THE CHRISTIANITY of the present age is dead compared with what it should be. When I lived out West our wells were all dug very shallow, and when a drought came the water failed. Then we sent a man down into the well to dig another within it, and by and by he came to water far below the first well. But if the rain was long withheld this well also failed. Then the man was sent a third time to dig and dig, until at length he struck the living springs, which flow perpetually, which no drought can affect. Many people think that after conversion religion will take care of itself. That water once gained, there will always be a sufficient supply. There are whole churches whose religion is but a few feet deep. As long as showers are abundant this may do, but when they do not fall often, the wells are dry. Let this not be so with you. Sink the shaft deeper and deeper still, until within you bubbles up that living water which runneth from beneath the throne of God. Don't depend on showers of grace. Be not at all content until the river is within your own souls.—H. W. Beecher.
One of our correspondents commends the Sabbath Recorder for many good things, and especially for the accounts which appear from time to time bringing to the minds of our readers the thought of the Sabbath as a sabbath of rest and worship. It is a matter of regret that there are so few of our churches and religious bodies who are in the habit of dedicating a special day to the worship of God. The Editor "among the smaller churches of our denomination," and adds, "If we only realized the value of little things done in this life, I think many of us would be more faithful in the performance of common duties."

The question of what the church shall be, appears in many ways in this last year of the century. Dr. Scudder, of Jersey City, presented a paper a few days since before a ministers' meeting upon "The Church of the Twentieth Century." He prophesied that this church would be in an especial sense, institutional. Of the building he said, "It will not be a small structure, a mere preaching place, but a mammoth building, having several ministers and salaried lay helpers. It will forever be the evil by engaging in preventative work, on the plea that it is better to prevent a man from falling than to allow him to fall and then to do him up in splints."

Undoubtedly the future development of Christian work, especially in the cities, will be much increased along the lines suggested by Dr. Scudder. Christianity has a definite mission to the souls of men, to the bodies of men, and to their lives in the congregated capacity which we know as society. All these, however, are secondary to the highest purposes of the church, which is to teach men the ways of righteousness, to dedicate their al­ility to the Divine Word of God, faith in the Son of God, and obedience to the law of God. Whatever will draw men, in any way, toward either of these great results is a justifiable work on the part of the church.

The church of the Twentieth Century will give more attention to practical questions than it will to theological disputations is a thing for which all good men may devoutly hope. Too much cannot be said about the value of training and chaining the tongue. We say chaining for the sake of a strong simile. When the Apostle James represents the tongue as the most unruly of our members, his words accord with universal experience. Much of the evil which springs from the un­ guided tongue comes from useless talking; perhaps quite as much as from that which is positively wicked. Too many men chatter a lot and talk a lot about a subject they are not a fair knowledge of the theme beforehand. Such superficial talkers often increase the ignorance, or at least the confu­sion, of those who listen to them. There is not a little public speaking in times of politi­cal excitement like the present, which comes in justly for strong condemnation because it is either superficial, or worse, it appeals only to low ideas and base motives. That there is a gain in this direction is cause for thank­sfulness. It is still true that thoughtless loquacity is an evil of no small magnitude. Of such talkers it may be justly said, they judge everything superciliously, and know little or nothing at all.

The movement on the part of the New York University for a Hall of Fame has resulted in the acceptance of the following names as worthy of a place in that Hall. Under the proposition, one hundred judges were chosen, and a minimum of fifty-one votes for a can­ didate was fixed; ninety-seven of the judges have reported, and twenty-four have a majority, and are thereby secured, as follows: George Wash­ington, 97; Abraham Lincoln, 96; Daniel Webster, 80; John C. Calhoun, 69; Henry Clay, 69; Grant, 92; John Marshall, 91; Thomas Jef­ferson, 90; Ralph Waldo Emerson, 87; Rob­ert Fulton, 85; Henry W. Longfellow, 85; Washington Irving, 82; Jonathan Edwards, 81; Russell P. Marcus, 80; David G. Har­ragut, 79; Henry Clay, 74; Nathaniel Haw­thorne, 73; George Peabody, 72; Robert E. Lee, 69; Peter Cooper, 69; Eli Whitney, 67; John B. Audubon, 67; Horace Mann, 67; Henry Ward Beecher, 65; James Kent, 65; Joseph Story, 64; John Adams, 61; William E. Channing, 58; Elias Howe, 53; Gilbert Stuart, 52; Asa Gray, 51. The Board of Judges is composed of College Presidents, College Professors, Chief Justices, publicists and educators. It will be seen that the group chosen there is no physician, no sculptor, no musician, no business man, no explorer, no missionary, no engineer and no architect.

A concerted movement of the Labor Unions in the country has been developed in favor of a shorter work day, upon the claim that it would decrease drinking, especially the use of beer, on the part of the workmen. The argument put forth is that, with a shorter work day and less exhaustion of physical forces, men will pay fewer visits to the saloons, and that much less drinking will ensue. The movement is said to have started in Chicago and to be spreading to other cities.

The necessity for settling matters in China, along military and diplomatic lines, seems to have prevented attention to a point, which is probably as important as any other one in its bearing upon future missionary work in that Empire, namely, the protection of foreigners who are outside the treaty cities and away from the immediate safeguard of consular and military force. The life of the missionary carries him far into the interior, where his only protection, from a human standpoint, must be found in the Chinese authorities. During the late troubles this has proven to be the protection, but in many cases the source of persecution and murder. The re-establishment of missionary work in China, and its enlargement, must wait until either by force, or by an increased honesty of action on the part of the Chinese Government, security for the missionaries, and especially for missionaries, can be brought about. After the experiences of the past year, it seems like tempting Providence for missionaries to push the project of a Hall of Fame, in the teeth of the promises of the Chinese Government. Up to this time it seems that force
or severe punishment are the only two means of securing immunity from treachery on the part of the Chinese. Since it would be both anomalous and impossible to protect mission stations throughout the Empire by military guards, the foreign missionaries will be forced to retire from the field, unless new guarantees can be secured for their safety.

This question has been a representative one since the treaties of 1842, and much effort has been made by the United States and other Powers to secure reliable promises from the Chinese government.

When formal treaties are concerned, the Chinese are already bound, so far as promises can go, and if these promises were duly kept, foreigners would be secure in any part of the Empire. This will be a source of difficulty in the final settlement of the present troubles, and will have a marked bearing upon the future of missionary work in that country.

To make a full estimate of a man's character it is well to see him at home and abroad. At home and away from home, with their various surroundings, ought to find no change of opinion which has
due a fairly well cultured people. It will be a successful mission if speakers could be seen, it would be a
doubtedly, in every company to impart

An interesting private letter from Kingston, Ont., discloses the fact that a Sabbath-keeping industry is being conducted at that place by Mr. Joseph Bawden, who for some years has observed the Sabbath of the Bible. He operates a mine, mines, and all the work of mining and of preparing the finished product for the market is done on a Sabbath-keeping basis.

Mr. Bawden speaks of this as one more industry open to Sabbath keepers, both for the employment of capital and labor.

Any one interested in this can be put in communication with Mr. Bawden, upon application at this office.

The Alfred University Monthly for October is just at hand. The front page of the cover bears the name of the journal, and the Monthly presents a most creditable appearance. It contains a picture of the face of Professor Binnis, "Director of the State School of Ceramics." A few days earlier, the Milton College Review came to our table, which, though, less pretentious as to size, is not lacking in those points which go to make up a vigorous and attractive college paper.

The Recorder extends both hands, one to the home representatives of our schools.

CHOICE OF WORDS IN PUBLIC SPEAKING.

Pupils with imperfect knowledge of a lesson say, "I know what the answer is, but I cannot tell it." This is a mistake. Any one having a well-defined opinion, or clear and accurate knowledge concerning a given point, can express it most clearly. The choice of words is less of a mental process, of the mind, than of the hands, for words are not the tools by which one makes his way. The right word in the right place is success. Back of the right word, the right and pertinent thought stands, guiding choice and giving birth to utterance.

CONGER'S TRIBUTE TO MISSIONARIES.

The following letter, sent by United States Minister Conger, at Peking, to the missionary, is a just and worthy tribute to the value of their labors, and especially to the character of the native Christians in China :

Blessed American missionaries, one and all of you, so providentially saved from certain massacres, I desire to this hour of deliverance to express what I know to be the universal sentiment of our Diplomatic Corps, sincere appreciation of, and profound gratitude, for the services, and especially to the character of the Chinese Christians under whom we have rendered toward our preservation. Without your intelligent and successful planning and the uncomplaining self-sacrifice of the Chinese Christians under whom we would have been impossible. By your courteous consideration of me, and your continued patience under my tactlessness, the results which I have achieved, and for it all I thank you most heartily. I hope and believe that in God's unerring plan, your sacrifices and your labors have reaped results that will be a source of inspiration and comfort to the work of the missionary in the future.
NEW JERSEY LETTER.

The Fourteenth Annual Convention of the New Jersey Christian Endeavorers was recently held in Jersey City, and the following items are gathered from newspaper reports.

The reception of the Treasurer for the year had been $1,027.03, and the expenditures, $931.08. Eighty-one new Societies were organized during the year, giving a net increase of 62. There are 432 Senior Societies, 426 Junior and Mothers' Societies, with a membership of about 25,500, and representing 18 denominations. The Juniors reported 43 new Societies, a total membership of 6,891, and contributions amounting to $8,034.76. The Endeavorers of the state to further the proposed New Jersey Christian Societies, with a membership of 6,891, and contributions amounting to $8,034.76.

The Convention to condemn dancing; the President said that when he heard that the work is pronounced as works of the devil, but for the sake of the advancement of Christianity.

A man out of the six Connecticut towns had declared for "local option," he danced for joy. The Convention indorsed local option in the following resolution:

Resolved, That the New Jersey Christian Endeavor Society in State Convention at Jersey City, October 11 and 12, 1900, do heartily indorse and call upon all the Endeavorers of the state to further the proposed Local Option bill, which provides for the granting of liquor licenses to the voters in every city, town, township, borough, incorporated village or other municipality in this state, every three years, the right and privilege of deciding the question of the granting of liquor licenses.

In an address on "Sabbath-observance," Sunday newspapers and wheeling were denounced as works of the devil, but for the most part the address was an appeal for a recognition of the authority of the Fourth Commandment. Almost nothing was said about "Sunday laws."

Bible study and the problems of modern social, political, moral and religious life received attention, and great emphasis was placed on the necessity of personal righteousness everywhere and always, and in work for the advancement of Christianity.

Among the speakers were the Rev. Drs. Wayland Hoyt, Charles L. Rhodes, J. W. R. Carpenter, and Francis E. Clarke, and Rev. Charles M. Sheldon, who said that in Prohibition Kansas some county jails were used for the storing of corn.

The State Secretary believes that there has been a great advance in recent years, and that the work is growing broader and deeper.

Our State Superintendent of Public Instruction has decided that the State Board of Dentistry cannot interpret the law requiring that all who would practice dentistry in the state have a "common school" education, as meaning a "high school" education.

The Elizabethport Banking Company has been robbed by a clerk of over $100,000. Bankers were kept from excitement by the honuerable pursuits of the Directors to meet every demand upon the company. The case illustrates the power of temptation toward a wild and impure life, and the solemn obligation of managers of all institutions to know how its affairs are going on.

The East New Jersey Baptist Sunday-school Association has held its Fifteenth Annual Meeting at Elizabeth. "How Can the Pastor Help the School?" "Ways to Increase Devotion to Our Work," "The Church as a Means to Christian Nurture," and "Personal Work for Christ," were among the subjects discussed. ARTHUR E. MAIN.

PLAINFIELD, Oct. 15, 1900.

PARAPHRASES,

BY G. W. H.

SYMPATHY.

There is a tender place in every heart that is touched by the sorrows and sufferings of others, unless selfishness in the life has crushed out this divinely-planted impulse. In every soul yearns for sympathy, and unless that sympathy is satisfied, the deepest needs and yearnings of the soul. Nothing but the sympathy of our Saviour will fully satisfy. Therefore, the highest and fullest demands and longings of the soul are satisfied only in the life of the Christian. And again, that satisfaction brings a development in manhood and womanhood that none but the true Christian possesses.

SYMPATHY is one of the great factors employed by the Lord in his plan and work of lifting man out of the bondage of sin and death, and keeping him in "the glorious liberty of the children of God." In all our struggles, defeats, tears and heartaches as Christians, life is sweetened, faith is strengthened, the purposes are deepened and hopes are brightened, because in the Word of God, and in our own experience we have the assurance that we have a High Priest who is touched by the "feelings of our infirmities." Heb. 4: 15. We are not to rejoice alone in the fact that he suffered and was tempted, but we rejoice because he suffered and was tempted that we may be better prepared to sympathize with us as no one else can when we suffer and are tempted. In him alone we find the full and crowning blessing of sympathy.

SUNSHINE.

There is a great deal more sunshine than clouds in this life. We may fail to appreciate it, but that failure does not change the proportion. It is the usual condition which we accept as the natural order of things, and many times we fail to realize its value until we lose it. It is rare that genius man who realizes the value of good health until he has lost it; then he wonders why he did not realize its value when he possessed it, and, because of such realization, protect it. We are generally most free with what costs us little or nothing. An inherited fortune is very likely to slip away because the wastefulness of the little extravagances is not realized. Just so the bright, sun-shining days are forgotten in the pleasure which comes from them, while the dark, rainy days are remembered because they interfere with our plans. The corn crop in Kansas was threatened, a few months ago, with serious injury because of the drought. There came a few days ago the rain which increased the value of the crop by millions of dollars, and yet, as a newspaper paragrapher remarked, there were undoubtedly those in the state who complained because their plans for picnics has been disarranged.

One of the differences among people which affects as all is found in their ways of looking at things. Some anticipate trouble, and from the very nature of things their anticipations are realized. They are deceived before them and are overwhelmed by the
thought of the bridges required to span them. Such people suffer much imaginary trouble, and they hope for some benefit which they never receive. The habit, too, reduces their efficiency. Because of it they are unable to accomplish much that otherwise they would accomplish easily. Instance without number will come to every reader of these words. On the other side are those sunny-minded people, who, while foreseeing opposition, do not permit it to shadow their present. They prepare for the rainy day, but do not bemoan it when they are the helpful ones themselves. They are the ones who bring things to pass; they are the ones to whom the rest of us are indebted for much that we ought ourselves to supply. They are the companionable ones. You know such, do you not?

Sunshine in human affairs can be cultivated. It may be easier to form the habit of undue anxiety, and of magnifying the ills we have as well as those yet to come. But the very wish to wean ourselves from cause for anxiety when matters run too smoothly "sliding down hill" is a condition which should arouse the slider; then he needs to be told of the wrong. It is easy for us, the sunny-minded, to see for diamonds only where diamonds are to be found, and to forget for sunshine where the sun shines. Cultivate the bright and cheerful things of life, and thus lift yourself above the dark and cheerless things. Above "the clouds is the sun still shining."—Westerly (R. I.) Star.

NEWS OF THE WEEK.

Early in the week an Anglo-German compact in regard to China was announced. The announcement of this compact was a surprise to the public generally, but in many respects it is most gratifying. Following the lead of the United States, Germany and Great Britain agree to refrain from land grabbing in China and to unite with the United States and other powers to continue the open-door policy, which, it will be remembered, was first secured by our own Government. The three nations by their representatives now there, our own special commissioner, Rockhill, acting as advisor to Minister Conger. The proposals submitted include punishment of guilty persons concerned in outrages, indemnity for loss to the various governments, to corporations and to private individuals, abolition of the Tien-Li-Yamen, the appointment of a foreign minister of Foreign affairs, the establishment of an armistice, the withdrawal of troops, the return of the Emperor to Peking, and the renewal of treaty relations with China. What will be accomplished upon this basis remains to be seen.

A case of stupendous embezzlement has occurred in connection with the First National Bank of New York City. Cornelius L. Alvord, Jr., who was Note Teller, has defaulted to an amount approximating $700,000. His arrest has not yet been made, but he is supposed to be on the wagon near the city. His home was at Mt. Vernon, a suburb of New York.

CONFERENCE ECHOES FROM NORTH LOUP, NEB.

Ever since my return from Conference it has been my purpose to write something about that most encouraging and inspiring gathering. To say that I enjoyed the sessions would be but a meagre expression with which to set before others the richness of the feast that was provided for us. In this I do not wish to defer the beauty of the thought that the words, so beautifully spread with good and wholesome food, but to the real feast of goods from the Lord, with which we were served in every session, and especially the draft of new, fresh wine from the vintage, with which our hearts were cheered and our souls strengthened in each morning meeting from six to seven. The value of these Conference gatherings, where all self-interest is so fully laid aside for the sake of the cause of Christ can never be realized by those who are not permitted to attend.

During a portion of the time I have been upon this field I have felt deeply my isolation from the centres of our denominational work, and never more so than when starting for the Conference. The spirit of the meetings was so helpful, and so many inspiring things were said, showing a warm interest in the life of the church, that I was well satisfied, and I believe we are all of us so satisfied, that we have been amixed from the heart indeed which did not come to feel that Nebraska was not so far away from the heart of the denomination, after all. We surely ought to praise the Lord for his "wonderful works to the children of men" and for the open doors he has set before us. May the dear Lord help us all to come on higher ground, into fuller appreciation of what he has done for us, and into more perfect consecration to his work.

Accompanied by four others of our church, I visited a lone Sabbath-keeping family forty miles southwest from here the next week after my return from Conference. We drove there on Friday and came home on Sunday. A meeting was held Saturday night in their little house on Sabbath morning. It was mostly a conference and experience meeting. The whole event was helpful and full of promise. The people have a good audience, and all seemed impressed by the preaching, the test summons, the singing. The people are a very helpful factor in the work of a pastor. Our field seems widening, and we often ask ourselves, "who is sufficient for these things." Three times have we visited the baptismal waters this summer, and others are waiting. Remember, pray for us that we may be kept faithful and may grow in the grace of our Lord.

A WORD ABOUT CONFERENCE EXPENSES.

Years ago the chief item of expense of the General Conference was for the printing and distribution of the Minutes. Although it still remains a large item, the expenses attendant upon the session of Conference itself form a considerable part of the total expenditure. If the apportionment provided for the Minutes alone, remittances might appropriately be made after the Minutes were distributed; but as the case stands, money is necessary for both, now and to come. Twenty-three churches have already paid their share of the apportionment. The Treasurer is hoping that others may find it convenient to remit very soon.

WILLIAM C. WHITFORD.

ALFRED, N. Y., Oct. 23, 1900.
Missions.

By O. D. Wattford, Cor. Secretary, Westerly, R. I.

The Missionary Secretary is now on his way to the South-Western Field. He will visit first the churches in Missouri and Northern Arkansas. It is planned he will attend the Southwestern Association, held at Hammonds, La., beginning November 29. After the Association, his plan is to visit the churches in Southern and Central Arkansas. Communications for this field will be sent by him from the various points visited on this tour.

In a letter very recently received from Rev. D. H. Davis, dated, Shanghai, Sept. 14, he writes: Believing that our people are anxious to know as much as possible about the real condition of affairs in China, I write you.

On this side of the globe the present outlook is not at all pleasing, and principally so because of the indications of a hasty settlement of the grave troubles that have occurred in China. While it is true that Peking has been relieved in a measure that in large measure ceased, and most of the foreigners are safely harbored in Japan, or returned to the home lands, or in the treaty ports; still there are others who are in danger of being molested or murdered. The Chinese Government should be made to feel the insult she has inflicted on legations and missionaries. The Allied Powers have had, and may still have, the opportunity of rendering a service of lasting benefit to China, if they can improve the present opportunity. China has not the moral courage to inaugurate any reform herself. This must come from without; but, with the assistance which it is possible at this time to give, if insisted upon, China might be saved from utter ruin. A few days since a large meeting of missionaries was held on two consecutive evenings to consider and discuss resolutions bearing on the question, for sending to our home governments, with the hope of arousing foreign powers to a careful consideration of the question. But I will give you the resolutions passed at the meeting referred to above, and hope you will give them as wide a circulation as may be possible:

WHEREAS, The outrage and plunder, ill-treatment and murder, of many foreigners, including a great number of missionaries living peaceful lives, the heart-rending massacre of a multitude of native Christians, the murderous attacks on the Legations at Peking, from the 30th of June to the time of their relief on the 15th of August; the wholesale destruction of foreign property in the various parts of China, and the long-planned extermination of foreigners throughout the Empire, have been instigated, directed and encouraged by the Empress Dowager, both in public and secret Imperial edicts, the whole movement (including the Boxer uprising) being under the direction of Prince Tuan and Kang-Yi, by Imperial appointment; and,

WHEREAS, On the defeat of the Chinese forces and the victory of the Allies, settlement of affairs in China must be saved from utter ruin. A victory of the Allies, settlement of affairs in China must be pleasing, lasting settlement be inaugurated and made to feel the insult she has received, and the right of her people to speak out and exert what influence they can in favor of a just settlement of matters and the rightful interests of all foreigners resident in China, whether officials, merchants or missionaries; therefore be it

RESOLVED, That we, Protestant missionaries, representing twenty societies engaged in mission work in this country, do now in public meeting assembled in Shanghai, on the 4th day of September, respectfully address and appeal to the imperial authorities of the People of China and of civilization. Knowing intimately the people among whom we work, we can assert confidently that

the recent troubles did not originate in any hostile feeling toward the foreigners on the part of the common people, and they are constantly urging that the government should either by direct instigation and patronage of the Manch' Government.

All over the Empire there are enlightened men in favor of reform and progress who are friendly to foreigners, but who dare not assert themselves without a guarantee of safety. The general well-being of the people, their progress in the best and highest sense, and the development of trade with them is intimately connected with the spread of knowledge and education, the prosecution of legitimate mission work, and with the establishment of a good secular government. We, therefore, respectfully suggest that in our opinion it is desirable that any settlement should aim at:

1. The restoration to the throne of Kuang Hsu, the rightful sovereign of China.

2. Securing to Christian missions freedom from all hindrances in the prosecution of their legitimate work, and the maintenance of all the rights and privileges guaranteed to them under the treaties, which rights and privileges have been more often evaded and denied by the Chinese authorities.

3. The recognition and protection by their rulers of the native Christians as loyal and law-abiding citizens, and their exemption from the payment of contributions for idolatrous purposes, and from the observance of all religious customs other than their own.

4. It is also suggested that any settlement should be preceded by a just punishment of all who are guilty of the recent murder of foreigners and native Christians, both those who have actually done the deed and those, though high in rank, by whose orders or connivance these crimes have been committed, and that the trials and punishment take place so far as possible where the crime was committed. We further urge, that in taking punitive measures every effort may be made to avoid all needless and indiscriminate slaughter of the Chinese and the destruction of their property.

5. There should, following the settlement, be a universal proclamation of the terms throughout the Empire, which should be kept posted in every Fu and Hsien city for a period of two years. This is rendered necessary by the persistency with which such facts are hidden from, or misrepresented to, the people.

There were about four hundred missionaries present at the meetings in which these resolutions were passed. There was a unanimous feeling that the end aimed at in these resolutions was highly desirable, but a few feared the governments might be unwilling to carry them out or act upon them. Whether they do or not, it has become necessary for the missionaries to speak out and exert what influence they can in favor of a just settlement of the present difficulty. It is possible that such resolutions put before the Government will enable them to act more intelligently in their present position.

From the first to the present, we have not had in Shanghai the slightest trouble more than that caused by rumor. Many thousands of Chinese have left Shanghai, fearing that trouble was coming, but not a few have come here for protection.

Aside from the Indian troops that were landed some time ago (3,000), there have been landed several hundred French soldiers, and some Anamites. The Germans have also a few hundred soldiers here. There are also 4,000 in the Volunteer Corps. At present there are thirty men-of-war in Shanghai harbor, with an accompaniment of 7,794 men and 361 guns. These forces must give all foreigners a feeling of security, as far as Shanghai is concerned.

Dr. Palmberg has returned from Japan, and we are expecting Mrs. Crofoot and Mrs. Davis next week; or, at latest, the week following. Mr. Crofoot and myself have been keeping bachelors' hall so long, we shall be glad to have the ladies take charge of household affairs again.

We are truly grateful for the kind Providence that has been over us through these trying months, and are praying that the affairs of China may be settled in the interest of Christian civilization and progress.

MISSIONARY BOARD MEETING.

A regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Board was held in Westerly, R. I., Oct. 17, 1900. President Wm. L. Clarke was in the Chair.


Visitors—Wayland D. Wilcox.

A letter was offered by Clayton A. Burdick. It was voted that A. S. Babcock be a committee to procure bond for the Treasurer.

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

It was voted that the Treasurer be authorized to pay all orders upon receipt of reports and proper vouchers.

Chas. H. Stanton, Ira B. Grindall and Albert L. Chester were appointed Committee on Permanent Fund for the year ensuing.

Oscar U. Whittford, Geo. B. Carpenter and Samuel H. Davis were appointed Evangelistic Committee.

THE SABBATH RECORDER

[Vol. LV. No. 44]

To the Board of Managers of the Seventh-day Baptist Missionary Society:

The Committee to consider the future relations of the Missionary Society to the work of our people in London would respectfully report that in accordance with the letter from Dr. Wm. C. Daland, concerning the work in that city, in his return in July last, that Sabbath Reform and missionary effort might be vigorously continued, a committee of the members of the Board of the American Sabbath-Ten Society and of the members of this Board, so far as practicable, was held at Trinity Centre, when Dr. Daland told of the condition of the work much as he had previously done before this Board.

It was the unanimous opinion of those present, ex-
The report was received and the Committee continued.

The President stated that a code of telegraphy has been partially arranged between the President of this Society and Rev. D. H. Davis in Shanghai.

It was voted that it be approved, and that the President and the Corresponding Secretary, working with Mr. Davis, be instructed to complete the code.

The following letter from the Sabbath Evangelical and Industrial Association concerning the interest in the Gold Coast, West Africa, was read:


Rev. O. H. Whitford, Corresponding Secretary, Seventh-day Baptist Missionary Society, Westbury, N.Y.:

My Dear Sir—The following minute concerning the Seventh-day Baptist Gold Coast interest, West Africa, was unanimously adopted at the Second Annual meeting of this Association, Oct. 1, 1900, and a copy ordered sent to the Baptist Missionary Society, Westbury, N. Y.:

The remarkable origin and the brief history of this new Sabbath-keeping interest in the Gold Coast, West Africa, is a marvel to all who have labored in other lands. We are not surprised to see this new task assume such proportions. It is not the kind of work for which the Sabbath Evangelist is trained. It is not a war of religion, and that the hatred of the Chinese is not for the Christian teachers as much, but for foreigners in general. The missionaries are strongly opposed to the idea of settling in the north. This would seal the doom of three-fourths of the native Christians and foreigners living in the country. Happily, signs are not wanting that the church in China may emerge with new vigor and influence from this fiery trial of persecution.—The British Weekly.

TREASURER'S REPORT.

Quarter ending September 30, 1900.

Geo. H. Utter, Treasurer.

In account with the Seventh-day Baptist Missionary Society:

Cash in Treasury: July 1, 1900 ... $2,429 75

First month in July, 1900... 302 55

Second month in July, 1900... 277 95

Third month in July, 1900... 431 95

Fourth month in July, 1900... 1,011 00

Total, July, 1900... 1,705 60

Cash in Treasury: August 1, 1900...

Loan... 1,000 00

Interest...... 20 00

Loans... 1,020 00

Total, August 1, 1900... 2,020 00

Missions in China.

During the recent Chinese crisis there has been much hostile criticism of the missionaries even in quarters from which a sympathetic attitude might have been expected. They have been blamed for stirring up ill-will amongst the native population and for employing wrong and unorthodox methods. Important, therefore, attaches to the speech which the Rev. Charles Inwood, who lately returned from visiting the northern provinces of China, delivered last week at the Methodist meetings in Belfast. Mr. Inwood traveled ten thousand miles, and had close fellowship with the Protestant missionaries of all societies but one. That exception was the Society for the Propagation of the Gospel, which he found so thoroughly sacred and ritualistic that there was a great gulf between it and the United States Missionary Societies. From the Church Missionary Society, on the other hand, he received as cordial a welcome as from any other workers in the field. Mr. Inwood bore testimony to a noble work which is being done by missionaries from Great Britain and America. "It had become fashionable during this acute crisis to say hard, ignorant, and false things about the missionaries in China. He was himself witness in the last fortnight talking to a well-known citizen in Belfast who had an impression that the great reason why the Chinese hated the foreigners was because the missionaries came into the cities and towns and took possession of their property," said Mr. Inwood, speaking from personal knowledge.
Woman's Work.

MRS. HENRY M. MAXSON, Editor, Plainfield, N. J.

TO THE FRINDGED GENTIAN.

Thou blossom bright with autumn dew,
And colored with the heaven-born blue,
That openest when the quiet light
Fills the night of busy-keeping day.

Thou comest not when violets bloom
Or wandering brooks and springs unseen,
Or roses, in purple dross,
Nor o'er the ground-bird's nest.

Thou waitest late and comest alone,
Waiting for the lonely birds to fly,
And frosts and shortening days portend
The aged year is near his end.

Thou seest the sweet and quiet eye,
Look through its fringes to the sky,
Blue—blue—as if that sky yet fail
A flower from its cerulean wall.

I would that thus, when I shall see
The home of death draw nigh to me,
Hope, blossoming within my heart,
May look to heaven as I depart.

—William Cullen Bryant.

CHEERING BY THE HOUR. — Mrs. Blank desires engagements by the hour to cheer the nervous and lonesome, to read to and amuse invalids, elderly people and children at their homes.

The foregoing somewhat unique advertisement appeared in a recent periodical among other "Situations Wanted." In this day of new work for the new woman, this is a truly feminine work. A woman, every day, if we stop to think about it, would not need to advertise for a position, for there are many whom we might help by a cheerful word, or a little attention. Have we among us none that are sick, none that are in trouble, none that are lonesome, by that we fold our hands and say, "This is not my work."

Some of you have heard the story of the little newboy, who one wintry day met on the street a well-dressed woman. She stopped and in a cheery voice asked, "Are you not very cold?" "I was, till you smiled," came the prompt reply from half-frozen lips. Two school-girls were talking of many things, as some one undeservedly said, "I wish I had lots of money, so that I could send flowers to my friends when they are ill." "I haven't money," said the other, "but I'll tell you what I do. When a friend is ill, I write her a letter. She has ever helped me, that I tell her so and thank her for it. If I know of any nice thing that has been said about her, I tell her of that. I have not the money to buy flowers, but I give her what I have."

How often when we hear of a kind deed, we say, "I could have done that, if I had only thought." That is too often the trouble, we don't think. One day a woman found a friend in great distress of mind, and inquired the cause. She heard the story, gave a few words of comfort, and went home to think the matter over. The result was, the burden was lifted. Later, when this woman found herself overwhelmed with a gratitude, all out of proportion to the kindness done, she remembered to reply the reply, "All my other friends know how I was situated, but you remembered to do something."

How can we help? How can we assist in bringing comfort where it is most needed? You have a new and interesting story to-day, pass it on to some one else. A friend is lonely. You cannot go to see her, but a note will reach her with its tone of remembrance and good cheer. A flower from your window, or a bit of "out of doors" in the shape of a fern or a few blossoms will bring gladness to the heart of some one who loves God's beautiful world, but can only see it from the window. One disposed to "cheer" will find many channels and many hands waiting to receive. Let us only remember to put our hearts into the deed done.

"Not what we give, but what we share, For the gift without the giver dies, Who gives himself with his smile feeds him, Himself, his hanging neighbor and me."

LETTER FROM MRS. ROGERS.

At the close of seven years of prayerful effort in the interest of our Woman's Work, your Editor finds it necessary, on account of wanting health and strength, to drop out of active service. It was with great reluctance that I accepted the work, knowing better than any one else could my inefficiency to fill such an important position in our denomination. I feel that my efforts have been an experiment all the way through the seven years. My experiences have been many and some of them very pleasant. As I look back upon these years I remember words of good cheer, and faith and love, the kindly greetings, the sisterly friends with whom I have never seen. I am conscious of having left much undone which ought to have been done. But I feel that we are very fortunate in finding one so much better fitted for the place, to step in and take up the dropped work and as women will increase as the years pass, much more work will be done. Home and family life, I would not fail to acknowledge the kindness, the help and encouragement I have received from them in my editorial work, my relations with them, have all been very gratifying and helpful. I send you greetings and an affectionate farewell, thanking you for your forbearance with my mistakes and failures, of which no one can be more conscious than myself. My interest in and affection for the work, will increase as the years go by, and I ask for your love and remembrance in the days to come. May God bless you all, and may it be your highest joy to work for the Master, and advance the cause we have espoused.

With love,

REBECCA T. ROGERS.

CHILD TRAINING.

WRITTEN FOR THE SEMI-ANNUAL MEETING AT DODGE CENTRE, MINN.

Childhood is the most important period in the life of a child. Some parents talk to their children, and challenge God, "Why are you naughty, but God loves naughty children?"

The time is coming when children will find that they are naughty, but because they are children with precious souls to be saved and fitted for eternal happiness and usefulness. "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." Let us, as parents, begin early to teach this beautiful truth to our children.

Converse with them freely about God's love, their Saviour, heaven and how to live so that God will be pleased, and an eternal home secured. Tell them it grieves him that it does not do the things they desire wrong, but that he loves them just the same, but is grieved at the wrong done and not at them.

A. H. Lewis once said if he could educate every child up to ten years the world would be a Christianizing and keeping nation. Talk of the Sabbath question more in the home, study the Word and know what God says and what Christ did. He is our pattern and example for us to follow. Do not mention the inconvenience of being a Sabbath-keeper before the children, even if you think it is; but when we stop to think, is it not a lack of faith in God and his promises that makes us feel it inconvenient? A man's life consistseth not in the abundance of the things which he possesseth.

Our Junior Society and Sabbath-school is such a wonderfully good place to tell children of Jesus and bring them into the fold. I wonder if any of us are thinking that we think we do good work and that we minister to the wishes of the parents, and leave it all to a certain few, who may be it have more talents than we in that line, but Christ has said, "Inasmuch as ye have done it unto the least of these ye have done it unto me." I would not fail to drink to one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." If children are visited by the sins of their parents, I believe ungodly parents must suffer in a degree for the sins of their children, whom they have neglected to teach of God. The children are in a degree semi-heathen, and are to be judged by the light they have had. And the Junior work shall bring a little unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward. Is it all the parents' fault? The blame rests on them in a great and weighty measure, but does it not rest on us as church-members, too? We cannot all be superintendents and teachers, but we can aid and encourage those that are.

If one really wants to do something for someone else, for humanity, for God, God himself will open an opportunity in his own time and way. Just have the disposition, and the chance will come.

RESOLUTIONS OF RESPECT.

WHEREAS, Our Heavenly Father has in his infinite wisdom has removed from our midst and taken to dwell with him our much-loved sister, C. Belle Saunders; therefore,

Resolved, That we, the Organizing Committee of the Christian Temperance Union, have lost in our ex-president, a dear friend, a wise counselor and an efficient member, whose work and associations with us during the past have been of the greatest benefit and whose memory will inspire us to higher and nobler living.

Resolved, That while our hearts are saddened, we extend our deepest sympathy to the bereaved relatives and friends, and commend them to the One who alone can sustain them in trial and affliction.

Resolved, That a copy of these resolutions be spread upon our minutes, also one be given to the family and one be sent to the Woman's Page of the Sabbath Recorder for publication.

MRS. N. M. MILLIS.

As an Afterthought.

Be loving and you will never want for love; be humble and you will never want for guiding. —Dinah Maria Craik.
THE LAND OF EVANGELINE.

Let the traveler to this happy valley approach it from the east, and he will find his poet's land, the land of the cherries and the robin, the past the old fort and the ramparts of Annapolis; or, leaving Halifax behind, and speeding through the beautiful region lying between Bedford and Windsor, and thence on, ever in sight of the Basin of Minas, with the frowning headland of Blomidon beyond — before he realizes it, he is at Wolfville; he has entered the enchanted land of Evangeline.

If ever a poet told a plain, unvarnished tale, when he should have charmed the beauties of this region. To the north lies the broad expanse of the Basin of Minas, which, being an arm of the Bay of Fundy, is subject to the mighty rise and fall of tide, between the bushes and slowly along between the rows of great glory; Evangeline, Basil and Gabriel dwell in the valley.

Though it be late summer by the calendar, there is returned to the God; and to the Lord. There is a rampart; has put the saut of the Basin of Minas, kept in their depths lurk the generous eye. Sanders's generous eye.

Nature has dealt lavishly with this region. The vicinity of Cape Blomidon is rich in exquisite agates and fine amethyst crystals, and the inter-tidal marshes and the spider's web are procured. The same streams which furnish these supply also material for an angel's paradise. In their depths lurk the speckled trout, which are abundant until July and August may be succeeds by the Gaspereau, which have their heads under the shadow of their thick leaves. Even a lingering strawberry may be found here and there, and along the garden fences grow masses of wonderfully rich and fragrant sweet peas, in every conceivable variety of coloring.

The only "modern improvement" here is electricity. Telephones are everywhere, and electric lights glow like giant fireflies under the store. Peter is beholden to the Lord for his income, and for the Gaspereau, electric lights glow like giant fireflies under the store.

“A Scotch sermon on charity.

"The congregation will now be seated and give their attention to the following intonations. Some o’ them are as important as the sermon," said the Rev. Tammas MacPherson, as he finished “addressin” the throne of grace.

He was in his eighteenth year, and during fifty-five years had worn out five Bibles in beating the dust out of the pulpit desk of Auchterbinrie kirk. His parishioners worshiped the ground on which he walked, and though he was practically penniless—for he had very little of what he needed—poor—they saw to it that the minister lacked for nothing. His old minister read the announcements, and then said:

“I hear that Widdy Tamson is in destitute circumstances. This manne be. None o’ God’s heritage manu suffer in the midst of godfolk o’ Auchterbinrie. Think o’ this on the way to yer homes. We have it in holy writ, that ye hae been unco generous to widdy’s starvin’ when the harvest is tellin’ me the ither members.”

Sanders Grant’ll send her a load o’ firewood. Fine dae I ken that; I see it in Sanders’s generous e’e. Fine kenilin he keeps, too, as weel ken I am learnin some o’ my self, thane to Sanders’s kindness.”

Sanders, sitting in his pew, the observed of all observers, was completely won over, and would gladly have given Widdy Tamson the earth and the fullness thereof, had he owned it, at that moment.

“Pater Michie’ll send her a pickle tea. O, but it’ll be nae missed out o’ Peter’s abundant store. Peter is beholden to the Lord for many things, and is a living example o’ the niver-failing truth o’ the holy writ. “The han’ o’ the diligent maketh rich.” Peter’s a hard-workin’ chiel, as we can a’ testify.”

Peter, too, immediately fell into line.

“Jimmy Grant was tellin’ me the other day,” said Maxson, “that he was millin’ some fine meal the noo. I quite believe it. He’s the only miller in Auchterbinrie, and there’s no other miller from Malden to John O’Groat’s can compare wi’ him. Better send a pickle to the widdy, Jimmy, and keep up yer account wi’ the Maser.”

Jimmy registered a full peck of best oat-meal in his own mind.

Beaton Scott’ll send the widdy some o’ the fine tatties I saw in his barn last Tuesday. I neex need ask Beaton, for I ken fu’ well he wouldna be backward in daisy a kind set to a deservin’ widdy in Auchterbinrie.

And our gold freind, Wall Chapman, by the looks o’ him, can hardly keep his seat, so anxious is he to dae something to fill the widdy’s pate.

Nae fear of the widdy’s starvin’ when the Lord has put the saut o’ the earth in the parish kirk o’ Auchterbinrie. The Lord has promised to be a husband to the widdy, and he wants ye to all be brethren-in-law, and I’m glad ye respond so nobly. Ye’re a gallant lot o’ Christians, and yer hearts are as big as yer bodies. The Lord’ll reward yer work o’ love. Nae let’s praise his name for raisin’ up in Auchterbinrie see mony who honor the faith. There was a full all through the kirk, and then the minister’s voice was raised in prayer—Family Friend.

ARTHUR L. TITSWORTH, Sec. Soc.
VALUES OF THE PRAYER-MEETING.

BY ELRIS JONES.

Of what value is the prayer-meeting to me? First, it makes me stronger for the duties which come to me through the week; second, it takes the cares of the week off my mind, and helps me to do better work for Christ. Those persons who do not have the privilege of attending the prayer-meeting every week, miss a great blessing. Why? Because it is one of the most precious hours of the week.

When weary and discouraged attend the prayer-meeting, take such a part as God directs, and you will feel rested and the discouragements of an hour before are gone. Such a service is not only a source of strength and inspiration to those who take part; it helps and strengthens all who attend.

There are those who are timid about taking part in these meetings, but because of the help they receive, and the good thoughts they are imbued with from the lesson of the meeting, they are determined to do more and better work for Christ.

We, who always have the opportunity of attending these meetings, do not value them as much as we ought. Think of those who never have these opportunities, how they long for them, while we make excuses: "I am too tired," or "It is so far that I cannot go."

I like that clause in the C.E. pledge that says: "I will make it the rule of my life to read the Bible every day, and to support my own church in every way, especially by attending all her regular Sabbath and mid-week services, unless prevented by some reason which I can conscientiously give to my Saviour." Do we always remember this part of our promise? I am afraid we do not. If we do as we say, trusting Christ for strength, we will strive to do this; it will not be so difficult to excuse ourselves, but rather we will always be ready to go and to take part.

The prayer-meeting is the place where the younger ones start in Christian work. It keeps them in closer fellowship with their Saviour.

When our C. E. Society was first organized, I thought it was hard to take part in every meeting and to attend them every time, but I kept attending (although I did not always take part) and now it is a pleasure to go, and as God directs, to take part. Not long ago in one of these meetings our pastor brought out the thought that we should not live a Christian life for just what we could get out of it, but to be helpful and reach out after the fallen. If we abide in Christ, and his words abide in us, we may ask what we will and he will give it us. It was Christ's mission while here on earth to raise the fallen, cheer the faint, comfort those in sorrow. There is work for each one of us right at our door if we only look for it. Exempt us abide in Christ we can do nothing.
The old lady took the child in her arms for a farewell embrace, saying, as he did so, "I can get another box in Chicago." He had hardly reached his seat when a very severe-looking man, whom one would never have suspected of being kind-hearted, came down the aisle with a lovely doll, beautifully dressed in her Uncle Hiram's own room, and he had placed her. She looked out of the window with an unsatisfied face, and she turned toward the big conductor with a wistful look in her eyes when she sat down beside her after he had taken up all of the tickets.

"So you are going way out to Kansas," said the conductor.

"Yes, sir.

"To live with your Uncle Hiram?"

"Yes, sir. He says he has a little bossy call I can have all for my own, and he has a lot of little boys and girls that are my own cousins, and he says that I won't be a bit lonesome with them, and that they will let me ride on a little pony they have, and he has a little baby girl—just a twenty-panty baby she is, and her name is Janie, and she hasn't any teeth she is, and there are lots of little dogs they call prairie dogs out on his place, and a baby colt, and my Aunt Ross says that when she bakes my neck, a baby colt will bake one for me. She has eight little boys and girls of her own, only, of course, they are Uncle Hiram's, too, and I will be nine. That's a big lot, isn't it?"

"Yes, it is. You will have good times together."

"I s'pect so. Uncle Hiram he says the more the merrier. Don't you think that he must be a funny man?"

"He must be a good and kind man."

"Oh, he is. He is just awful kind, gran'ma says. He ain't no kin to her. He is my own gran'ma, and my uncle, and yet they ain't no kin to each other. Isn't that funny? You see, gran'ma is my mamma's mother, and Uncle Hiram is papa's brother, so that is how it is that they ain't no kin to each other."

"Then this is your last trip, Aunt Mary?"

"Yes, sir.

"Then I ain't afraid but what you'll be good to a poor little orphan girl going on a long journey alone. And if there's any real kind, motherly women on the train, would you mind speakin' to them about little Janie here, an' askin' 'em to kind o' look after her a little? Seems as if most any woman would be willin' to do that."

"I will see that she is cared for.

"Thank ye kindly. Everybody tells me that there will be plenty to see to her an' that I needn't worry none; but, all the same, I'll be terrible glad to hear that she has got there all right, pore little thing! You see I have sewed a card to her apron front tellin' folks where she is goin', and askin' 'em to be good to her."

The conductor glanced down, and saw sewed fast to the child's apron a white card on which was written:

"This little girl is named Janie May Ross. She is six years old. Her Uncle Hiram Ross, in River Bend, Kansas. Please be kind to her for she is an orphan."

The conductor stooped and read the card; then he said, very earnestly and gently: "I will be giving her the best care of this little girl. Come, little one. It is time we were off."

There were dozens of good men and women who knew that it is God's will that they should be very kind and tender toward little boys and girls who are orphans, and it seemed as if nearly all of the men and women on that train were of this class. There never was a jollier or kinder conductor than Uncle Hiram, and the train was to stay twenty minutes for luncheon at River Bend, although they were not very much interested in the luncheon. They were all in the aisle ready to leave the car when the train stopped at River Bend.

Those who left the car first saw on the station platform a big, sunburned man dressed as a farmer. He had a bushy brown beard, and the kindest and merriest look in his big blue eyes. One of the passengers was so sure that this was Uncle Hiram, that he went up to him before Janie had appeared, and said heartily:

"She is in there, Uncle Hiram. Excuse me for being so familiar, but we all feel that Uncle Hiram is an old friend, we have heard so much about him from the conductor. Here she is in the arms of the conductor."

Uncle Hiram was at the car steps reaching up his arms for Janie before the conductor stepped down on the platform.

"Hello, Janie, little one!" said Uncle Hiram, bowing. "Here I am, Janie. I am behind the station in the wagon holding the horses. Well, well, what a fine, big girl
Our Reading Room.

"Hence then as we have opportunity, let us be work­ers, not forsaking our own, but especially towards the family of the faith."—Heb. 10:25.

BERLIN, N. Y.—Mary of the Recorder readers have heard our West Virginia brethren sing that song which is so dear to their hearts, "The West Virginia Hymn." The undersigned has changed those words, also as his place of residence, and is singing "The Dear Old Berlin Hills." They are surely "majestic and grand," for nowhere have we seen a more beautiful scene than that which is seen from the parsonage windows, or from any hill-top near by.

Berlin is a village of about one thousand inhabitants. There are, in the town, two shirt factories, a spool factory, a cheese factory and a laundry. The latter does work for out of town shirt factories. The railroad has changed ownership, and is now giving fairly good service, there being two trains a day each way. Berlin has rooms with a new depot. Our church property is in good repair, and the society is free of debt. The church attendance is good; prayer-meetings and Sabbath-school are also well attended, and are interesting.

The new pastor and his family had been in their new home scarcely one week, when about seventy-five good Seventh-Day Bap­tists took possession of the parsonage. And such a pounding! No, I should say barrel­ing! For every barrel which dishes and fruit had been packed for moving was filled by the good people of this church with potatoes, fruit, etc., and one new, one with bread flour. This was a fine addition to the pastor's collection of bibles. Our prayer is that God will help us to feed this flock with spiritual food in like measure. Dear brethren, pray for us,—the pastor, his family, and his church,—that we may see souls converted, and many brought to a living knowledge of the Sabbath truth.

Your brother in Christ,

MARTIN SINDALL.

BERLIN, WIS.—A letter from C. S. Sayre, missionary pastor in the Northern Wisconsin field, dated Berlin, Wis., Oct. 23, reports the work upon the field to be "progressing about as usual." The interest at Grand Marsh, following the special work last summer, has increased, and although it is not part of Mr. Sayre's field, he says, "I find myself there some of the time, even though the field is already too large to realize visible results from single-handed labor." There have been several additions to the churches upon the Northern Wisconsin field during the past summer.

Mr. Platt is expected to be at the Semi-annual Meeting, which occurs at Berlin early in December, at which time there will be candidates for baptism. The writer has been familiar with the Northern Wisconsin for half a century, and the Recorder is glad to change every item of interest and rejoice with those upon the field in whatever may be gained at any point or at any time. We hope that every family on that field welcomes the weekly visits of the Recorder.

EDITOR.

DODGE CENTRE, MINN.—Notwithstanding heavy rains and muddy roads, the late Semi­annual Meeting was well attended. Several friends from other places were here. We consider the four people who drove through from New Auburn quite lucky and courageous, and hope they felt well paid, both socially and spiritually. The meetings were all good; we feel that God was with us and that it did us all good to "assemble ourselves together." The last day was lovely, although quite cold. At the evening meeting Mr. Hurley delivered a message on a full house, taking as his text, "Lift up your eyes and look on the fields, for they are white already to harvest."

The Junior C. E. Society recently elected new officers, and is doing good work under the leadership of Miss Mabel Clement. At the church-meeting, held Oct. 14, Rev. Mr. Hurley was unanimously elected pastor for the coming year.

We praise and thank the Lord for this lovely weather, permitting the farmers to finish their threshing.

CORRESPONDENT.

OCTOBER 18, 1900.

The noblest deeds of heroism are done within four walls, not before the public gaze.

—Richter.

Deafness Cannot be Cured by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deaf­ness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucus lining of the Eustachian Tube. Therefore, if you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube re­vigorated and its mucus removed, and unless the inflammation is prevented from returning, you will be forever deaf; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucus lining of the Eustachian Tube.

We will give One Hundred Dollars for any case of Deaf­ness (caused by catarrh) that is cured by the Ear Cure. Send for circular, free.

SOLD BY Druggists, 75c.

Hunt's Family Pills are the best.
characteristic of this is a little in doubt. Some think that the lining of the seats of the rich man was so splendid and very costly. It was an aggravation of his misery. Others think that a contrast is here intended, the dogs are more compassionate toward the beggar than toward the human beings. The latter view seems more likely than the former.

22. And it came to pass that the beggar died. The sentence now changes from the present to the future tense. The contrast between the rich man and Lazarus still remains; but their relative positions are reversed. And was carried by the angels into Abraham's bosom. A figurative expression to denote the happy state of the pious Hebrew in Paradise. The Hebrew phrase, "distinguished house," is represented in the New Testament by the phrase, "to receive into the bosom of that bosom, that is, into a relation of intimate friendship with him. Compare John lying in the bosom of our Lord at the Last Supper. The rich man also died and was buried. He was doubtless entombed with great ceremony; but that circumstance is not mentioned. That fact also was of no consequence; it did not lessen his future blessing.

23. And in hell. Literally, "in Hades," that is the abode of the departed. The word itself implies nothing as to future rewards and punishments. In this verse it is necessary to add "being in torments" in order to explain the expression. The impossibility of looking into the place of torment, Gehenna, to Paradise, is taught by Jewish writers. In fact the whole picture of the condition of the wicked is frequently represented by our Lord in accordance with the popular conceptions of the time. Jesus, in his exquisite art in connection and punishments for the wicked, is not so much giving instruction in regard to eschatology as to what is the modern in the wrong use of wealth.

24. Father Abraham, have mercy on me, and send Lazarus, etc. Here the contrast is made most vivid: the rich man, who had cared nothing was to be understood that Lazarus was not only poor but poor. Poor or poverty in itself is not an absolute reward. 25. But Abraham said, Son, remember, etc. Instead of "son" we would read more literally "child." Abraham speaks playfully to the servant. Truly the rich man had had those things which he esteemed great, and in view of the way he had used them, he had received all that was his due, and more. It was to him a double rebuke.

26. And besides all this, etc. In addition to the fact that the conditions of the rich man demand no mercy because he had asked for no mercy, because he had no connection with the rich man. So that he might be filled up. It is to be understood that Lazarus was not only poor but poor. Poor in poverty in itself is not an absolute reward. 27. Then he said, I pray thee, therefore, father, that thou wouldst send him to my father's house. Some have supposed that this verse and the following shows the beginning of a change of heart in the part of the rich man; but it is rather too far to be so considered. It is most possible that this verse and the following shows the beginning of a change of heart in the part of the rich man; but it is rather too far to be so considered. It is most possible that this verse and the following shows a change of heart in the part of the rich man; but it is rather too far to be so considered. It is most possible that this verse and the following shows the beginning of a change of heart in the part of the rich man; but it is rather too far to be so considered. It is most possible that this verse and the following shows the beginning of a change of heart in the part of the rich man; but it is rather too far to be so considered. It is most possible that this verse and the following shows the beginning of a change of heart in the part of the rich man; but it is rather too far to be so considered.
that while the light leaves the engine and train in darkness it will light up the surrounding so that everything can be seen distinctly. These sidelights to be so constructed that the engineer can produce any number of flashes, or can change the light shining, thus when approaching a wooded district or a seceded place he can turn on a flood of light and let it remain until the dangerous locality is passed. In case of trouble from outside the engine the engineer on a motion machine that would cause a flash to be given, lasting say three-eights of a second, and then allow five-eights of a second for darkness, then another flash followed by darkness, and so on. This operation continued on for an indefinite time on the train of the lights would be perceived by anyone on the work who the light was thrown, or discern not any movements a thief might undertake to accomplish.

The lights should be placed low on the engine so that a rifle-ball fired for their destruction could do but little damage. The section to be covered by the lights could be regulated, perhaps by the form of the reflectors.

JAMES DELOSS ROGERS

The subject of this sketch was for over 59 years a faithful member of the First Seventh-day Baptist church in the town of Brookfield, N. Y., and served that church as deacon for more than 21 years. He now rests from his labors and his works do follow him.

Deacon Rogers was born on the ancestral farm near Leonardville, N. Y., Dec. 15, 1829, and he died at his home on a farm not very distant, Oct. 12, 1900, being thus nearly 71 years old. He was the son of James Rogers and Lucinda Whittier.

When about six years old he was left without a father's care and was brought up by his mother with an older sister. The death of his father served to render his mind serious and thoughtful, and this, added to a natural meditative disposition, caused him early to receive deep religious impressions. At the age of nine years he gave his heart to Christ, and all through his life he preserved a humble trust in his heavenly Father and towards God. He did not make a public profession of faith till the age of 18, when he was baptized and united with the First Brookfield Seventh-day Baptist church on March 30, 1847. This was a time of an awakening of religious interest in the church, and he was deeply moved.

He was deeply and tenderly devoted to his mother, who died about six years ago, having always remained in the home with her son. In 1856 Mr. Rogers married Cynthia Palmeter, who entered the Rogers home, and with whom he always lived most happily. Mrs. Rogers bore him five children, two of whom died, one at an early age and one in later youth. Three of these, with his widow, survive him: Elizabeth, of Cambridge, N. Y., Mr. George Rogers of Brookfield, N. Y., and Mrs. Emmett Stevens of Edmonston, N. Y.

Mr. Rogers always followed the occupation of a farmer, and prosecuted this calling on more or less different from his birthplace. He was a man of quiet and unassuming nature, but always exhibited those traits which mark the gentle Christian and the humble follower of the Master. Loving toward his family and friends, happy in the midst of circumstances, he realized that it was wrong to be discontented, always peaceful and peace-loving, patient under trial, gentle in word and deed, always trusting his Heavenly Father, unostentatious and yet ever ready to do his duty, moderate in speech and free from all malice and bitterness, in him the fruits of the Spirit were manifest to all who knew him. Truly "he was a good man, full of the Holy Ghost and of faith." He had been a trustee of the church of which he was a member, superintendent of the Sabbath-school, a member of the Board of the American Sabbath-tract Society, when it was situated at Leonardville. He was chosen deacon in 1879, and ordained to the holy office Jan. 12 of that year. This office he filled with perfect acceptance till the time of his death; in later years so far as his health would admit.

Twenty-two years ago he contracted a disease, a difficulty of the kidneys, which has always remained with him, and in connection with other troubles no doubt led to his death, the approximate cause of death being uremia. He left the farm with his son and his wife, Mr. and Mrs. George Rogers. During the last summer Dea. Rogers was able to come occasionally to the village and, with through extreme difficulty, to attend public worship on the Sabbath. At last nature succumbed to what was inevitable, and after a painful illness of some weeks he passed away.

After a private service at his home, attended by his family and relatives, the morning of Oct. 14th, 1900, his body was brought to the First Brookfield church in Leonardville, where he lay in state from 1 o'clock till nearly the time for the funeral service, which was held at 2 o'clock in the afternoon. The service was conducted by the pastor of the church, and consisted of prayer, sentences of Scripture, portions of the 39th and 90th Psalms and the 15th chapter of 1st Corinthians. An elegy was pronounced, based on Acts 11:25. Two hymns by the choir:

When our heads are bowed with sorrow, and Hark, hark, my soul!

Mrs. F. H. Babcock also sang a soprano solo, "I know that my Redeemer liveth," from Handel's Messiah. The services were attended by very many people, a large number besides those of his fellow-church members, showing the high esteem in which Dea. Rogers was held by everyone.

W. C. D.

The Sabbath-school at Leonardville adds its tribute to the following resolutions:

WHEREAS, It has pleased our Heavenly Father, who doth all things for our good who love him, to take from among our agèd and beloved brother, Dea. J. DeLoss Rogers, who has been a faithful member of our church, and whose example of devoted Christian living has not been without a good effect upon us all; therefore,

Resolved, That we express our thankfulness to Almighty God that we have been given for so long a time the benefit of his clear and faithul example of Deacon Rogers, and our deep sorrow at the event of his death.

Also, that we extend to his bereaved widow, Mrs. Cynthia Rogers, our sincere sympathy in her affliction and to all her relatives our heartfelt condolences.

Resolved, that the resolutions be placed in the records of our school, and that a copy of them be sent to Mrs. Rogers and another to the Sabbath-school Recorder for publication.

For the Sabbath-school,

NARRA B. BABCOCK, Sec.

Leonardville, N. Y., Oct. 18, 1900,

SANITARY PRECAUTIONS AT THE ANNIVERSARIES.

At a meeting of the Seventh-day Baptist Medical Society in connection with the late General Conference at Adams Centre, a resolution was passed, recommending and urging the committees having the entertainment of the various gatherings in charge, hereafter, to provide boiled water for the use of those in attendance. At our Anniversaries, which are held in the hottest season of the year, from eight hundred to a thousand people come together from all parts of the United States. We think it is important that the ordinary sanitary precautions should be observed on these occasions; and the use of boiled water is one of the recognized and accepted necessities by medical science under such circumstances. The people of a given section may drink the water of that section with impunity, and not suffer from it, but a stranger will be likely to be injured by it.

The history of many of our anniversary gatherings, impressed with the importance of this precautionary measure. If we can lessen the sickness which has marked these gatherings, it is our plain duty to do so. To provide pure drinking water by boiling and distributing it, in the case of the Medical Society, will reduce greatly the sickness which is almost certain to attend such gatherings where this precaution is not taken.

S. C. MAXSON, M. D.

President Medical Society.

URICA, N. Y., 225 Genesee St., Oct. 22, 1900.

A MAN'S style is nearly as much a part of his physiognomy his features, the throbbing of his pulse.—Arch. Francois Fenelon.

MARRIAGES.

LABARES—WILLIAMS.—At the home of the bride's parents, 26 East 21st St., New York, N. Y., Oct. 18, 1900, by Ed. M. Harry, Mr. Egbert E. Larrabee, of the town of Brookfield, N. Y., and Miss Addie A. Williams, of West Edmonston.


DAVIS—SIMPSON.—At the home of the bride's parents, Mr. and Mrs. W. B. Simpson, of Edmore, Ohio, Oct. 18, 1900, by Rev. A. G. Crofoot, Rev. William Davis, of Blanford, W. Va., and Miss LeVine L. Simpson.

GREEN—SMITH.—At the home of the bride's parents, Mr. and Mrs. John Smith, near Alfred, N. Y., by Pastor L. C. Randolph, Mr. B. G. Grier, of Elmira, and Mr. A. S. Yeagley.

SAUNDERS—COLLINS.—At the home of the bride's parents, Mr. and Mrs. Lorenzo W. Collins, in Ward township, near Alfred, N. Y., by Pastor L. C. Randolph, Mr. Charles L. Saunders, of Alfred, and Miss Beatie M. Collins, of Ward.

DEATHS.

Not upon us or ours the solemn aopeal She came to us with a glad soul, The good die young. God call our loved ones, but we lose not wholly They depart, but their rights and deeds are surely As in his haven. — Watts.

DIEBROOK.—Miss Louise Diebrook was born in Cold Brook, Herkimer Co., N. Y., April 24, 1824, and died in Nortonville, N. Y., Oct. 10, 1900.

She came to Illinois in 1869, removing to Nortonville in 1886. Her home had been with her sister, Mrs. Alfred Farrar, for a long term of years. She was kindly disposed to all and quiet in her ways. a. w. n.

STILLMAN.—At the home of his son, Brookfield, N. Y., Oct. 21, 1900, Mrs. Clarissa Stillman, in the 94th year of her age.

Carissa Bailey Stillman was born in Exeter, R. I., and educated in her native city and in Marietta College. She was the oldest in a family of four sons and five daughters, and survived them all but one, Dr. William C. Bailey, living, at Nortonville, N. Y. Rev. James Bailey was the fifth in this large family of children. They moved from Rhode Island to Brookfield in 1869. In 1865 she was married.
to Ebenezer Stillman, who died in 1879. There were born to them five sons, three of whom, John T., Arthur J. and Duane B., are still living with her. She has been active in good standing, of the Second Brookfield Seventh-day Baptist church since 1851. Her religion was lived quietly and earnestly as she knew that her influence could be the most effectually exerted. She was a woman of great industry and marked ability. Her voice was rich and full, but she was the last to draw attention to her. She was a most valued and dear father which she cheerfully and bravely assumed in addition to her own household duties, during the years of his helpless infirmity. After her husband's death she continued her work until past her eightieth year, keeping house for her son Duane. Since then she has lived in the home of her son Arthur. She was, in respect to the love and care she showed for the generations of the present day, her bodily vigor and the use of her faculties. Since that time she has gradually failed until finally she went out peacefully, like a candle burning low in its socket. Children, grandchildren and great-grandchildren, with other relatives and friends gathered at the home to pay their last tribute of respect to the aged mother and friend.

T. Y. CRANDALL

In Rockville, R. I., Oct. 21, 1900, William Alonso Crandall, aged 70 years, 4 months and 21 days.

Brother Crandall was the oldest of five children of William Clarke and Phoebe Burkard Crandall. He was born on the 7th of March, 1830, in the village of Conesus, New York, in a family of six children. His father died when he was a very little boy, leaving his mother to bring up the children with great difficulty. He went to school as long as he could, then went to work as a laborer, and worked in this way for four years before he entered the college at Wesleyan University, New Hartford, Conn., where he was graduated in 1853. After leaving college he taught school for some time, and then went to the University of Berlin, Germany, and there obtained his degree of Doctor of Divinity in 1856. He was ordained to the ministry in 1857, and began his work of preaching as a missionary to the Western Indians, in the Indian Territory, at the invitation of Elder Joshua and Brother Crandall. He was a man of great industry and strength of mind, and was loved and respected by all who knew him. He was a most excellent scholar, and was able to do much good work in the cause of education.

The funeral services were conducted by Elder A. M. Colby, and the body was laid in the Emmanuel Cemetery in Rockville, R. I., where a most beautiful and touching address was made by Elder A. M. Colby. The services were conducted in the Providence Seventh-day Baptist church, of which he was a member, and in which he had been a constant and active member for many years. He was a man of great influence in the church, and was loved and respected by all who knew him. He was a man of great industry and strength of mind, and was loved and respected by all who knew him. He was a most excellent scholar, and was able to do much good work in the cause of education.

President James A. Garfield, a man of great influence in the church, was present at the services, and spoke a few words of regret and appreciation of the life and work of the deceased. He was a man of great influence in the church, and was loved and respected by all who knew him. He was a man of great industry and strength of mind, and was loved and respected by all who knew him. He was a most excellent scholar, and was able to do much good work in the cause of education.
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