

THE SABBATH RECORDER.

A SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, PLAINFIELD, N. J.

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THUS it is over all the earth!
That which we call the fairest
And prize for its surpassing worth
Is always rarest.

* * *

God gives no value unto men
Unmatched by meed of labor;
And Cost of Worth has ever been
The closest neighbor.

* * *

All common good has common price;
Exceeding good, exceeding;
Christ bought the Keys of Paradise
By cruel bleeding,

And every soul that wins a place
Upon the hills of pleasure,
Must give its all, and beg for grace
To fill the measure.

* * *

Up the broad stairs that value rears
Stand motives beck'ning earthward,
To summon men to nobler spheres,
And lead them worthward.

—J. G. Holland.

\$2.00 A YEAR

BABCOCK BUILDING

PLAINFIELD N J

Sabbath Recorder.

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THE editor of the RECORDER has a vacation granted him of three weeks, for which he is profoundly grateful to the Tract Board. In consideration of such a favor he promised to furnish a better man to sit in the editorial chair during his absence, and it is with great satisfaction that he announces Dr. A. H. Lewis as the "better man." He will have editorial management of the RECORDER for this, and the two numbers following.

WE regret that the Annual Report of the Tract Board, by Secretary Peterson, is not at hand that we might give a summary of it for the readers of the RECORDER. They will need to read it in detail when it goes into print for the Minutes; but we hope to present a summary of its many valuable points next week. Meanwhile read twice the pithy points which are noted under "Contributed Editorials."

INEXCUSABLE cruelty is at a premium in the modern "sport," so called, of trap-shooting. A late "sporting event" is thus described in one of our exchanges:

The birds were a splendid lot. Over 1,600 were killed. These are the humane sentiments expressed in one of the press dispatches about the trap-shooting tournament at Chicago. It may be sportsmanlike to force a pigeon into a box and then murder him with a shotgun when he tries to fly away, but we fail to see it.

It is a pity that the civilization of this time has not risen high enough to make such things impossible.

WE ought to be channels through which God's blessing flows to some other thirsting soul. To withhold our richness of comfort is more than selfish. It is a wrong done to God and to our fellowmen. It is the most sorely wounded spirit which should be able to give out the richest experience. Spiritual power and healing come from those who, having suffered, know how to help others. The soul that has found the tree of life is thus fitted to lead others to it. Get blessings and comforts—not to keep—but to pass them on to others, enriching both yourself and them, and serving God's love thus.

IGNORANCE of the Bible is not confined to any special place or people. Here is a specimen from an English newspaper, as quoted by the *Christian Register*:

A contemporary tells the story of a man in a midland town in England who was deeply exercised in reconciling different Bible statements, especially those about the ark. "I do not like," he said, "to refuse to believe in its size or its build or the number of animals it contained. That is all quite conceivable, and doubtless correct. But when I am asked to believe that the children of Israel carried it about for forty years in the wilderness, well, my faith breaks down."

Such ignorance is greater than the burden which this critic puts upon the wandering Israelites.

THE *Golden Rule*, under head, "The World's Christian Endeavor Prayer Chain," has: "Subject of Prayer for September—For the

Christian Sabbath. Pray that the Christian Sabbath may be preserved to those that come after us as a day of rest and worship and spiritual refreshment."

If this suggestion should be carried out, according to the actual meaning of the words used, and according to the Word of God, a startling and blessed revolution in Christian Endeavor Circles would be begun. For the true "Christian Sabbath" is the seventh day, Christianized after the example of Christ. Sunday never knew the name "Christian Sabbath" until within the last three centuries. The name is falsely applied, much to the dishonoring of God and the Bible, and, therefore, to the permanent hurting of Christianity and of Sabbath Reform.

THE "make up" of the *Christian Endeavor*, of Chicago—departments and brief paragraphs with displayed heads—makes it an attractive paper. There is much in it to commend. The August issue has nearly ten columns in department—"Rescue of the Sabbath." These are filled with extracts and echoes from the Christian Endeavor meeting at Washington. The discussions are earnest, but superficial. Not one of them touches the heart of the subject or the supreme point in the pending issues.

"Sabbath Reform" committees are recommended, as a part of every Christian Endeavor Society and Epworth League. It is "suggested that in smaller towns work be promptly commenced to close the local post-offices, barber shops, etc., on Sunday, and thus free the employees from Sunday labor."

Granting, for the moment, that Sunday is the Sabbath, for the sake of the argument, efforts like those proposed are like picking leaves from the outmost twigs for the sake of killing a tree. The trouble is deeper by far than post-offices and barber shops, and the reason these well-meaning, but misguided Christian Endeavorers do not see this fact, or seeing it dare not aim at the real evil, is because they have forsaken the Bible and dare not go to the heart of the question lest they meet God and his Sabbath instead of barber shops and a civil-law Sunday. "Conscience makes cowards" of them when the appeal is to the Bible alone. They can talk with glowing rhetoric and glittering generalities about the religious side of the Sabbath question, but no discussion they venture touches it.

Equally futile is the other prominent proposition urged by the *Endeavorer*, the boycotting of Sunday newspapers. When the business world has demonstrated the futility of this method, it is too late for religion to descend to it. No man should buy a Sunday newspaper if he does not want to; but to expect anything worthy the name of "Sabbath Reform" by such a method is to disregard every lesson of history and every conclusion of logic. All experience shows that legally-created holidayism, without religious conscience, tends to irreligion. The Sunday laws, which the *Endeavorer* commends are, directly and indirectly, but practically, one of the stronger supports of the saloon system with its curseful results. Blind or cowardly, because of their own disregard for God's law these misguided Endeavorers are strengthening the chains of intemperance and the tides of general irreligion, by urging compulsory holidayism upon men without regard to conscience or religion.

NOW FOR WORK.

Conference is over. The workers are scattered. The enthusiasm of numbers is gone. The early prayer meeting is only a blessed memory. The eloquence and enthusiasm which uplifted us have given place to everyday duties and absorbing cares. The promises and resolutions, the aspirations and hopes remain to be fulfilled. How? Not by dreaming. Not by remembering and recounting what was done at Alfred. Not by determining that we will do something next week or at some time. If the Conference was one of "Action," as President Ingham said so well, it is now time for doing. "To the work" is the Lord's message. Do not wait for others to lead. Do not waste time in discussing methods. There are best methods, and these should be sought. But any method is better than none. Delay is the ruinous method.

ONE best method is much prayer for guidance, and readiness to move that you may be guided. Even God cannot guide those who stand still. Another easy thing to do is to begin the work of informing yourself about the work. Find out what ought to be done in your church, and do it. Do not try to tell other people what they ought to do, but begin doing what you ought to do. Read the RECORDER more; read the *Evangel and Sabbath Outlook*; read and study the new tracts; read the Bible more touching the special truths and duties which are committed to us as a people. We cannot cross the Red Sea until we get under way, and no one need speculate about the depth of the water until we get into it.

THE steps already taken at Conference are well called a "New Movement." Those who serve God well are often called to new movements. These mean new and deeper consecration; they mean new and larger efforts; they mean new workers who must fill places left vacant by fallen leaders. New movements, like those on which we have entered, mean fuller awakening of all the people. They demand that the thoughtless become thoughtful; that the indifferent become interested; that the timid grow brave; that the shrinking come to the front. All these demands are at our doors. Begin to meet them with wise words. Find the best plans by learning what others have done, and comparing what you have done with what others have done. Aim to avoid past failures, especially the failure of half-heartedness. If you have fears, keep them to yourself until they die. You can kill fears by smothering them with hope. You can cure spiritual and religious "chills" by the quinine of work. Invest your love and your money and your sympathy, be these never so little. Interest will increase with such investment. Ye are not your own. Ye are servants of God, friends of Christ, heirs of all blessedness. If you do not address yourself to the waiting duties, you are unprofitable servants, unworthy friends, and you will be disinherited heirs.

"Work, for the night is coming,
Work, for the daylight flies."

TO THE PASTORS.

Brethren, you are leaders ordained of God. Leaders do not remain silent. Leaders do not wait for the people to push them forward. They speak unto the children of God, urging them to go forward, and then supplement

their words by going first. A pastor should always stand where he can say, "Come on," and "Come up." If some querulous fault-finder, whose business is to tell and to demonstrate "how not to do things," begins to suggest that "the pastor is too previous," be deaf to his criticism. Such men are usually drones and drawbacks. Their self-esteem is hurt when anybody does what they cannot do, and what their fault-finding will never accomplish.

PEOPLE generally are more willing to do than their pastors think, if only the pastor's words and acts guide and inspire them. The hope of all forward movements is in the people, but they need the help and suggestive guidance of those who are their official leaders. Pastors, deacons and superintendents are such official leaders; leaders, not arbitrary commanders. Pastors are to seek the results which come when armies are well-officered, but not in the military way of "orders" only. It is not an undue assumption of position or power for these chosen officers of a church to act as leaders. If a man be placed over a business as agent or superintendent, he is expected to plan and lead in all important matters pertaining to it. He is to consult wisely and act considerately, but he must lead. Pastors must do the same; not by noise and personal prominence, nor by trying to lead regardless of the opinions and choices of the people. Sometimes they must be content for a time to lead by educating and informing the people; in military phrase, by "drilling the awkward squad." People who do not move forward promptly often need education rather than condemnation.

LEADERS must not be petulant nor censorious, but patient and sweet-tempered. It is not always easy thus to do, but it is an important element in leadership, especially under a polity like ours. He leads best who inspires his people with highest ideals and conceptions of duty; who leads for sake of Christ and truth, and not for self. The "New Movement" will go forward in spite of popular opposition and hard times if the pastors and deacons rise to the occasion and the situation. On the other hand, it will struggle hard and be much retarded if those whose duty it is to lead neglect or shrink. Christ is the one great leader, and all we are workers together with him. Let us be worthy of this high calling in Christ Jesus.

THE importance of informing the people fully and in detail, as occasion demands, is another factor of success in the leadership of pastors. While the judgment of the pastor and his advisers should be regarded highly, he should not expect the people to follow blindly. An intelligent understanding of what new movements involve, of the purposes and truths which underlie them, hastens success. What politicians call "a campaign of education" is often needed in church and denominational work. It is easy for pastors and others who make special study of questions and movements to conclude that all the people know at once what has come to be familiar to them. The contrary is usually true. The people have a right to expect that the pastor will lead in thinking out questions and in studying methods. This is a part of his work. The results of his thought belong

to the people, and naturally form the basis of their conclusions and actions. The natural and official counsellors of the pastor are the deacons and the superintendents. If these are only "figure-heads," the leadership of the pastor will be much impaired. If they are hearty in supporting his plans, success is well assured.

Pastors, a large share of success or failure in church and denominational work is in your hands. It is a great responsibility. It involves much from which you may feel like shrinking sometimes; but you must not shrink. Position means duty. These go together.

"THE AMERICAN SABBATH."

Rev. Alexander Alleson, D. D., at C. E. Convention, Washington, said:

"It is only by indifference of Christian people, a sentiment below par on the part of our church people, that it can ever be possible for the American Sabbath to be in danger.

There are portions of our country where the Sabbath-day is the worst day in the week—we can reverse this if we are willing. The home mission problem in all the denominations will be largely solved so soon as Sabbath laws are enforced. The Sabbath question is fundamental. It underlies everything. If the Sabbath goes, so does the church, the Bible, the family. Who will care to go to church or read the Bible if the Sabbath becomes a dead letter?"

Right, "the Sabbath question is fundamental." But Mr. Alleson and his compeers have pushed the Sabbath of Jehovah and of Christ aside. They trample on it continually. In place of it they have exalted the "American Sunday." They are guilty of forgery, when they write American "Sabbath." This American Sunday—which means a combination of German, French, Italian, Anglican and other elements of holidayism—is pushed into the place of the dishonored Sabbath, and held there by the union of Sunday revellers, and men like Mr. Alleson. These unite to ignore God's day, and then pull each his own way for possession of the Sunday, revelry, business and sin getting the lion's share.

Why is public sentiment "below par," touching this American Sunday? Because there is no conscience under it! Because there is no Bible back of it! Because it is based on false claims. "As soon as Sabbath laws are enforced," etc. But in the next breath we are told that there is no religious purpose in these laws; they only seek a "civil rest-day."

Where then is the trouble? Because men will determine how they will "rest," after the law has said they must. Why should they not? It is folly to expect anything else. The truth is, these men, Mr. Alleson leading, have abandoned God's law and his day. They have hewn to themselves and the world a "broken cistern" that holds no water. They cannot ask God to repair it, and they have no resource but to seek by futile indirection an obedience to human law which they will not give to the Divine law. Brethren, your error is grievous in the sight of God; you have sown to the winds, and the air is filled with the roar of coming whirlwinds. God's law on Sinai and God's law on Calvary, made glorious by the sacrificial love of the Lord of the Sabbath, stand side by side to shelter you from the whirlwind which your own error has called up. The lowlands of human law and lawless theology are being swept. Come back to God, or go down in the storm. That is the choice. There is no other.

LOYALTY TO THE LAW OF GOD.

Extravagant notions concerning Christian liberty and the influence of Pagan philosophy combined at an early day to develop a poisonous no-lawism in the Christian church. It has been a source of untold evil from the beginning. Men must go into evil who, having such a law as the Decalogue, ignore it and attempt to become a law unto themselves.

Two currents of influence have united to produce a type of no-lawism in our time which not only prevents men from gaining high ground spiritually, but also undermines the foundations of Christian and national character. These influences are the reaction which has followed the excessive legalism of the Puritan period and the European influences which have brought to our shores a type of thought which is the fruitage of centuries of antinomian training. These currents acting upon a people yet in the boyhood of formative national life have wrought disastrously. Respect for wholesome authority is the only basis for true manhood, or noble character, or enduring government. This is as true in theology as in business or morals. If our theology be lawless the average moral tone of the people will fall into license and indifference. Popular "cant" is quick to denounce Old Testament legislation as obsolete and Jewish, and to glorify the liberty which the world enjoys under the Gospel. Even in theological matters the Decalogue is often treated as the people about Melrose, England, used to treat the ruined abbey, taking from it what suited the occasion until neither palace nor hovel was built in the neighborhood without containing some relic from the abbey; but the beautiful structure grew more and more ruinous under the process until the government was forced to protect what remained. The church, the pulpit, the religious press of this time need to speak out against the popular tendency to ruin the law of God, so far as disobedience can ruin it, and to defend it as the only perfect temple of justice and mercy. The remedy most needed for these later years of the nineteenth century is not so much a restatement of creeds as an enthroning of the law of God in men's hearts and lives. Men talk loudly of the Decalogue "written and engraven on stones," as among the things of the past, forgetting that Paul taught not the abolition of the law, but a more vital enforcement of it by writing it upon the tables of the heart. The gospel seeks to change the administration of the law from an outward restraint to an inward control, whereby the soul will choose to obey from love rather than be forced to obey through compulsion. But in all this there is no annulling of the law, no abrogation of its demands. It is the same law under a different form of administration. The gospel has neither force nor place if the law be not binding. Christ magnified the law by obedience, and died to vindicate it. No civil government is stable whose laws are not written in the hearts of the people, and the Christian church can never be strong when it holds the law of God in light esteem. We ask no thunders from Sinai, but rather that more potent behest of the soul: "I ought to obey him who sent his Son to redeem me."

The application of these fundamental truths to the Sabbath question shows that our claim for a re-hearing in behalf of the Sabbath and our prophecy that Sunday has hopelessly gone back to holidayism, are based on deepest philosophy and unquestioned experience.

CONTRIBUTED EDITORIALS.

It is with great pleasure that the Western Editor stretches his hand across the Alleghany Mountains to the Tract Board, of which he is a non-resident member, and asks to be forgiven for the points in which he has misunderstood or inaccurately represented his brethren. We are indeed sorry that anything should have been said to cause needless pain or to divert attention from the main issues which we presented, and are, we believe, vindicated in the judgment of both the Board and the people.

As to the scolding, perhaps we fell into the very fault we attributed to others. We can readily understand that, just as we did not mean to be censorious, although we may have seemed so, so the Board did not have scolding in their hearts, although that impression was left upon the minds of some of us.

As to the \$3,000, that was the sum asked for at the Plainfield Conference, and it was so talked afterward among the people at home. It was not until three months afterward that the statement was published reducing the sum to \$2,500. Your Western Editor is of the opinion that the sentiment of the churches touching the new plan was mainly crystallized before Nov. 21, and that the published statement on that date did not essentially change it.

On the whole, we are glad that the Board appealed to the people for a special fund a year ago. It has all worked together for good, has it not?

In the year that has intervened, the movement has reshaped itself. We have thought it over and talked it over. We have had a consensus of opinion, and out of it all has come the mighty tide which swept the '96 Conference to a high water mark of Sabbath reform, the like of which has never been reached before. By Sunday night, Aug. 23, when the final vote was taken, there was but one mind and one plan. It is in the providence of God that the movement waited. Going forth with the united heart of all the people, our Board can well trust now that financial support will be forthcoming. Let us not disappoint them.

It was with fear and trembling and with shrinking of heart that the article of Aug. 3 was written. It is pleasant on the other hand to repeat what we are about to write; but the service which we shall render will be no greater and the loyalty which we shall attest will be no deeper than that which we have already offered. Indeed, imperfect as was the article of four weeks ago, we believe it means more for the future of our cause than anything else that it has been our privilege to write. We have reason as a people to love and honor that small body of men who are the executive and lifting power of our Tract Society. Shall we not rally round them with our support, our prayers, and our suggestions as we never have before? Particularly in this new plan which they are about to inaugurate, let us stay up their hands by our enlarged contributions. They will be glad to extend this new work as fast as the people want it and funds permit. Write to the Board and tell them what you think. The Corresponding Secretary's report pleads for expressions of thought from the people. If I might suggest a form of letter, it would begin, "Enclosed find check," and close,

"Prayerfully yours." May God in his infinite wisdom guide, and may we be loyal to his leadership!

Milton, '93—Education.
Brookfield, '94—Missions.
Plainfield, '95—Sabbath-Reform.
Alfred, '96—Unification.
Milton, '93—Instruction.
Brookfield, '94—Inspiration.
Plainfield, '95—Deliberation.
Alfred, '96—Action.

Sabbath-Reform.

The report of the proceedings of Tract Society day will doubtless be given in considerable completeness in other columns of this issue. We hope to speak more fully next week regarding the new Sabbath Reform movement which was so unmistakably endorsed. It is perhaps enough to say now that our hopes for wise and harmonious action were more than realized. By unanimous vote the Tract Society instructed its Board to call Doctor Lewis to give his entire time to Sabbath Reform. Details of the plan are properly left with the Board; but it is understood that it will be inaugurated as fast as arrangements can be made, that no special pledges will be asked for, except enlarged contributions to the Society's work, and that Doctor Lewis, in addition to his literary labor, will be widely heard through the living voice. The enlargement of the work will take care of itself, if contributions keep pace with growing demands.

Sparks From the Conference.

"High water mark and a little more." A. R. Crandall.

"You have done us lots of good. Come every year." Pres. Davis.

"Great Conference. High standard even from literary point of view. Spirit way up." L. A. Platts.

"On the level with the very best." Lewis, Main.

"United spirit throughout." Spicer.

"I never saw anything like it. I am full of hope for the future." Potter.

"The prayer of my heart all this year has been consummated." Ingham.

"Harmony and united interest in the work before us." I. L. Cottrell.

"Splendid. There has been growth these fifty years." Mrs. Allen.

"There were forty-five ordained ministers here." Uncle Dye.

"Best meeting I ever saw." (Emphasized by tremendous hand-shake). Hubbard, "son of his father."

"Doctor Lewis to the front; but a mighty undercurrent that bears the movement steadily up." Powell.

"Is the sermon done? No, it is time to go out and do it." Sindall.

"Tip-top. First-class. Have attended a good many. This is the best of all—in spirit, speeches, results." O. U. Whitford.

Refuses to be interviewed. Does not want to get into the papers. Geo. Shaw.

"Our responsibilities are increased by what we have seen and heard." Mrs. Ames.

"Underneath the intense enthusiasm that comes from large companies I think there is a steady undercurrent onward." E. B. Shaw. [Verbatim.]

"I can talk about something besides R. R. fares and the Erie. I have a deep interest in

the spiritual things of this Conference." E. P. Saunders.

"Every inch of my height, every pound of my weight, and all the strength of my character will be cast against these evils that are sapping the spiritual life of our young people." Kelly.

"They told me at the University of Chicago that you were the spiritual descendants of the Judaizers—200 years behind the times. I should not have been here to-day, had I not found you thoroughly evangelistic. You are at the front in spiritual and aggressive Christianity. If Doctor Main could stand on the platform at the University of Chicago, he would answer them completely." Gill.

"I never attended a religious gathering where there was such unanimity, good feeling and Christian love." Seely. Ex-Episcopalian, ex-Baptist.

"Some one who noticed that the evergreen arches had 'welcome' on both sides, asked if it meant that you were welcome to come and equally welcome to leave. Let me interpret it: Welcome, as you come, God speed you as you go." Gamble, (graduate from Methodists, but does not want to be called ex anything; is straight Seventh-day Baptist.)

"The pastor in his welcome, instead of taking us to the dining hall, took us to glory and we staid there all through." E. B. Saunders.

"When I returned East five years ago, I attended a General Conference for the first time in twelve years. The advance in the meantime had been very marked. The sessions have continued to grow better ever since. This has been the best I have ever attended." G. J. Crandall.

A Voice From the Kitchen.

She paused by the open door-way to catch the sound of "Onward Christian Soldiers" from the great congregation at the church. It was a face sweet and wholesome, one in which sympathy, intelligence and reverence harmoniously blended with the personal characteristics. Do not try to locate her, for there are so many who answer to the description. It is an open secret that the Seventh-day Baptist women—whether by birth or adoption—are among the best of the daughters of the king. They had fed a thousand people at dinner. Eighteen bushels of potatoes and two hundred pounds of meat consumed; two great clothes baskets lay full of simply end crusts sliced from countless loaves of bread. Tired out but still cheerful, she responded to her friend: "We know that others are experiencing the uplift of the meetings though we cannot be present at many of them. I have attended Conferences at other places and had great enjoyment and blessing in them. It is our turn now to extend the hospitality of our hearts and homes, and we are very happy to do so. We rejoice in the good that is coming to others and to our community in general."

Deeds, Not Words.

The closing hours of the Conference were of singular dignity and power. Although nearly two hundred must have taken part in the testimony service, the meeting was not a demonstrative one. It was marked by the quiet, deep seriousness of men who realized the responsibilities which rested upon them. It was such a meeting as Cromwell and his sol-

diers might have held upon the eve of battle, each man not knowing whether he should survive the morrow, but confident that the sacred cause would win.

Doctor Lewis had been called to inaugurate a new Sabbath Reform movement. Our other denominational interests were pressing forward. These earnest-faced, true-hearted men and women knew that it was not so much what they said in this gathering as what they *did* when they went back to their work that would tell the story of the future. To many of us the most solemn moment of the General Conference was when the president called upon Gardiner, Livermore and Main, to pray for the baptism of the Spirit upon our people and the interests which they hold in trust.

OBITUARY.

Thomas M. Wilcox.

Thomas Maxson Wilcox, the eleventh child of a family of thirteen children, was the son of Sarah Reynolds and Nathan Wilcox, was born in the town of West Greenwich, R. I., Feb. 28, 1819, and died at his home on Brightman Hill, in the town of Hopkinton, R. I., Aug. 2, 1896, aged 77 years, 5 months and 3 days.

When he was 19 years old he publicly put on Christ in baptism at the hands of Rev. Henry Locke, and joined the Baptist church, at what is known as the "Plain Church," in his native town. Of this church his father, Nathan Wilcox, was deacon. Most of his minor years were spent in his native town. After arriving at his majority he worked by the month during several seasons in various places. One of these was Newport, of which he often spoke. At another time he worked for the father of Millen S. Greene, Esq., of Westerly, R. I., from whom we quote, "We always liked Thomas."

When he was about 25 years of age he became convinced that it was his duty to keep the Sabbath of the Fourth Commandment, having heard its claims presented. Having accepted the Sabbath, he sought employment among those of like faith, which he found with the Greenmans in their shipyard at Mystic, Conn. He remained with the company 41 years.

Oct. 12, 1845, he was married to Esther A. Stillman, of Potter Hill. To them was born one child, who is now Mrs. Georgia A. Brightman, of White Rock. April 2, 1853, he was married to Sarah A. Kenyon, the daughter of the late Stephen S. Kenyon of Westerly, and to them were born two children, Mrs. Otis C. Brown, of Westerly, and Henry W. Wilcox, of Brightman Hill, in the town of Hopkinton.

During the time of his residence at Mystic, Conn., he became a member of the Seventh-day Baptist church at Greenmanville, and also a life member of the Seventh-day Baptist Missionary Society. On the 30th of September, 1865, he was received as a member of the Second Seventh-day Baptist church of Hopkinton, R. I., on presentation of a letter of his standing in the Seventh-day Baptist church of Greenmanville, Ct., of which church he remained a faithful and worthy member until death. Severing his connection with the Greenman shipyard he engaged in farming, living consecutively in the neighborhoods of Noyes Beach, Tomaquag, Charlestown, Rockville, and Brightman Hill.

It may be well and truly said of him, he was

a good neighbor and gained friends wherever he went. In common with others, he possessed weaknesses and human ambitions and desires to procure the things of this life. Yet a firm adherence to his convictions of right always kept him within the bounds of the Golden Rule. It was said of him by one who knew him well, "he was the 'honestest' man I ever knew."

Although he had been in feeble health for nearly two years, his final sickness, neuralgia of the heart, was of short duration and very painful, but was borne with fortitude and resignation. Once after experiencing a severe attack of pain he said, "I wouldn't have thought there was anything in the world that could be so painful, but," he added quickly, in a reverent voice,

"What shall I render to my God
For all his mercies shown?"

A few days before his death, feeling that the end was near, he sang a verse of an old and very dear hymn, after which he took a loving leave of his family, asking them not to weep for him, and closed with an affectionate prayer for them, and for his companion whom he was leaving behind. During the few days he yet remained, when asked by a deacon of his church how he was, he replied, "I am waiting." But he did not wait long. Death soon broke through all the barriers that love and science could erect and claimed all that was mortal of him.

As was requested by the deceased, the funeral sermon was preached by his pastor, Rev. L. F. Randolph, who choose for his subject, "Heaven," and based his remarks upon words found in Hebrews 4:9, "There remaineth a rest for the people of God." A quartet composed of Mrs. George A. Kenyon, Mrs. E. Fred Collins, Gardiner B. Kenyon, and Curtis F. Randolph, with Mrs. J. A. Slocum presiding at the organ, appropriately rendered the following selections: "Cast thy Burden on the Lord," "Servant of God, Well Done," and "Sweet By and By." The services were held in the Second Hopkinton church. The burial was in the First Hopkinton cemetery. The pall bearers were Deacons B. P. Langworthy, A. A. Langworthy, Elisha B. Palmer and Brethren Henry R. Brown, William L. Kenyon, and George H. Spicer. By request, George A. Langworthy, of Canonchet, R. I., and John E. Wells, of Hopkinton, served as conductors and undertakers. At the grave, thanks were returned to all who had in any way administered to the deceased, in his sickness, or to the bereaved family.

"Servant of God well done,
Enter thy Master's joy."

Mrs. Emily Burdick Potter.

Mrs. Emily Burdick Potter, widow of the late Perry F. Potter, was born in Westerly, R. I., Nov. 22, 1821, and died at her home in Alfred, N. Y., Aug. 27, 1896, aged 74 years, 9 months, and 5 days. When she was about eight years old, her parents removed to Alfred. She was the eldest of seven children, four of whom survive her, one sister, Mrs. Mary Woolworth; and three brothers, Maxson, Daniel, Edmund.

At the early age of sixteen, she began teaching school in McHenry Valley, and continued to teach summer schools for the next nine or ten years; attending, during the winters more or less, the Alfred Academy which was then just beginning to lay the broad founda-

tions on which Alfred University has been builded.

Sept. 2, 1846, she was united in marriage with Mr. Perry F. Potter, Elder N. V. Hull officiating at the wedding. Mr. Potter died in June, 1894. Having no children born to them, they adopted and raised two; and also opened their home to other young people seeking an education in Alfred University; at times sick students were taken into their hospitable home and kindly and tenderly nursed back to health again.

Mrs. Potter had been in failing health for about ten months previous to her death, during which time loving hearts and hands have most faithfully and tenderly ministered to her in every possible way, even as she herself all her life has ministered unto others, until Thursday, Aug. 27, 1896, about 2 P. M., she fell asleep in Jesus and entered into rest.

During extensive revival meetings conducted by Elder Stillman Coon over fifty years ago, Mrs. Potter, then but a girl, gave her heart to God, was buried with Christ by baptism, rose to newness of life, and became a member of the First Seventh-day Baptist Church of Alfred, continuing faithfully to all her covenant vows until the hour of her death. Of her brothers and sisters she was the first to seek the Saviour and unite with the church; but, leading the way, she soon had the joy of seeing all the rest follow in her footsteps.

Truly, the memory of the just is blessed. It is a pleasure to contemplate such a life as hers, so remarkably free from blot or blemish, so marked by devotion to the good of others and by deep piety toward God; a life so quiet, so modest, so pure, so kindly, so generous; her last act toward the church was a voluntary offering toward the expenses of Conference just closed. The gift was not asked; but, knowing that a brother was soliciting funds for this purpose, she requested the privilege of contributing her part.

Funeral services, participated in by Pres. Davis, Pastor Gamble and Dr. H. P. Burdick, and attended by a very large gathering of friends and neighbors, were held in First Alfred church at 2.30 P. M., Sabbath-day, Aug. 29th, after which her mortal remains were laid to rest in the beautiful Alfred Rural Cemetery.

J. L. G.

TRACT SOCIETY.

Receipts in August, 1896.

| | |
|---|----------|
| Church, Leonardsville, N. Y. | 10 45 |
| " Hornellsville " | 6 50 |
| " Albion, Wis. | 2 20 |
| " Westerly, R. I. | 19 86 |
| " Greenmanville, Conn. | 10 31 |
| " Plainfield, N. J. | 32 34 |
| " Lincklaen, N. Y. | 2 75 |
| Sabbath-school, Dodge Centre, Minn. | 5 50 |
| Income—Dividend, Bank Stock | 20 00 |
| Collection at Anniversary, Alfred | 181 60 |
| Quarterly Meeting, Scott. | 1 30 |
| Young People's Board | 58 25 |
| Woman's Ex. Board | 143 93 |
| " " Dr. Lewis Fund | 10 42 |
| Mrs. A. M. F. Isham, Canton, So. Dakota. | 1 00 |
| Mrs. W. J. Davis, New Market, N. J. | 5 00 |
| L. F. Skaggs and family, Boaz, Mo., Dr. Lewis Fund | 7 00 |
| Y. P. S. C. E. Berlin, Wis. | 50 |
| S. H. Babcock, Walworth, Wis. | 2 00 |
| John Congdon, Newport, R. I. | 38 |
| A Friend | 6 00 |
| Mr. and Mrs. M. E. Maltby, Adams Centre, N. Y., to apply on L. M. of Morris L. Maltby | 10 00 |
| Miss Babcock, Alden, N. Y. | 50 |
| S. D. B. R. R., Bradford, Pa., Dr. Lewis Fund | 5 00 |
| H. D. Clarke, Dodge Centre, Minn. | 5 00 |
| R. W. Greene, Berlin, N. Y. | 5 00 |
| Mrs. Eunice Lackey, Little Genesee, N. Y. | 2 50 |
| G. W. Smith, Special Agent, Trunk Line Association | 3 00 |
| Mrs. Thomas Greene, Alfred, N. Y. | 2 60 |
| DeRuyter and vicinity, Dr. Lewis Fund | 11 00 |
| O. W. Babcock, Nortonville, Kan. | 1 00 |
| Mrs. M. M. Hull, Ocala, Fla., Dr. Lewis Fund | 5 00 |
| Total | \$577 89 |

E. & O. E.

J. F. HUBBARD, Treasurer.

PLAINFIELD, N. J., Sept. 1, 1896.

Missions.

FIFTY-FOURTH ANNUAL REPORT

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

With humble acknowledgment of the tender and abundant mercies of our God, and with deep gratitude for his rich blessing upon the work and the workers the past year, praying that this Anniversary may be a spiritual feast to all and be used by the Lord to the advancement of his kingdom in the world, we present, dear brethren, this Annual Report.

THE CHINA MISSION.

The laborers on the China field during the past year have been the Rev. D. H. Davis, Dr. Rosa W. Palmberg, native preachers and teachers, and other helpers. Mrs. Davis has carried on gratuitously the day-school, and has ably and faithfully assisted Mr. Davis in his charge and care of the boarding-schools.

Dr. Ella F. Swinney, after a severe and dangerous sickness, gaining sufficient strength to undertake the voyage, returned to America in August, 1895, for recovery and restoration to health. She was accompanied by Miss Susie M. Burdick, the teacher of the Girls' Boarding School. Both have been in the home land during the year. Dr. Swinney soon after her return went to Walter's Sanitarium, Wernersville, Pa., for treatment and recovery of health, the Board bearing the expense.

She remained there several months, greatly improving in health and strength. She has spent the most of her time since with her invalid mother in Smyrna, Del., lovingly and faithfully ministering in her last days to her who, years ago, gave and consecrated her daughter to be a missionary in a foreign land. Dr. Swinney's full recovery of health and usual strength seems to be assured. She expects to return to China, but not this year.

Miss Burdick has been during the year at her home in Alfred, N. Y., and she has given valuable service in visiting some of our churches, and in attending the sessions of our Associations, presenting the work of our China mission, the boarding-school, its relation and importance to the work of evangelizing China, and especially the needs of our Boys' Boarding School. Miss Burdick expects to return to China some time the coming autumn.

The urgent needs of our China Mission are grounds and suitable buildings for the Boys' Boarding School, and a teacher. The school is now in the hospital rooms, but when Dr. Palmberg or Dr. Swinney re-occupies the hospital, then accommodations for the school will have to be provided.

The Shanghai Seventh-day Baptist Association presents the following Annual Report:

SHANGHAI, July 1, 1896.

Dear Brethren and Sisters:—The native church join your missionaries in sending Christian salutations to the Board and all the beloved members of our common faith. It is an occasion of devout gratitude to God, that we are able to make our report under much more favorable circumstances than last year. The blessing of health has attended us throughout the entire year, and amid the arduous duties that have been upon us, God has been the high tower of our daily strength. To his name would we render all the praise.

MEDICAL WORK.

Per Dr. Rosa W. Palmberg.

It is with a feeling of regret that I have not been able to do more, as I make my report this year.

It was decided, before Dr. Swinney's return home, that it would be better to close the hospital for a year, that I might have a better chance to learn the language. Accordingly, my medical work has consisted mostly in the holding of clinics every morning of the week except Sabbath-day and Sunday, and for the last three months holding a clinic in the city chapel every Tuesday afternoon, as Dr. Swinney formerly did.

Owing to my great desire to make up for lost time in study, after Dr. Swinney and Miss Burdick left Nagasaki, Japan, I very soon returned to Shanghai, against the advice of a great many, who, as I now realize, knew much better than I did. I was taken sick immediately on my arrival.

There was so much cholera and other sickness amongst the people, and so few doctors remaining in Shanghai, that as soon as I was able to be up I could not resist the many urgent appeals to go and see the sick. As a consequence I no sooner recovered from one attack than I was again taken sick.

The dispensary was opened the middle of September, but closed again after two weeks, on account of another illness, and reopened the middle of October, since which time it has not been closed, except during the China New Year holidays, at which time no one would come if it were open. At first, on account of so many interruptions, the attendance was very light, but it has been growing until for the past few weeks we have had about as many patients as we could satisfactorily treat.

During the time of the clinic, our Bible woman, Lucy Taung, is always in the waiting room, and from her those coming for treatment have heard the gospel message. In this way almost a thousand different people have come under its influence, and though in many cases it has fallen on unwilling ears, we hope and pray that it may be the means of salvation to some souls.

About the first of September the helpers moved from the hospital building proper into the rooms over the dispensary, in order to give place to the Boys' School. In one of these rooms we have had a bed, called "our spare bed," which has been occupied all the time by some sick one, either some one of our church members or an outsider.

The most serious case we have had was a woman who left, a short time ago, after a stay of several weeks with us. She had phlegmonous erysipelas, which constantly spread, and for some days it seemed as if she could not live, but at last she began to gain and went out very well pleased. The case was so serious that I felt obliged to call our neighbor, Dr. Reifsnnyder, in consultation, to whom many thanks are due. This woman (I am almost sorry to say) was not a heathen, but a Catholic. Although there is little hope of converting her to our cause, there was good gained in her learning that the stories she had heard about us were false, and she herself said, after being with us, that there certainly was a great difference between us and the Catholics, and more good in our religion.

I have been very glad we have had this bed,

because it has been a blessing to several people, and in one case, except for it one of our women, Zung-nyang-nyang, must have gone to another hospital, which is always to be regretted, because they hear so much said by the helpers against the Sabbath, and about the small size of our denomination compared with others, that it cannot help having a bad effect upon them.

Our helpers have consisted of a gate-man, the Bible woman, the teacher, and the two student girls. I have endeavored to teach the latter some things about anatomy, physiology, and materia medica, and disease, as the patients furnished the object lessons.

Our former matron, Ng-nyang-nyang, who is partially paralyzed, has also remained with us, but without wages.

The young man to whom the older girl is betrothed has gone to America to study medicine, expecting to stay six years, so we will have her with us longer than we thought, for which we are glad, for she is an earnest helper in all our work.

We have to thank the heavenly Father for the general success with which he has blessed the work undertaken, and for the valuable experience gained.

As I look back upon the year, I feel grateful that I have been able to continue this work, and at the same time prepare for greater usefulness in the future. Many of those who have been healed are sincerely grateful and friendly to us, and a few have given donations of money.

Had I known before leaving America that I should so soon have been left alone with the work, I am afraid my courage would have failed me, and I would not have dared to come, with so little practical experience, to bear the responsibilities that fall on a physician in this land.

Many expressions of regret are heard because of Dr. Swinney's absence, and many questions asked as to her health and the time of her return, especially by people from those out stations she was in the habit of visiting, which work I could not this year continue.

In figures the work may be reported as follows:

| | |
|-----------------------------------|-------|
| Number paid prescriptions..... | 2,114 |
| Number of free prescriptions..... | 295 |

| | |
|------------------------------------|-------|
| Total number of prescriptions..... | 2,409 |
|------------------------------------|-------|

| | |
|----------------------------|----|
| Number of paid visits..... | 29 |
| Number of free visits..... | 45 |

| | |
|-----------------------------|----|
| Total number of visits..... | 74 |
|-----------------------------|----|

| | |
|--------------------------------------|----|
| Number of patients in spare bed..... | 11 |
|--------------------------------------|----|

Not knowing exactly what is to be done with the Boys' School next fall, it is hard to plan yet for the work of the coming year.

We are happy to hear that Dr. Swinney has regained her health, and are looking forward to the time when she may once more be permitted by God to return to this work.

We ask your prayers that the opening year may be one of growth, one in which much good shall be accomplished.

Continued next week.

THE religion of some people is more an eccentricity than it is a solemn engagement to meet with God. They are curious to know what Newman thought, whether Emerson believed in immortality, or whether Shakespeare was a Christian.—*The Kingdom.*

EVERY duty that is bidden to wait comes back with seven fresh duties at its back.—*Kingsley.*

Woman's Work.

OUR Ninety-fourth Anniversary of the General Conference which has been held at Alfred, N. Y., must go on record to future generations as the *best* Conference ever held. It will be impossible to give any adequate idea of the Christian fellowship and deep inspiration gained during the sessions. One united purpose of growth, of consecration, of advancement in *all* lines of work, filled the hearts and pealed forth through the lips of our leaders and of all who had a voice in those meetings. If every pastor who attended our Conference will give to his own people such a concise and excellent report of the meetings as Rev. Mr. Peterson gave to his little church in New Market, N. J., the inspiration must be widely spread throughout our denomination. For the many churches who must depend entirely upon our minutes, and necessarily condensed reports in the RECORDER, I bespeak many written impressions for our pages from those who were in attendance.

WILL you permit me to give here a few thoughts prepared for our Woman's Hour, which I did not present that evening, lest our session might seem too lengthy. Our Scripture reading was Matt. 9: 35-38 and 10: 1-8. The picture presented by these words from Christ's own lips portrayed his compassion for the world in sin. The great Shepherd looks upon a shepherdless flock and desires his disciples to see and supply the need. The power which he gave them was the same power which he had exercised. Now, as then, the cry is for men and women to gather the immense harvests going to waste, with no one to care for them, abundance of labor needing to be done, but a lack of workers. Only those who do not keep themselves informed of the facts and appeals which come from mission fields, can fail to see that the same urgent need exists *now*, to which Christ called the attention of his disciples. The ends of the world are begging for the bread of life. Paul not only says, "They cannot hear without a preacher," but "How shall they preach except they be sent?"

ONE of the first requisites which Christ gives us is *prayer*. Our missionaries at home and abroad need our prayers. They are our representatives; the work they are doing is just as much ours as theirs, and they go out from us with the understanding that they have our prayers. Perhaps some of us think that they find it easy to live a life of faith; we expect them to trust God for everything. Do not we who are surrounded with Christian influences, both in our social and religious lives, depend very much upon the sermons we hear, the prayers that are offered in church and in our prayer meetings, for our growth in grace? Are they not a stimulus to this growth? Our missionaries, especially those in China, cannot receive this help from the people about them; but they must give, and give again and again from their own hearts and lives without receiving anything in return. Do they not need our prayers, that they may be kept near to God in spite of their isolation; that they may be in such close sympathy with our Heavenly Father that they shall receive from him a constant supply, equal to the demands made upon them? A missionary once said, "I cannot say how much we need your prayers, and

must beg of you again and again to pray unceasingly for us." "If you would have us live and not die, you must pray." "It is in answer to your prayers that we are here. What I have to say more is, pray for us."

Sisters, we have great needs at home, in our own individual churches, but we cannot afford to be selfish; "God loves a *cheerful* giver." Let us give freely and cheerfully of our earnest prayers, not only for the *workers*, but for the *work*. At a Woman's Board prayer meeting, held in Boston, a sister offered this closing prayer, "O Lord, we call them thy millions, but thou callest each one by her name." May God "teach us how to pray" and give us the spirit of prayer.

ANNUAL REPORT.

BY MRS. ALBERT WHITFORD, COR. SEC.

This Conference year has been one of earnest endeavor on the part of our women. We look back upon the busy working time with great pleasure, and rejoice that in many respects there has been advancement. Our aim to bring every sister to take some share in the work, though not fully realized, has not been fruitless of good results. The circle has broadened and the laborers have entered heartily into the service, and we gladly give credit for cheerful giving. Very little murmuring about hard times has been heard in our ranks, but, instead, the desire to push the work at this important time while we have the inspiration of Miss Susie Burdick's presence and earnestness, has led very many to work with enthusiasm. Mission work cultivates unselfishness and brings the blessing of Divine approval.

SOUTH-EASTERN ASSOCIATION.

Mrs. C. R. Clawson, Secretary, Salem, W. Va.

As you turn to this field in your annual survey, you naturally and justly inquire, "What fruit has the South-Eastern Association brought forth?" We believe the year has not been without its immediate and practical results. Viewed even from this standpoint we can find reason for encouragement, but the truest estimate of success can seldom be obtained from present results alone. Particularly is this true of the year just closed. It has been rich in privileges and opportunities. The churches have been built up, the people aroused to new life and interest by the efforts of Bro. E. B. Saunders, whose influence will reach far down the coming years and make itself felt in all lines of work.

Then an added inspiration has been given by the presence of Sister Susie Burdick. Her helpful talks were well calculated to produce an abiding interest in our missionary work. Every one, even the smallest child, who clasped her hand will feel a closer, warmer interest and more personal responsibility in the work she represents. We hope to seize this favorable time to bring about:

First. More thorough organization, more active co-operation.

Second. Such a study of our various mission fields and mission workers as shall result in a steady and permanent interest, rather than one spasmodic and temporary in its nature.

We feel deeply the need so aptly expressed in the words of another: "Our own hearts must be more fully charged with a living purpose and a zeal born of God, for we cannot impart to others any larger measure of enthusiasm

than we really possess. We need to seek for ourselves a more thorough baptism of the Christ spirit." Pray for the work and the workers in this Association.

They have given for Miss Burdick, \$8.75; for Dr. Swinney, \$3.75; for Home Missions, \$11.25; for Tract Board, \$17.25; for Board Expense, \$10.00; for Boys' School, including collection at Association, \$32.05; and Miscellaneous, \$38.60.

EASTERN ASSOCIATION.

Mrs. W. B. Maxson, Sec., Plainfield, N. J.

The Societies have responded readily to their pledges, and, in addition, several have given liberally to our new enterprise, the Boys' School Fund. In proportion to membership, the New York City Society takes the lead, only twelve members but their gifts amount to \$40.50 for the School, \$35.00 for the Medical Mission, besides giving for all our other lines of work.

This Association contributed for the school, including its sale of photographs and special collection at Westerly, \$244.55, of which \$31 was given by the young people, the Senior Christian Endeavor of Waterford, Conn., and two Junior Societies. We note with gratitude the readiness with which the young people of the home land reach out a helping hand to the children of China. They are the Saviour's little ones, and work for them receives his approval and blessing.

The Eastern Association gives for the Tract Board, \$154.34; for Dr. Lewis, \$37.18; for Dr. Swinney and her work, \$47.00; for Miss Burdick, \$175.83; for Native Helpers, \$23.60; for Home Missions, \$49.17; Board Expenses, \$31.50, and Miscellaneous, \$284.00

CENTRAL ASSOCIATION.

Mrs. A. C. Rogers, Sec., Brookfield, N. Y.

Five Societies work with the Board this year, only one of which contributes for the Boys' School. By a generous gift from one sister and the help of one church and Sabbath-school, this fund reaches the amount of \$60.18, including the special collection and sale of photographs at the Association. The Young Ladies' Missionary Society, of Brookfield, N. Y., contributes \$5.00 of this amount.

Norwich, N. Y., helps on three lines of our work, though having no organized Society. This Association gives for the Tract Board, \$146.95; for Dr. Lewis, \$27.60; for Home Missions, \$16.95; for Miss Burdick, \$80.60; for Native Helpers, \$10.00; for Board Expenses, \$18.36; for Miscellaneous work, \$224.31.

SOUTH-WESTERN ASSOCIATION.

Miss Estella Wilson, Sec., Eagle Lake, Texas.

There is but one organized Society in this Association, the one at Hammond, Louisiana, but it is a faithful working force and has shared in the wide-spread enthusiasm of work for the Boys' School. Hammond and Eagle Lake contribute to that fund more than the Board asked as their apportionment, and in addition they help for Miss Burdick and the Tract Board. The discouragements are many on this field, as the few laborers are so widely scattered, but they work bravely and are loyal to the Master. Their gifts amount to \$26.16, which makes their best record since their connection with our present Board. Truly God does bless those who lovingly obey his command to send the gospel to all nations.

They contribute for Miss Burdick, \$4.15;

and for the Tract Board, \$6.11; leaving for the Boys' School, \$15.90.

The Woman's Board Auxiliary of Southern Illinois contributes \$4.00 this year for Home Missions, in addition to planning extensive repairs on a home church building.

WESTERN ASSOCIATION.

Mrs. M. G. Stillman, Sec., Lost Creek, W. Va.

The closing days of this Conference year are just before us, and we bring to you again the report of the work we have been trying to do in the Western Association. We have not done all we hoped to do when the year commenced, but we trust there has been a growing interest in the work. We cannot report nearly all that we are sure has been done for the work. We have been unable to get reports each quarter from a few Societies, and from some could hear nothing, but others have very promptly reported.

There has been much interest manifested in working for the Boys' School. Along this line of work have been organized four Mission Bands among the children, one at Alfred with 35 members, "Snow Flakes" one at Little Genesee, with 31 members; one at Portville, "Little Helpers," with 13 members; and one at Richburg, with 8 members. The annual dues are ten cents per member and are to be given to the fund for the Boys' School. They are provided with little mite boxes, if they desire them, in which to save their pennies for this fund.

Not as much money has been raised for Sabbath Reform work as we could have wished, but we believe there is a deep interest in our hearts for the work and trust it will yet result in a very practical manner for this line of work. We have been very much helped and strengthened in having Miss Susie Burdick with us this year. She has done all she could to awaken us to the needs of our Mission in Shanghai. Oh, may the Lord help us to do our part as faithfully in providing funds to forward the work. We need most of all a deeper consecration of heart and of purse. More willingness to deny ourselves that we may have more to give to the Master. May God bless the work and fill the hearts of the workers with his Holy Spirit.

This Association paid for Miss Burdick, \$108.78; for Native Helpers, \$24.02; for Tract Society, \$50.55; for Dr. Lewis, \$7.82; for Home Missions, \$99.08, including a box of goods; for Board Expenses, \$18.33; Miscellaneous, \$381.11; for two girls in school in China, \$40.00; for the Boys' School including special collection at Association and sale of school photographs, \$196.27, of which sum the children of Wellsville and Little Genesee paid \$7.20. Hornellsville and Wellsville paid in full their apportionments.

NORTH-WESTERN ASSOCIATION.

Miss Phoebe S. Coon, Sec., Walworth, Wis.

In some societies there has been an increase of interest in denominational work, but our greatest need is a more complete consecration to the Master's service. No new societies have been organized this year, although we have one in prospect. One other has been revived through the faithful, persevering efforts of the wife of the Missionary Pastor, and now numbers a working force of 13 members. They have done considerable benevolent work besides paying their apportionment. Her work demonstrates the fact there is work for women in Home Mission fields. Could we have more women who are endued with mis-

sionary spirit and zeal to organize, encourage and inspire our women, the progress of our work would be more rapid and satisfactory.

The following societies have paid in full their apportionments, viz: Berlin, Chicago, Coloma, Farina, Milton, New Auburn, Nortonville, Walworth and Welton. Chicago, in addition gave generously for the Boys' School and a special canvass in Nortonville brought in \$36.58, besides the gift of their Sabbath-school.

The Young Ladies' Mission Band, of Walworth also paid their usual amount, and divided it between Miss Burdick and the Boys' School. Only two societies have made no payments. Four paid in full for Miss Burdick and two of these also paid full amount on two other lines. North Loup, where the difficulties have been very trying, has paid nearly all on four lines of work. There are many brave helpers in the West, and no doubt the battle with obstacles fosters their good qualities.

This Association paid for Miss Burdick, \$127.28; for Native Helpers, \$23.62; for Tract Society, \$125.12; for Dr. Lewis, \$8.25; for Home Missions, \$105.29; for Board Expenses, \$24.00; for Miscellaneous work, \$95.00; for Boys' School, \$228.69. Of this amount \$65 has been paid by the children and young people. Nortonville Sabbath-school, paying \$30.

SUMMARY.

Including all that has been paid for Miss Burdick, Native Helpers, Boys' School, Dr. Swinney, Dr. Palmberg, Medical Mission and Girls in school, we have raised for Foreign work, \$1,467.00; for Home Missions, \$190.93; for Dr. Lewis, \$80.85; for Tract Society, 500.27.

THANK-OFFERING BOXES.

Last year we sent out 100 of these silent little pleaders for help in the Master's work, with the prayer that they might bring into the treasury the many small gifts which would otherwise be lost. This year we have had many requests for the little boxes and have sent out 365. We hope to scatter many more, and so induce all our sisters to join in the work.

HOME MISSION GIFTS.

Some of our home missionaries have been remembered with small gifts of cash amounting to \$28.00, and boxes of clothing and other goods to the value of more than \$125.

PHOTOGRAPHS.

New photographs of the Boys' School were sent us this year from China, which have been sold at most of the Associations, and by personal canvass, thus increasing the school fund, \$42.10. We bespeak a place in every home for one of these groups, that interest may be sustained in these bright, intelligent children.

MISSION BANDS.

In the Western Association, four churches have recently organized Bands among the children, for mission work, with a membership of nearly 90. One of these churches has also a Young Ladies' Band, of 19 members. In the South-Western, a "Sunshine Band" is being enrolled.

In one church in the North-Western Association there are thirty names of "Little Friends of Missions," and in the same church, "The King's Children," support a little girl in China. Shall we not, this coming year enlist all of our little people in the good work? The Juniors can give part of their

attention to mission work, and where there is no organization of this kind, let the children band together to do their part in saving the world for Christ.

The RECORDER has been sent this year into forty-six homes.

We greatly rejoice that Dr. Swinney has so much improved in health during her stay in the home-land this year, and trust that both she and Miss Burdick may be again privileged to take up their chosen work in China. Remember to pray for them and all our other laborers at home and on the foreign field. With gratitude for the great blessings of this year and a desire for greater results in the coming year, we bid every worker a hearty God-speed.

In behalf of and approved by Woman's Board.

IS THERE A PANACEA FOR HARD TIMES?

BY GEN. T. J. MORGAN.

We are all prone to hasty generalizations. It often seems to us that if circumstances were different in one particular respect, they would be different in all respects. We are in the midst of hard times; business is stagnant; enterprise halts; capital is timid; labor stands idle. There is wide-spread unrest and discontent, and no little suffering. Is there a remedy for this unhappy state of things? Demagogues, political quacks, shallow philosophers and unreasoning men say, Yes, and each man has his own remedy to suggest. Just now the one remedy which a vast multitude of people seem to clutch at is Free Silver. If only the mints of the United States Government, without reference to the action of other nations, could be thrown open for free coinage of all silver bullion presented to them, at the ratio of 16 to 1, there would be at once a revival of business, advanced prices, abundance of money, labor for the workman, and plenty for everybody. It is not my purpose in the present brief article to discuss the question of Free Silver at all; I introduce it here merely for the purpose of illustration. With reference to Free Silver as a panacea for the hard times, it is sufficient for me to say that if the present hard times had been caused by the closing of the Government mints to the coinage of silver, the hard times might possibly be removed by re-opening the mints on the general principle of removing the effects by removing the cause. I wish, however, to emphasize this great truth, that the present industrial and commercial condition of things in this country is not the result of any one cause, but of a combination of causes, and that, consequently, the remedy lies not in Free Silver, nor in any other one thing, but in a multiplicity of remedies working together. Among the causes that have conspired to bring about the present anomalous industrial and monetary condition in America may be enumerated the following:

1. The increasing inter-relationship of the people of the world. During the last thirty years the relations existing between the different nations of the earth have been revolutionized. No nation any longer stands isolated and independent. The world no longer consists of separate and independent nations, living in antagonism with each other, each self-centered, but, rather, it consists of a family of peoples with mutual relations and indestructible common interests. The great railroads, steamship lines and other facilities for

transportation, which have of late years taken such wonderful strides, together with the development of the telegraph system, have made the different peoples of the world not only acquainted with each other as never before, but they have made them also competitors in all world markets for their respective products. The farmer in Montana competes with the farmer in Russia in the wheat market of London; the gold miner of Colorado finds a rival in the gold miner of Australia or South Africa; the prices of commodities are no longer determined solely by local considerations, but rather by world-wide causes; the influence of this great fact in determining prices and fixing wages is very great, and will continue to operate in spite of theories or legislation. So rapid has been the change which has broken up national isolation and created a world confederacy, that we have not yet adjusted ourselves to its demands, and until we do there will be confusion and suffering.

2. The development of machinery. Not least among the great forces operative to effect radical changes in the industrial world is the marvelous progress in the development of labor-saving machines. This is an age of invention, of applied science. No sooner is a discovery or an invention made in any quarter of the globe, than it is seized upon and utilized everywhere. The American Harvesters are reaping the wheat fields of the world; there is no form of human industry that is not affected by the spirit of invention. The Columbian Exposition in Chicago, and other great world fairs, have served to concentrate within small compass, and bring to the notice of mankind, the most striking illustrations of human ingenuity in the invention of labor-saving machinery, and in the development and application of electricity as an industrial factor. There are no longer scientific or industrial secrets; the latest discovery of Edison at Menlo Park is tested, applied and extended by students in Austria, Japan and Australia. Modern machinery is a revolutionist. Nothing is sacred in its eyes, and nothing can resist its progress. That machinery is a blessing, no intelligent man seriously questions, but it is often a blessing in disguise, and creates and makes chaos of the old, as a condition for the creation of the new order of things. We have entered upon a new phase of civilization.

3. The great Civil War of 1861-65 is largely responsible for the present condition of things in America. For four years there was a vast body of men enrolled in the two armies of the North and the South, withdrawn from productive activity, and turned into consumers and destroyers; enormous volumes of wealth went down under the strokes of the demon of war. The South lost practically everything, including the great wealth accumulated in slave property; the North, while suffering less relatively, suffered vastly more absolutely than the South. The figures which attempt to express the cost of the war fail to convey to the average mind any adequate sense of its enormity. To meet the expenses of that awful period, and maintain its pension list, the government has borrowed lavishly, issuing therefor its promises to pay, and for more than thirty years it has been engaged in a most heroic effort to meet its obligations. The strain upon this young and new country occasioned by the war has been very severe, and is by no means yet ended.

War is destructive, costly, and occasions irreparable losses. Those who fight must pay.

4. America is yet a new country. Wealth is the product of labor, and great wealth requires a long time for its creation. America is still young among the nations of the earth, an undeveloped country. In order to hasten our progress, and secure for ourselves the comforts, conveniences and luxuries which come only with wealth, we have resorted to borrowing from those nations that were able to lend us out of their accumulated treasure. Our vast railroad enterprises, our mining interests, our manufactories, even our farms, have been made possible by reason of the vast sums of money loaned to us by Europeans. While railroad building and other great enterprises, involving the outlay of countless millions is in progress, and borrowed capital flows in unbroken streams across the ocean into our banks, and finds its way into the hands of the laborers, and circulates through all the channels of trade, times are good, money is plentiful, labor has employment, merchants flourish, bankers grow rich, and there is general rejoicing; but when the time for the payment, not only of the interest, but of the principal as well, comes around, and the stream of gold flows steadily outward instead of inward, we keenly feel the effects of the turn of the tide. If we have borrowed profusely, and builded extravagantly, not to say wastefully, we pay the penalty in hard times, which affect all alike; no one escapes, no one can escape; the exceptions to the rule are scarcely worth noting. A debtor nation is very likely to be a distressed nation. He who borrows must pay. Repudiation is not payment.

5. The West is emphatically a new country and a debtor country. What is true of the United States as a whole is pre-eminently true of that part of it which we now denominate the Great West—more particularly that portion lying between the Mississippi River and the Rocky Mountains. Forty years ago this was a wilderness; the home of the buffalo and the hunting ground of the Indian; there were few railroads, no great cities, and millions of acres were untouched by the plow. With a rapidity unparalleled in the world's history, a new, modern civilization has been created and spread over this magnificent empire of territory; but it has been done largely with borrowed capital. Not only have the money centers of the East been drawn upon liberally, but all the great financial centres of Europe have contributed their aid by the purchase of bonds, stocks, mortgages of every variety. States, municipalities, corporations and individuals in countless numbers have been borrowers of money for all sorts of public and private enterprises. But pay-day has come, and with it has come distress. Without borrowed money the West would still be to-day largely a wilderness; with borrowed money it is a garden indeed, but the gardener is in debt. The fruitful farms, the factories, the thriving cities, the continental railroads, the trolley lines, the public buildings, even the churches and the school houses that adorn the West and make it a marvel, are the creation, not of the toil of one generation of pioneer settlers, but the outgrowth of the millions of capital accumulated through many decades by the thrifty, industrious, economical, far-sighted men and women of the Old World and the older por-

tions of the New, who have been willing to lend it to the people of the West to help them bridge over the dreary passageway from frontier deprivation to urban and cultivated comfort. Capital has created the West, but it is borrowed capital—Eastern capital, Old World capital. This capital is entitled to its reward, and it is now claiming it, hence the cry of distress.

This article is already too long, while the discussion is still incomplete, but enough has been said to indicate that the present condition of things through which we are now passing will not find a remedy in any act of legislation nor in the adoption of any single political policy. What we all need and must exercise, if as a people we are to come safely through these perilous times, is industry, thrift, patience and honesty. Let us labor and wait; endure and pay our debts. The hard times will not always abide; they are transient; will pass away. The American people will adjust themselves to new conditions, and will enter upon a new era of prosperity and happiness.—*Watchman*.

HAD RATHER "KEEP SATURDAY."

One of the most noted and able Baptist pastors in the United States lately said to a friend of ours, "I had rather keep 'Saturday,' but we find ourselves in a peculiar position, and I suppose we must make the best of it." The *Evangel and Sabbath Outlook* has abundant evidence that there are many cases like the one noted here; there are many men who are convinced that they and all others ought to return to the Sabbath. They see the unchecked and increasing trend of the popular tide against Sunday. They know that history forbids any hope of holding the ground against the prevalent and growing consciencelessness of Christians touching Sunday. Still they put the claims of the Sabbath aside, under stress of prejudice or fear, or of that weakness of conscience on their own part which has been born through their opposition to this "Saturday" they have so long dishonored. Hence the evil grows and men reap and must reap yet more of the harvest of tares which thrive where the law of God is pushed aside, and weak custom and weaker civil law are left to make confusion worse by increasing failure.

The unrest which is indicated by the remark of this prominent Baptist pastor is prophetic of good. However carefully the fact may be covered, thoughtful men are considering the claims of the Sabbath in silence.

If this is not done directly the rapid and irresistible down-grade movement of Sunday compels its friends to face the certainty of its speedy decay through holidayism. This leaves the choice between the Sabbath and none at all.—*Evangel and Sabbath Outlook*.

CHRIST'S joy would be incomplete if we were not with him in the Father's house. It would diminish our gladness, our anticipation of supreme bliss if we did not know that our presence with him would lighten his own happiness. He is not so absorbed in the splendors of his eternal throne, nor in the great tasks which belong to him as Lord of the heaven and the earth, as to be indifferent to the affection that binds him to us and to God. If on the one side of his nature he is eternally one with God, on the other side of his nature he is eternally one with us; and fellowship with us in the perfection of our righteousness and blessedness is as necessary to the heavenly glory of Christ as his fellowship with the Father himself.—*R. W. Dale*.

Young People's Work

ANNUAL REPORT OF PERMANENT COMMITTEE.

It is with gratitude to the All-Wise Father for his loving care over the young people of our denomination that the following report is submitted at the close of the Conference year of 1895-6.

Not all has been accomplished that was hoped for, yet when we look at the amount of work that has been done such as sustaining meetings in neighboring school-houses; visiting weak societies, thus encouraging them; holding mid-week prayer-meetings; helping heartily in Evangelistic work during the winter; fitting the prayer-meeting room with lamps and curtains; distributing Sabbath literature and canvassing for publications, aside from the usual work, we can but rejoice that so many are earnestly striving to keep the pledge.

Reports were not received from six societies, thus only fifty are represented in the statistics. Two organizations have temporarily abandoned service so many of their members being absent from home, owing to the financial depression. The reports show our total membership to be 2,334, or 1,865 active; 253 associate, and 206 affiliate, with \$1,841.17 raised financially. 116 conversions from 23 societies are reported, 20 of these being at Berea and 14 at Boulder.

In some places no records are kept of the prayer-meeting attendance neither are careful markings at roll call taken. Each society should see that all statistics are kept accurately.

More care should be used in selecting officers—choose those who are qualified and who thoroughly understand the work they are assuming. Let the younger members feel the responsibilities more and more, and be ever ready to help them with words of advice, encouragement or sympathy. Retain your Corresponding Secretary from year to year, when you have an efficient one. Some are very negligent in answering correspondence which should be answered promptly and carefully. Keep yourself well posted on what is being done in the Endeavor world; study for yourself the leading questions that are being discussed and form your own opinions. Surprisingly few of the young people read the RECORDER, while not a copy of the *Golden Rule* is found in some societies. Through the RECORDER we know what is transpiring in the denomination, thus promoting interest and loyalty to our own publications, while in the *Golden Rule* are found such excellent suggestions, bringing one into closer sympathy with the work. We would be glad if the societies which have not the *Golden Rule* would inform us. It is the little things such as punctuality, promptness in taking part, being cheery and social, encouraging instead of discouraging that the world is ready to criticize.

Broader, ever broader are the missionary fields, while the workers are few. Are we keeping apace? Have we the interest and zeal that should be manifested? No other movement is so all in all Christian Endeavor as missionary work, for are we not working for the church and "the church is both the result and fruit of missions." The need is, what William Carey, the pioneer in organized missions had: "passion for souls, enthusiasm for missions; for human uplifting makes toil sweet, and loss, gain."

One special feature of our home missionary

work is the Evangelistic. More laborers are wanted, more funds needed. While the money for this purpose has been \$285.60, can the amount not be increased during the coming year? Many have given time and talents to the building up of their own societies or to work near them,—to the uplifting of their fellow associates. For these unspecified purposes \$847.19 was raised. On the foreign field, Dr. Palmberg has of necessity spent much of her time in learning the Chinese language, yet has assisted in the work formerly carried on by Dr. Swinney and Miss Burdick. There have been some encouragements of late, and much interest is at present manifested in the education of the children. Many remember Dr. Palmberg as a personal friend, but in remembering her as such, let us not forget the cause she and other noble workers are toiling for so untiringly. Let the remembrance be in a financial way too, for we are pledged for one-half her salary, or three hundred dollars. \$294.05 of this sum, has been reported raised. Other foreign missions have received \$218.25, \$160 being from one society for the support of Miss Vander Steur upon the India field.

The Permanent Committee find a deeper interest manifested in Tract work than ever before. Especially does the work of Dr. Lewis appeal strongly to their sympathies.

As Seventh-day Baptist Endeavorers— young people differing on one point from all others—it is important that we know more thoroughly why the difference. To this end read carefully the Bible, tracts and other publications, forming your own opinions and convictions. Then are you fitted to say why you are a Seventh-day Baptist. You are prepared to distribute tracts and to aid in all ways the advancement of the Tract work. This year the call comes as never before. Respond! Respond as never before! Let the small sum of \$196.08 be trebled during the coming twelve months.

Forward come the bands of Juniors. Eight societies have been added this year, making a total of 28 with 587 active and 116 associate or 703 in all, an increase of 144 during the year.

It is earnestly hoped the Juniors will receive more interest and consideration from the Seniors. They need your help! Attend their meetings often, thus encouraging them and the Junior workers. Remember it will not be long before these Juniors will be carrying the work now resting upon you. The Juniors report \$245.86 raised, \$80.00 from one society alone, that of Leonardsville.

Most earnestly would we appeal to you all to be loyal to your pledge; to support the cause financially, and to devote more of your time and talents to the broad fields of labor.

Submitted in behalf of the Permanent Committee.
 RETA I. CROUCH, Sec.
 MILTON, Wis., Aug. 18, 1896.

OUR MIRROR.

C. E.—Christ Everlastingly.

THE Conference year of 1895-6 is past. The General Conference has been held. The labors of the past year have been reviewed and the various committees for the coming year, chosen. To some the work is untried. Both old and new workers need your co-operation and support. They assume responsibilities; give of their mental and physical energies, together with much time, toward the furtherance of work arranged by them or for them. Much of their work will be the faithful performance of the "every day" duties necessary to the maintenance of any and every line of work. Now, at the beginning of the Conference year, should you decide what and how you are to aid the various committees of the General Conference in their duties, during the coming twelve months. Don't delay, but think of it at once.

THE August number of *Christian Endeavorer*, the Wisconsin state paper, contains very interesting Convention news, and from it are the following gleanings:

Last year Dr. Clark travelled thirty-seven thousand miles in the interest of Christian Endeavor. On the twenty-third of this month he sets sail for Europe, to labor for a year in foreign lands.

Nashville, Tennessee, was successful in securing the convention for 1898.

Wisconsin was represented by about one hundred and fifty delegates at the International convention.

It is Washington, '96 no more. The pages in history have been turned and a new scroll meets our gaze, "California, '97."

The peculiar feature of the next International convention to be held at San Francisco is that it is to be the effort of a state and not a single city. You will not hear of 'Frisco, '97, but always California, '97.

It has been announced that the railroads have granted a rate of fifty dollars for the round trip from Chicago to San Francisco for the convention in 1897. This is a remarkably low rate and we can easily predict that the numbers that will swarm over the Rockies from the east will be without precedent.

The great product of these wonderful Christian conventions is enthusiasm. It is a powerful force, but it must be so directed that the best good will result therefrom. Every returned delegate from the Washington convention is a storage battery, newly charged. When the "electricity" is used, be sure that the connections are good and that there is a demand for the force. Finally do not let the secondary currents within the battery destroy its usefulness.

ANNUAL REPORT.

W. H. GREENMAN, Treasurer,
 In account with the
 S. D. B. YOUNG PEOPLES' PERMANENT COMMITTEE.
 From Aug. 1, 1895, to Aug. 1, 1896.

| | |
|--|----------|
| DR. | |
| To balance in Treasury, Aug. 1, 1895. | \$ 93 60 |
| From Societies: | |
| Adams Centre. | 20 00 |
| Albion. | 29 90 |
| Alfred. | 20 00 |
| Alfred Station. | 20 78 |
| Andover. | 4 00 |
| Ashaway. | 35 00 |
| Attalla. | 2 00 |
| Berlin, Wis. | 3 00 |
| Brookfield. | 30 00 |
| Boulder. | 2 50 |
| Clark's Falls. | 5 00 |
| DeRuyter. | 20 28 |
| Dodge Centre. | 21 66 |
| Doland. | 4 20 |
| Farina. | 4 21 |
| Fulton. | 1 00 |
| Garwin. | 5 10 |
| Glen Beulah. | 1 50 |
| Grand Junction. | 3 00 |
| Ganley. | 2 00 |
| Hebron. | 6 15 |
| Hammond. | 20 72 |
| Little Genesee. | 10 00 |
| Leonardsville. | 41 56 |
| Lost Creek. | 25 00 |
| Milton Junction. | 12 50 |
| Milton. | 40 00 |
| Nortonville. | 45 00 |
| North Loup. | 5 00 |
| Nile. | 20 00 |
| New Auburn. | 13 44 |
| New Milton. | 1 50 |
| New London. | 10 00 |
| Plainfield. | 73 70 |
| Rockville. | 4 80 |
| Salem. | 18 75 |
| Shiloh. | 18 81 |
| Welton. | 18 75 |
| West Hallock. | 16 25 |
| Westerly. | 75 00 |
| Walworth. | 24 00 |
| Waterford. | 3 50 |
| Total. | \$790 24 |
| CR. | |
| Reta I. Crouch, Board expenses. | \$ 18 00 |
| J. F. Hubbard, Tract Society. | 103 98 |
| A. L. Chester and G. H. Utter, Treasurers, Missionary Society. | 86 52 |
| Evangelistic. | 99 86 |
| Foreign Missions. | 12 21 |
| Dr. Palmberg's salary. | 187 68 |
| Other purposes. | 25 21 |
| Total. | \$528 46 |
| Balance in Treasury, Aug. 1, 1896, Cash. | 261 78 |
| Total. | \$790 24 |
| W. H. GREENMAN, Treas. | |
| Examined, compared with vouchers and found correct. | |
| L. A. PLATTS, } Auditors. | |
| EDWIN SHAW, } | |

Children's Page.

THE FIVE LOAVES.

What if the little Jewish lad
That summer day had failed to go
Down to the lake, because he had
So small a store of loaves to show?

"The press is great," he might have said;
"For food the thronging people call:
I only have five loaves of bread,
And what are they among them all?"

And back the mother's words might come,
Her coaxing hand upon his hair;
"Yet go: for they might comfort some,
Among the hungry children there."

Lo, to the lakeside forth he went,
Bearing the scant supply he had;
And Jesus, with an eye intent,
Through all the crowds beheld the lad,

And saw the loaves and blessed them. Then
Beneath his hand the marvel grew;
He brake and blessed, and brake again;
The loaves were neither small nor few;

For, as we know, it came to pass
That hungry thousands there were fed,
While sitting on the fresh green grass,
From that one basketful of bread.

If from his home the lad that day
His five small loaves had failed to take,
Would Christ have wrought—can any say?—
That miracle beside the lake?

MISS FREEMAN'S GIRLS.

BY CORDELIA F. COOK.

"Come, girls, let's get our planning completed; then we'll talk about our holiday entertainment afterward. Now, I am going to ask each one of you just what you are willing to give out of your own holiday allowance, without going to your parents for a penny?"

"O, Miss Freeman," exclaimed Tacy Welling, "I won't have anything left!"

"Well, that is an excellent report. Tacy evidently intends giving all she has. Now remember, girls, to whom you are giving this money—not to dear old Chloe alone. We must look beyond that poor, humble little house to the dear Saviour. We are really giving to him. Please keep in mind all the while the *"inasmuch."*

"Well, Miss Freeman," said Millie Race, "I will give five dollars. Papa gave me ten to spend as I like, and I would like most of all to make somebody happy by giving him what he really needs to make him comfortable, instead of buying some silly trinket for someone to toy with."

"That is very lovely, dear," said Miss Freeman.

"Now, Miss Freeman," said Grace Parker, "I had about divided my money up before I knew anything about this little scheme, but I feel very much like mixing it all up again. Let me see. I do not know to a penny how much I have, but I think about fifteen dollars, and do you know, girls," she said, looking around the little group, "I had not thought of bestowing one penny of it where it was needed! Oh, how cruel, when so many wasted little hands are stretched out pleading for bread! You may have every cent of it, Miss Freeman," she exclaimed, suddenly, her eyes filling with tears.

"Thank you, darling; the dear Saviour is listening and recording. We have heard from three. There are five still to hear from," said Miss Freeman.

"I don't know how it is," said Jean Matherson, thoughtfully, "but ever since you said 'Please keep in mind the *inasmuch,*' I have felt like giving all I possess. The Holy Spirit must have taken of the things of Christ and shown them unto you by giving you that word. Don't you believe that the dear Saviour

makes some people real poor—you know what I mean—doesn't he bring about times such as we are having now just to test the liberality of those who have plenty? I have thought so this afternoon. I will give—I have about twelve dollars—I will give it all."

"Dear girls, in connection with what Jean has said I would refer you to 1 Cor. 13, where Paul tells us most plainly, that without love we can do nothing. Yes, Jean, I believe if the dear Saviour did not put opportunities right in our path we should never see them."

Helen Warner was the next to speak. "Now, Miss Freeman," she said, "I am going to make a confession. I have only five dollars this year. Papa could not spare me another dollar, and I really did not know how I should manage to get all the way round with that amount. As Gracie and I had not intended bestowing it where it was needed at all, I will just hand it over to you. The very thought of the good it will do gives me more real pleasure than I have ever known." Tears were falling fast now, and perfect quiet prevailed. It seemed impossible for any of them to speak, when suddenly May Hartley sprang to her feet and between her sobs said:

"I know what a sacrifice Helen has just made, for she cherished this five dollars for a particular purpose and so have I mine; but I wish I had three times as much to hand over to you, Miss Freeman, to help relieve the poor of this city."

"Dear Miss Freeman," said Nellie Blackwell, "I have never felt at home in your class till this afternoon. I have always thought because I am a working girl I am out of place among your girls, but I can never feel so again. I never have seen such Christ-likeness in all my life before, and I do not even feel ashamed to contribute my poor little two dollars, which is all I have to give."

"Thank you, Nellie."

Kittie Mason was the last to report. Why did she not speak? Why? Her sweet face was very sad, and her great mournful eyes were glistening with tears. Miss Freeman understood it all. She had nothing to give to the Master but an unblemished life. This she had already given. Going over to where she sat, Miss Freeman stooped down and, placing her arm around her neck, said, "Let us return thanks." And such a prayer! When it ended, Millie Race sprang to her feet again, saying:

"Miss Freeman, I want to give my other five dollars, and I do wish dear Kitty would let it be placed with her name. No one will ever know about it but ourselves and the blessed Saviour. I thought at first I withheld part of my ten dollars from a selfish motive, but I believe now that the heavenly Father told me to, so I could help Kitty out."

"I think this is the most glorious day I have ever known," said Jean Matherson. "I don't wonder the Methodists shout when they feel real happy. I believe I feel a little like they do when they shout."

"And I am so glad, dear girls, that 'we first gave our own selves.' Now let us see how much we have," said Miss Freeman: Tacy, \$10; Millie, \$5; Grace, \$15; Jean, \$12; Helen, \$5; May, \$5; Nellie, \$2; Kitty, \$5; Miss Freeman, \$50. Why, girls, that makes \$109! Now let us sing, 'Praise God from whom all blessings flow.'"

"There remains one thing yet to be settled," insisted Helen when they had ceased singing; but there was such a clamor it was with difficulty she succeeded in gaining their attention. "You know, girls, we must write to those to whom we intend giving presents, so that they will not give to us with the expectation of receiving from us."

"O, that's so, girls!" chimed in Tacy Welling. "Let's write to each one and tell what we have just done, and then let us pray that God will put it into their hearts to do likewise. O, wouldn't it be perfectly splendid if everybody throughout this land of ours would give every cent of their holiday money this year to God's poor?"

"O, girls," said Miss Freeman, "do you realize what all this money means? A barrel of flour and coal enough to keep dear, old Aunt Chloe warm all winter, and enough left to pay her rent for many months to come. And now I want to tell you how I came to think of this little plan. I called to see the dear old soul the other day—I was anxious to know just how she was getting along—and what do you think I heard as I stood at the door listening? These words—she was singing—

'It may not be my way,
It may not be thy way,
But yet in his way,
The Lord will provide.'

She sang as though the dear Lord was right there in the room with her. She repeated the words again and again, saying, 'Yes, I know it, I know it; he will provide.'

Stepping inside I found she had just finished her noon-day meal, which, after much coaxing, I found had consisted of bread and water, with not a fragment left for the next meal. So right then and there, dear girls, I asked him to let me help reward his child's faith, and how abundantly he has blessed us in this undertaking. Shall we ever regret it do you think?"

Each girl thanked her teacher heartily for her kindness in allowing her class to help in the good work, assuring her in word and look that they were really very happy in having contributed so generously to one of God's poor ones.—*Presbyterian.*

SLEEPING WITH PAPA.

I am sure you will laugh when I tell you what a time we have getting our little folks to bed. You see we have so many babies, and so few beds, that it is just like a puzzle to find a place for them all. Of course, baby must sleep in his little crib beside mamma, and then such a scrambling as there is in the nursery getting the other little folks undressed, and such a hurrying to see who'll get into bed first!

Mabel sleeps with papa one week and Maude the next, and when it comes Charlie's turn, and he helps wheel his little crib into papa's room, his face is all covered with laugh, and he says, "Charlie seep wiv papa!" When they are all in bed, mamma tucks them up tight, and thanks God for giving her four such darling little boys and girls.—*Congregationalist.*

A CONFESSION.—"What do you consider the greatest charm of summer travel?"

"Well, you meet a lot of new people and can make yourself agreeable and entertaining on your old stock of ideas."—*Ex.*

Home News.

New Jersey.

PLAINFIELD.—Although our pulpit has been exceptionally well supplied, by brethren Huffman and Kelly, during Dr. Lewis' six months absence, it seems good to have our pastor in his accustomed place again. But how long we are to enjoy the present relationship between pastor and people remains to be determined by the church and the Tract Board. When we remember the many years of untiring and helpful services of Dr. Lewis, and the strong attachment formed between him and his congregation, it is no wonder that the entire church regard the probable severing of these ties with deep interest and many feelings of misgiving. It is hard to rise above self-interest and the welfare of the local church and be willing to make so great a sacrifice for the sake of Christ's greater church, and the more complete establishing of God's law. Should Dr. Lewis enter, as is proposed, upon the more extensive plan of Sabbath Reform work, it is most earnestly hoped that the unanimous call just extended to him by the representatives of our entire denomination, will prove to have been divinely directed by Him whom alone it is safe to follow; and that the work will be abundantly sustained by the prayers and the united efforts of our people.

J. D. SPICER.

SEPTEMBER 3, 1896.

West Virginia.

LOST CREEK.—We are willing to be heard from, through our excellent paper, THE RECORDER, as space may be allowed. We have all missed the Conference this year but we had some privileges here that we should have missed had we been at Alfred. We had the privilege of attending and having part in two very good S. S. Conventions, where some of the best talent of our county was used in urging more diligent and all-the-year study of the Bible. This is all very practical for all Christians. Sabbath morning, knowing by the *Sun* that Dr. Lewis was speaking in the old Alfred church, during our preparation for the morning service, we took a hasty review of the tract, No. 2, of the "New Series," that we might in some measure fall into line with the thought of our mission as a people. Of course not much was said here that was said from the old Alfred pulpit that day, but we fancied we were chiming in with Conference although we might be a little off the key and a note or two behind.

While the Womans' Hour brought its program up there our Ladies' Aid Society held forth with a good program, literary and musical, in our church, but most of the men went to a political meeting. The next day I was much encouraged at the monthly service at Hacker's Creek, where that day and the next I visited or called at the houses of fifteen First-day families. By that time Conference had adjourned and we began to count the time when the RECORDER would come with the news from Conference. As soon as I obtained it I read all that it told of the great meeting before I stopped to eat or feed the horse; but alas! the half only was told. I might have to wait a week, but the next day the *Sun* appeared again and gave very interesting outline of the business and said the absent ministers were remembered. Then came a letter from that committee, Saunders,

Platts and Shaw. All these letters, whether with pen or type, have been received with the deepest interest. We have been trying to deepen our interest in the great work of our Societies. We expect to do more for our Lord's cause the coming year.

M. G. S.

North Carolina.

Perhaps the readers of the RECORDER would like to hear a few words from the Cumberland church. The attendance yesterday was better than usual, but not quite half the congregation were members at this place, though nearly all present are Sabbath-keepers. We had three excellent discourses; the first, a prayer-meeting talk by Dea. Howard, in which he spoke of some of our Christian duties, mentioning among them the duty of attending the services of God's house, and saying that he had enjoyed more of the presence of the Holy Spirit here than at any other place of worship. The second discourse was the reading by our pastor of a tract on Christian Giving, in which the writer discussed the temporal side of the question, and gave a number of testimonials from those who had been blessed by obeying God's law of giving the tithe. Our pastor emphasized the importance of having God as our partner in business, by paying to him the part he claims as his own. Rev. R. Newton was then requested to give what he thinks to be some of the reasons why he has not been more prosperous in giving the tithe. He stated in substance that he had been trying to give the tithe for forty-eight years, but had sometimes given in the wrong place or neglected his duty. He said many things which were good for our instruction. May we all be profited by the day's services. Though our church is small, it is a great pleasure that some of us can meet together almost regularly for worship, and talk together of those things which are profitable to our souls. N.

Wisconsin.

WALWORTH.—On the evening of Aug. 27th, about one hundred of the neighbors and friends dropped in upon the inmates of the Seventh-day Baptist parsonage, and for the time took complete possession of their commodious dwelling. The occasion was an expression of the respect and esteem in which the pastor and family are held in the community. Appropriate remarks were made by Rev. Clarke, of the Congregational church; Rev. Jenkins, of the Baptist church, and Dea. Bonham and Will H. Crandall, of the Seventh-day Baptist church, to which the pastor responded as well as he could under the circumstances. Several songs were rendered by the musical people present, and the time otherwise spent in social converse until, at a reasonable hour, the company dispersed, having many pleasant recollections of the years spent in the village of Walworth.

The pastor is soon to move to Milton, where his family are to reside while he engages in evangelistic work under the auspices of the Evangelistic Committee of the Seventh-day Baptist Missionary Board.

Rev. S. L. Maxson has been engaged as pastor of the Walworth church, and will enter immediately upon the duties of that office upon the retirement of the present incumbent, which is to take place Sept. 7th. May the dear Lord bless to the honor of his name this new relation of pastor and people.

S. H. B.

AUGUST 30, 1896.

Montana.

Como.—By the appointment of our Evangelistic Committee, Bro. Hurley, of North Loup and myself are upon this field and engaged in the Lord's work. Our field of labor is in the Bitter Root Valley, through which flows the swift and beautiful Bitter Root river, which is noted for its clear sparkling water and its abundance of speckled trout.

The valley is from three to twelve miles wide and is certainly noted for its grand and enchanting scenery. It is bounded upon the east by a range of high and rugged mountains, while from its western border rises abruptly the Bitter Root Range with its numerous towering snow-capped peaks, said to be the most beautiful range in the Rocky Mountains.

From the window where we sit writing we can see one of the many mountains whose summit is crowned with snow, while the continuous range of peaks looms up grandly against the hazy sky.

Swift mountain streams dash over their rocky beds in every direction, and the music of their rippling waters is the last sound we hear when we retire for sleep and the first we hear on awaking in the morning.

The chief industries of the valley are lumbering and mining, but good crops of wheat, oats and potatoes are raised here, and fruit is now being produced in large quantities. All crops are watered by irrigation since it does not rain sufficiently to depend upon.

The mountains abound in deer, elk, goats, mountain sheep, cougar, grizzly bear and mountain lions.

The Curlew Silver Mine is near us, and we have visited it once and secured some fine specimens of quartz. Up and down the valley prospectors are probing the rugged mountain in search of the precious metal, and just now the Overwitch Mines, further up the valley, are attracting many silver hunters. The mountains and gulches abound in yellow pine and fir trees, the best quality I have ever seen, and these furnish abundant work for lumbermen and have given occasion for the erection of numerous saw-mills along the valley. The seasons are quite short on account of the high altitude, and while the days are quite warm, yet the nights are chilly, requiring two or three quilts upon our bed. Forty miles up the valley from here, ice freezes, each night, almost half an inch in thickness, and snow has fallen once since our arrival.

Shortly after five o'clock in the evening, the sun sinks out of sight behind the mountains and sends her light streaming through the rugged gulches, lighting up the valley as with a halo of glory. The sunset is enchanting and the straggling sunbeams that stream down the gorges and light up the twilight of the valley present a scene never to be forgotten.

This is certainly a land of grand and beautiful scenery, and we are praying, as we toil, that these mountains and valleys may witness such a revival of God's grace as has never swept over this community. Oh that the people living amid these towering peaks and in these beautiful valleys may be consecrated to our God and to his Sabbath.

Bro. Hurley is toiling at Woodside, twenty miles down the valley, and I am at work at Darby, six miles up the valley from here.

The work is great and the obstacles and discouragements are many.

Let us have your prayers that we may by all means save some.

E. H. SOCWELL.

AUGUST 25, 1896.

Sabbath School.

INTERNATIONAL LESSONS, 1896.

THIRD QUARTER.

| | | |
|-----------|---|-------------------------|
| July 4. | David King of Judah..... | 2 Sam. 2: 1-11 |
| July 11. | David King over all Israel..... | 2 Sam. 5: 1-12 |
| July 18. | The Ark Brought to Jerusalem..... | 2 Sam. 6: 1-12 |
| July 25. | God's Promises to David..... | 2 Sam. 7: 4-16 |
| Aug. 1. | David's Kindness..... | 2 Sam. 9: 1-13 |
| Aug. 8. | David's Victories..... | 2 Sam. 10: 8-19 |
| Aug. 15. | David's Confession and Forgiveness..... | Psa. 32: 1-11 |
| Aug. 22. | Absalom's Rebellion..... | 2 Sam. 15: 1-12 |
| Aug. 29. | Absalom's Defeat and Death..... | 2 Sam. 18: 9-17; 32, 33 |
| Sept. 5. | David's Love for God's House..... | 1 Chron. 22: 6-16 |
| Sept. 12. | David's Gratitude to God..... | 2 Sam. 22: 40-51 |
| Sept. 19. | Destructive Vices..... | Prov. 16: 22-33 |
| Sept. 26. | Review..... | |

LESSON XI.—DAVID'S GRATITUDE TO GOD.

For Sabbath-day, Sept. 12, 1896.

LESSON TEXT.—2 Sam. 22: 40-51.

GOLDEN TEXT.—The Lord is my rock, my fortress, and my deliverer. 2 Sam. 22: 40-51.

INTRODUCTORY.

David excelled all others in his songs of praise. At every victory, and especially at every crisis in his history, he paused and lifted up his voice in thanksgiving. And these psalms are noticeable in two respects. 1st, in ascribing all the praise to Jehovah for his blessing; and, 2d, in the sweet and Christ-like spirit that pervades them.

The importance and influence of these spiritual songs upon the Hebrew and Christian peoples is beyond all comparison. What would the Bible be without those heart throbs to voice our joys and sorrows? Is it not significant that Paul and Silas in prison quoted from these precious Psalms, and the Lord Jesus on the cross breathed out his life in the sweet singer's words? This song of triumph so nearly identical with the 18th Psalm was doubtless uttered after his wars were finished and before his great transgression, and would, therefore, be placed about the middle of his reign. It has not only a backward look for all his blessings, but an upward look of trust and confidence, and an onward look of blessed hope and joy, and forms the fitting prelude to David's last prophetic words.

EXPLANATORY.

v. 40. "For thou hast girded me with strength to battle." The figures are Oriental and vivid and the words right from the field of battle. The loose flowing robes are tightly girded for bloody strife and hand to hand encounter. And in this life and death grapple sometimes many would close in upon the single warrior, but David shouts, God has brought them all down at my feet to the dust. 1 Sam. 14: 12-14.

v. 41. "Thou hast also given me the neck of mine enemies." This expression so common in the Bible means in Hebrew rather the shoulders, or as we say, to turn to back, to attempt to flee, and hence then so easily destroyed.

v. 42. "They looked but there was none to help." In their dire extremity even the heathen would vainly pray to Jehovah, but there was no help or helper.

v. 43. "Then did I beat them as small as the dust of the earth." The Oriental highways were deep with dust in dry weather, and deep with mud and mire in time of rain, and the terrible wading in either case can only be realized by those who dragged the caisson and cannon on their weary limbs through Virginia mud in our late war. Into this deep dust, or deeper mud, David is represented as trampling his enemies down and then crushing them to pieces and casting them vilely away, so utter is their ruin. How vivid the picture of ancient warfare!

v. 44. "Thou hast delivered me from the strivings of my people." The Civil War between David and Saul, continued even after Saul's death, and the saddened conflicts in David's own family gave him an awful lesson of the bitterness of human jealousy and the blood-thirstiness of family strife; but out of them all comes rolling down the centuries this song of praise to Jehovah.

v. 44-46. "Strangers submit . . . strangers fade away." This expresses the great fear that fell upon the heathen at the bare mention of David's name, and how their armies and power faded away before him like the morning dew. See Joshua. 2: 11.

v. 47. "The Lord liveth, and blessed be my rock." We can hardly realize the beauty and power of a great rock in the orient when it represented shade and strength, defense and safety.

v. 48. "It is God that avengeth me." The Lord in his infinite power and holiness meets out impartial justice to all people and rewards David with full and final deliverance.

v. 50. "Therefore." The reason for, and the conclusion of, this hosanna of praise giving the honor and glory to Jehovah, and sounding like the songs of the ransomed on the banks of the river of life. Rev. 5: 9-14.

"THE HOME DEPARTMENT."

This is a carefully arranged plan for Bible study in the home. It is intended to reach all those who cannot attend the Sabbath-school. It is a part of the Sabbath-school, and under a special superintendent. It starts with a careful house-to-house visitation and secures a full list of all the people, with their church connections and preferences. All who do not, but might, attend the Sabbath-school, are heartily invited to do so. All who cannot attend on account of distance, infirmity or disinclination, are heartily invited to put down their names for home study. These Home Scholars are provided with teachers or visitors who see that they get the papers and lesson helps, and report their progress at the Quarterly Review. The plan also embraces all our friends who reside at a distance and may be reached by correspondence as well as by personal visit.

The Home Department of the DeRuyter Sabbath-school has reached nearly fifty isolated Sabbath-keepers in the adjacent towns and counties, and in the South and West.

This Home Department is more needed among Seventh-day Baptists than any other people.

1st. Because we need to study the Bible, every one of us, to get ready for our great work.

2d. Because we are a scattered people, and we want to reach and hold and help all our scattered ones.

Shall we not go at this work right away? Bro. J. A. Platts, Secretary of Sabbath-school Board, Leonardsville, N. Y., will soon have the circulars, directions and cards ready. Write to him for all needed direction.

L. R. SWINNEY, *Pres. S. S. Board.*

THE WITNESS OF THE MONUMENTS.

BY T. DARLEY ALLEN.

We are living in an age when nothing is taken for granted, but when every statement is rejected which cannot stand the test of crucial investigation. It is, therefore, specially providential that the Bible, which is asserted by infidels to be unhistorical, finds corroboration in the researches amid the monuments of Assyria and Egypt, and has light thrown upon its sacred pages from a most unexpected quarter. The stone is being rolled away from the sepulchre of a buried literature, and witnesses which for ages have been beneath the feet of humanity are brought forward in this iconoclastic age to testify to the truth of events which have been repeatedly called in question. Men are giving their lives to the solution of these inscriptions—every rock and every tablet must be investigated; and the result is, that new light is constantly being thrown upon the historical portions of the Old Testament.

Egypt is constantly yielding new treasures to the magic touch of such men as W. H. Flinders Petrie and Prof. Sayce. During the year 1894, the former eminent Orientalist discovered a lost city described by Herodotus, a papyrus inscribed with a Greek classic, and a record illuminating a whole period of Jewish history. During the winter of 1893-4, Prof. Sayce found the name of Edom on one of the cuneiform tablets, a discovery of considerable importance, when we remember that the existence of that country, to which so many references are made in Scripture, has been denied by infidels.

Dr. Brugsch, the eminent antiquarian, who discovered the mummy of Rameses II., one of the Pharaohs, declared that "Any one must certainly be blind who refuses to see the flood of light which the papyri and the other Egyptian monuments are throwing on the venerable records of Scripture." H. L. Hastings, the celebrated anti-infidel writer, who knows so well how to confute scepticism, has brought together a great number of passages of Scripture in a pamphlet which he rightly entitles, "Infidel Testimony to the Truth of Scripture," and shows how they are either corroborated by recent discoveries or proved true by the words of modern sceptics. One remarkable thing is shown in this pamphlet, and that is that many of the prophecies of the Bible find testimony to their truth in the writings of the great unbeliever, Volney. This distinguished French scholar did his utmost to disprove Christianity, yet he unconsciously bears testimony to the truth of Biblical prediction. He sneered at Tyre as a miserable fishing village, unaware that his words showed that the one great city had become as the Scriptures declared, and was a "place for the spreading of nets." Christians need never be afraid of investigation. They can rest assured that every attempt of infidelity to destroy our religion will be blessed of God to further prove its truth. "He taketh the wise in their own craftiness."

A NEW BROTHERHOOD.

At the time of the recent General Conference in Alfred, N. Y., over thirty brethren entered into a new organization, the character and object of which are indicated in the following brief constitution:

Name.—The Brotherhood of Seventh-day Baptist Ministers.

Purpose.—The purpose of this organization shall be an increase of fraternal fellowship, and of mutual helpfulness and co-operation in our church and denominational work.

Membership.—The members of the Brotherhood may consist of Seventh-day Baptist ministers, deacons, and Sabbath-school superintendents, and any other Christian workers duly elected to membership.

Officers.—The officers shall consist of a President, a Vice-President, a Secretary and Treasurer, and one Associational Secretary for each Association, who together shall constitute the Executive Committee.

Executive Committee.—It shall be the duty of the Executive Committee to devise ways and means for accomplishing the objects of the Brotherhood, during the year, at the General Conference, and in connection with the annual meetings of the several Associations.

This new movement was entered upon with much interest and hopefulness by the brethren present, in the belief that much real good would surely result from it.

The President is preparing a detailed plan of operation for our guidance during the present Conference year. All ministers, deacons and superintendents not present at the organization, who would like to be enrolled as members; and all other Christian workers who would like to be elected to membership, are requested to send their names to the Secretary.

By an oversight the Secretary has not the names of all Associational Secretaries; will those elected to that office be so kind as to send him their names by an early mail.

I. L. COTTRELL, *Pres.*

ARTHUR E. MAIN, *Sec.*

ON a field of battle, the dead men are not the ones shot at.—*Ram's Horn.*

Popular Science.

Argon and Helium.

Two very remarkable elements have been discovered, by the aid of that wonderful instrument, the spectroscope. The one is called "Argon," and the other "Helium."

Heretofore, for ages, our atmosphere was understood to be composed of only three elements, viz., oxygen, nitrogen, and hydrogen, but at the meeting of the Royal Society, in London, on January 1, 1895, Professor Ramsay gave an account of the discovery of a new element, which he named Argon. This discovery has commanded wide attention among scientists during the past year.

At the time of a solar eclipse in 1868, Prof. Lockyer discovered, by the aid of the spectroscope, a new substance connected with the sun, that had never been seen there before, nor had it ever appeared among any of the earthly bodies. This solar substance, Prof. Lockyer named "Helium." From 1868, down to this year, no further discovery of Helium had been made; but Prof. Ramsay, who discovered the new element called Argon, in searching for its natural source among the gases in a combined form, commenced the examination of rare minerals. It was not long before he detected Helium, and isolated it, and has placed it among our terrestrial bodies.

Helium has now been found in several minerals which generally are composed of meteoric iron, and is found also in the waters of several mineral springs. Argon and Helium are said to be elements and not compounds.

Helium, next to Hydrogen, is the lightest substance known. Argon and Helium resist all efforts to liquefy by pressure, or to form any combination with any other body.

Within two years we have now two more elements added to our atmosphere, and who knows but what they perform the more delicate and important functions in giving us life and health.

Anxiety.

Having commenced to write an article on Science in Politics, and when about half a page had been completed, I was about to launch forth the blacksmith's scientific idea of how to rub out and annihilate 47, by illustrating the strike now going on in the Democratic party. On looking up, I noticed a pamphlet near my elbow, that some one had placed on my table. It had a photo on the cover. I took it, and at once recognized that the photograph was that of the late President Allen, of Alfred University, and was a very good profile indeed. On turning over the leaf, I cast my eye over the names of the "Board of Trustees," and of the "Executive Committee," and carelessly over the officers of instruction. I chanced to run against one, a Professor of Poetical Science. For the moment I thought it all straight, as I had long known that poetry seemed to have much to do with science. Indeed, only the week or two before, I had carefully read a poem on the front page of the RECORDER, to see if Poetry and Science associated with each other, and found they adjusted themselves very nicely. I well knew that Coleridge said, "Poetry is opposed to Science;" yet poetry must have rhythm, metre, measure, etc., known by such words as Iambic, Dactyl, Amphibrach, Tribrach, etc.; also that it had latitude, license, and laws.

I read a piece not long ago in the RECORDER, which must have been composed in very high latitude, if I were to judge by the length of

the icicles that were hanging from it. It now occurred to me that I had better take another look at the pamphlet, for the editor of the RECORDER had more than once called me to an account for carelessness in not looking closely, bad spelling, bad grammar, etc. On looking, to my chagrin, I found it was "Political Science," instead of *Poetical*, the very theme I was writing upon. I said to myself, the idea, that I should even think of writing on that subject, when it had a university professor. At once I took my pencil and drew two long lines across my half-written page, making sure they crossed each other, and then consigned the paper to the waste basket.

Now, Mr. Professor, please give me your views on "Political Science," how it can bring to light, or rather dispel the darkness, that seems to be gathering all around the political horizon. I pledge you the use of these columns, and will see that the word "Popular" at the head is changed to "Political" (subject to the decision of the powers that be) as we are extremely anxious in this Democratic, Populistic squabble, early to understand "where are we at."

H. H. B.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven Catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally, in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address,

F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.
Hall's Family Pills are the best.

Special Notices.

THE next session of the Iowa Annual Meeting will convene with the church at Garwin on Sixth-day, Sept. 11, at 10 A. M.

THEO. S. HURLEY, Sec'y.

THE Quarterly Meeting of the Seventh-day Baptist churches of Portville, Shingle House and Hebron will convene with the Hebron Center church, commencing September 11, 1896. The following ministers have been invited to attend: Rev. G. P. Kenyon, Shingle House; Rev. B. F. Fiske, Richburg; Rev. G. B. Shaw, Nile; Rev. C. W. Threlkeld. The program will be arranged after the ministers arrive.
By order of church.

THE next session of the Ministerial Conference of the Southern Wisconsin and Chicago Seventh-day Baptist churches will convene, in connection with the Quarterly Meeting, with the church at Utica, Wis., on Sixth-day before the third Sabbath in September, Sept. 18, 1896. The following is the program:

1. What are the principles of Hermetics which determine what portions of the Bible are to be interpreted literally, and what figuratively? Rev. S. L. Maxson.
2. What is Mormonism? Wherein does that church in faith and practice differ from the teachings of the Scriptures? Pres. Wm. C. Whitford.

3. Would it be proper for a person, after conversion, to partake of the Lord's Supper before baptism? Rev. D. K. Davis.

4. How can the church prayer meeting be made more interesting and helpful? Rev. E. A. Witter.

5. The Songs of Solomon. Prof. E. B. Shaw.

6. Conscience; its relations and office, Rev. S. H. Babcock.

7. Advance in the Type of Revealed Religion, Rev. L. A. Platts.

PROGRAM for the Quarterly Meeting of the Southern Wisconsin churches, to be held with the church at Utica, Wis., September 19 and 20, 1896.

Friday evening, September 18, at 7.30, sermon by W. C. Whitford.

Sabbath morning, 10.30, sermon by L. A. Platts. Sabbath-school following the sermon, conducted by D. B. Coon.

Sabbath afternoon, 2.30, Young People's hour.

Sabbath evening, 7.30, Praise Service, led by Eli Loof-boro. Sermon at 8, by Geo. W. Burdick.

Sunday morning, 10.30, sermon by S. H. Babcock.

Afternoon, 2.30, sermon, S. L. Maxson.

THE Seventh-day Baptist Church of Hornellsville, 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.
M. B. KELLY, Pastor.

WANTED.

By the Tract Board's Committee on Distribution of Literature, to complete files, the following:

SABBATH RECORDER, June 13, 1844, to Jan. 1, 1880.

Those having the above, any or all, bound or unbound, which they are willing to dispose of for the purpose indicated, are requested to correspond at an early date with the undersigned sub-committee.

CORLISS F. RANDOLPH,
Alfred, N. Y.

FOR the convenience of churches desiring to pay their share of the expenses of the General Conference, the following list is published:

Eastern Association.

| | | | |
|---------------------|---------|---------------------|---------|
| Piscataway..... | \$ 5 12 | First Westerly..... | \$ 1 71 |
| First Hopkinton.... | 14 63 | Plainfield..... | 10 12 |
| Shiloh..... | 22 33 | Pawcatuck..... | 15 95 |
| Berlin..... | 5 34 | Woodville..... | 39 |
| Waterford..... | 2 53 | New York..... | 1 27 |
| Marlboro..... | 4 68 | Greenmanville..... | 83 |
| Second Hopkinton, | 4 57 | Second Westerly.... | 1 16 |
| Rockville..... | 9 30 | Cumberland..... | 72 |
| Total, \$100.65. | | | |

Central Association.

| | | | |
|----------------------|---------|--------------------|---------|
| First Brookfield.... | \$10 01 | West Edmeston pd. | \$ 3 03 |
| DeRuyter.....paid | 5 61 | Cuyler..... | 33 |
| Scott.....paid | 3 85 | Otselie..... | 94 |
| First Verona..... | 3 69 | Lincklaen.....paid | 1 38 |
| Adams..... | 14 30 | Second Verona, pd. | 1 38 |
| Second Brookfield. | 11 44 | Watson..... | 1 82 |
| Norwich..... | 33 | | |
| Total, \$58.11. | | | |

Western Association.

| | | | |
|--------------------|---------|---------------------|---------|
| First Alfred..... | \$21 62 | Hebron Center..... | \$ 1 32 |
| Friendship..... | 7 47 | West Genesee, paid. | 77 |
| First Genesee..... | 9 79 | Andover..... | 4 18 |
| Richburg..... | 3 14 | Shingle House, pd. | 1 32 |
| Second Alfred..... | 10 13 | Hornellsville..... | 1 60 |
| Independence..... | 4 07 | Wellsville..... | 1 87 |
| Scio..... | 99 | First Hebron..... | 2 86 |
| Hartsville..... | 2 75 | Portville.....paid. | 2 75 |
| Total, \$76.63. | | | |

South-Eastern Association.

| | | | |
|--------------------|---------|--------------------|---------|
| Salem..... | \$ 8 14 | Greenbriar..... | \$ 4 40 |
| Lost Creek..... | 6 33 | Salemville..... | 1 87 |
| Middle Island..... | 3 30 | Conings..... | 88 |
| Ritchie..... | 5 17 | West Union, no re- | |
| Roanoke..... | 1 98 | port. | |
| Total, \$32.07. | | | |

South-Western Association.

| | | | |
|-----------------|-------|--------------------|-------|
| Delaware..... | \$ 44 | Hewitt Springs.... | \$ 44 |
| DeWitt..... | 77 | Attalla.....paid. | 1 32 |
| Fouke..... | 83 | Corinth..... | 33 |
| Eagle Lake..... | 23 | Providence..... | 66 |
| Hammond..... | 3 58 | | |
| Total, \$8.60. | | | |

North-Western Association.

| | | | |
|---------------------|---------|----------------------|-------|
| Milton..... | \$11 88 | Shepherdsville..... | \$ 28 |
| Albion..... | 9 68 | Coloma..... | 1 43 |
| Jackson Centre..... | 5 72 | Marion..... | 83 |
| Walworth..... | 4 68 | Isante..... | 44 |
| Utica.....paid. | 72 | Pleasant Grove..... | 2 09 |
| Berlin..... | 1 27 | Wood Lake, no re- | |
| Southampton..... | 2 97 | port. | |
| Rock River..... | 2 27 | Bethel.....paid. | 72 |
| Welton..... | 4 07 | Colony Heights..... | 1 65 |
| Carlton..... | 2 70 | Big Springs, no re- | |
| Dodge Centre..... | 7 04 | port. | |
| New Auburn..... | 2 59 | Daneville, no report | |
| Nortonville..... | 11 55 | Dell Rapids..... | 1 10 |
| Grand Junction.... | 1 98 | Marquette..... | 33 |
| Farina..... | 9 15 | Boulder..... | 2 59 |
| Long Branch..... | 1 16 | Calahan..... | 72 |
| Stone Fort..... | 1 21 | Trenton..... | 94 |
| North Loup..... | 12 71 | Villa Ridge..... | 61 |
| Milton Junction.... | 8 80 | Talent..... | 39 |
| Chicago..... | 2 42 | | |
| Total, \$118.69. | | | |

Former assessments unpaid are as follows:

| | |
|--------------------|---------|
| Lost Creek..... | \$11 40 |
| Ritchie..... | 7 30 |
| Woodville..... | 2 10 |
| DeRuyter..... | 5 00 |
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| North Loup..... | 30 10 |
| Marquette..... | 55 |
| Conings..... | 70 |
| West Union..... | 1 35 |
| DeWitt..... | 1 75 |
| Providence..... | 1 15 |
| Total, \$67 40 | |

The Treasurer will be pleased to receive the above amounts at an early date.

WILLIAM C. WHITFORD, Treasurer.

ALFRED, N. Y.

MARRIAGES.

PARSONS—LEWIS.—In Plainfield, N. J., Sept. 1, 1896, at the Seventh-day Baptist church, by Rev. A. H. Lewis, D. D., James Henry Parsons, of Chicago, Ill., and Grace Edna Lewis, daughter of the officiating clergyman.

CRANDALL—SPENCER.—Near Canonchet, R. I., June 20, 1896, by Rev. L. F. Randolph, Mr. Charles O. Crandall, of Rockville, and Miss Emma F. Spencer, of Canonchet.

BROWN—BRIGHTMAN.—Near Canonchet, R. I., Aug. 18, 1896, by Rev. L. F. Randolph, Mr. Albert W. Brown, of Providence, R. I., and Miss Alice S. Brightman, of Hopkinton, R. I.

DEATHS.

SHORT obituary notices are inserted free of charge. Notices exceeding twenty lines will be charged at the rate of ten cents per line for each line in excess of twenty.

POTTER.—In Alfred, N. Y., Aug. 27, 1896, Mrs. Emily Burdick Potter, in the 75th year of her age. (Extended notice elsewhere.) J. L. G.

THE TRUE STORY OF A LIFE.

"Well, Charity, I start to-morrow morning for the West," said Israel Dill to his sweetheart; "and, if I have good luck in six months I'll come back for you, and we'll have a little home of our own out in the new country, just you and I together."

The girl's cheeks flushed, although she looked sad in view of the separation so near at hand. She answered quietly, "It's all right, Israel, if you think best to go so far away from our own folks; but I would rather stay nearer to father and mother."

"Oh, yes," said the young man rather carelessly, "I suppose that's natural. But you'll soon get over it, and be happy enough in the new home."

Back and forth in the quiet lane, shaded by fine large maples, with the sunset glow around them, walked Charity Blake and Israel Dill. There were so many last words to say that the brightness had died away, and a young moon was shining over the tree tops, before they separated. "Look for a letter in a week, Charity," said Israel cheerily, as he bade her good-bye, and left her at the little path that led to her father's humble home. But Charity made no reply. Her face was white; but with the repression natural to a New England girl sixty years ago, she shed no tears then. She went quietly into the house, helped her mother about the evening work, and then said, "Israel's going West to-morrow morning, early," and so she passed to her little chamber, to think of him from whom she had parted, and to dream of his success. She and Israel had grown up together in this quiet, hill town. When she was a little girl, he had made love to her bright eyes and rosy cheeks, had drawn her to school on his sled in winter, and brought to her the sweetest wild flowers in the summer. And so it seemed natural that the childish love should deepen into something tenderer; and no one was surprised when the banns were read in the white church on the hill, proclaiming that Israel Dill and Charity Blake intended to enter into the state of matrimony.

The beautiful summer green of the maple trees in the lane changed to gold; then the pathway was piled with fallen leaves, and the cold winds of the late fall blew them hither and thither, then the snow covered them with its softness; and so six months passed away after Israel Dill left

Highest of all in Leavening Power.—Latest U. S. Gov't Report

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his home and went west to seek his fortune. Meantime, Charity, cheered by occasional letters, had lived on in the little hill-side farmhouse, with her father, mother, and brother. One day in January, her father took cold in coming home from the village, pneumonia set in, and in a few days he died. Charity and her mother missed him sadly, but they could not take time from their daily work to mourn for him. They were now busy making Charity's "weddin' fixins," and what with weaving, spinning, knitting, and sewing, they spent no idle moments.

Israel did not think it best to come home at the end of six months. He had done well and had bought a good farm; but he thought it would be better for Charity to see it first in summer. "It would look so much finer," he said. So life went slowly on. One day the sun shone warm and bright, the ice melted in the brooks around the hill-side home, and Charity, going home from a neighbor's with a basket of eggs to "set" the old yellow hen, picked a few blue and white violets in the meadow. Spring had come, and with it the joy and hope which it always brings to happy hearts. Charity hummed a song as she went slowly up the lane, thinking of the last time that Israel walked over this spot with her. Her joy was a little subdued when she reached home, and found that her brother had come from the village without the letter she had expected that day. A week passed away before the long-looked for epistle arrived, and when it came it was short and very unloverlike. "Israel must be very busy now-a-days," said Charity, with a little sigh, as she put the letter away in a package tied with ribbon. It was several weeks before another letter came, and its tone was very cold. The marriage was not once alluded to. Spring, with lingering glances, yielded her place to summer. The violets drooped and paled, and in the fields and along by the pasture walls, the nodding, fair-faced daisies and the sweet wild roses held their sway. Charity went about her daily tasks as one in a dream. The days went wearily by, one by one. The golden-rod began to show its feathery head along the roadside. "Summer's almost gone," said Charity, one day. No letter had come since the spring. Charity's bright eyes grew dim with watching and weeping, and the color in her cheeks died away. "What's the matter with Charity?" friends began to ask. "Oh, nothing," said the loving mother, "only she's kind o' tired with the heat. She'll be all right when it comes cooler."

It was nearly a year since Israel Dill had left his home.

One day a newspaper came, directed by his hand. Charity seized it eagerly and opened it. "What can it mean?" she said to herself. In the inside she found this paragraph marked: "Married: In —, Elber Co., Indiana, Israel Dill, of —, Mass., to Jane Alton, of —, Ind." She dropped the paper and fainted. Her mother glanced at the few lines quickly, and then with a set face went to her child's relief. She brought her back to consciousness, led her to her own room, laid her on the bed, kissed her, and whispered "God bless you and help you;" and then she went out and left the young heart to its grief. It was best so.

Charity had a battle with sorrow, and won the victory. She comes forth from her chamber, no more to be a light-hearted, happy girl, but to fill her life with loving thoughtfulness for others. The name of Israel Dill never crossed her lips, and no one spoke of him to her. Tenderly she cared for her dear old mother, and when, after many years, this beloved one passed from earth and was laid beside the father, Charity lived on with her brother in the hill-side home. She was now "Aunt" Charity to everybody in the town. She had grown thin and old, with no trace of the freshness and beauty of her young days, but her heart was warm and tender, and she was greatly beloved. One day, after many years, her brother came in from doing his "chores" at the barn. He walked toward the stove, but suddenly fell, stricken with paralysis. Neighbors and physicians were kind, but soon he, too, was laid in the graveyard with the father and mother gone before, and Charity was left alone. She was now eighty years old, and a dear cousin, with his wife, came to make a home for her. Her last years were peaceful ones, but one winter day, when she had been left in her room for a few minutes alone, a strange cry was heard from her, "Oh! I am a-fire, I shall burn to death." Her kind friends ran to her, only to find that in some unknown way a spark from her fire had caught her clothing. The flames were soon extinguished, but the poor throat and chest had been so badly burned that recovery was impossible, and in a few days death came to her relief. "You have been very kind to me and done all you could," were her last words. Her body lies in the graveyard on the hill, with father, mother, and brother, and winds blow and the daisies blossom and the grass grows green, and nothing hints of the patient, heroic life buried below.

In a far Western city, an old man sat in any easy chair.

Wealth surrounded him. Children and children's children sought to do him honor. One day a paper was brought to his house from his early home. Some one read to him of the sad death of Aunt Charity Blake. His face dropped, and he covered it with his hands.

"Did you ever know her?" questioned his young namesake, Israel Dill.

"Yes, child, a long time ago. I wonder if her life was all a furnace of fire! I did her a grievous wrong once. May God forgive me!"

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—Ex.

INJURIOUS.—"Does the bicycle hurt your business?"

"Yes. The junior partner and the confidential buyer are both in the hospital."—*Detroit Tribune.*

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