"DOWN TO SLEEP."

November woods are bare and still;
November days are clear and bright;
The morning's snow is gone by night.
Each day my steps grow slow, grow light,
Watching all things lie "down to sleep."

I never knew before what beds,
Fragrant to smell and soft to touch,
The forest sifts and shapes and spreads;
I never knew before how much
Of human sound there is in such
Low tones as through the forest sweep,
When all wild things lie "down to sleep."

Each day I find new coverlids
Tucked in, and more sweet eyes shut tight;
Sometimes the viewless mother bids
Her ferns kneel down full in my sight;
I hear their chorus of "good-nights;"
And half I smile, and half I weep,
Listening while they lie "down to sleep."

November woods are bare and still;
November days are bright and good;
Life's noon burns up life's morning chill;
Life's night rests feet which long have stood;
Some warm soft bed, in field or wood,
The mother will not fail to keep,
Where we can "lay us down to sleep."

—Helen Hunt Jackson.
Sabbath Recorder.

A. H. LEWIS, D. D.  Editor.

More than all the other Gospels, the Book of John deals with the spiritual side of the life of Christ, and with the spiritual experiences of his followers. This marks the Fourth Gospel as in most respects unlike the other three. The study of this book is therefore more valuable, as bearing upon spiritual experiences and the development of individual Christian life, than that of any other book of the New Testament. We have often had occasion to call attention to this, but are impressed that most Christians still undervalue the fourth gospel as a power in individual life, for the development of high Christian living.

So fully does this idea appear, that the first recorded miracle of Christ—the changing of water into wine at the marriage feast in Cana of Galilee—must be interpreted in accordance with his great law of spiritual development and of spiritual growth. John declares that it was the first miracle, and its meaning is doubly important because it was the beginning of Christ's teaching through miracles. However much or little the ascended course of history may have understood the deeper meaning of the miracle, there can be no question as to the lesson which we ought to learn from it, and which Christ undoubtedly meant that his followers should learn as their own understanding of spiritual nature of his kingdom. The following are some of the points to be noted:

The water which was turned to wine was brought for the commonest uses. It was placed outside the door, in coarse earthen jars, for the purpose of washing the hands, and other ceremonial ablutions of the guests. From this commonest of uses, and entirely outside the scene of gaiety, Christ changed that water into the best wine furnished at the marriage feast. The corresponding spiritual truth, thus suggested, is that out of the common duties of our common lives is to be found the supply of food, or of comforts and sustenance to the soul which we are to meet and enjoy, as we journey to the divine presence in our own life. Each stage in this process is a step toward the eternal riches which will be revealed to us in the world to come.

As in material things, when men rise from savagism toward civilization, one of the first evidences is an effort to secure something permanent, that is, of worth, so in spiritual things, a just comprehension of the value of eternal results, and the desire for those results, is to be seen in the progress of the soul as he leaves the lower stages of savagism. In a similar way, the soul which has been touched by the transforming power of divine love, learns the worth of spiritual attainments and of treasures laid up in heaven, and so is increased as to his desires and purposes in seeking after such riches.

Another lesson to be noted is that the commonest uses of life and the commonest duties of Christ are to be found under the guidance of the spirit of truth, become highest blessings. As this water, turned to wine, received the highest praise from the master of the feast, so commonest lives and most ordinary duties, under his blessing and guidance, will receive the highest praise and the richest welcome in the end.

In spiritual things we may be surrounded with opportunities, and, above all, by the presence and power of the transforming spirit, but if we refuse to accept and appropriate what is offered, spiritual decline and final death will come from utter want.

We all know that permanent riches are with the intellectual and the spiritual side of our existence. Nothing earthly is of value in the future, and of no real value in the present which does not minister to the intellectual enlargement and the spiritual uplifting of men. Noble character, refined and redeemed, is the highest riches. Spirit of the divine in Christ, obedience to the divine will, are the doorways through which we come into touch with the transforming power of the divine presence, and by which we are truly enriched.

To change the comparison, these became the corner stones on which the edifice of true and noble life must rest. Such lives, transformed and enriched, pass to the next world with bright hope and positive assurance that when the earthly hindrances are set aside, the transforming and enriching process will be hastened an hundred fold.

By these same standards it is seen that the richest lives are not necessarily possessed of great earthly wealth. Earthly wealth, sanctified, and consecrated to proper uses, becomes a direct aid to spiritual transformation and enriching. Otherwise it becomes a curse, which drags down the spirit of disobedience to the divine power and will. An individual instance of physical death came within the knowledge of the writer, many years ago, which illustrates this truth. In the distant Northwest a man who was rich far above his fellows, filling a bed with golden coins and carrying it around his waist for safety, went from home to purchase a large tract of valuable timber land. In passing from the rude steam-er on which he traveled, to the dock of the sleepy pier, a small accident occurred which made him accidently fall from the gang plank. The weight of gold about his body impeded his efforts to escape, and later his drowned body was dragged from the ooze of the river's bed, not because of the gold he carried. The spirit of disobedience, unwillingness to conform to the divine will, carelessness concerning truth and its requirements, are to the soul what this man's gold was to his body. They become the means of destruction. Well might the Spirit of truth, speaking in the words of the Revelator, plead with us, saying, "I counsel thee to buy of me, gold tried in the fire, that thou mayest be rich." In full accord with this plea are the words of Christ: "Lay up for yourselves treasures in heaven; where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also."

OBITUARY NOTICES.

Few weeks pass in which the Recorder is not puzzled, on the one hand, and criticized—good naturally—on the other, concerning obituary notices. Many papers of the class to which the Recorder belongs are endowed with wholesome and critical editors, who, by refusing to print anything beyond the brief statement of death, connected with a few dates. The Recorder does not wish to adopt such a plan, but for many months past has been conducting a constant question to its editors, as to the publication of extended notices concerning individuals deceased, but more concerning
the references made to other persons in such notices. As an example of the criticisms, this is often said to us: "Why do you permit the writers of obituary notices to give the history of the family of the deceased, the number and names of his relatives, etc." While it is not possible to indicate an arbitrary form for obituary notices, the following suggestions will not be out of place. The notice should open with the time of the birth and death of the person, or time of event and statement of the case. Beyond that point the interest of the readers of the Recorder, most of whom will not know the deceased, personally, is mainly concerning his relation to the denomination. Hence a brief statement of his religious life and church relations naturally follows. Family history is of little or no pertinence which does not bear directly upon the life and work of the deceased. Hence anything like family history, including references to the death of other members of the family, does not seem necessary, since the members who have died before have each had proper notice. It also goes without saying, that friends and intimate neighbors, or persons in the ordinary sense, whenever anyone dies, and stereotyped expressions in regard to mourning friends are not an important feature in an obituary notice. In the case of those who have been officially connected with our churches and with denominational work, some biographical items are necessary, but these notices find their proper place either outside the regular obituary column, or in the reports of committees on obituaries at our public gatherings, which notices, being fuller and designed to be historic, find a permanent place in the minutes of these gatherings. "In Memoriam" notices placed in the body of the paper, particularly concerning those who have been before the public, or have been prominent in church and denominational work, have their proper place.

Another item of special importance, to which the Recorder asks the attention of those who have occasion to write obituary notices, is the spelling and use of proper names. The writer of the notice usually knows the individual, and is therefore familiar with the name and with its spelling. The Recorder office cannot be thus familiar, and it is stated that the person whose notices is so indefinite that it is impossible for the editor or proof reader to decide concerning proper names. When a mistake of that kind occurs, the friends are anxious that it should be corrected, and the Recouzeia is anxious to make all such mistakes correct, but the request to correct errors of that kind is usually made necessary by the poor penmanship of those sending the notice. We trust these suggestions will be of value to those interested in such matters, and if anyone should feel that there is no necessity for such suggestions, a single week in the editorial rooms of the Recorder, or in the proof reading department, would convince him that much more might be said, rather than less.

CHURCH DISCIPLINE.

Church discipline, as enjoined by Christ, has a two-fold object:

1. To reform and reclaim the offending member.

2. To maintain the good name, uphold the moral character and sustain the rightful authority and Christian influence of the church. Christ's authoritative rule of church discipline is given in Matt. 18: 15-17 as follows:

Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother: but if he will not hear, when thou art in private, take with thee one or two more, and let them tell it again; and if he reject them, tell it among the church: but if he neglect to hear the church, let them commit him to the rulers of the church for the removal of sins.

It is a significant fact that Christ's specific direction as to the exercise of church discipline follows immediately after his parable of the lost sheep, in which he describes the joy of its owner and finder, and his call upon his friend to rejoice with him, because the lost one is found. Christ applies the general principle involved in the parable: "For it is not the will of your Father which is in heaven, that one of these little ones should perish," verse 14, and then carries the thought forward to its more practical and specific application by a detailed prescription of church discipline, just read. The parable serves to illustrate and impress the fact that it is the first object of church discipline to reclaim and bring back to the field of Christ the member who has gone astray. Church discipline, if Christian in its spirit and methods, must be along the line of thought expressed by the apostle James: "Brethren, if any of you do err from the truth, and one convert him; Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." Jas. 5: 19, 20.

Christ's order of church discipline is primarily personal and yet sufficiently comprehensive to be susceptible of quite general application. It is manifestly designed to emphasize certain important phases of truth connected with the proper exercise of church discipline.

1. That the wrong-doing or trespass of one brother against another, is to be taken, by the brother sinned against, as the evidence that a brother in the church, a member of Christ's fold, has gone astray, and is to be sought after and enjoined to come back to the fold. He who suffers the wrong, being probably the first to know of the moral lapse and departure of his brother in Christ from the ways of truth and righteousness, will not, if he possess Christ's spirit and follows his direction, make his own personal claims and demands for adequate reparation for the wrongs suffered, the chief and important object of his labor with his erring brother, but will rather in a Christ-like spirit and an anxiously prayerful heart seek to reclaim and bring back to Christ and the church, and to the spirit methods and blessings of a faithful Christian life.

2. Personal influence and personal work are always important factors in the effort to win men back from the ways of sin and evil and the seductions of the wrong and unrighteous. Hence Christ's express command to the brother sinned against, "Go and tell him his fault between thou and him alone." There is, on the one hand, a wide difference between telling a brother his faults by scratching and burning him with hot words of bitter complaint and censorious condemnation; words prompted by the spirit of resentment for injuries suffered, and, on the other hand, telling a brother his mistake and seeking to awaken in him that consciousness of sin which may lead to repentance, and to a faithful and devoted Christian life in the future. He who, through assisting grace, conquers the spirit of personal resentment and rises above all selfish motives in his efforts to win back to Christ and the church his erring brother, will thereby have gained for himself that which is highest and best in Christian living and Christian attainment. It is possible, when prompted and controlled by the spirit and motives of Christ, for the brother who has been sinned against to make a personal appeal and to exert a personal influence for the good of the erring brother, such as no other man has the power or opportunity to do.

There is occasion for careful thought in the words of Christ, "between thee and him alone," because suggesting the intimate and sacred relations of the membership of the church to each other. As we would not in a public place, publish and cherish secret sins and faults among the members, it is plain that we should bear one another's burdens, even the burdens of those who have strayed from the fold, that thereby we may lead them back to safety, peace and usefulness in the kingdom of Christ. Wherever faults and affections personal effort has been successful in winning the erring back to Christ and the church, the result will be the avoiding of needless publicity and of harmful scandal, the removing of the causes of distrust and alienation, while confidence, fellowship and the conditions of efficient co-operation among the brethren in the work of Christ's kingdom are maintained.

3. If the well-directed labor of the brother sinned against, fails to bring back one brother to Christ and the church, the end of Christian interest and effort has not been reached. He is to take with him one or two of his brethren, brethren of Christian probity, spirit, character and influence, who may be judiciously counselled and wise personal influence be made instrumental in winning
back to the church and the cause of Christ the brother who has gone astray. In the event that these efforts fail, the case is to be brought directly to the church, and upon the church, not upon the erring member, to deliberate, and if possible, the erring brother. It is one of the unfavorable manifestations of our perverted human nature, that too often the most important end of church discipline, mainly the reform of erring brethren, is thwarted by permitting the methods of church procedure to degenerate into a kind of church lawsuit or litigation in which more or less of its members array themselves, on particular sides, as other; some seeking to justify and vindicate the accused, while others are equally intent in their purpose to secure the condemnation and exclusion of the accused brother, while nearly all parties concerned seem to forget that it is the high sacred duty of every believer belonging to the household of God to promote the harmony, peace, moral life and spiritual power of the church. Such methods of administering church discipline seldom, if ever, obtain without the expenditure of much power and influence by the church; generally leaving as results, distrust, alienation, the loss of mutual confidence and of personal interest in the work of the church on the part of more or less of its members. It is doubtless because of this perverted version of church discipline, together with the general drift away from the Bible standard of truth and duty in matters of Christian living, that church discipline has apparently come to mean so very little, at least, to the Church. It is a lamentable fact that many churches of to-day are, practically, without membership of the church. On the part of more or less of the women of the church, the doctrine of the church discipline seldom, if ever, was brought to the attention of the church, or the church discipline of the church, because of the received doctrine and the law of life in the personal and mutual fulfillment of accepted covenant obligations.

A return to Christ's specific order and the apostolic rule of Christian discipline is beyond a doubt the need of our times in order to give to the Christian church moral fiber, spiritual impulse and power and bring its membership up in alignment with the high moral principles of the gospel, and the exalted doctrines of truth and righteousness, which find their source and authority in the Word of God.

WISCONSIN LETTER

There is nothing particularly remarkable in the fact that a church organized in 1840 should, in 1900, become sixty years of age. But since it is not every year that one can find a history of an organization, it may be worth while to stop long enough to look back over the years, note the steps by which the present has been reached, and gather up among the Living the lessons that may be learned in the present survey.

The Milton Seventh-day Baptist Church was organized Nov. 12, 1840, and has accordingly just passed its 60th birth-day. The Sabbath following this event was given up to papers and addresses appropriate to such an occasion. At the morning service President Whitford spoke of the Conditions favorable to the settlement and organization of Seventh-day Baptists in Southern Wisconsin, Dr. Platts gave brief sketches of the organization of the church and its growth under the ten pastors which it has enjoyed, and Deacon Estee paid just tribute to the names of those who have served the church in the office of deacon. At the afternoon service, Prof. E. M. Dunn, of the history of the Sabbath-school, Mr. J. B. Morton told of the work of the women of the church, Prof. D. C. Ring drew a sketch of the Young People's work, and Prof E. B. Shaw spoke of the relations of the church to the State. In spite of the unpleasant and threatening weather, large audiences were present at both the morning and afternoon sessions, many coming from Milton Junction and Rock River.

The church was organized with fifty-two members, two of whom are still members, having never changed their membership. Additions made since have brought the aggregate membership to about 1,200, twenty-five per cent of whom, or 300, are members at the present time. At four different times groups of members have been dismissed, at their request, to constitute the major part of several other churches. There were Athenia in 1843, Walworth 1845, Rock River 1856, and Milton Junction 1875, while a large per cent of those who constituted the churches of Berlin, Colomas and Cartwright were members of this church. It would not be inappropriate, therefore, to speak of her as the mother of the Wisconsin churches.

The first settlers in Milton and founders of the church were staunch people from Alfred and other eastern communities of our people, among the familiar names being those of Goodrich, Crandall, Hall, Pierce, Coon, etc. The pastors have been men of prominence in denominational affairs, most of them having been, before or after their labors here, pastors of large and prosperous churches, and leaders in localities. The mere mention of their names will start precious memories in other places as well as in Milton. They are as follows: Stillman Coon, Zariel Campbell, Varnum Hull, W. C. Whitford, O. P. Hull, D. E. Maxson, L. C. Rogers, James Rogers, E. M. Dunn, and L. A. Platts. The shortest term of service was that of Eld James Rogers who was a simple, rather than pastor, for a little more than one month, was that of Ata. W. being ordained here in 1876, and died in 1896 having served the church 20 years.

The Sabbath-school is older than the church by a little more than a year. It was begun on the next Sabbath after the arrival of the first settlers and has continued in some form ever since. Mrs. Nancy Goodrich was the prime mover in its organization, and so well did it do its work that a number of young people professed faith in Christ by baptism before the church was organized. The women of the church have always been forward and efficient in every good work and their society has nobly won for itself the name which it to-day bears of "The Ladies' Benevolent Society." The Milton Seventh-day Baptist Church was one of the first organized in Southern Wisconsin and has been a source of great help to the pastor in church work, in local missionary work in surrounding communities, and in promoting the quarterly work of the church. The relation of the church and Milton Academy, and later Milton College has always been that of mutual dependence and mutual helpfulness. The members of the church have always responded cheerfully and liberally to all demands for aid in erecting buildings, furnishing equipment and endowments, and providing homes for students; while the college brings young people to Milton from other churches, who, during their stay, are valuable help in the meetings of the church and Sabbath-school, C. E. work, etc., and not a few families have become residents of the village on account of the privileges afforded by the school.

From the beginning of its history the church has been self-supporting, securing not a dollar from any outside party, nor received aid from the Missionary society, and it has never solicited a dollar from any outside parties for its buildings or for other purposes. Its first house of worship was erected
in 1851 or 1852. Th is house was enlarged and extensively repaired in 1868, and the present house was built in 1883. Th e church has long been a liberal supporter of the various missionary and benevolent enterprises of the denomination, and its relation to the mission work of Central Wisconsin has given it a substantial interest in every effort to strengthen and build up those churches. This interest together with the desire to help the young men of the college who are looking forward to work in the gospel ministry, have been large factors in the movement of the past few years. Its contributions to this work together with sums paid to the Missionary and other denominational enterprises, for several years, have exceeded the amount raised for home work.

Facts like these were ably presented by the papers and addresses which constituted the principal part of the two sessions of last Sabbath. Th e pastor announced that next Sabbath he will discuss the future of the church in the light of the sixty years of history thus happily closed.

L. A. PLATTS.

MILTON, Nov. 20, 1900.

FROM THE PRESIDENT OF CONFERENCE.

My election to the Presidency of the next Conference was a genuine surprise to me: an honor which will be further from expectation. When my pastor, on his return from the last Anniversaries, informed me of the honor and responsibility that had fallen upon me, I was almost overwhelmed with a sense of unworthiness and insufficiency. But for my faith in Him who is all-wise and all-sufficient, I should not have had the presumption to accept the honor or to undertake the task.

Scarcely a day since has passed that I have not thought of the coming session of the Conference and of my relation to it, with a prayer for guidance and help. Th e desired help must come from the great source of all wisdom and strength; but the avenue through which it will come, I must seek, it must come in the prayers, sympathy, and co-operation of my fellow Seventh-day Baptists.

Without doubt the Conference of 1901, at Alfred, will be the largest in attendance of any of the Conferences. It will be the first denominational gathering of the new century; and will, therefore, be a fitting occasion for the planning and inauguration of new and forward movements along all lines of denominational work. In view of these and other considerations, the President hereby asks for suggestions for the guidance of himself and the Executive Committee in their effort to plan and carry out a program that shall be not only worthy of the occasion, but that shall be the most helpful and inspiring possible.

E. P. SAUNDERS.
Well, our work here is very interesting. Our church service here is very well attended, and our people are active in their work. There is not much hope of any one coming to the Sabbath here around Atalla, though there are several outsiders who attend our services. I am going to try to attend the Association at Hattiesburg, Miss., in November.

THE IOWA FIELD

After the lapse of a few weeks I am again in the state of Iowa to visit the scattered ones of the flock, and the churches. My first work was in Welton, officiating at the funeral of Mrs. Margaret Sayre, mother of Chas. Sayre of the Milton Quarterly, for the particulars of whose death and burial see obituary; making seven calls during the afternoon, holding prayer service, giving encouragement and leaving tracts which I was impressed as being helpful and appropriate.

Leaving Welton the next morning for Calamus, where the Milton Quartet labored last summer, I was met at the station by friends, with a hearty welcome. After making several calls in the village, my hostess, Miss S. B. Sayre, announced her readiness for a country trip. As I adjusted myself and belongings behind a span of high-headed colts, I asked if she felt assured of safe return, to which she replied that "according to our faith that is to be done unto us." I confessed to a little trepidation, but she proved to be an expert, and a very pleasant drive across a most beautiful tract of country brought us to the home of Bro. John Sayre, where we were received most cordially. I very much appreciated the ease of mind and the enjoyable repast after the spirited ride. We made the most of the time before a threatening sky would bring a storm. Commending the Calamus interest to these friends, with prayer and encouragement, we left for other visits on our way home.

Our hearts were touched as we saw the sick and lonely ones, too far from the church to receive the attention, help and comfort that would mitigate in great degree their pain and loneliness; but we pointed them to the great Physician who is ever watchful of his children and their interests, and has promised to be always with them.

Returning to Calamus, a few more calls were made and a meeting was arranged for, to be held the next morning at Sister Calls. The faithful few were present at the appointed time, and after prayer and conference, a short discourse on the gifts of grace vouchsafed to believers in answer to prayer was preached, the Expose of Faith and Covenant were read, and a lady 78 years old, who was baptized when the quartet were at Calamus last summer, united with the church. The presence of the Lord was distinctly felt, and a refreshing which gave strength and zeal to go on in faithfulness, holding the light of God's truth higher, fully believing that he will withhold no good thing and that all things shall work together for good.

Good weather was had there by the quartet, and prejudice is rapidly melting away. Heads of families who were not quite in sympathy with the quartet work with the quartet, and one family sits with me, very warmly, and said they were glad I came. With patience and prayer and much help as can possibly be given, a rich harvest of soul-winning and Sabbath-keeping will yet be experienced in Calamus.

M. C. TOWNSEND.

WELTON, IOWA, NOV. 25, 1900.
Woman's Work.

Mrs. Henry M. Maxon, Editor, Plainfield, N. J.

PREPARE TO LIVE.

I used to hear a solemn cry,
Those were the words, "Prepare to die."
And was to meet God, with these:
"Prepare to meet thy God."

Thank God a better day is here,
So many are joined in worship with good cheer.
Yet solemn are the words to give—
"Prepare to Live."—"Prepare to Live."

Prepare to stand the life of this,
Through its temptations, sorrow, strife;
The heart that never yields,
When in a storm distress he sees.

Prepare to fill your place on earth,
There is no other gift to give but that you live by faith;
To live the life that God has planned;
There is no other stand, there take a stand.

We do not need a dying grace
In this "standing prayer.
When, from our work we're called away,
Grace will be given in that day.

NEW YORK OBSERVER.

In the views we have recently had of the life of Dr. Ella F. Swinney show us certain characteristics that we may well remember, certain attributes that made her the loving, helpful Christian woman we are all glad to have known.

Her untiring cheerfulness, cheerful in spite of and in the midst of circumstances that would overwhelm most of us, never failed her. It was a part of her religion. Mrs. A. D. T. Whitney tells of a woman who did as she always did, not under the circumstances, but in the trouble with her was, she was always under the circumstances." She never rose above them. Dr. Swinney was not one of these. She was cheerful in spite of circumstances. Why? Because she was so much a Christian character to be cheerful as to possess some of the other virtues we hear so much about.

She seemed to possess an unlimited amount of patience and perseverance. Her work among people of a strange land must have taxed her, at times, to the utmost, but patience seemed as far from her as night from noon-day. Miss Burdick has told us how she hoped and prayed for a hospital, and how she answered so promptly in such a way that it seemed almost unanswered, and how her tact, patience and perseverance at length made the hospital in Shanghai a reality.

She was a part of herself, too forgetful for her own good many times. She was never too tired to attend to the call of the suffering or too weary to speak a word for the Master. The story of her loving care for her mother we all know, and how when suffering herself, "mother must not know." Work that would have taxed the strength of a stronger woman than she was done by her, without a murmur and apparently without any other thought than that it was her work, and therefore to be done. Her devotion to her work was unceasing and uniring. It was the central thought of her existence. Around "My work in China," were grouped other things, but they were of secondary importance.

Cheerfulness, patience, perseverance, self-forgetfulness, tact, bravery, and devotion to her work were the characteristics of this dear woman, pictures of which we may well preserve for the future. We should like to say just this on the Young People's Page and impress upon our young people that it is these virtues that go to make up the true manhood and womanhood. But after all, perhaps we women need the lesson too.

EXPERIENCE is a fine word for suffering.—Hannah More.

IN MEMORIAM.

My first recollection of our dear Dr. Ella was of a bright, cheerful, modest young lady, long years ago, in Alfred University, but it was not my privilege to know her then as in later years. Early in September, 1863, Mr. Whitford and I commenced our labors as teachers in Union Academy. The day following our arrival in Shiloh, we were invited out to the hospitable home of the Swinney family by Mr. Whitford's intimate friend Mr., who soon aftaid his noble young life upon the altar of his country. Among the many happy recollections of our six years spent in that most deeply interesting work among the young people, no memories are more fondly cherished, no recollections among our social privileges bring more real pleasure, than those of the happy hours spent in that dear, old home.

Vacations brought back to the home "Romaine and Shallom," and engaged in teaching in the border-land of the terrible civil strife, which was then devastating our fair country, bringing sorrow to many a home in its broad domain.

Then began an acquaintance which has grown deeper, richer, and more precious with all the waning years. Then were plainly shown the rich gifts, or attainments in character, which have made Dr. Swinney's life such a great blessing to the world. Her work was remarkable cheerfulness, indomitable courage and perseverance, strong faith, consecration, high aspiration and endeavor marked her even then as a very superior woman.

Some biographer, it is hoped, will soon write of her early life, her eminent work as physician for several years in Smyrna, Del., and also of her greater work as medical missionary in Shanghai, China—the work where we knew her. After appropriate farewell services at Plainfield, N. J., Oct. 27, 1883, she bravely started on her long journey. How well we remember meeting her at the depot in Chicago, in a pouring rain, when she also met for the first time the lady who was to be her companion on the voyage. Soon after, the bright sunshine burst forth in its glory, harbiner of her glorious work for the bodies and souls of women in Pagan darkness, in far-off China. The day was a memorable one; the friends were hastily gathered for a reception in the evening, most of them meeting her for the first time. But the contact awakened a deeper interest in the work.

The following day she turned away from the last familiar face in the dearly-loved homeland, reached San Francisco November 7, Yokohama on the 28th, and Shanghai December 7. Her welcome, the good cheer and tower of strength she brought to the mission, loving hearts will chronicle in due time. For ten years she labored with such bravery, strong courage, uniring devotion, in this land of unceasing suffering cheerfulness, that she gained the title of the "Happy Doctor." Her work was dearer to her than life, and such was her enthusiasm that she enthused all others, and the interest in her and her chosen life's work, awakened by her graphic letters and reports, never abated among all our sisterhood.

She conceived the idea that the large annual gathering which the World's Fair year would inevitably bring together would be a grand time to meet and publicize for our people the claims of our mission in Shanghai; hence crossed the ocean twice in a few months, made a living trip to the home friends, took a little time for study in New York City, and, without taking time for needed rest, returned to resume her work with renewed energy. But her strength was not equal to her ambition, and she soon succumbed to disease, which made another return to the homeland imperative, arriving in August, 1895. The story of her devotion to her invalid mother is too familiar to need comment.

Throughout her last sickness, the termination of which she knew better than any of her friends, she displayed a wonderful courage and brave cheerfulness. She longed to be at rest with whom she had served with such loving devotion. But it was not possible to live as these of our friend, Dr. Ella Swinney, that we want to hold up as an example before our young people, that we may make our own lives purer, better and nobler. Mrs. O. U. WHITFORD.

WESTERLY, R. I.

MISSIONARY CONFERENCE.

The Fourth Interdenominational Conference of Woman's Boards of Foreign Missions in the United States and Canada will be held in New York City, at the Marble Collegiate Church, corner of Fifth Avenue and Twenty-ninth Street, on Wednesday, Thursday and Friday, January 16-18, 1901, the Conference opening at 2 P. M. on Wednesday and closing at 12:30 P. M. on Friday. The executive officers and two delegates from each Board are invited to take part in the deliberations of the Conference.

The main theme will be Interdenominational Educational; the reports from each Board will be discussed in relation to it.

The Committee of arrangements are making every effort that this Conference shall be of practical value to the Boards represented.

Our Woman's Board has been invited to attend at this Interdenominational Conference by Mrs. P. J. B. Wait, M. D., New York City, and Mrs. Geo. H. Babcock, Plainfield, N. J.

MRS. ALBERT WHITFORD, Cor. Sec'y.

CHILD LIFE IN CHINA.

Its first great day, however, is when it is one month old. Then its head is shaved—all except the "soft spot"—its mother is up and around, and a reception is given to all its friends. All the expenses the family has been able to save is lavished upon the dinner given on this day, with the positive assurance, if they are poor, that they will receive in presents and money more than double the expense both of the dinner and of the gifts of the baby. This comes from an unwritten law that each one invited shall bring to the feast at least twice what the dinner costs, and if they do not "come" they are expected to "send" or they lose face. The families of the middle class have the same law, but that is what we are describing—the presents are of a useful nature, usually in the form of clothing or silver ornaments, which are always worth their weight in silver.— Harper's Bazaar.
A SERMON.
(Preached at the farewell service of Dr. Ella F. Swinney, at Shiloh, N. J., Nov. 17, 1900, by Rev. E. G. Saunders, pastor of the Seventh-day Baptist church of that place.)

While we are gathered here to-day, others of our people are no doubt holding memorial services. But the Shiloh church, which has given two of its pastors to the China Mission, and which is the home of our sister, around whose remains we gather and to whose memory we pay tribute to-day, has the honor of standing nearest in this hour of victory. The great shadow which has fallen across our pathway to-day proves there is a great light. Circumstances, I think, have decided for us the lesson of this hour.

In 2 Kings 4: 8 and 13 we find it recorded, "And it fell on a day that Elisha passed by to Shunem, where was a great woman. What is to be done for thee? wouldst thou be spoken for to the king? and she answered, I dwell among my own people."

"But my servant, I want nothing even of the king. You have heard the myth, of the beautiful park containing the ivory palace, to be given to the person who was perfectly content in life. Each one was asked when he called for the gift, what he wanted longed to be taken on board, but his time had run out. He time had royal family, he wedded a princess. Aspiring for us the gift, what he wanted longed to be taken on board, but his time had run out. He time had royal family, he wedded a princess. Aspiring for us the gift, what he wanted longed to be taken on board, but his time had run out."

"Not long ago, our sister, severed and sick, while sleeping, thought herself in a beautiful country, but weak and weary. Some one came by her side to help her, and said, "Do you know me? I am your sister Phoebe." Phoebe died long years ago; on the other side there came to help her another angel forin, who said, "Do you know me? I am your brother Azor." Azor died on the battle-field in the west. She stood by the sea of glass, saw the old ship Zion, and longed to be taken on board, but her time had not yet come, and the Master bade her "wait." Her summons has come. She has passed through the Red Sea, out of Egyptian bondage into the heavenly Canaan, through the valley of the shadow of death; only the "shadow" of death. Thank God for such an Exodus, such a Canaan.

The lesson which I wish to draw from the two lives before us is pre-eminently one for this age, in which are of humble devotion to the details, the drudgery, if you please, of life. As the woman of Shunem made her home and life illustrious by entertaining the man of God, so our sister set an example of thinking only of others, like Christ, going about doing good. Not only to her mother, but everywhere. She, too, dwelt among her own people, for all people were hers. She not only reached people of China, through sick bodies, but through their domestic animals. A cow was brought to her office one day, sick; she cured it; others came and she learned that she had saved the lives of almost an entire neighboring town by saving the cows.

In their gratitude they fitted her an office room for her, the "Jesus woman," that she might come there and live, but they are waiting yet.

Her office, whether in Smyrna, Del., or Shanghai, China, filled with people on the first day of her practice. The world gathered around her for comfort and help. It threw its honors at her feet. She refused them. She lived above them, as she did above her degree of A. M., conferred at college, and all other earthly honors. Seest thou a man diligent in business, he shall stand before kings. She stood before kings in the best sense of that term.

Reared in this Shiloh home, this church and Sabbath-school, she loved you all, and her life has been a blessing and a benediction to you all. Your souls have been subdued by her influence, and the little services you may have rendered her in later days are as nothing compared with the good she has brought to you. When you pass the cottage where she ministered with tender, patient love and care, until her own frail body yielded to the strain never too great for her love, remember she is no longer there. She abides in the land of light and glory, where darkness and chill come not. She has joined father, mother, sisters and brother in the eternal family of the redeemed missionaries from all lands, Judson, Carey and all the rest are there. Those who have gone hence from her own little church in Shanghai are there, and Christ, the living Head of the church, is over all. This is not going down to death, but up into life everlasting.

CONNECTICUT LETTER.

While Connecticut is rich in historical events, it is pleasantly true that many of its noted characters were born in Lebanon, and, as a picture is incomplete without a frame, so a word-picture of the noble dead would be incomplete, if one failed to tell something of the "goodly town" in which they began life's mission.

The present town of Lebanon was called Po-que-chan-neeg by the Indians, and it was originally claimed by Uncas, the chieftain. He was of the Pequot tribe, whose wigwam city was near the village of Mystic, Conn. Being of a royal family, he wedded a princess. Aspiring too much to leadership, he, with a few others, deserted the Thames and established themselves in Montville, the present Indian Reservation of the Mohegan tribe, being an outgrowth of that settlement. Uncas so admired the bravery of the English that he became friendly to the degree that he granted land, from time to time, to the whites.

The first soil proprietor, within the limits of Lebanon, was Major John Mason. In 1663 the General Assembly gave him, for his service, five hundred acres, which He was the selected in the southwestern portion of the town, then known as Pomakuk, now as "Goshen Society." This tract was surveyed and became legally his in 1665.

Rev. James Fitch came from Saybrook to Norwich, Conn., and was the first pastor there, laboring faithfully among the Indians. He was the son-in-law of Major John Mason. The General Assembly gave him one hundred and twenty acres of land, and George, Uncas's son, gave him a tract of five miles long and one wide. He and Abimelech, Atta-won-hood's son, both chieftains, claiming Uncas' rights, gave deeds signed also by the English, who had titles, until tract joined tract, including what is now Columbia, Glastonbury and Windham—the latter being known as the "Bull-frog Town," because of a great battle, in the night, in which some really thought the "last day" had come, so loud was the conflict among the "Frogs of Old Windham," in which hundreds were slain.

Lebanon, after adding to and taking from, now lies in kite-like shape, the extreme distances being in length twelve miles and in width six.

It may be of interest for some to know that the Rev. James Fitch was the fourth great-grandfather of a former Editor of the Sabbath Recorder, Rev. L. E. Livermore. Mr. Fitch resided in the portion of the town he first settled, which was a small town, but grew, which so forcibly reminded him of the "Cedars of Lebanon" that he changed the name of Po-que-chan-neeg to Lebanon.

Right and left of the grand old town, brooklets like so many threads of silver ribbon, are braided in and out, the trees, edging, dancing toward the sound. From the
valleys, toward the flat-faced hill-top, are fields of verdure, instead of almost impene-
trable forests of "ye olden time."

In 1685, the settlement was commenced. The land was laid out, about five rods wide, originally, so the poor could feed their cattle there. "Town Street," means two streets running parallel for a mile, ten rods apart, bordered with homes of refine-
moment and set in pleasant relation to each other. Whoever in early days purchased a "face-lot" was given the rear land, to the ravine, affording each farm a water privilege.

Lingerer in the lap of the past, perhaps will be able to see as much rally of the Trumbull. Joseph Trumbull, of England, settled in Rowley, Mass., about 1639. He was a farmer and merchant. He had three sons. Jonathan, afterward Governor of Connecticut, whom George Washington called "Brother Jonathan," because of their inti-

macy. He graduated at Harvard in 1727, studied for the ministry and was licensed to preach. In four years he resigned, as his housekeeping at sea, and returned to Lebanon to assist his father in keeping a store, which became the "War Office," June 7, 1775. It is now preserved by the "Sons of the American Revolution." It was presented to Bethel's Marsters' Clerk. Several of "Brother Jonathan's" chairs are in parlor use in the "goody town."

Another of Lebanon's sons, Captain James Clark, commanded a company at the Battle of Brandywine. Eneas Wheelock founded the Indian School, in Lebanon, which was removed to Dartmouth, to secure a quieter place for the Red Man's education, and became Dart-

mouth College, under an endowment from Lord Dartmouth—hence his name was given to the College. John Wheelock, his son, afterwards President of the College, served as Lieutenant-Colonel in the Continental Army, and a member of General Gage's staff. The town has furnished four Senators in Cong-

gress.

A colored man in Prince Saunders, Hayti, born in Lebanon, was connected with Dart-

mouth College, and was minister to Great Britain.

"Roswell Smith, of Lebanon, was a pub-

lisher, educated at Brown. In 1870, he left his law practice in Lafayette, Ind., where, with Josiah G. Holland and Charles Scribner, he established Scribner's Monthly, now the Century Magazine. In 1873, he began publish-
ing the St. Nicholas; and subsequently Scribner & Co. was dropped and became the Century Company, Mr. Smith being presid-
ent. He, and several other of the "Leb-
anon Boys" became millionaires. He was father-in-law of the artist Innis."

Nathan Tisdale established a noted school here, near his boyhood home, and his brother, Ekanah Tisdale, was a portrait artist of marked talent.

John D. Watts, late editor of the Sunday School Times, was a native of Lebanon.

Another Judge Hebard was a man of won-
derful memory and judgment, and was often consulted by wise men in the city, and at one time by the Vice President of the United States. He was the father of a grand family, and Brigadier General Hebard was his son. The latter sacrificed his life for his country, after being nine days in the saddle, at the Battle of Malvern Hill.

A Mr. Wattles invented here the "Pan-

harmonics." He took it to London for exhibi-
tion, and was robbed of the same, through a mistake he made; and to-day you can find it exhibited in most of the large cities of Europe, representing several musical instruments combined in one. Originally thirteen were represented, and bore the appearance of a pipe-organ.

But time will fail us to tell of the noted men and their rich history. Men in almost every desirable avenue of life have gone out of Lebanon. It has ever been a patriotic tow;

and has contributed richly of her best blood for our nation's honor. Over one hun-
dred volunteers from Lebanon were in the War of the Rebellion. Its industries have changed with the march of time. Woolen goods and French counterpanes were once manufactured on the littlestream, but other interests have supplanted them. The Lebanon Cremery butter took the first premium in the World's Fair, in Chicago, and represents the product of over two thou-
sand cattle.

It is well to note, that as soon as Lebanon was "set off," they organized a Congrega-
tional church Nov. 27, 1700, and opened a school. There have been only ten pastors during the two centuries. In 1720, the first meeting house was built in Colum-
bia, formerly "Lebanon Crank," as called, because the street was crank shape.

The second church was in "Goshen So-
ciety," Lebanon, Nov. 26, 1779. The third, "Saver Society," Lebanon, 1773. The fourth, a Baptist church, organized Sep-
tember, 1805. Fifth, a "Christian church," at Liberty Hill, Lebanon, organized 1810, and in 1873 recognized as a Free Will Bap-
tist church. Sixth, Catholic church, date un-

known. Forty ministers have been reared here.

College graduates number up to the pres-
ent: Harvard, seven; Yale, eighty-eight; Yale Medical Department, eight; attended medical lectures, six; Yale members who did not graduate, thirteen; Dartmouth, twenty-five; Williams, three; Princeton, one; Mid-
dlebury, one; Amherst, one; Brown, one.

Total, one hundred and fifty-five.

Churches would have been mentioned here, but the people objecting, fearing it would inter-
terrupt the quiet too much; and the same was true when the Goodyear Rubber Works wanted to set up here.

We find in Lebanon, to-day, not only the Revolutionary War Office, but "Brother Jon-
athan" Trumbull's home, the home of the signers of the Declaration of Independence, the residence of Jonathan Trumbull, Jr., Gov. Joseph Trumbull's birthplace, the Barracks Lot, Deserters' Grave, French Camp Oren, and Gov. William's Trum-
bull's birthplace, now the home of the Hon.

N. B. Williams.

It is a pleasant fact that the Revolutionary War Governor of Connecticut and the Civil War Governor were Lebanon men. Grand men! God-given men! John H. Sargent and F. E.

Bingham.

The sacred ashes of the former repose with those of his wife, Faith Robinson, and three sons, and William Williams, the signer of the Declaration of Independence, in the "Trum-
bull tomb," in dear Lebanon. Hallowed the tomb of our heroes that sleep near the gates of our great metropolis.

Their names are writ, beyond sculptured stone, higher than sunshine's place.

Beyond the din of battle, for the smoke wreaths have cleared away; They rest, above stary immortelles, in the bright, vic-
torious day.

ELLEN C. WILLIAMS LIVERMORE.
Young People's Work

As the readers of this page have completed the perusal of the three valuable articles on Ober Ammergau, it may not be amiss to say that while the representations of Christ's sufferings and death at that place, for so long a time, may have had a distinct value to the religious life of the locality, the greater truth ought to be emphasized to our readers on a far higher plane. The riches of sacrifice! Love on the part of our heavenly Father are beyond all human computation. This love finds its highest expression in the life and death of Christ. We say highest, so far as human experience is concerned, but not so far as human experience is concerned, for we are justified in believing that obedient and loving hearts find still fuller knowledge of this redeeming love, and still greater unfolding of the divine life through this love, in the ministrations of the Holy Spirit and in the spiritual presence of Christ. The young people who have read this story, standing in the light of these closing days of the century, ought to conceive of the divine love and of the mission of Christ as being infinitely larger than that which is represented at Ober Ammergau; and yet this higher view will be helped by the fact that the grasp of the redemptive idea upon the people of Ober Ammergau has kept this fourth expression alive so long. We trust that far more than curiosity has been satisfied, and that much more than mere information will result to our readers from the perusal of these valuable articles from the pen of Miss Stillman.

The Passion Play at Ober Ammergau

Part III—Conclusion

Sunday morning dawned clear and beautiful, with that indescribable brightness of atmosphere which is often noticeable in high altitudes. Four mark (one dollar) seats were the best that our host could furnish us, but they proved to be very good ones next to the middle aisle about half way back. At eight o'clock a cannon gave the signal for beginning. The concealed orchestra played the overture and then the chorus entered, half from the left and half from the right of the stage. There are thirty-four singers, besides Joseph Mayer, the speaker of the prologues. Their dress is simple and artistic, the same for both men and women. A tunic of white trimmed with gold braid, is bound about the waist with a cord. A colored outer mantle, also gold trimmed, hangs over the shoulders, simply caught across the breast with a gold loop. A small crown lightly confines the long flowing hair of both men and women. The mantles are of different colors, two of each—red, light green, crimson, blue, etc., in soft and harmonious tints. As the singers burst forth with the chorus,

"Hail to Thee! Hail! O David's Son! Hail to Thee! Hail! Thy Father's throne Belongs to Thee!"

we are surprised and charmed with the quality of the voices so well trained. The voices are all the joyous parts of the play the sun shines brightly and the feathery white clouds floated over the mountains to the north which formed the background for the stage. At the noon recess the weather got rather threatening, as the cloud just appearing over the southern mountains, but this was quite invisible from the auditorium. At 2.25 when Judas appeared upon the stage alone with his remorse, the storm overtook us with a fury of thunder, lightening and hail. The visible sky was still soft and blue, but the hailstones as big as marbles were pelting down upon the unprotected heads of the audience. The hailstones hit the floor, were bounding up as high as his shoulder. It appeared literally like "a storm out of a clear sky," and coming down upon the traitor the effect was wonderful. Judas' voice was almost drowned by the roar of the hailstones upon the roof, but still he kept on with his bitter soliloquy. By the time that he had left the stage the first shower was over. There were some occasions, however, when the sun shone upon the stage; the second time when he was flinging back to the council the blood money with these words: "Ye have made me a betrayer! Release again the innocent one! My hands shall be clean!"

and the third time during his remorse in the Fortress' Field. It seemed as if the very elements were pouring out the vials of their wrath upon the traitor. Imagine these lines accompanied by a wild thunder storm:

"Oh, were the Master here! Oh, could I see His face once more! I would kneel at His feet, And cling to him, my only saving hope. Overwhelmed with grief and despair, perhaps, Already murdered by His raging foes— Alas, through my own, or through my own guilt! I am the outcast villain who hath brought My benefactor to these heartrending death! The scorn of men! There is no help for me! For me no hope! My life is a living hell! The fearful crime no penance can make good! Too late! Too late! For he is dead—and I am his murderer!"

Three unhappy hours

In which my mother goes out into the world! How long must I drag on this life of shame, and bear these tortures for one descent? As one peststricken, flee the hut and run into the house as plot after plot which every act of mine. I made one of the drowned by the current. But must I be alone? The crucifixion scene was rapidly produced. The crucifixion scene was made as a whole. The actors and women. In the midst of the multitude is an ashy man, the march of the chariot, and the_actor to the presence of the traitor. He was standing in the temple as a little break at noon for lunch and rest. I am the outcast villain who hath brought my destruction. The procession was…the curtain remains up. This scene was the most interesting scene of the day. The sight of the spectators was so intense that they were almost consumed with the heat. The increased lightening and thunder were employed, but lacked the effectiveness of the real zigzags of lightning which appeared on the cloud canopy over the mountains, and the continuous roll of thunder which surrounded us. Time of the resurrection scene the sky was growing light once more, and after the play the sun shone out again as brightly as in the morning.

The crucifixion scene was very realistic. The two thieves were simply bound to the crosses. Five ropes, but the central figure seemed to be really nailed to his. I was glad that I had learned beforehand how Anton Lang was held upon the cross for I was quite willing to remember at this point of the play that I was not witnessing a reality. A strong corset underneath the flesh-colored suit was clasped into a hook upon the cross and bears most of his weight, but slight support is also given by a little wooden brace under one heel and a thin leather thong to his fingers. The extended position for twenty minutes is a most trying one and the severe strain has sometimes caused the actor to be taken down in a fainting condition. The descent from the cross to the grave was in Ruben's picture; and, in fact, many of the scenes are carefully reproduced from paintings by the old masters.

Those who have seen the Passion Play are
almost unanimous in its praise. In no other way can so good a conception of the consecu-
tive events in the last week of Christ’s life be formed. Mr. Stead, in the preface of his transla-
tion of the Passion Play, well remarks: “This is the story that has been translated the word.
Yes, and will yet transform it! This it was which, to make visible, men carved it
in stone and built it in the cathedral, and in the light of best, as well as of the eye of the cross,
come to the eye without seeing it. The Story of the Cross, they filled their church
windows with stained-glass, so that the sun should not shine without throwing it into brilliance, as those features of suffering and death. The cross, the nails, the laces
have been built into the architecture of the world . . . But if the transformation is to be
effectuated, and the light and warmth of a new day of faith, and hope, and love to irra-
diate our world, then may it be not confident-
antly asserted that in the old, old story of the cross lies the secret of the only power which
can save mankind?”

MARY A. STILLMAN.

CHRISTIAN ENDEAVORERS, NOTICE.

Hitherto we have been using the Home Readings prepared by the United Society, they granting us the privilege of re-arranging the days of the week to conform to our be-
lief. This privilege was reluctantly given last year, we wanting us to pay for it, which was perhaps all right; but this year the Per-
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topics, and from them, at the expense of much labor and great care, have prepared our
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Sympathy is born of experience. It has a meaning deeper by far than that given by
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SYMPATHY.

Sympathy is born of experience. It has a meaning deeper by far than that given by
Webster, or any of the other dictionary makers. It is sympathy. "Words signify one thing to one person, and something else to another," and then she adds, “I think it depends upon people’s hearts as well as upon their minds. How can a misericord understand giving or a selfish per-
sonate our world, then may it be not confident-
antly asserted that in the old, old story of the cross lies the secret of the only power which
can save mankind?”

MARY A. STILLMAN.
Children's Page.

DRAWING PICTURES. 

"Here's a horse!" said Johnnie boy, 

"Here's the horse's rider! 

Here's the great big elephant! 

Little brown dog!"

"Let me take your slate," said I, 

"Surely I must see 

All these very splendid things 

You drew for us."

"But upon the slate I saw 

Nothing but a line 

Making some three-cornered thing, 

Like a mystic sign. 

"What did you do, Johnnie, " don't you see? 

That is just the test. 

Johnnie's show inside 

"Less they pay a cent."

— The Churchman.

JIMMY'S "CLUB." 

A gentleman sat in a plain office puzzling his head over a perplexing question. He was the agent of a benevolent society, organized to help the poor of a great city. The trouble was this:

Thanksgiving was at hand, and he had not enough money to do all that he wished to do on the coming day. He knew too many families who lived at starv ing point, to whom Thanksgiving brought little apparent reason for thanks.

He knew young men who did not hesitate to spend three dollars on a single rose. He knew young ladies who thought nothing of wasting more or less dollars a week on candy. Twenty-five cents would buy a sumptuous dinner for a starving child. Many hundreds of the extremely poor looked to this man for one good dinner at Thanksgiving time. For one day in the year they hoped to have enough to eat. How was he to give it?

Suddenly, three or four dirty faces peered through the window; a timid knock followed. Five street boys and two somewhat tattered little girls trooped in. The agent recognized them as members of a city mission evening school. He said, pleasantly:

"Well, children, what can I do for you, today?"

"Nothin'," answered the children, vaguely.

"You, Jimmy, you tell," said one of the girls, giving a nudge to her brother. Jimmy fumbled in his ragged pocket, and slowly produced a large handful of pennies and small change.

"We fellers are a club," said Jimmy, with a grand air.

"There's twenty of us, mister."

"We gala are in it, too," interrupted the girl who gave the shove.

"We, all of us, and the gals too, responded Jimmy. "We come from Quannin's Alley, and we're a club to help Thanksgiving." Here's—here's—ninety cents."

The agent stared at the large sum—collected at what cost of self-sacrifice only the giver could say.

"It's for this that can't git no dinner," explained the little spokesman.

"Is it?" exclaimed the good man. He hardly knew what to say as he glanced at the poor clothes and shrunken cheeks of the "club." "Yes," said Jimmy, stoutly. "There's plenty poorer than us, mister; we're a club to help 'em. We didn't care if we didn't have a dinner two or three days so'at we might give real poor some."

"How many dinners will nine dollars and ninety cents get?" asked a little girl, rather hungrily.

"What kind of a dinner?" inquired the agent, with a perceptible weakening in his voice.

"Oh!—turkey and stuffin', and—and puddin'!" cried the children, eagerly.

"That will cost, perhaps, twenty-five cents apiece," said the agent, "and your money will give a good Thanksgiving dinner to as many as thirty-five hungry people. You have done nobly, children, and I am delighted that you have been so kind and thoughtful for others."

The dinners were bought. The "club" distributed them. The children's first plan was to put a cabbage with each dinner, the agent says. But they were told the cabbages enough to go round. So they cut each cabbage into quarters, and put one piece into each bag.

That club of poverty-stricken children worked until midnight. At night on the night before Thanksgiving, distributing thirty-five dinners to people "poorer than themselves."

This is a true story, and one that should make easy blood tingle with something akin to shame.

Generosity means comparatively nothing unless it is freighted with something of self-sacrifice. To give away an old pair of shoes, that we do not want, means simply a kindly disposition. To give up a luxury for a few weeks, is not Spartan. But to give up what we actually need—to do what these twenty children did—is real generosity.

If starvation feeds starvation, what might not comfort and luxury do?—Youth's Companion.

A SPIDER'S HOME.

BY DORA E. HARRIS.

"What ails our new clock?" asked papa one day, as he came home from his work and found mamma just putting on the potato stew for dinner. "It went o'clock, and our clock now and our clock lacks a half hour of the right time."

"I don't know," said mamma; it has always kept very good time until now."

Just then Elsa came running in from school, saying: "Oh, mamma, I was late at school this morning, and Miss Frentise was so sorry because she had been teaching the children a new song that I missed!"

Papa moved the hands of the clock around until both pointed straight up; now Elsa knew what time it was, and guessed why she had been late at that moment. "Now, Elsa," said papa, "run over to Aunt Jennie's to see if we can borrow her watch. It is twelve o'clock now, and our clock keeps on telling the wrong time we might be late again to-morrow without the watch."

Elsa skipped away, pleased to help papa, and pleased to think that Aunt Jennie might slip the watch-chain around her neck and the pretty watch into her apron pocket, so that she could wear it all the way home.

When she came back the watch was hung up on a nail beside the clock. The next morning when papa looked he found that the clock was slower than ever, but he again set it right with the watch. It could not keep up, but grew slower and slower, until finally it stopped altogether.

"Now," said papa, "I will open the door that has always been tightly closed, to see if I can find out the trouble with our new clock."

Elsa and mamma peeped over his shoulder, and what do you suppose they saw? Why, somebody's little home, all fixed up there among the pretty wheels, with curtains, draperies, and all the little things. The one who made all this was scurrying about as fast as his little legs could carry him, too.

"That's right," said papa, "hurry away, for you have just tied our clock up with so much spinning that it cannot go at all. You and the clock are both such busy workers, that we do not want, means simply a kindly disposition. To give up a luxury for a few weeks, is not Spartan. But to give up what we actually need—to do what these twenty children did—is real generosity.

If starvation feeds starvation, what might not comfort and luxury do?—Youth's Companion.

LIZZIE'S PARTY.

It was such a busy day at Lizzie's house, for she had invited company and must do some baking for her party. It was baking day in the kitchen, and cook let her stir up some of the cake dough which she could not get into the pans. She put in more flour and sugar and eggs, and beat them all together, and such a beautiful lot of little cakes as Lizzie made. They were slipped into the oven when it was just hot enough, and when they came out they were baked a beautiful brown.

At two o'clock little Polly Proutly came with all her dolls, and you should have seen the lovely tea party they had.

The watch was now carried home to Aunt Jennie, and after this the clock told papa just when to get up, mamma just when to get breakfast, Elsa just when to get ready for school, and nobody need be late any more on account of not knowing the right time.—Child-Garden.

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"I LIKE TO HELP PEOPLE."

A woman was walking along a street one winter day, when the rain began to come down. She had an umbrella, but her hands were full of parcels, and it was difficult for her to raise it in that wind.

"Let me, ma'am; let me, please," said a bright-faced boy, taking the umbrella in his hands.

The astonished woman looked on with satisfaction while he managed to raise the rather obstinate umbrella. Then, taking out one of those ever-handly strings which boys buy, he tied all the parcels snugly into one bundle, and politely handed it back to her.

"Thank you very much," said she. "You are very polite to do so much for a stranger."

"Oh, it is no trouble," he said, with a smile; "I like to help people."

Both went on their ways with a happy feeling in their hearts; for, to those who need kindness are like sweet-smelling roses blossoming along the path of life.

We all have our chances by day, and shall one day be asked how we have improved them. Are you improving them?—Selected.
Sabbath School.
CONDUCTED BY SABBATH-SCHOOL BOARD.

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

INTERNATIONAL LESSONS. 1900.

FOURTH QUARTER.

LESSON XI.—ZACCHAEUS THE PUBLICAN.

For Sabbath-day, Dec. 15, 1900.


INTRODUCTION.
Our lesson this week portrays another scene in our Lord's brief stay at Jericho. Last week he came to the aid of a sick man’s body; this week we learn of spiritual restoration, the saving of a soul. Zaccheus had even greater reason for remembering this visit of Jesus than that sick man, for Jesus is said to have condescended to visit a publican. Jesus was ever the friend of publicans and sinners, because they needed him. The incident in regard to Zaccheus is an application in life of the parable of the Prodigal Son. Jesus shows the love of God, yearning for the lost one while he is yet a great way off. Zaccheus, the self-satisfied son touched by the love of Jesus, coming to himself, repenting of his sins, making restitution, and beginning a new life.

We can easily imagine that Zaccheus had been dissatisfied with his former course of life and realized his lack in God's sight. But he had no very good chance to see it.

7. And when they saw it. That is, the sinners accompanying Jesus by the way to Jerusalem. They all murmured. "All" is very significant. Whether they were well or ill of the publican. In spite of the fact that he had been galled to come down from the tree. He would not have presumed to come to his house; but now in his eagerness to obey the Master's command he does not stop to consider his own guilt and unrighteousness.

9. This day is salvation come to this house. Zaccheus has shown the reality of his new life. Jesus formally declares his blessing. Forsooth as he also is a son of Abraham. Compare Rom. 2: 28. 29. See also note on verse 2, above.

10. For the Son of man came to seek and to save.
MARRIAGES.

HURLEY—Ford.—At the home of the bride's parents, at Pardes, Kansas, on Nov. 20, 1900, by the Rev. Geo. W. Weeks, and Mr. and Mrs. Bert Hurley, of Nortonville, and Miss Hattie Bond.

DEATHS.

Noon on one or the science among a few from each clan. The fly the earth and was evicted, the God the soil, you and we do not verify. What He has given. They live in earth and death and as a work. "—Plutarch.

SAYRE.—At the residence of her daughter, Mrs. Elmer Louisiana, Walton, Iowa, Mrs. Margaret Sayre, in the 70th year of her age.

She was born in Clark County, Ohio, May 28, 1829. Her maiden name was Margaret Babcock. She gave her heart to God in early girlhood, and united with the Seventh-day Baptist church. On May 20, 1845, she was married to Mr. Lewis Sayre, who died Aug. 15, 1873, at Farina, Ill., whither they had moved some years before. To the marriage they brought the Sabbath at all but one of whom survive her. Since her husband's death she has lived with her children. Her life was unassuaged, but one of genuine piety and unswerving faith enabled her to accept loneliness and responsibilities without shrinking. She was, Charlie, of Berlin, Wis., is a member of the church of Bath, of whom she was a member of the Milton Quartet, which labored at Holtgate, Ohio, a year or two since; and Mrs. M. G. Townsend, who was brought to the Sabbath at that time, preached the mother's funeral sermon from Rev. 14: 15, in which was given due honor to the influence of such a mother, and to the truth that though God's servants rest from their labors on earth, "Their works do follow them." A crowded service told the esteem in which Mrs. Sayre was held.


Mr. Williams was married to A. Eliza Thayer Nov. 18, 1870. She passed to the other life in 1897. Mr. William united with the First Free soil Seventh-day Baptist church in 1898. He was held in high esteem by those who knew him. Funeral services on November 8, conducted by the writer. Text, Job 31: 23; Jer. 15: 19; 2 Cor. 4: 17.

Greeks.—Lucy Hackett Green was born in Loyal, Broome County, N. Y., May 18, 1828, and died at the general hospital in Buffalo, N. Y., Oct. 29, 1900.

Her early life was spent in Pennsylvania, but since her marriage to G. G. Green, Feb. 24, 1863, she has resided in Allegany County, N. Y., most of the time in Little Genesee. She was a school-teacher most of her life. Sister Green was a devoted and faithful Seventh-day Adventist. Her funeral services were held in the Seventh-day Baptist church of Little Genesee, and were conducted by Elder George R. Leach, of Buffalo, assisted by the pastor of the church. A large attendance of friends and acquaintances bore testimony to her worth. Her death was triumphant through faith in Christ.

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The readers of this paper will be pleased to learn that there is at least one dreaded disease that may be a cure in all its stages and that is Catarrh. Hay's Catarrh Cure is taken internally, acting directly upon the cause of the disease and thereby destroying the foundation of the disease, and giving the body a chance to do all the rest, thus restoring health and enabling nature in doing its work. The proprietors have so much faith in its curative powers, that they offer a reward for any case that fails to cure. Send for list of testimonials.

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ELLA F. SWINNEY, M. D.

Ella F., second daughter of Ethan C. and Eliza Frazer Swinney, was born on the farm south of Barrett's Run, on the Shiloh turnpike, Sept. 25, 1840. Her father was a plain farmer of Welsh descent, endowed with considerable gifts in conversation and a great love of reading and historical investigation. In his riper years he was quite an authority on the early settlements of South Jersey, and the history of leading families.

The mother was a lady of matchless parentage, and endowed with rare tact and marvelous energy, and later in life she was somewhat prominent in temperance and religious work. If blood and environments make the character and life of a child, that a child blessed with such parentage and surroundings would make a useful and noble person. In this Godly home, with books and papers and something of culture, for a country farm house, and plenty to do and enjoy, the thoughtful girl grew up in a beautiful, busy world.

Her parents were devout worshippers at the Seventh-day Baptist church of Shiloh, and every day the father led at the family altar, but in the Sabbath the mother was the first to fail, and to pleading that one of their children might become a missionary—a prayer that led them all into the church and was wondrously answered in her old age, when the daughter gave up her large and lucrative medical practice and started for China.

Into the Bowentown graded school the happy girl entered, then under the care of Jacob and William Issard, and admitted to be the best country school in South Jersey. With two years of classical training in Union Academy at Shiloh, before she was eighteen, she matriculated in Alfred University, N. Y., and graduated with honor in the class of 1901. For four years she taught, with her brother, in a classical school on the Antietam, during the stirring times of 1861-5, and the bloody battle-fields of Sharpsburg, Antietam and Gettysburg on the roads of those times.

The years following she was a governess in Maryland, saved some funds, and so entered the Woman's Medical College of New York City, and graduated in 1875, receiving her medical degree with distinction. She was the first of the few women, then in the country, who had taken a full college course. The next day after graduating she went to Smyrna, Del., and entered heartily into medical practice with her brother, Dr. J. G. Swinney, and followed three years later by Dr. O. Swinney. Delaware is filled with the descendents of fine old English families, and here she spent eight busy, happy, blessed years.

In 1883, a mother's prayers and a stirring conscience inspired her to give up her practice and devote herself to the foreign field. In consultation with the Secretaries of the Presbyterian and Baptist missions in Philadelphia, she decided to go out and work in China, and entered into an agreement with the Woman's Medical College with her husband, Dr. J. G. Swinney, and followed three years later by Dr. O. Swinney. Delaware is filled with the descendents of fine old English families, and here she spent eight busy, happy, blessed years.

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Special Notices.

North-Western Tract Depository.

A full supply of the publications of the American Sabbath-Society can be had at the office of Wm. H. West & Son, at Milton Junction, Wis.

The Sabbath-keepers in Syracuse and others who may be in the city over the Sabbath are cordially invited to attend the Bible class, held every Sabbath morning at 8 o'clock, with some one of the resident Sabbath-keepers.

The Seventh-day Baptist church of New York City holds services on the Memorial Baptist Church, Washington Square South and Thompson Street. The Sabbath-school meets at 10.45 A. M. The preaching service is at 11.50 A. M. Visiting Sabbath-keepers in the city are cordially invited to attend these services.

Geo. H. Shaw, Pastor,
1203 Union Avenue.

Sabbath-keepers in Utica, N. Y., meet the third Sabbath in each month at 2 P. M., at the home of Dr. S. C. Maxon, 22 Grant St. Preaching by Rev. G. W. Lewis, of Verona Mills. Other Sabbath-keepers, the Bible-class alternates with the various Sabbath-keepers in the city. All are cordially invited.

Seventh-day Baptist services are held, regularly, in Rochester, N. Y., every Sabbath, at 3 P. M., at the residence of Mr. Irving Saunders, 516 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 Seventh-day Baptist Church of Horseville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee 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. Gottfried, Pastor.

The Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building on Randolph street between State street and Washington avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. Pastor's address, Rev. M. B. Kelly, 5455 Monroe Ave.

The Hill Yard Seventh-day Baptist church holds regular Sabbath services in the Welsh Baptist chapel, Eidsen 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.

Sabbath Literature and lectures on the Sabbath question may be secured in England by addressing the British Sabbath Society, Major T. W. Richardson, 31 Clarence Road, Wood Green, London, N.

The next session of the Ministerial Conference and Quarterly Meeting of Southern Wisconsin will be held with the church at Albon, Dec. 7-9, 1900. The following program has been arranged. The opening session will convene on Sabbath day, December 7, at 10.45 A. M.:--

PROGRAM.
1. "To what extent and in what manner ought Christians to antagonize evil?" D. K. Davis.
2. "Is there as much regard for the authority of Christ as formerly? and if not, what is the remedy?" G. J. Cranford.

S. H. Barrows, Secretary.

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Every friend of Normal Education and of Alfred University should have his name appear a contributor to this fund.

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$100,000.00

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Business Directory.

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Business Directory.

Westley, R. I.

The SEVENTH-DAY BAPTIST MISSION MISSION

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