last year they have brought in more than 2,000 emigrants from Utah alone, and we are informed that Canadian public men fear that the Mormons will shortly control large districts of the country. As the bulk of the people in Southern Alberta have come from Utah, and as the Mormons have a thorough organization, it is dawning upon the country that they may become a serious menace to the state, especially as there is a suspicion that polyg­amy is practiced secretly by some. Some of the elders in the polygamous sect state that one of the chief privileges of the communion, and it is stated that in some cases the privi­lege has been held out as a bait to attract converts. Consequently the attention of the government of the dominion is being called to these matters.

Outside of Alberta and the other north-west provinces of Canada, the Mormons say they have no less than 10,000 members in the prov­ince of Ontario. The Mormon missionaries endeavor to obtain new centers by keeping the peculiar doctrines of the Mor­mon church very much in the background until they gain the confidence of their con­verts. They use every effort in their power to proselytize. They keep a close watch over their young people, especially those who go away from home. Some of the girls in the north-west go into the towns of southern Alberta and get employment, but they are not allowed to stay very long. The church sends them to different parts of the state, but the influences of Christian teaching should alien­ate them from their own faith.

In the Canadian north-west the Mormons are following the same course of communism and segregation which they carried on in Utah. About ten years ago a small body of them formed a settlement on Lees Creek, about fifty miles from Lethbridge and forty-five miles from McLeod. From that small beginning has grown the large and thriving community known as the State of Zion in Alberta of the Church of Jesus Christ of Latter­day Saints. Just as in Utah, they have their town sites, with central church and dance hall, surrounding wards, church council, local bishops, elders, high priests. They are already accumulating considerable wealth, are doing all in their power to get rid of their Gentile neighbors, are carrying on a most active propaganda and are sending out mis­sionaries to all parts of the country.

As an instance of what an enterprising busi­ness corporation the Mormon church in Canada is, it may be mentioned that when recently a bill was introduced to be the law for irrigation purposes for the Alberta and is looking at the state of the world.

Our young people should be educated as far as possible in our own schools. If there ever was a time when it was excusable not to do so, certainly is not now. Our schools are as good as any, and better than many. Think of Salem College, the hold it is getting on the hearts of the people. Well may West Virginia feel proud of it. Many are they who will praise God for the labors and sacrifices of the founders and of those who have kept the best years of their lives as teachers within its walls. The same is true of Milton, with its many years of usefulness, with its students scattered far and near. Do you realize the place Alfred University is winning among the universities of the Empire State? Prov. Davis has a letter from the Chancellor of the State Regents, stating that the quality of work done there is unexcelled in the state. So, with our schools, labor and sacrifice and a Baptist dream of sending his children to other schools? We should not send our chil­dren where the influences teach them to forget God and his law. Parents, it is wrong for us to consent for our children to break the law of God. Is it not equally wrong for us to place them where they are unnecessarily tempted to forget it?

Outside work is waiting everywhere. Christ is waiting for us to do this. The Holy Spirit prompts us to labor. The unconverted are waiting to see if we have enough of Christ to do this outside work. Other denominations are careful to see if we laymen are living what we hold as our belief. When Luther had his memorable trial, the Roman prelates soon discovered that, although he planted himself squarely on the Bible, they had not retained one thing—the Sunday—that came from Rome. They reasoned that as long as Luther stood thus, he would fail in the end. The Catholic church has under­stood for that time that the Bible as a guide, and only partially follow these teachings, will wreck the Protestant cause. To-day Rome is charging that Prot­estantism has stolen the Catholic Sunday, that Protestantism must either go back and live by the Bible, or declare for and live for Rome. The world is watching, and smiles at the dilemma. Rome smiles and waits. The leading Protestant denominations are gradually falling. How their leaders lament. How their printing presses wall. How special effort is being put forth, and yet the loss goes on. We can see the battle raging in all its fury about us.

Brethren, what are we going to do? Stand like men. Show the world that we are not afraid to stand on the law of God and faith in Jesus Christ. Keep the Sabbath holy. Are we doing it, when we open our store for a few hours Sabbath morning, and then attend church, or toward evening, and then produce and drive to town, and break into a week-day? Oh! the inconsistency of some professed Seventh-day Baptists! Haven't we faith enough in God to see that His will is done in our store, the bank, the printing office, and lay aside our farming and all unnecessary work? "Prove me," saith the Lord of hosts.

The world is looking, not for numbers, nor
wealth, nor eloquence, but for lives, considered. The Rock maintained her strength by being consistent. Protestantism is losing hers by being inconsistent. We are being tried in this crucible; tried by fire. Oh! my brethren, it rests with us, laymen, whether we will contribute to the Church’s mission by being able to add our mite of pure gold, or whether it shall all be dross. “If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob, thy father, for the mouth of the Lord hath spoken it.”

HINDRANCES TO SUCCESS IN THE PULPIT.

BY REV. JAMES RUSSELL, D.D.

It would be presumption in me to scrutinize too closely the failures of other ministers; but as to my own I have some definite convictions, which I am quite willing to state for the benefit of others.

The Pulpit itself, judging from my own experience, in our consistory, should a minister, alone of all public speakers, be required to plead his cause from a wooden box? The thing is purely conventional, having no authority in Scripture or in common sense. It had its origin in a decaying period when the clergyman, being regarded as a superior being, climbed to his perch on the pillar of the cathedral, from which, leant about for personal security, he addressed his congregation like an angel leaning from a balcony. Since then he has come down to his proper level of a man among men; but the fence remains. It stands for nothing that is necessary or helpful, and should be allowed, with all similar impediments, to pass into innocuous desnitude.

The Manuscript is another hindrance. If it be said that many ministers use the manuscript with great acceptence, it is safe to affirm that they would do much better without it. A man cannot do good work while dragging a ball and chain is presumptively capable of better things. There are three ways of delivering a sermon. First, it may be read. Any man who can read can perform this feat, and equally well whether the sermon be his simple. Profoundity is mud. The man who among men; but the fence has no convictions, he would better step. Perhapses. We are looking up and out. The world has had enough of organism and tasteless form, and never-lie-down expression. It never makes anything like a forest, seldom comes together even in groves, but stands out separate and independent in the midst of a smooth lawn. The true old truth of the gospel are always new and attractive, if set forth in the power of the Spirit. And we preach successfully only when we preëxist under the power of the Spirit.

--Advance.

CEDARS TWENTY CENTURIES OLD.

The sturdy, storm-enduring red cedar, says John Muir, in a later number, "The old elms, the century chaste with other entertainers who can always furnish a better show for less money. Our coigne of vantage is the presentation of the gospel. We have that held to ourselves, and it is quite large enough. Some are without name. The old truth of the gospel are always new and attractive, if set forth in the power of the Spirit. And we preach successfully only when we preëxist under the power of the Spirit.

--Advance.

What have I done to merit such a rod; this and many other specimens of non-truths of the gospel are always new and attractive, if set forth in the power of the Spirit. And we preach successfully only when we preëxist under the power of the Spirit.

--Advance.

Water, water everywhere, Water, water, water everywhere. And yet there is not a drop to drink.

Dullness in the pulpit is an unpardonable sin. A man with a message from the King of kings has no business to be dull. Alexander Pope, finding himself shut up in church with a monotonous preacher, wrote on the fly-leaf of a prayer-book:

"I whisper, gracious God, What have I done to merit such a rod; that all this trouble could have been need of me?"

One reason why we are often uninteresting is because we are neglected. Truth is simple. Profoundity is mud. The man who understands his thought will find no difficulty in conveying it. The sermons of Jesus were masterpieces of clearness. He was a philosopher, but avoided the terminology of the schools. He was never dull. His sermons were plain presentations of important truth illuminated by frequent references to common life, arrows from the quiver of a great heart aimed at the hearts of men.

An Air of Uncertainty is fatal to a minister’s ultimate success. He is commissioned to set forth that which his eyes have seen and his hands have handled of the Word of life. If he begins not with God to better step down and out. The world has had enough of doubts and speculations; it is weary of its and perhapses. One reason why the common people heard Christ gladly was because he taught as one having authority. Our mission rests on his "we don’t know." Goethe once wrote to a friend, "If you have any definite beliefs, let me hear them; but in God’s name say no more of your doubts; I have enough of my own." We believe in God, in His Word, and the prophecies, let us plant ourselves on these, and the people will hear us. The average man comes to church because he wants to hear something about eternal verities; and he will not return if he is only to be banqueted with platitudes, like a crack in a pitcher; the pitcher may look well, but, inasmuch as it holds no water, the thirsty do not care for it.

Moreover, we are too sensational. It is folio to understand to recapture a lost congregation by putting in a hurdy-gurdy. The people do not go to church to hear music and see pictures, but to hear the gospel of Christ. The pastor who turns his church service into a moving picture is not only chasing the rock, living chiefly on snow and thin air, and maintaining tough health on this diet for at least two thousand years, every feature and gesture expressing steadfast, dogged endurance. One on the Starr King ridge, only two feet eleven inches in diameter, was one hundred and forty years old. Another on the same ridge, only one foot seven and a half inches in diameter, had reached the age of eight hundred and thirty-four years. The first fifteen inches from the bark of a medium-sized tree—six feet in diameter—on the north Tenaya pavement, had eight hundred and fifty-nine layers of wood, or fifty-seven to the inch. Beyond this the count was stopped by dry rot and overgrown wounds. The largest I examined was thirty-three feet in girth, or nearly ten in diameter; and though I failed to get anything like a complete count, I learned enough from this and many other specimens to convince me that most of the trees eight to ten feet thick, standing on polished glacier pavements, are more than twenty centuries old. We charge the Indian chase for all we can see, they would live forever. When killed they waste out of existence about as slowly as granite. Even when overthrown by avalanches, after standing so long, they refuse to lie or rest, leaning stubbornly on their big elbows as if anxious to rise, and sending up single root holliums in the air. Fourth fresh leaves with a grin, never-say-die and never-lie-down expression.
The Freshman Class

To the Editor of the Sabbath Recorder:

Your readers will doubtless be expecting some word from the opening week in Alfred University, and it is a great pleasure to forward to you our report.

The instruction up to date is as follows: Academy 225, College 92. There are 14 students who are registered in both, making a total registration of 200 different individuals. The Freshman Class in College, this year, numbers 81. Last year it numbered 27, and was considered very small; but the most pleasing thing about that class is that 22 out of the 27 passed the work of the year successfully, and are back again this year in the Sophomore class, which has had two additions from other institutions, and so numbers now 24 members. Four students are registered in the School of Ceramics, and one in the Theological Department. Two hundred more promising and enthusiastic young people cannot be found anywhere but at the students who are in College, and in preparation for College in Alfred.

Three former members of our Faculty are missed this year. Miss Gertrude F. Binnie, L. B., Professor of German and French, is staying in Europe, on leave of absence. Arthur K. Rogers, Instructor in Philosophy and Education, has been called to the Professorship of Philosophy in Butler College, Ind., an honor and distinction of which he is eminently worthy. Miss Adelaide C. Evans, Instructor in Art, has resigned her position and located in Olean, N. Y., to establish a private art studio in that city.

The new members of the College Faculty are as follows: Prof. Charles F. Binns, Director of the State School of Ceramics and Professor of Ceramic Technology; Miss Josephina M. Fember, Ph. B., of Syracuse University, Instructor in Modern Languages. Miss Pember adds her work in German and French a very interesting class in Spanish—a subject which is now in demand of late. Miss Lillie W. Tourtelotte, of Pratt Institute, Instructor in Graphics and Decorative Art. Miss Charlotte D. Groves, A. B., of Wilson College, Preceptress.

The following young people are assisting in various departments: Waldo A. Titworth, A. B., New Brunswick, N. J., assistant in Philosophy and Physics; George A. Main, Plainfield, N. J., assistant in Mechanics; Daniel C. Babcock, Ashaway, R. I., assistant in Ceramics; Sydney B. Titworth, Plainfield, N. J., assistant in Biology; Beatrice Lowther, Salem, W. Va. and A. Neal Annas, DeRuyter, N. Y., assistants in Music.

The School of Ceramics has opened auspiciously, its classes meeting in other rooms in the University until the State Hall is completed. Work on the building is being pushed rapidly, and we hope to have it completed by the middle of the College year.

During the summer vacation, important improvements have been made in the grounds. A large amount of underground drain has been put in, and much grading has greatly beautified the portion of the campus south and east of Ladies’ Hall. Very fine cement has been laid on the path of the campus and connected with new approaches to Ladies’ Hall. The new walk alone has cost $563.

The effects of these improvements are very pleasing, and are constant reminders of the wisdom and benevolence of Mr. George H. Babcock, in whose name the Babcock Fund for the Grounds of Alfred University,

Booth Colwell Davis, President.

Sept. 20, 1900.

King Ptolemy’s Lighthouse.

The Pharaoh of Alexandria.

By Fred. Myron Coley.

One morning, a messenger in great haste rushed into the newly finished palace of King Ptolemy Soter at Alexandria. He was hand-swept, there was a great rent in his linen tunic, and he had on only one sandal. King Ptolemy, who was walking with his officers in the great court, on the walls of which Greek artists had recorded in gorgeous colors the battles of the inmaster, Alexander, looked at the man with surprise. "Who are you?" he asked.

"I am Archelaus of Cyrene," answered the stranger. "I was the captain of a Greek ship loaded with silphium, and was intending to carry back a cargo of wheat. Last night I was entering the harbor in the darkness, my vessel ran upon a rock and was lost. I alone escaped alive. O king, I’m a ruined man."

The king turned to one of his officers, a young, graceful Greek, who wore a scarlet cloak upon his shoulders. "Demetrios, how long has it been since the Cyprian merchant lost two ships as they were coming into the harbor?"

"Six months, O king," answered he of the scarlet cloak, without hesitation.

"And how much was paid him from the treasury?"

"Ten Attic talents." (About $12,000.)

"Pay to this man five talents; and tell the shipmasters to sell him the best galley in port, if he wishes to purchase."

Demetrios wrote a few words upon a tablet and handed it to the shipwrecked mariner. "A slave shall carry the gold wherever you wish it," he said to Archelaus.

"I shall give you the inn of Castor and Pollux till the moon is new," replied the Cyrenian, walking away, his heart much lighter than when he had entered the royal presence. After he had gone King Ptolemy spoke again to the young Greek in the scarlet cloak.

"Seek the architect Sostrasius and ask him aither. Thou wilt find him without doubt at the Museum. These shipwrecks are occurring too often."

Demetrios, looking very handsome in his gay mantle, his helmet with its toning horse-hair plumes and his embroidered buskins, left the palace with light steps on his sovereign’s errand.

This happened a long time ago, almost three hundred years before Christ was born. Alexandria was a brand-new, busy city then, a mere mushroom growth in that old, early Egypt, where the upstart Ptolemies were reigning on the throne of the Pharaohs. The Ptolemies of our story was the first one of his line, the son of Lagus, called Soter, which literally means the Savior. Ptolemy was given this title by the Rhodians, whom he aided at a time when they were in great need. As will be seen, the title was well deserved in more respects than one. This Ptolemy was one of the best and greatest kings that ever reigned. Among all of Alexander’s generals, he was distinguished for his truth and magnanimity. No act of cruelty ever brought to his memory. He was wise and learned himself, and a patron of genius and art. Under him Alexandria became one of the most splendid cities in the world. Costly and magnificent works adorned the city, and it became an intellectual as well as a commercial center. The young new city that Alexander had built was already termed the University of the East.

At the court of Ptolemy you would have seen many of those scholars and artists whose names are watchwords in learning and art. There was Eratosthenes, the first of geographers; Hipparchus, the astronomer; Manetho, who wrote one of the immortal histories; Apelles, the painter; Aristarchus, the critic, and Callimachus the poet. To these we must add Sostrasius the architect and sculptor. Sostrasius was a Greek, the son of Diphanes of Argos. He had great skill, great energy and great vanity. Perhaps the last is the usual accompaniment of genius. At any rate, Sostrasius possessed them all in an eminent degree. He had been employed by Ptolemy in the construction and embellishment of his new palace, the Hippodrome. It contained the tomb of the great Alexander, and other magnificent buildings. At the Museum he consorted with that galaxy of scholars and artists who gave such brilliancy to the court of Ptolemy. He hastened to obey at once the summons of the prince. In his long gown, wearing a great chain of gold, a gift of the monarch, around his neck, he entered the royal presence-chamber.

"You have been at Rhodes?" asked Ptolemy.

"Certainly, O king," replied Sostrasius.

"And you have seen the brazen statue of Apollo that Chares is casting?"

"I have had that pleasure."

"You will then know how to proceed to construct a similar colossal for our harbor?"

"I have a happier plan," said the architect, "if it is a lighthouse that your majesty desires. Give me the means and I will build a structure that centuries hence will stand for the benefit of seamen. In my mind I have conceived the temple of the son of Lagus."

"Son of Diphanes, my treasury is at your service. Proceed at once to your work. I do not wish any more shipwrecks to occur if I can help it. I mean Alexandria to be the queen city of the world. Build a monument that shall honor the city and my reign."

Sostrasius bowed; "King Soter, your wish shall be gratified."

The monarch and the artist seemed to understand each other. In a few weeks a person standing in any one of the long, wide streets would have seen men and horses engaged in conveying great blocks of white stone from the quarry to the quay. There they were hoisted upon the flat-bottomed Nile galley, rowed by almost naked sailors, and conveyed to an island at the mouth of the harbor. Sostrasius then put his wits to work, King Ptolemy furnished the money and the men; and the most wonderful lighthouse that the world has ever beheld blazed its beacon light over the dark waters and rocky islets. Years were spent in building it, and good King Ptolemy did not live to see it completed. His son Philadephus, however, carried on...
THE SABBATH RECORDER.

THE PARABLE OF THE TARES AND THE WHEAT.

Mark 4: 26-41.

Although our Lord used this parable to his disciples, there has been a difference of opinion as to its meaning. The one view is that the "field" is the visible church, into which the tares must be tolerated, and that Satan also introduces false professors of Christianity, and that our Lord desires his people to let both grow together until the end of the age, when a separation will take place, and then the wheat will be gathered into the kingdom, while the tares, which are the work of evil, shall be cast out. This interpretation looks upon the world as the "field," the Lord as the "kingdom," and the time after the second advent as the "end of the age," after which the "wheat" shall be gathered into the kingdom, and the "tares," consisting of Satan and his followers, shall be cast out. It is also true that the word "field" means the world, and that the wheat and the tares grow side by side in this world. It is our Lord's will that both grow together till the end of the age, when the angels will separate the wicked from the just, and the righteous shall shine forth in God's kingdom, which is the "holy city," the "new heaven and the new earth," the "new order of things," which it will be when the curse has been removed. There are serious objections to this view.

1. The visible church is nowhere called the kingdom of God. It is a multitude of organizations, all differing, and all tending the marks of human infirmity. They include many who are not the children of the kingdom, and exclude many who are. The Roman Catholic church, the largest of these organizations, claims to be the kingdom, and that the Pope, the vicegerent of Christ, is the visible head. It holds that its members have been made so by the baptism, if administered by those who are of the apostolic succession, and that to all other organizations the title of churches, or a part in the kingdom of God. Similar claims are put forth by the Greek, the Armenian and the Anglican churches. Doubtless each of them contains many true Christians; but, surely, they are not collectively that kingdom for the coming of which we pray, and which we are commanded to "seek for," as first and best of all things. Nor can it be said that "the seed of Satan is in them." They have much in them that is commendable, but Christ does not reign in them absolutely.

2. The definitions of the kingdom of God do not apply to the visible church. Christ said: "The kingdom of God is within (or among) you." Luke 17: 21. But there was then no organized Christian church. Paul said: "The kingdom of God is righteousness, peace and joy in the Holy Ghost." This is not true of all, or any, religious organizations. The command, "Seek ye first the kingdom of God," does not mean that it is a first duty to join a church, but rather to be born again from above.

3. The doctrine that the church is the kingdom and that ungodly men must be tolerated in its fold till the end of the age, has been made the excuse for the mitigation, if not for the entire suppression, of church discipline. In all the states churches, and in many cases in our own land, there is a toleration of palpable iniquities, and no real purpose to purge out the old leaven. There is a direct reversal of the true spirit of the gospel, which most loved the church and gave himself for it, that he might wash it with water through the word, that he might present unto himself a glorious church, without spot or wrinkle, or any such thing, that it might be holy and without blemish." Eph. 5: 17.

What is the kingdom? Two things are implied, or, at least, the same thing in different stages of development. One means the reign of Christ in the individual heart. This is what our Lord meant when he said: "The kingdom of God is within (or among) you." The other means the reign of Christ extended until it fills the hearts of all the people on earth, and fills the whole world. When we pray as our Lord has taught us, "Thy kingdom come, thy will be done on earth as it is done in heaven," we pray for both of these stages, not only that there is to come a general prevalence of Christianity, but a perfect reign of rightousness in all the earth.

Some of these passages are as follows:

"Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Psa. 2: 8. "For evil-doers shall be cut off, but they that wait on the Lord shall inherit the earth." "The meek shall inherit the earth and shall delight themselves in the abundance of peace." Psa. 37: 9-11. "He (Christ) shall have dominion from sea to sea, and from the rivers to the ends of the earth. All kings shall fall down before him, all nations shall serve him." Isa. 66: 23. "In the days of these kings shall the God of heaven set up a kingdom that shall break in pieces all these kingdoms, and shall fill the whole earth, and shall stand forever." Dan. 2: 44. "And there was given him a dominion and kingdom, that all people, nations and languages should serve him; to his dominion shall there be no end, and his kingdom shall not be destroyed." Dan. 7: 14. (See also vs. 22 and 27.) "And the Lord shall be king of all the earth in that day, and there shall be one Lord and his name one." Zech. 14: 9. "Every knee shall bow and every tongue shall confess unto God." Rom. 14: 11. "And there were great voices in heaven, saying, The kings of this world are become the kingdom of our Lord and of his Christ, and he shall remain forever and ever." Rev. 11: 15.

Now, all of these promises are to be understood in accordance with the character of the promises—not in a restricted, but in an enlarged and liberal sense. The kingdom of Man shall send forth his angels and gather out of his kingdom (which is this world, now full of sin) all things that offend them and which do injure. Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13: 41-43. Then shall the meek truly "inherit the earth," and our Lord's prayer be fully answered.

H. H. Hinman.

Oct. 1, 1900.

TIME LOOSELY SPENT WILL NOT AGAIN BE WON.

Robert Greene.
THE FULLNESS OF CHRIST.

A prominent feature of the religion of Christ is the amazing fullness and bounty of its pro- vision for the needs of man. The reader of the New Testament is constantly attracted by such expressions as "abundant mercy," "abounding grace," "unsearchable riches," "the fullness of the blessing of the Gospel of peace."

A complete salvation is found in Christ. When sin is pardoned through Jesus Christ it is fully pardoned. When men forgive their enemies they still hold some remnant of resentment, but when God forgives our iniquities he blot them all out forever. He separates them from us as far as the east is from the west. Our God "will abundantly pardon." He will pardon the worst of sinners. There is no limit to the number of those who may seek and find pardon at his hands. He is so fully that they shall be taken to his bosom and have a place in his heart.

Our Lord did nothing superficially or imper- fectly when he was among men. Did he feed the multitude? He fed them beautifully. Did he cleanse Salvation in abundance? It was done. It was so well and thoroughly done. Many persons who profess to have been healed by modern healers look like walking corpses. They put out a miserable existence. But when Jesus healed men no trace of their ail-

The fullness of spiritual life is found in Jesus. for the salvation of souls will be fruitless; all evidences of the presence of the Holy Spirit. No one can be a true Christian and be a small man. One may have a liberal education and a narrow mind. One may have great riches and small manhood. But no one can be in Christ Jesus without being enlarged in spirit and life.

In his infinite fullness Christ is sufficient for all emergencies and all relations. We must not limit his grace to certain days and places and departments of life. To me, God has been so full of grace to me, that will, the condescension, the affections all must come under the dominion of Christ. His spirit illuminates the under- standing and quickens the intellect. As blades of grass spring up, leaves unfold, and flowers bloom under the influence of the direct rays of the sun in springtime, so all the powers of the mind unfold when brought into close con- tact with the spirit of Christ. Even the body feels the blessedness of the religion of Christ. Paul prays for the Thessalonians, saying, "I rejoiced greatly that you were full of the spirit, soul, and body be preserved blameless unto the coming of the Lord Jesus." All the medicines in the world have not done so much for the physical life of man as the Gospel of the Son of God. This fullness of Christ touches man's social life, his business life, and all his interests in this world. This fullness is sufficient for all generations. Systems of thought which were developed in ancient times have passed away, but the thought of Christ is as fresh and profitable to-day as it was two thousand years ago. Other teachers belong to the age in which they live, but Jesus belongs to all ages. He is the same yesterday, to-day and forever.

Some preachers toil hard to find some fresh thought for the pulpit. They scan the daily papers, ransack libraries, study history and poetry. It is well to do all this, provided a proper use be made of the material gathered from these sources. There is such a full- ness in Jesus that the preacher who knows how to find it will never lack for a fruitful theme. Here is a mine of thought which can never be worked out. Here are truth and grace for all time.

"Bivers of love and mercy are In a rich ocean join; Salvation in abounding flows, Like floods of milk and wine."

- The Christian Advocate.

THE SIGNALS OF THE SPIRIT.

BY THEODORE L. CUTLER, D. D.

It is well for our churches to realize their entire dependence upon the Holy Spirit. Without his presence and his power all efforts for the salvation of souls will be fruitless; all the best-constructed church machinery will accomplish nothing, for the "living Spirit within the wheels." To watch for the Holy Spirit and to work with the Holy Spirit is the supreme duty of the hour. An incident in Old Testament history illustrates this vital point.

When the Philistines were about to attack the armies of Israel, God commanded David to "fetch a compass behind the Philistines, and come upon them over against the mulberry trees. And let it be, when thou hearest the sound of a going [or a rustling] in the tops of the mulberry trees, that then shalt be- stir thyself; and for then shalt the Lord go out before thee. That peculiar sound was to be the signal for an advance. It was the token of the divine Presence. David obeyed the signal. When God moved he moved, and the result was a glorious victory. This unique incident is full of practical suggestion. Faith must always watch providential lendings, and when God moves is our time to "be- stir ourselves"; if we move with him, then success is quite sure to come; if we move without him, the failure is our own fault. How clearly was the divine signal revealed to David that little company in the upper room at Jerusalem on the day of Pentecost! The Holy Spirit came upon them, and the apostles fell into line with the Spirit's leading; they co-operated with the Spirit, and thousands of souls were con- verted in a single day.

If the history of the most powerful revivals is studied, this same truth appears—the sig-
The Great Chinese Problem.

It is very easy to write diatribes against China and the Chinese. It is more difficult quietly and dispassionately to consider the problem. This question is a problem, not simply a question. There is more than a problem involved in the isolation of China and the difficulties it presents. It will be solved by the Chinese themselves. We may dictate at first, but not later. A problem requires careful study, and this is one that the American people have not studied at all. Of course we know these great problems; but what can we do about it? What blood and treasure have been spent by advanced civilization in lessons of overconfidence, in the clash of old and new. We are seeing it in China to-day. Exclamations of astonishment, pious prayers, and otherdoings in our news columns of to-day. The allies are surprised, etc., and so on.

Now for the Problem: An ancient nation of 400,000,000, proud, able, soaked with superstition, nurtured in seclusion; whose patriotism is of the soil and family, unlightened by any knowledge of any other soil or family bonds; born and trained to look backward and with awe upon the past; with an ingrained hereditary fear of calamity from that past; if they should look forward, whose keepers, not the constant knowledge of a foreigner is that of an aggressor in business and religion; and largest of all, with great guns and ships behind him and following him as he advances inland from the sea coast, where his suppliant skill has gained him a forced entrance into the Celestial land—the Middle Kingdom—that is, the kingdom, to a Chinaman.

Given this nation with this past, aroused as a sleeping anacconda from torpor to ravenous ferocity, to blind fury: What are you, Christian civilization, going to do? Consider the question and its necessities, or rush hurriedly in and say for vengeance, now this backward has turned forward, from East to West? Chinese, proverbially, have long memories. They are not ignorant children, but adults with cultivated minds whose force and skill have only not been fixed on the trigger of a repeater, or on the management of a machine gun.

Men, to-day hostile to Christianity and its introduction to China, can witness the difference between heathen, idolatrous civilization and Christian civilization. Chinamen, intelligent, scholarly and of high caste, will torture and massacre women and children and perpetrated unspeakable cruelties. Chinese civilization refrains and revolts in horror. Only isolated frenzy perpetuates such things among us. In China it goes unpunished.

The explanation is not far to seek. The ultimate atom of Chinese civilization is immutable with isolation. Sons, when they marry, don't go out and found families, mixing with their fellows, as we do. An addition is made to the old homestead, and so it grows into a clan.

Every item of a child's education is to worship and fear his own family, and even the spirits of his forefathers. Even his hope of children is to have some one to look back upon himself when he is gone.

How long will it be before such an anachronism to love progress? How shall it be done? By fear or love? Probably both need to be used. A greater fear may possibly cast out a lesser one. They may be overawed by the splendor of physical force and turned from the contemplation of spirit forces which now enthrall them.

And Christian civilization will surely not forget whence it came, and that form of peace and splendor which gave it symmetry and keeps it sate.

It must not be forgotten by us that the door of China was opened by the bursting of the lock and the taking off of the hinges. The exclusion of centuries naturally resents the light and breath and things that push his heroic way over the sacred portal into the still more sacred interior.

The principal part of a Chinaman's education is his instruction in the folklore of spirit presence and power. The spirits of his own and other ancestors people the land, invisible but potent for good and evil; this good and evil always immanent and surely sent to home or individual, according as these spirits are pleased or displeased by either the doings or allowances of the individual. This depend as much upon what the individual fails to do as upon what he does. If he fails to exterminate a thing displeasing to those spirits, calamity impends just as surely as if he himself has perpetrated a displeasing act. Hence, to his mind it is as calamitous to allow the foreigner and his ways to remain as if he himself had imported these things defiantly.

No American could ever reach the ingraining of the ideas of the Declaration of Independence more than the monkish Chinese people have drunk in and assimilated the superstitions of ancestral spirit worship; and no invention of human self had imported these things defiantly, but is an ingrained hereditary fear of calamity from that past; if they should look forward, whose keepers, not the constant knowledge of a foreigner is that of an aggressor in business and religion; and largest of all, with great guns and ships behind him and following him as he advances inland from the sea coast, where his suppliant skill has gained him a forced entrance into the Celestial land—the Middle Kingdom—that is, the kingdom, to a Chinaman.

Cigarette Smokers Rejected.

We mentioned the fact not long since that Chicago had placed the cigarette smoker in a class by himself, and three large mercantile houses have issued orders prohibiting cigarette smoking by employees. But we did not state the reasons assigned by the employers for issuing the order. Here are the reasons: 1. That the smoke of tobacco from the breath of the employee is annoying to customers and to other employees who are not users. 2. That nicotine demoralizes the employee and affects his work. 3. That cigarettes make the employee nervous. 4. That they stunt his mental growth, before his memory and prevent an alert intellect. 5. That physically they affect the employee so that he cannot give the best service to the employer. This is a powerful arrangement. Nor is it the language of fanatics, fools or sentimentalists; but the language of hard business sense as represented by large business corporations and important business interests. Would it not seem strange if, after all the strong argument producing information along these lines, should proceed from the pocket, rather than from the head or heart?—Methodist Protestant.
**Woman's Work.**

By Mrs. R. T. Rogers, Alfred, N. Y.

"Faith reed not in the storm of words. She brightens at the clash of Yes and No: She feels the fumes through the Worst; She sees the sun hid lost for a night; She spies its light through the warmer tod. She tastes the fruit before the blossom falls; She hears the bards within the unison. She finds the fountain where they wafted: 'Mirage.'"—Tennyson's *The Ancient Sage.*

The poem at the head of our Page this week was sent us by a friend who says: "When reading Editor Shaw's definition of Faith on our Page of Nov. 27, I thought I would compare it with one I came across some time ago, which seemed so good to me that I copied it. It occurred to me that, perhaps, you might like this for your Page sometime." We are always pleased to know what others enjoy, and glad to pass it on to our readers. Please remember this.

**THE PRACTICAL SIDE OF THE ECUMENICAL CONFERENCE.**

BY MRS. O. U. WHITFORD.

Read at the Woman's Hour at the Seventh-day Baptist General Conference, Adams Centre, N. Y., Aug. 25, 1900.

The Ecumenical Conference, which met in Carnegie Hall April 21 to May 1, 1900, was the greatest, the most important gathering of religious forces in the world's history. For four years scholarly, devoted, consecrated men from all denominations had given most careful and painstaking effort, and much humble, earnest prayer for Divine guidance in preparing for the meeting. That aim, plans were excellent, well nigh perfect, the admirable way in which the whole machinery moved for ten eventful days gave abundant proof.

Truly, here assembled the pick and flower of the army of the Lord of hosts. It was said that never before had so large and distinguished a company of the good and great met together in one place at one time. The presence of seven hundred and fifty missionaries was a remarkable indication of the increasing desire, and the burning words that fell from their lips made an indelible impression upon thousands of human hearts. Sixteen hundred delegates daily passed through the gates by the presence of the little life-giving support, which was always immediately honored by the faithful guard, while thousands of others less fortunate thronged the corridors, eager to gain admission whenever it was possible.

It was readily conceded by all that both delegates and missionaries were men and women of true culture and refinement, their faces beautiful and dignified by the ennobling purpose of their lives. Many of them were of most distinguished appearance and commanding presence. At the opening session, and, indeed, at every session, the platform presented a never-to-be-forgotten sight. Above it hung an immense map of the world, colored to represent the prevailing religions of mankind, so that the platform was grouped like Christian statesmen and diplomats of the highest rank, the most notable of the returning veterans, who have fought a good fight for the Prince of Peace in lands of darkness, and represented the vast army of workers who have faithfully "stayed by the staff" in the home lands; all gathered to pay their tribute to the value and success of Christian missions.

The welcome on the opening evening, given by Pres. McKinley and Gov. Roosevelt, was in all respects worthy of the nation of and the state, and was a great exhibition of public and national interest in the cause of Foreign Missions.

Rev. Judson Smith, Secretary of the American Board, and Chairman of the General Committee, said in his welcome to the delegates: "By as much as Foreign Missions to-day exceed those of all preceding days, in breadth, efficiency, achieved results and growing promise, by as much as the church throughout the whole world exceeds the church of the pastorate. What can the church do, unless this auspicious assembly surpass all missionary councils and conventions that the world has ever seen?"

Every possible phase of the missionary question was treated by able and exhaustive addresses, which were, for the most part, followed by free and animated discussion. No addresses were more thrilling than those given by men and women from the front, and when added to these the logical conclusions, the results of years of experience and study of all the great questions connected with the various phases of this grandest of all work, the salvation of men, presented by some of the ablest men of many nations and representatives of more than two hundred societies, the results of these deliberations cannot but be far-reaching.

The question of Self-Support in Missions received large attention; and, though there was diversity of thought, the consensus of opinion seemed to be that the principle of self-support is fundamental. Corea was presented as an object lesson where this principle was strenuously pushed from the first, and the results were extraordinary. Mr. Winton, of Mexico, said: "Mission churches should have pastors only when they are able and willing to support them. If all our Boards would agree upon this principle, it would be of easy application on the new fields. Scripture, a young man, was told to sit down when he therefore, and from experience, I ask your agreement to the following summary of principles: (1) The use of mission funds should be limited to the support of missionaries, the promotion of the cause in lands and churches, the support of schools, hospitals, etc., and their support, and some help in the building of church houses. (2) Converts should, from the first, be instructed in the necessity of contributing to the support of the Gospel. (3) The self-support of native churches should be facilitated by simplicity of organization to the extent, if necessary, of delaying for a time, the full development of the pastorate. (4) The application of these principles should be absolute in all new fields. In those already occupied Boards should agree upon such policies as will tend to develop as rapidly as possible, thorough self-support, in place of the present helpless dependence.

The method of self-support, as advocated by Dr. John Nevins, and practiced for many years, is called, by way of distinction, "short-cut," while the older method is called "long-cut." Rev. A. H. Ewing, of India, raised his voice against the shortcut method, as a "short cut," and, namely, forcing the converted heathen immediately to support and manage their own churches. He insisted that the best and most permanent results were to be obtained by the "long-cut" method, the fostering of the infant missions, their supervision and support for a long time after their establishment.

The next speaker said it was not the method that made missions successful, but the man. "The man. The man with the stuff in him will succeed." He raised a protest against the "feeling in the churches at home that there was hypocrisy and a mercenary spirit in the mission churches in foreign lands. This prevalent opinion is a sad mistake. There is ten times more hypocrisy in the churches at home than there is in the mission churches, and ten times the mercenary spirit." This was the reply given in response to their suggestions.

Education in missionary labor, industrial and manual training, training schools for missionaries, occupied large place in the Conference, and the importance of all these departments was fully attested.

Pres. McKinley said: "Education is one of the indispensable steps of mission enterprise, and in some form must precede all successful work."

One of the most practical things was a meeting for headquarters missionaries, in deep interest was manifested. It was said that, while the heroic men and women to whom we had been listening might be called the men behind the guns, laymen have a privilege and duty as well. They may bring up the ammunition, and the hope was expressed that some men of wealth may find the suggestion to endow great schools in mission lands.

Time will not permit to tell much of the mental and moral achievements, and all pertaining to them. From the very first, their great importance and intrinsic value have been universally admitted. The benefits and experiences from the various fields which so thrilled the hearts of all hearers only added to the deep interest and hearty appreciation already felt in this most important branch of missionary work, and must result in quickening missionary spirit in the home churches.

At the beginning of the century, Carey, as he was wont to sit down when he proposed obedience to the last command; at its close the efforts of young people were recognized during an entire day, and the young men were listened to by their elders and in agreement with them.

Young People's Conference Day gave three crowded meetings, marked by much fervor and enthusiasm. Dr. W. F. McDowell said: "One word sums up the results of these fruitful days—together—Consacration. The sons and daughters of the church are called of God, and how can they go if they are not sent? It is the duty of the church to enable her children to be useful as well as willing. The nation arms and equips her soldiers when she proposed obedience to the last command; at its close the efforts of young people were recognized during an entire day, and the young men were listened to by their elders and in agreement with them.

Young People's Conference Day gave three crowded meetings, marked by much fervor and enthusiasm. Dr. W. F. McDowell said: "One word sums up the results of these fruitful days—together—Consacration. The sons and daughters of the church are called of God, and how can they go if they are not sent? It is the duty of the church to enable her children to be useful as well as willing. The nation arms and equips her soldiers when she proposed obedience to the last command; at its close the efforts of young people were recognized during an entire day, and the young men were listened to by their elders and in agreement with them. From the very first, their great importance and intrinsic value have been universally admitted. The benefits and experiences from the various fields which so thrilled the hearts of all hearers only added to the deep interest and hearty appreciation already felt in this most important branch of missionary work, and must result in quickening missionary spirit in the home churches.

At the beginning of the century, Carey, as he was wont to sit down when he proposed obedience to the last command; at its close the efforts of young people were recognized during an entire day, and the young men were listened to by their elders and in agreement with them.
you, if you do not send them. It will not be respectable in the near future for a strong church to support only its ministers. It must do for the regular duties of the church, and for the support of the poor, to a larger degree than it does. You cannot reach the mass of those who are potential Christians and respectables in the sight of God unless you send them. Yes, this is the way to do it. It may be that many of these, if we go in the right direction, will hear the heavenly voice which has already spoken to them, and so they will begin to work and to try to support the church and live in the sight of God. This is the way to do it. It may be that many of them will begin to work and to try to support the church and live in the sight of God.

The inspiration, the lessones, and the deepening faith that day will certainly go to the consummation of this great end.

(Theo. 1, 1900.)

THE OVERFLOW.

Once in Scriptural history there came a woman of Canaan to the Master, craving a blessing. Some poor, short-sighted disciple said, "Send her away." But the Master, in rebuke, says, I am sent to save the lost; and when he says, to test her, "Is it not meet to take the children's bread and cast it to dogs?" she answers: "Truth, Lord, yet the dogs eat of the crumbs that fall from the Master's table." Somehow, these crumbs, scattered in the Master's name, magnify into blessings to the sender, as well as to the receiver.

The Milton Ladies' Quartet, inspired by our own songs, have felt the Christ love in the heart for all; and they have improved some of the opportunities, outside of their regular work, that are scattered along the pathway of the Christian worker. One moonlight afternoon, a goodly number went over to a neighboring country church, a neighborhood mostly all Christians. It was Communion Day. How impressive, the Lord's table, the Lord's people, the melody of the song service, commingling with the scenes of Calvary; a blessing by the way.

At another time, the doors of the chapel at the Soldier's Home in Marshalltown opened wide, and they stood upon the roostrum, facing a crowd of men who were no strangers to history. The music of other days caused them to bury deeper into the earth, while its touch brought death. But, to-day, as they sing of "The city over there," it is music, inspired by the holy gifts. When the death-angel shall hover over, memory may again reproduce it as a beacon light along the valley of the shadow of death.

One evening, while singing at the corner of the street, an old comrade of the war, who for a quarter of a century, at least, had been on the drink highway, sat listening. A gentle touch, and "Yes, that's nice." Oh, why those tears? Perchance memories of that little babe left at home, now grown into womanhood, and like the little one, perhaps as pure, pleading for a wandering father. Yes, her last letter said, Papa, are you trying to be a Christian? The God only knows; over the bed-clothe day can only reveal. A few mornings after he fell dead. The daughter comes, the old father leaves; it is the Quadet again sings; the angels hear; the record is made in heaven. He ceased drinking three months ago, and is worth of the long songs to him? God can use by his Spirit the Gospel story, sung from consecrated hearts, for his own ends.

Then, again, a goodly company embarked in carriages and visited a near-by village, where some of the most secluded were turned over to the Evangelist and Quartet entirely. And thus pleasant associations have been formed, individuals strengthened, and churches encouraged.

HOW SHALL THE AVERAGE CHRISTIAN LIVE A MORE CONSECRATED LIFE?

By seeking a more real friendship with Jesus. It would be hard to devote a life of service to one's own carnal desires or the cause of all the world, when being very far off, to whom we could only go in some vague way, to whom we could only appeal by aid of a vivid imagination and whose very existences we half doubted, and yet it seems that too many professed Christians hold Christ at this distance, approach him in this way, call upon him after this manner and believe in him only to this extent.

There can be no Christian development without communion with Christ, and there can be no communion with Christ without that faith which is necessary to a personal friendship. A man came to us not long ago in great distress of body and mind, seeking to be rescued from the vortex into which he had drifted through a life of sinful indulgence. We sought to lead him with the burden to the feet of Jesus, but when we spoke of prayer, he said, Sir, I have prayed and prayed; but with no avail. We asked, "Is that a Christian? He answered no. Was he accustomed to pray? Did he pray every day? And he answered no. Then when did he pray? When in trouble, when the appetite for drink was upon him; when he was on the verge of delirium tremens.

Now if one should fall into a river beyond his depth and not being able to swim should see a stranger on the bank, he would call to him in his distress, hoping that on the broad ground of the earth he would prove to be a \"Good Samaritan\" by putting forth some effort for his rescue, but if instead of a stranger the man he knew his best friend, on the river he would know that the friend would do all in his power for his rescue.

If we only pray to God when in trouble it is not like calling on a stranger for help, and however ready he may be to respond to our cry, is it possible for us thus to come in faith to Christ, to be friends with Jesus? In the history of our faith, it may be remembered, that British Columbia is two months away at least, in the reach of the necessities we can understand, God will call us to his sheltering wings, or, perchance, come to us through the very difficulty which threatens us, as Christ made the waves of Galilee, which had frightened his disciples, the golden pathway over which he should come to his rescue.

If we will cultivate a friendship with Jesus that is truer and higher and sweeter than all others, we will find it a means of perpetuating our lives to him, as we find it no task, but a pleasure, to serve those of our earthly friends who are nearest and dearest.

MRS. BOOTH'S LETTER.

In the very interesting letter from Mrs. Booth, published in the Recorder of Sept. 22, 1888, some of the statements which would make it appear that the Board of Directors of the Sabbath Evangelizing and Industrial Association have carelessly refrained from sending money to Mr. Booth, thus causing him anxiety and care, we find no words that plainly show this not to be the case. Funds have been sent him, both by mail and cable, which he should have had long before the date of Mrs. Booth's writing, and which, with the goods we supposed that he had on hand, was thought to be ample for his needs.

It must be remembered, also, that British Central Africa is two months away at best, by mail; and the war has greatly interfered with all telegraphic communications. Then, too, the sudden change of plans incident to the purchase and handling of the new estate, necessitating the employment of a large number of work people, together with the change of terms, have required a far greater part of the wages to be paid in money instead of goods, as in former years, made demands for cash that the Association had no reason to expect, and which they could not meet in time, had the treasurer been never so slow.

We are sure that Mrs. Booth had no thought of chiding or of fault-finding when she wrote, but that she simply stated things as they were to the best of her ability. On behalf of the Association,

David E. Tittsworth, Pres.
Young People's Work

By Edwin Shaw, Milton, N.H.

If the Editor of the Young People's Work has ever taboosed, by actions or by words, something written, "waving hands in church," he has forgotten it, and does not care to be reminded of it. On the other hand, he finds himself often sh outing at the very top of his voice when a long-haired half-back, behind splendid intellec, dashes thirty yards down the gridiron for a touch-down. It is barely possible that several times in his life he has expressed his disapproval of whistling in prayer-meeting, and of using the church building on Sabbath as a place for general visiting.

The wide-world character of the Gospel of Christ has been well illustrated at Milton by the experience and testimony of a young man from Japan. Mr. Takahara was a convert to the Christian religion in his native country. The stand he took practically closed against him the house of his father. Encouraged and aided by a sister, not a Christian, he came to America not quite one year ago. In Chicago he fell in with Dowie's church, but after a few months came to the conclusion that the teachings of that church were so far from being in accordance with the Scriptures, that they were antagonistic to them. In looking about for another people to which he might join himself, he was handed a copy of the SABBATH RECORDER by a student at the University of Chicago, a countryman of his, and he was advised to write to President Whitford, at Milton. This correspondence resulted in his coming to Milton in the early spring. Here he has lived, attended college, working at odd jobs, and going to church services. Soon after his arrival he began observing the seventh day as Sabbath, and now he makes a public profession of his faith in Jesus Christ, and has been baptized at Clear Lake, and joined the Milton Seventh-day Baptist church. It is his purpose to prepare himself to preach the gospel to his own people in his native land. It would seem that God has a great work in store for him, so thoroughly consecrated, so evidently sincere, so obliging, so faithful and studious.

ALFRED, N. Y.

Our Young People's Society here at Alfred is in a very prosperous condition. This year there is very large enrollment of students, in fact, the largest for many years. For this reason our Society is rapidly increasing in numbers. Already our active membership list numbers a little less than 125. Besides we have a very large list of Honorary Members. At our last business meeting there was a very good attendance. Nearly every committee has a written report. Out of sixteen only two failed to report. Efforts are being put forth to co-operate with the Christian Associations in some systematic way of doing personal work among the young people here. We are convinced that there is a much deeper spiritual feeling in Alfred now than in past years. We always have a very large attendance at our prayer-meetings Sabbath afternoon. The evening of Sept. 15, the Secretary gave an informal social at Fitch Hall, the object being to form a better acquaintance among the young people, and especially to interest the new students in the C. E. work. The President of our society, G. M. Ellis, in his address of welcome, extended a greeting to all, especially to those here for the first time, bringing them to all the privileges of our organization. A short musical program, followed by college songs, helped to break up the formality of the occasion. "The Old Well" in the corner, from which lemonade was served to all, seemed to have frequent visitors.

Our Intermediate C. E. as well as the Juniors, are also prospering. While we are very strong in numbers, we feel need of more spiritual power. Kindly remember us in your prayers.

THE PEN OF TO-DAY IS WISER.

By REV. NEWELL DWIGHT HILLS.

In former times, men felt that they needed to come in from the field and factory, store and street, and, coming together in one spot, sought to clear the grime from their foreheads, to sharpen their spiritual faculties, to cast out selfishness, to test the deeds of life by Christ's principles, just as an artist, when his eye is jaded, tests the blue tint by the sapphire, or the red by the ruby. But the thought that an artist's eye is going is no longer obligatory; that sermons have lost their juice and freshness, and, having gone to church once in a month, they feel that they have placed the Almighty under sufficient obligations. Gone now are a certain sanctity of the Sabbath, a certain reverence for the church, a certain refinement of conscience, a certain clarity and purity of moral judgment.

In his Yale address, ex-President White lamented that young men are turning from the learned professions to enter trade and commerce. Materialism, he thought, was an evil spirit that had given its cup of sorcery to youth, and besegued them from the paths of noble scholarship and intellectual life. Gone are the poets Longfellow, Lowell, Bryant, Whittier. Gone are the historians, Bancroft, Motley, Prescott. Gone are the great orators and statesmen. Gone is the literary world in which men as T. S. Wentworth, George Bancroft, T. W. King, Swing, Beecher and Brooks entered the ministry. Remembering that in New England the clergymen founded the academies and colleges, and that, in scores of families, like the Emersons—there were seven generations of clergymen, lecturers, authors or editors, the educator predicted that disaster would befall our modern American society because of the disappearance of these things. But not the emoluments of commerce alone

Alfred, N.Y.

The sensational reports which some zealous news-gatherer has put in circulation need not occasion any anxiety to the friends of the American Bible Society. It is true that it is good and desirable for a larger scale than it has recently received, and this because its benevolent work is on so extended a scale. It is also true that unless such gifts are made, replenishment in its benevolent work must follow. But the Society is not in debt, nor under any obligation to sell its valuable Bible House. The sale of that property may come at any time when some purchaser thinks he can afford to pay more for it than it is worth to its possessors. When that will be no one knows. The generous legacies which have been put at the disposal of the Society in former years have enabled it to expend much more than its annual revenue from other sources, and meantime the claims of other missionary societies have been so urgently presented to the churches of the country that the Bible Society and its work have been in some measure overshadowed. The great changes in the business of the country, whether by manufacture and sale of books have also brought to the front the question whether the Society cannot procure its books by contract on better terms than it can manufacture on its own presses, and in the building of a wider market. Whether these actions of this character would need most attentive consideration.—Bible Society Record.
DO ALL THAT YOU CAN.
BY MARGARET K. SANDKE.

"I cannot do much," said a little star, "but I am a star in the dark world sky; my silver beam cannot pierce far into the depths of night; but I am a star in God's great plan, and I will do the little that I can." (Image 0x0 to 1190x1574)

A child went merrily forth to play; not a thought, like a silver thread, kept winding in and out all day through the happy golden hours. "Darling, do all that you can, for you are part of God's great plan." She knew no more than the twinkling star, or the cloud with its rain-cloud full. Now, why, or for what strange things are we so wild at school? But she thought, "I am a part of God's great plan, and I will do the little I can." So she helped another child along when the way was rough to his feet. And she sang from her heart a little song that we all thought wondrous sweet; and when her voice was done, said, "I, too, will do the best that I can." What Dickie Bird's Singing Did.

Dorothy had been in the large manufacturing village six long spring days. "Almost a whole week!" she declared, confidingly, on Wednesday morning; but neither she nor her grandmother could realize that so much of the two weeks' visit had slipped by.

And for five mornings—even the one that rained—Grandma Holman had hung Dick out of the arbor, almost close to the street, a few minutes before was heard the tramp! tramp! of the hurrying men on their way to the mills.

"Dick must have been born [hatched would have been more proper, perhaps] in Italy, he has such a beautiful voice," often declared grandma proudly.

"What can grandma do—it for?" exclaimed Dorothy slowly, from her daintily curtained window, as though purposely giving herself ample time to think out the reason. "It can’t be it's constitutional, for grandma does all she can.

Dick began pouring out a volume of liquid notes. "He’s trying to explain—I guess he must have heard me," laughed Dorothy.

She listened a moment.

"It’s loving singing, Mr. Dick, but I don’t understand bird-talk, even when its sung, so I guess I’ll have to find out from grandma why you have to leave the sitting-room every morning."

"Get up bright and early to-morrow," said grandma, "and you’ll see." Then, mysteriously, "You’ll want to be down before the men go to the mills," and then, "But what does Dick—?"

"Tut! tut!" and grandma playfully put her finger over Dorothy’s lips. "That’s just what I want you to see!"

The next morning, Dorothy was up with grace. There was no longer present the fire she peeped into the sitting-room.

"Going to—well, I don’t know what," said Dorothy, curiously, "but something!"

"Be sure to watch the men’s faces," cautioned grandma when all was ready, and Dorothy had taken her place by the gate.

"Your watch-tower,—eh?" laughed grandpa, stepping into the yard. "They’re coming,—the men!" exclaimed Dorothy, excitedly. "Now, Mr. Dick!"

"Sh! watch the men!" cautioned grandma once more.

Dick never sang more sweetly. "I—know I now!—" cried delighted Dorothy. "You’re just a little home missionary, Mr. Dick!"

Dick never stopped his singing for the compliment.

"The first man looked awfully gloomy before he heard Dick," explained Dorothy, "but when he heard the music, he just smiled all over, and walked ever so much briskly. Then the lame man was saying something, real cross-like to the boy that was with him, but when he noticed Dick’s singing, he just laughed his ugly words away. The man with the dinner-pail never looked up till he got opposite, and when he heard Dick, he began to whistle. And then—Why, grandma, Dick just made them all over, and got them ready for their work! You dear Dickie-bird!"

"And that’s his mission, denie, every morning to bring brightness into the poor working-men’s lives. They work better for it, and feel—"

"Better!" interrupted Dorothy, gaily. "Isn’t it a splendid plan, grandma?"

"Yes, dear, and perhaps others besides Dick could follow it, if they tried."

A SPELLING-LESSON.
BY MRS. EM. H. BOWERS.

It was at a private-day-school for little girls, and mother had told the teacher that Grace could spell all such words as "cat" and "dog" and "rat."

Soon after mother had gone, the spelling-class was called out. "Thoebe," said the teacher, "you may spell ‘pig,’ and then tell us what kind of a noise it makes."

"P-i-g," spelled Thoebe correctly, and "this is the kind of noise they make— que, que, que."

"That is excellent," said the teacher. "Now, Rosalin, you may spell ‘dog,’ and tell me what kind of a noise he makes."

"D-o-g," replied Rosalin; "and our doggy says ‘boo-woo, woo,’ and sometimes he growls real ugly when the cat comes around."

"Very good, indeed," the teacher said. "Sallie, you may spell ‘cat,’ and tell what noise she makes."

"C-a-t, cat," responded Sallie. Sometimes she says ‘Mew,’ sometimes she purrs, and when the dog bothers her, then she hisses at him."

"Splendid!" exclaimed the teacher. "Now, Grace, you spell ‘love.’"

"Oh!" laughed Grace, "I can spell ‘love.’"

Then she ran up to the teacher, threw her arms around her neck, and gave her a sweet, resounding kiss on the nearer cheek.

"That is the way I spell ‘love’ at home, said Grace, demurely while the teacher and all the little spelling-class girls laughed.

"That is a beautiful way to spell ‘love.’ Do you know of any other?" asked the teacher.

"Why—Yes, ma’am," answered Grace, looking around. "I spell ‘love’ this way, too.

Then she picked a raveling from the teacher’s dress, brushed a fleck of dust from her sleeve, and put in shape the toby-turvy books on the platform desk.

"I spell ‘love’ by working for mamma, papa, little brother, and everybody when they need me!" she said.

The teacher took the little girl on her lap, and said:

"Grace, that is the very best way of all to spell ‘love.’ But who can spell ‘love’ the way the book has it?

"Why, I can!" exclaimed Grace. "—Lo-ve, love, love."

The teacher hugged her, called her a dear little girl, then dismissed the class.—S. S. Times.

WHAT THEY GAVE.

The twins—Charlie and Tom—came home one Sabbath very warm and tired, for they had run ahead of sister Kate a good part of the way. They were both talking excitedly, at once:

"Mother, we’re going to send a box of toys to the Children’s Hospital. Mrs. McConnell told us about it. She wants us to bring them to her house to-morrow afternoon.

"I’ll give you my wooley sheep," said Tom. "You see, mother, each one of us is to give a toy, and then there’ll be a whole lot to send.

"Can we pick the things out now, mother?"

asked Charlie.

Mother said they could, and by this time Kate had come in, so the children went to the play-room together.

"This sheep doesn’t ‘baa’ any more," said Tom, "but I guess it will do to put in the box.

He laid it one side and Kate put with it a book she had received on her birthday. It wasn’t a very pretty book; it only had one picture, and the back was torn and dirty, but Kate said she guessed it would do. Then she found a doll that had lost an eye, and laid that out. Those were all she could spare.

Charlie found a donkey that couldn’t wag its head any more, because it had been broken off and glued on; and a red ball that had a hole in it and wouldn’t bounce.

The things were all laid together in a heap, and the next day, after school, the boys carried them in a basket to their Sabbath-school teacher.

Mrs. McConnell smiled when she saw the two nice-looking little chops, and thanked them very pleasantly. But after they had gone and she looked into the basket she wasn’t quite so pleasant.

"I am surprised," she said to her husband, "at what the Ross children have brought! They have a whole room full of beautiful toys, and to think they should bring only broken, useless trash to give to the poor little sick children in the hospital! These things can’t be in the box at all."

She sighed as she turned out the contents of the basket on the ash heap, for that is where they rightfully belonged. And that is why the toys the Ross children gave did not get to the hospital.—The Sunbeam.
question he took to the Lord in prayer, and in a few days an unknown friend gave him the needed sum, and he immediately came to Milton. He is a diligent student, and by his own reading of the Scriptures has found his way into the fellowship of the Seventh-day Baptist church. Of course, afterward, he asked for baptism and church-membership, giving most satisfactory evidence of Christian experience and intelligent Scriptural faith. His relation of his experience, and the offering of himself for service to the church, was a most touching occasion, and his baptism was witnessed with many tearful eyes. So does the Gospel of Jesus prove itself the need of all nations.

L. A. P.

GARWIN, IOWA.—Sister Townsend returned from Gladbrook, where she was taken sick, en route for Dodge Centre to this place, two weeks ago. The Advisory Board invited her to resume her work here, and she might feel able to do, which she did, and labored in the Sabbath emergency. Sister Townsend and the other officers of the Y. P. S. C. E. last Sabbath afternoon, and in every way she has labored faithfully and assiduously for the church and society. The Milton College Lady Quartet did grand, faithful work and showed earnest consecration of spirit. Some work outside the church was done by way of a visit to the Salem church, and also to Gladbrook, where Mrs. Townsend spoke on the Sabbath question, which was well received. C. C. VanHorn, on his way home from the Dakota field, assisted in the meetings two nights, which was very helpful; and Bro. J. G. Burdick, on his return from his work among the Scandinavians, gave us an interesting talk on the work among them, which gave us much inspiration and encouragement. He was invited to stay and assist in the work for a few days, but felt that he ought to go to Eldridge to join the quartet at that place. The M. E. pastor, Rev. McCord, and the U. B. pastor, Rev. Tibeeta, were very helpful throughout the meetings, especially Elder Tibeeta, who invited our people to hold union service at his church, which they did, and the Quartet sang at a funeral held at his church. The Milton church desires Mrs. Townsend, to visit them, to which place she has gone.

At the late Yearly Meeting of the Iowa churches, held at Welton, a committee was appointed to arrange to place some efficient worker on the Iowa field, to make a tour of the country and give a report of what was needed, to visit each of the churches and each isolated Sabbath-keeper on the Iowa field. The committee have about decided to place Sister Townsend on the field, if she is available, and it meets the approval of the Missionary Board. We feel that God has been exceedingly good to us as a people, with little sickness and no deaths, a good harvest, and a growing, active church. For all these blessings we are grateful; and, while we are now without a pastor, we know he will be our shepherd, and guide us, until in his own good time one can be obtained.

W. L. VANHORN.

Sept. 13, 1900.

He who says there is no such thing as an honest man, you may be sure is a knave himself.—Bishop Berkeley.
KANSAS LETTER.

We sometimes read or hear the statement that "he who causes two blades of grass to grow where but one grew before, or causes a fruit tree or flower to stand where but weeds and thorns had previously stood, is a benefactor of the race."

This is an over-saying of great forces; yet we would add the thought, that he who causes a waning and sin-darkened heart to turn from the downward-course to the brightness and joy of a redeemed life in Jesus—turning from the life of which Paul speaks, "Having no hope, while we were hated, without God in the world" (Eph. 2: 12)—is a greater benefactor.

To lead one to accept the life-flow from Jesus, as the branch receives the life elements from the vine, which condition causes rejoining among the angels in heaven (Luke 15: 7-10) in the highest service one can render to sin-bruised and bewildered humanity, and is truly being a laborer together with God.

Although the former is a valuable service, the latter is as much higher as the spiritual is above the physical. The former comes as a result of man's physical needs and necessities, while the latter is delegated to the true Christian from his "Lord and Master." It is the calling of God to Christian workmen.

In the work of leading man to the overflowing fountain, where his spiritual infirmities may be healed and his higher soul-longings may be met, we enter into the work and purposes of God, and we make our way into the great heaven-devised plan for which Christ came to earth and labored, suffered and died. In this way we enter into his labors; and after our life-work is completed we will also enter into the "rest that remaineth to the people of God." Heb. 4: 10.

This is the spirit and work of evangelism, into which every child of God is called. As we consider this fact, and our relations to the work of the Lord, it seems that the hand of God is resting upon us a people in a very peculiar manner. One of the expressions being given is that of the work of our young people in the evangelistic quartet movement. This season is the first real trial it has had on a large scale. It is simply an experiment in many ways. Some have been ready to say that "the new is worn off it will be a thing of the past." Many lacked faith in the movement. But objections have been removed, difficulties overcome—and what worthy movement has not difficulties? Prejudices have been proven groundless. Rich results have well proven the feasibility of this new method of work. It is simply a new method of doing missionary work, and God has richly blessed the work.

The results are numerous; among them we notice a few:

1. Many feeble churches have been revived and encouraged, and given a new hope and purpose; number of members have been increased, and in some instances more than one hundred per cent. One church with five resident members had its numbers augmented to eleven; another numbering eleven has now twenty-four members. One church that had been disbanded has been reorganized and given a new tenure of life, reminding us of the reuniting of the dry bones in the valley of Bækkel's vision.

2. A church has been secured in the increased interest among the churches that have furnished workers in this campaign, either pastor or singers; also in contributions. We find that where we put our money there will our interest be also. No doubt all who have contributed to this work this year will do so next year; and many who were in doubt about it this year will, after considering of the dry bones effecting of the new members.

3. This movement has called out a goodly number of our best young people and made available much latent and undiscovered ability. After opening the campaign with enthusiasm, we find it is fully of the young people among us. We are not to adopt the opinion that these young people are not attracted to the work by the novelty and newness of it, but because they were willing to labor; endure and to sacrifice for Jesus' sake and the highest good of souls. These young people have made remarkably rapid growth as Christian workers, in which they have astonished their friends and even themselves. In several instances it has brought a revelation, for they have been aware of their powers and possibilities as they are seen now.

4. This method of work affords opportunity for the accompanying minister to keep in sympathy and touch with young life, and to avoid that chasm which too frequently exists between the young people and the elder classes in our churches. The young life in these quartets bubbles up and seeks expression in physical ways many times; but when it is consecrated to the use of the Master, it is with subdued and self-restrained expression that will be helpful to some one, and to the glory of God.

5. It accustoms the workers to labor under exacting and strong pressure; for, not only do they have the eyes of the world upon them, but that evitable under existing conditions, and is prepared, should events require, to exact from us.

6. These young people have sung their way into many sin-clouded homes and into many hard and doubting hearts, where, apparently, no other human influence could have found an entrance.

We hope and trust that in the future this branch of evangelistic work may continue with greater favor and power—all to the glory of God and the good of sin-bruised souls.

Sincerely,

Geo. W. Hils.

NEWS OF THE WEEK.

The coal strike has continued during the week, with a tendency on the part of the strikers to claim advantages in their favor. Attempts have been made on the part of some of the mine owners to operate their collieries with the aid of the militia. This attempt was seconded by a large number of the workmen, who abandoned work by force of the strikers. The attempt, however, to resume work was a failure, brought about by the fear on the part of the workmen of injury or death, and the sight of the militia. A large number of the workmen, who had abandoned work by force of the strikers, have returned to their work. The attempt, however, to resume work was a failure, brought about by the fear on the part of the workmen of injury or death, and the presence of the militia. A large number of the workmen, who had abandoned work by force of the strikers, have returned to their work. The attempt, however, to resume work was a failure, brought about by the fear on the part of the workmen of injury or death, and the presence of the militia. A large number of the workmen, who had abandoned work by force of the strikers, have returned to their work.

The National Guard has been distributed so as to cover most of the larger mine properties. Special trains have been placed at the disposal of the military, and in case of emergency a detachment of soldiers can be hurried to any point at short notice. On the night of the strike the strikers had reached its most threatening stage. At the close of the week, negotiations for a settlement are under way. These are being conducted secretly, but it is believed the operators are ready to make partial concessions to the strikers. The demand of the strikers is the enforcement of the semi-monthly law; ten hours' pay for ten hours' work; that men engaged in the rolling of pillars be paid for dead work; that, when the slope is over and men present hazardous to the miner, he be given a royalty for the surface, a car be so provided, as a seal to oblige them to wait until the bottom men are ready; that powder be reduced to as low a rate as possible; that the company provide a tool-car in the morning and evening to take all tools up and down the slope, and that the men receiving $1.50 at present get an advance of 5 per cent, and those below $1.50 an increase of 10 per cent.

The New York Herald publishes under date of September 28, the following from its Washington correspondent: While strenuously endeavors to prevent the dismemberment of China, the Administration regards it as inadmissible under existing conditions, and is prepared, should events require, to exact from the powers acquiring territory guarantees that trade rights of the United States shall be respected. Were China willing to place herself under the tutelage of the United States, and were there in control of the empire four or five strong men with whom this country could treat rather than Prince Tuan and other reactionaries, the President believes that he could maintain Chinese territory. But, he adds, for the present for China and for the United States, there is a need of a larger and more powerful, under pernicious foreign influence, while the Emperess Dowager, herself a hater of the foreigners, is believed to be surrounded by men whose very lives depend upon her eyes closed to the true situation.

The secret of a quiet heart—which is by no means equivalent to a torpid one—is to keep ever near God. Stayed on him, we shall not the accidents of the world, and our "humble, trusting in the Lord." We get above the fog when we soar to God, and circumstances in their wildest whirl will not suck us into the vortex if we are holding by him, and know that he is at our right hand. —Alexander Maclaren, D. D.

The little that is done seems nothing when we look forward and see how much we have yet to do.—Goethe.

STENOGRAPHER.

An opening for a Seventh-day Baptist young man, who is corable, and is willing to work in our office for a large salary. One who has some knowledge of drawing would receive special con-

1. Permanent position; and an opportunity to work in more remunerative branches.

Address, Mannson & Co., Western, H. I.
Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

INTERNATIONAL LESSONS, 1900.

Lesson 19.

LESSON II.—PARABLE OF THE GREAT SUPPER.

For Sabbath-day, Oct. 13, 1900.


GOLDEN TEXT.—Come for all things are now ready.—Luke 14: 17.

INTRODUCTION.

The passage for our present study follows immediately after last week's lesson. Our Lord adapted his teachings to the circumstances in which he was speaking, and he addressed himself to those who might be interested in the parable. He used the parable of the great supper to teach his hearers the importance of using the opportunities of salvation. He said that, just as the man who invited a great number of guests to a banquet, and then found that none of them were worthy of the invitation, so also would it be with the kingdom of heaven. The man who invites a great number of guests to a banquet, and then finds that none of them are worthy of the invitation, would be indignant. Similarly, God would be angry with those who do not accept the opportunity of salvation.

NOTES.

15. One of them that sat at meat with him. That is, one of the guests, presumably a Pharisee. His attention was evidently attracted by the expression just used by Jesus. The resurrection of the just. He was moved to a pious (7) ejaculation in regard to the happiness that awaited the faithful. In verse 14, Jesus expressed the opinion that the kingdom of heaven would be a place of joy and gladness.

16. A certain man made a great supper. The word translated "supper" might be equally rendered "dinner." It refers to a formal meal served in the afternoon or evening.

17. And sent his servant atsupper time, etc. It was customary to give thus a double invitation, a few days beforehand, and then upon the very day of the feast. It is said that this practice is still common in the East. In the interpretation of the parable we may say that earlier invitation was given through the prophet, and the revelation of God in the Old Testament, and the latter, through Christ himself.

18. And they all with one consent began to make excuses. The translation is a little unfortunate, as it is not to be inferred that they had agreed together to make excuse. The meaning is simply that they were all of one mind in excusing themselves to the extent of saying more or less important things than their own affairs. The first said unto him, I have bought a piece of ground and I must needs go and see it. It is not necessarily true that he had bought the land without seeing it; but as he has now acquired the title to the piece of ground, it seems natural that he should go and look at it. He is just as ready when he has it. This is not a bad excuse if it were a matter where excuses were appropriate. I pray thee have me excused. A very polite expression. Please accept my apology.

19. And another said, I have bought five yoke of oxen and I go to prove them. As much as to say, I am already started on my way, and I will not stay for you to turn back now to attend this supper. It would be, of course, very natural for one who had purchased so many oxen to be anxious to set to work. This man may have been a little less polite than the former, for he said "I go." instead of "It is necessary for me to go for me to turn back now to attend this supper."
on the carriage to which the motor was attached. Since electricity is coming to be the general power for all ordinary purposes, there appears to be no reason why it may not be adapted to agricultural purposes, and in that department proves as useful as in many others to which it has been applied. Other associations are being formed in Germany, and may I not suggest that in some one of our Western states a company be soon formed and give the scheme a test.

DEATHS.

CLARKE.—Mrs. Rosella F., wife of J. B. Clarke, was born August 21, 1855, and died, in Chicago, III., September 13, 1900, in the 44th year of her age.

Sister Clarke was one of the constituent members of the Milton Junction Seventh-day church. She was married to J. B. Clarke November 7, 1876. Five children were born to them, four of whom, with the father and many friends, mourn the mother's death.

G. J. C.

STRYKER.—Henry Stryker was born at East Hector, Seneca County, N. Y., September 25, 1828, and died at his home in Scio, N. Y., September 13, 1899.

He was united in marriage to Angenette Truman June 11, 1833. To them were born six children, four of whom died in infancy. The two remaining, Mrs. Addie P. Young and Frank W. Stryker, live near Scio. His wife died February 5, 1890. He was again married to Maria E. Hogan, June 15, 1890, who faithfully cared for him during his long and painful sickness. During the most of the thirty-six years of his residence at Scio he worked at the blacksmith trade, which he learned in early life. For many years he has been a member of the Scio Seventh-day Baptist church, but for the past two or three years has been kept from the church services by poor health. While the Quartet was at Scio this summer, he attended one of the evening meetings, and spoke of the presence of his Saviour with him during his long sickness. Many of his former acquaintances were present at the funeral services at his home, which was conducted by the pastor of the Seventh-day Baptist church at Nib, N. Y.

W. B. P.

POPPLETON.—At Brookfield, N. Y., Aug. 1, 1900, Arab Edith, infant daughter of Mr. and Mrs. Al Poppleton, aged 4 months and 3 days.

"There is a keeper whose name is death, And with his sickle keen He reapeth the bearded grain at a breath, And the flowers that grow between."—T. J. V.

CAMEO.—In the town of Brookfield, N. Y., Aug. 20, 1900, Mrs. John D. Camenga, aged 44 years.

Kate E. was the eighth child of the late Dea. Paul B. and Cynthia Burch, born July 11, 1856. She was married to John Dix Camenga Oct. 6, 1884. She thus came into a home where three young children by a former wife of Mr. Camenga required the care which she lovingly and skillfully gave to them. In this relation, as well as in that of the church and society of which she was a faithful and loved member, she exhibited the sweet graces of Christian character and noble womanhood. Life was sweet to her, and she clung to it, not only for herself, but for those she loved. Her own children, Besie, just blooming into womanhood, and June and Mary, little girls, needed especially her love and care. Bowing in submission to the Heavenly Father's will, and leaving the loved ones to his care, after weeks of intense suffering, she passed, to the better life. The funeral was conducted at the home, crowded with many relatives and sympathizing friends, by her former pastor, Elder J. M. Todd, assisted by the present pastor. Three step-sons, now grown to man's estate, the three daughters above referred to, and a devoted husband, are thus left in deep affliction. The church and society have lost a faithful and earnest worker. All are trying to say, "They will be done."—T. J. V.

SHALL I COMPLAIN?

Shall I complain because the forest is o'er,
And all the banquet lights have access to shine?
For joy that was, and is no longer mine;
For love that came and went, and comes no more;
For hopes and dreams that left my open door:
Shall I, who hold the past in ear, pass over?

"Nay! there are those who never quaffed life's wine—
There is the subject false, one might deplore.
To sit alone and dream, at set of sun.
When all the world is vague with coming night—
To hear old voices whisper, sweet and low,
And see dear faces steal back, one by one,
And ask to each long lost one—Shall I complain, who still this blue may know?"

—Louise Chandler Moulton.

Special Notices.

North-Western Tract Depository.

A full supply of the publications of the American Sabbath Tract Society can be obtained at the office of Wm. B. West & Son, at Milton Junction, Wis.

The Seventh-day Baptist church in Hornesville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Lewis streets, at 2:30 P. M. Sabbath-school following preaching service.

A general invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath.

I. L. COTTRELL, Pastor.

213 Canisteo St.

The Mill Yard Seventh-day Baptist church holds regular services in the Welsh Baptist chapel, Edton St., London, E. C., a few steps from the Broad St. Station. Services at 3 o'clock in the afternoon. Church Secretary, C. B. Barber, address as above. Sabbath-keepers and others visiting London will be cordially welcomed.

The Seventh-day Baptist church of New York City holds services at the Memnonium Baptist Church, Washington Square South and Thompson Street. The Sabbath-school meets at 10.45 A. M. The preaching service at 11.30 A. M. Visiting Sabbath-keepers in the city are cordially invited to attend these services.

Geo. B. Shaw, Pastor.

1205 Union Avenue.

The Semi-Annual Meeting of the Seventh-day Baptist church of Minnesota convenes with the church of Dodge Centre, on Saturday, in the church at Utica, by Rev. E. A. H. Norvell, of New Auburn, will preach the Introductory Discourse, with Rev. G. S. Mills as assistant. Those appointed to write essays are: Mrs. Lottie Langworthy, of Dodge Centre; Miss Florence Ayers, of Trenton, Minn.; and Miss Elsie Richery, of New Auburn, Minn.

D. T. ROUXVILLE, Cor. Sec.

The Seventh-day Baptist church in Utica, N. Y., meet the third Sabbath in each month at 2 P. M., at the home of Dr. C. G. Maxson, 22 Grant St. Preaching by Rev. O. W. Lewis, of Verona Mills. Other Sabbath, the Bible classes alternate with the various Sabbath-keepers in the city. All are cordially invited.

The Seventh-day Baptist church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Spectators are most cordially welcomed. Pastor's address, Rev. M. B. Kelly, 5450 Monroe Ave.

The Seventh-day Baptist Church of Kansas and Nebraska, coming to Kansas City this fall, will hold services in the Welsh Baptist chapel, 11th and Locust Sts., and in the Union Avenue church, 12th and Locust Sts. Services will be held regularly, regularly, in Rockport, N. Y., every Sabbath, at 3 P. M., at the residence of Mr. Irving Saunders, 519 Monroe Avenue, conducted by Rev. S. S. Powell, whose address is 4 Sycamore Street. All Sabbath-keepers, and others, visiting in the city, are cordially invited to these services.

The Yearly Meeting of Kansas and Nebraska Seventh-day Baptist churches will convene with the church at Attean, Nebraska, Sixth-day, October 12, at 10.30 A. M. Introductory sermon will be preached by Rev. E. A. Witter, of North Loop.

Essayists appointed: Miss Cora Davis, of North Loop, and Miss Edna Babcock, of Nortonville. Restoration of all the works of these states, either by delegate or letter, is desired.

H. C. V. Stoeker, Pastor of Farmam Church.
AN IDEAL LIFE HAS THIS ARTIST.
W. L. Taylor, who makes the finest pictures that appear in The Ladies' Home Journal, leads the ideal life that every artist dreams of. He has an agreed income from the Philadelphia magazine, and this is a generous amount he has nothing in the way of finances to worry him. He lives in an artistic home at Wellesley, Mass., and only the interest that its Endowment and Property will bring him. His work has been before the public for ten years. The best of two months advance, and he works at it only when he feels at his best. Otherwise, he paddles in his canoe or walks. He has no time imposed upon him when his work shall be turned in. He generally uses the best of two months to paint a single picture. Few artists have really a more ideal life.

VIEWING the divine dealings with us through the medium of ill health, is like looking at nature through glass. The sunshine seems dreamy. It takes more religion to make a living, perfectly healthy person to rejoice in Pisa- glories.—Pelaeot.

ALFRED UNIVERSITY.

One Hundred Thousand Dollar Centennial Fund.
Alfred University will celebrate its Centen­nial in 1936. It is expected that its Endowment and Property will bring in a Million dollars.

To aid in securing this, a One Hundred Thousand Dollar Centennial Fund is already started. It is a popular sub­scription to be made up of many small gifts. The fund is to be kept in trust, and only the interest used by the University. The Trustees issue to each sub­scriber of one dollar or more a certificate signed by the President and Treasurer of the University, certifying that the person is a subscriber to the fund. The names of subscribers are published in this column as well as on the front page of the weekly newspaper. Subscriptions are received by W. H. Croall, Treasurer.

Every friend of Higher Education and of Alfred University would have his name appear as a contributor to this fund.

Present Centennial Pund....$100,000.00

Amount needed June 1, 1900.$60,000.00

Irving A. Huntington, N. Y.

James Martin Walsh, Honesdale, N. Y.

Mrs. James Martin Walsh, N. Y.

Hugh D. Reed, N. Y.

H. C. Atwood, N. Y.

Mrs. H. C. Atwood, N. Y.

Mrs. H. W. Adams, N. Y.

Edward H. Adams, N. Y.

Louise E. Sharp, Hazleton, Pennsylvania.

H. B. Simonds, Bigelow, Conn.

I. H. Smith, N. Y.

Amount needed to complete fund....$8,000.00

Salem College...

Situated in the thriving town of Salem, 14 miles east of Clarkstown, on the R.R. town that never tolerated a saloon. This school, taken from the Franklin Rank for Ladies Schools, and its graduates stand among the foremost teachers of the state. DIGITAL INFLUENCES prevail. Three College Courses, besides the Regular State Normal Course. Special Teachers Review Courses each spring term, leads to the regular class work in the Colleges. No better advantage to the reform in the respect found in the state. Classes not so large in number as the highest attainments succeed from the instructors. Eupraxia a marvelous property. It has been proved that two thousand volunteers Library, to be a library, all free to the students, and plenty of apparatus with which to study with ease. The Board of Trustees and this State are represented among the student body.

Fall Term opens September 4, 1900.

Send for illustrated Catalogue to Theo. J. Gardiner, President, SALEM, WEST VIRGINIA.

Fall Term
Milton College...

Title Term opens WEDNESDAY, SEPT. 5, 1900, and continues sixteen weeks, closing Tuesday, Dec. 18, 1900. It is followed by a vacation of two weeks.

Instruction to both young men and young women in the Preparatory studies as well as in the Collegiate, of the principal courses, as follows: The Ancient Classical, The Modern Classical, and The Modern European. Two courses, one added to the Faculty—all the old members being retained.

In the School of Music four courses are taught: Elementary and Choral Singing, Pianoforte, Voice Culture and Harmony.

Throughout the term is done in English study, in Oil and China Painting, in a brief Commercial Course, in Elocution and Diction, and in Athletics and Military Training.

Club boarding, 4.10 per week: board­ing for private families, 35 per week, including room rent and use of furniture.

For further information, address REV. W. C. WHITEFORD, D. D., President, Milton, Rock County, Wis.

The Sabbath Recorder.

The Sabbath Recorder is published weekly by the American Sabbath Union Society at Plainfield, New Jersey.

The Sabbath Recorder...

SABBATH SCHOOL BOARD.
Queens R. Hall, President, New York, N. Y.

John B. Coftlbers, Corresponding Secretary, Brooklyn, N. Y.

F. M. Peabody, Treasurer, 121 Union Ave., New York, N. Y.

Sabbath School Board.

Ladies' Home Journal...

JULIA PEYTON.

G. H. Velthuysen, Sr., Almy.

L. Velthuysen, Haarlem, Holland.

W. C. Stone, N. Y.

A. Miles, London.

B. T. Foster, N. Y.

J. S. Reynolds, N. Y.

G. J. Burdick, M. D., Corresponding Secretary, Westerly, R. I.

R. B. Bly, President, New York, N. Y.

M. D. Whitworth, Secretary, New York, N. Y.

J. F. Tupper, Corresponding Secretary, New York, N. Y.

J. F. Tupper, Corresponding Secretary, New York, N. Y.

Plainfield, N. J.

ALFRED UNIVERSITY.

General Business Department.

W. C. Whiteford, D. D., President, ALFRED, N. Y.

The Department of Business is under the Superintendence of W. C. Whiteford, D. D., President.

BUSINESS DIARIES, ALFRED, N. Y.

For the week ending Thursday, Oct. 2, 1900.

W. C. Whiteford, President.

MRS. J. H. Ashley, Corresponding Secretary, Westerly, R. I.

J. W. Shute, Corresponding Secretary, Westerly, R. I.

J. H. Doll, Corresponding Secretary, Westerly, R. I.

W. C. Whiteford, Corresponding Secretary, Westerly, R. I.

W. C. Whiteford, President, Westerly, R. I.

The regular meetings of the Board of Managers is held weekly. Wednesday in January, April, July, and October.

FOUR COPIES of the first insertion; subsequent copies free.

W. C. Whiteford, D. D., President, ALFRED, N. Y.

Plainfield, N. J.

W. C. Whiteford, D. D., President, ALFRED, N. Y.

Theodore W. White, MRS. AMNA VIAR, Secretary, ALFRED, N. Y.

Theodore W. White, MRS. AMNA VIAR, Secretary, ALFRED, N. Y.

Theodore W. White, MRS. AMNA VIAR, Secretary, ALFRED, N. Y.

Theodore W. White, MRS. AMNA VIAR, Secretary, ALFRED, N. Y.

Theodore W. White, MRS. AMNA VIAR, Secretary, ALFRED, N. Y.

Theodore W. White, MRS. AMNA VIAR, Secretary, ALFRED, N. Y.

Theodore W. White, MRS. AMNA VIAR, Secretary, ALFRED, N. Y.

Theodore W. White, MRS. AMNA VIAR, Secretary, ALFRED, N. Y.

Theodore W. White, MRS. AMNA VIAR, Secretary, ALFRED, N. Y.

Theodore W. White, MRS. AMNA VIAR, Secretary, ALFRED, N. Y.

Theodore W. White, MRS. AMNA VIAR, Secretary, ALFRED, N. Y.

Theodore W. White, MRS. AMNA VIAR, Secretary, ALFRED, N. Y.

Theodore W. White, MRS. AMNA VIAR, Secretary, ALFRED, N. Y.

Theodore W. White, MRS. AMNA VIAR, Secretary, ALFRED, N. Y.

Theodore W. White, MRS. AMNA VIAR, Secretary, ALFRED, N. Y.