

# THE SABBATH RECORDER.

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

VOLUME 54. No. 35.

AUGUST 29, 1898.

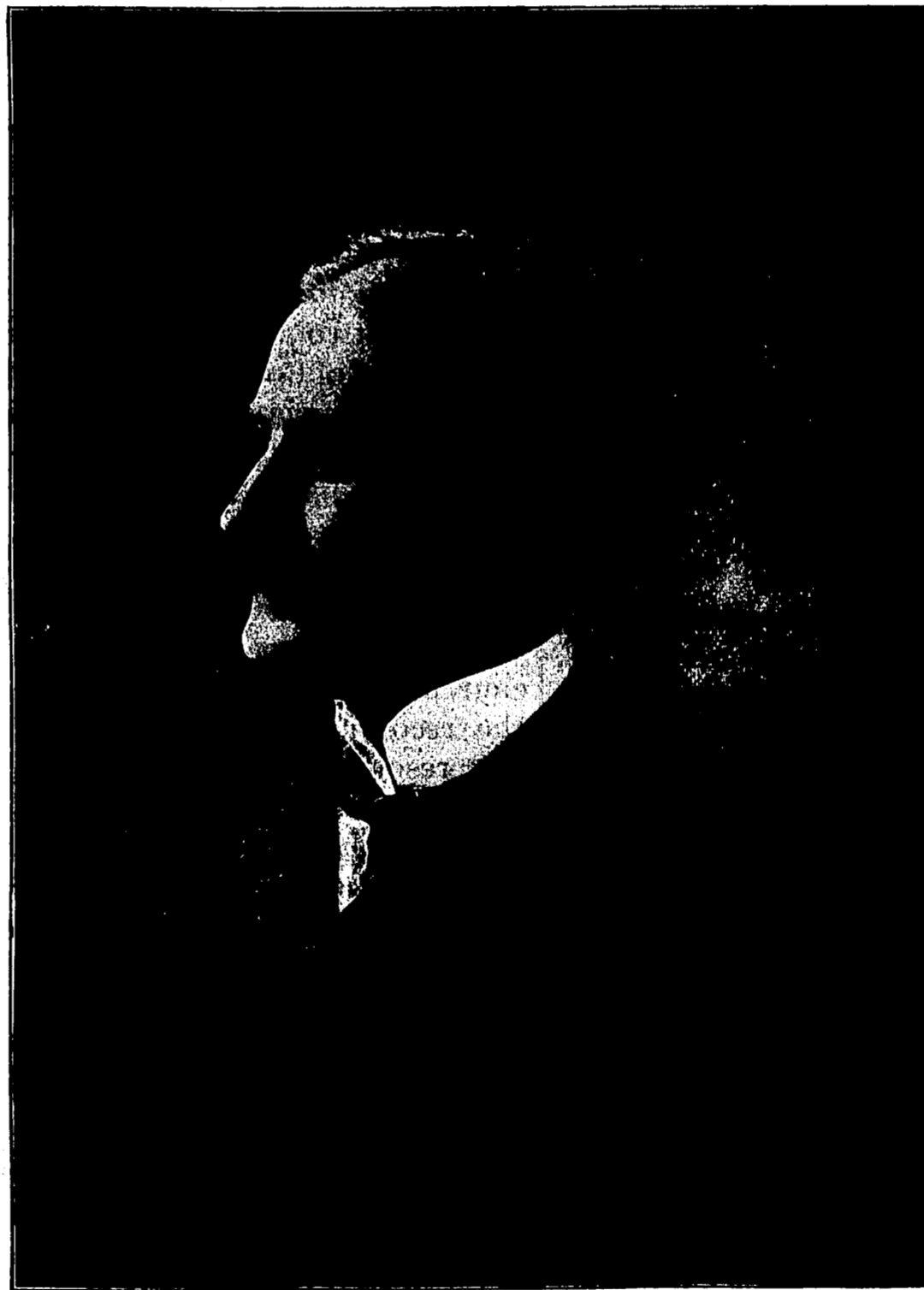
WHOLE No. 2792.

**P**ROFESSOR WARDNER WILLIAMS, President of the General Conference, has been in charge of the music of the University of Chicago since its foundation in 1892. He is the son of the late Dr. Thomas R. Williams, of precious memory. This family are the direct descendants of Roger Williams, the founder of Rhode Island.

Mr. Williams has earned his degrees of Mus. Doc. and Ph. D., by long and persistent study with many masters. During his residence in Chicago, many favorable notices have appeared in both city and University publications. From the *University News* we clip the following: "Mr. Williams has special gifts as an organizer and as a teacher. He has organized various musical societies, served as organist and choir master in various churches, done some work as composer, and has large experience in concert giving. Mr. Williams is more than a musical performer, he is a thinker in music, and fully wedded to the divine art as his life work. The University of Chicago is to be congratulated upon having secured a man so eminently fitted, both by ability and disposition, to fill the post of conductor of its music." We also quote from the *Inter Ocean* another sample: "The musical department of the University has advanced with giant strides under the direction of Dr. Wardner Williams."

While Mr. Williams' chosen life-work is music, he has a broad education on other subjects. The fact that his father was a strong and liberal-minded theologian has doubtless had much influence in interesting him in religious subjects, and he has not only inherited the father's large library, but also his broad and liberal views. He is especially conversant with the religious thought of to-day, a keen observer, a lover of truth. His loyalty to the truth that makes us a separate denomination, and his interest in the different phases of our denominational work, show the same broad-mindedness and marked executive ability that has given him success in his chosen profession.

IRA J. ORDWAY.



PRESIDENT WARDNER WILLIAMS, OF CHICAGO, ILL.

\$2.00 A YEAR

BABCOCK BUILDING

PLAINFIELD N J

## Sabbath Recorder.

A. H. LEWIS, D. D., - - - - - Editor.  
J. P. MOSHER, - - - - - Business Manager.

Entered as Second-Class mail matter at the Plainfield, (N. J.) Post-Office, March 12, 1895.

By an oversight on the part of the editor of "Woman's Work" page, the paper on Dorothea Lynde Dix, which is completed in this issue, was not credited to Mrs. L. A. Platts, of Milton, Wis., as it should have been.

THROUGH the kindness of various officers, we are able to lay before our readers representative papers, such as will give a good outline view of the Anniversaries that close on the date of this paper. We have also an attractive series of communications in preparation for our next issue. We hope thus, in two successive papers, to help those who cannot be at Milton Junction to obtain an excellent idea of what the sessions have been. Read these numbers well, and preserve them for reference. It is true that these papers are longer than the articles in the RECORDER usually are. They must be so from the nature of the case, but they have been prepared with great care, and will repay richly that reading and study which they justly deserve.

### WELCOME.

Address of Welcome at the Opening of the Seventh-day Baptist General Conference, at Milton Junction, Wis., Aug. 24, 1898, by Rev. George W. Burdick, Pastor of the Milton Junction Church.

Brother Moderator, Brethren and Sisters of the General Conference:

A few brief months ago the wide-spread pinions of the Angel of Peace seemed overshadowing our beloved country with the benediction of permanent peace. The thought that there was danger of a rupture of the amicable relations existing between our own and another nation had not found place in a single mind. There were, of course, murmurings of dissatisfaction at the conditions existing in the neighboring island; murmurings but faintly perceptible until the American sense of justice was outraged by the grossly inhuman treatment of the helpless Cubans, by General Weyler, and the perfidy shown in the destruction of the Maine, while riding at anchor in Havana harbor. Suddenly those pinions were folded, and rapidly occurring events, fraught with world-wide import, have crowded one upon another in succession, so that we have scarcely recovered from the shock and surprise of one until we have been overwhelmed by another. We have seen our standing army called from frontier stations, and its numbers doubled for active service; we have seen a volunteer army of 200,000 called to the field and equipped; our navy, greatly augmented, in two general engagements has achieved unprecedented victories, destroying two armadas of the enemy, with the loss of less than a half-dozen men, on the side of the victors; we have seen our land forces achieve a victory of no small magnitude, in the face of almost insurmountable difficulties; and that same army, invincible before its armed foes, succumbing at the rate of nearly a half-thousand a day to climatic diseases. Our national resources and enterprises have been turned aside into new channels of activity, while to the superficial observer there has seemed but little interruption of the ordinary affairs of life. These events have been, and are, changing and readjusting even international relations.

In a nation like ours, where each man is a factor in determining governmental policy, the demand upon each to inform himself upon the requirements under the circumstances of changed conditions, and to prepare himself for resulting responsibilities, is imperative. This, together with a natural desire to keep thoroughly informed as to current events, has largely engrossed the attention of most of us. It could hardly be expected, in the midst of such commotion, with the storm-tossed waves of national events dashing on the shore of these restless times, but that some of us should be found with anchors dragging a little, and our frail barks failing to respond promptly to the helm. It would be no wonder if to some extent our thoughts have been diverted from the interests for the promotion of which we are come together in this General Conference.

Under these circumstances it is doubtless well that the place of your meeting this year is in so quiet and retired a spot; a place far removed from the jostling and rushing of business; away from the noise and tumult of the thoroughfares of trade; a place where external conditions are not such as to distract or divide attention, but rather to minister toward the calling in of thoughts, that they may be concentrated upon the important interests which are to come before you for consideration. In behalf of the citizens of our village, I welcome you to its quiet and retirement. We do not claim other attractions. We have no adjacent sea-shore; no surrounding hills and valleys; no beautiful rivers; nothing but pure air and quiet. We hope you will appropriate as much of these as you may desire.

Persuant to a recommendation of a special Committee of Conference, in 1896, the North-Western Association, at its session in 1897, adopted a resolution designating the Milton Junction church as the one to ask for the Conference in 1898, previous favorable action having been taken by that church. The resolution provided for a committee to effect a voluntary co-operation on the part of the churches of the Association in carrying out the recommendation of Conference. While the resolution comprehended but a single item, a number of the churches have responded generously, so that in a broader sense than ever before the Conference is the guest of the Association. In consequence of the position which I chance to occupy, it is my privilege, in behalf of the Seventh-day Baptist North-Western Association, to welcome to the Association the Seventh-day Baptist General Conference.

In some respects we are not small, our boundaries extend from Oregon to Ohio; from Minnesota to Southern Illinois and Kansas; but our heart is in the right place, and, we trust, that our religious pulse may be found to have a steady beat. Though we be said to possess but one "talent," we assure you it is not "hid in a napkin," but is in active employment, as we welcome you. In behalf of the group of adjacent churches, who, because of their proximity, are brought more directly into touch and sympathy with local committee work, and especially the church and society of Milton, whose doors are open for the entertainment of guests during the sessions of Conference, I extend to you a *warm and hearty welcome*. The church and society of Milton Junction sincerely de-

sire that your stay with us may be both pleasant and profitable. If in anything we have failed to make suitable provisions for your comfort and enjoyment, that failure should be charged to our inexperience, and not to lack of good intention. We are aware that true hospitality does not consist so much in costly viands and choice table delicacies as in the cordiality and good cheer of the entertainer. We trust we may not be deficient in the grace of hospitality. Did it not savor too much of apology, we would express regret that we cannot furnish you all with homes near the place of meeting. We offer you, however, *freely*, the *best* we have, and hope you may be comfortable and happy while with us. We are not unselfish enough not to hope for some large benefit from your coming to us. We trust you have come with so large a spiritual fruitage that you may be able to impart much to us; that by your presence valuable influences may be communicated to our lives, so that we may be the stronger for this gathering.

Changes which effect the interests of humanity are not confined to the political realm. In the theological and religious world, though not so apparant, they are none the less real, and in results vastly more important. The shifting attitude of error toward truth is constantly modifying the problems to be worked out by the advocates of truth. The last ten years, or a little more, have marked an epoch in theological investigation. The influence of German scholarship (often unregenerate), and the effects of the Higher Criticism have been felt in the entire field of Protestant Christianity. The late lamented Rev. Chas. Spurgeon seemed to grasp the situation, and to see with prophetic accuracy the consequences. He says:

"The increasing laxness with which vital truth is held; the tendency toward the Papacy in the Episcopal church; the disregard of moral obligation; the depleted attendance at church services; the diminished power of evangelism to arouse the consciences of the unconverted; these are traceable largely to the destructive criticism of the times. Even those who would shun its baleful influences, are, in spite of themselves, effected by them. The malaria of doubt has impregnated the moral atmosphere, and spiritual disease is in danger of becoming epidemic. I do not assume to be a prophet, but think my conclusion is a logical deduction from the premise, when I say, that, unless there is a reaction soon, in the direction of vital piety, the outlook for Protestant Christianity is gloomy indeed."

To say that this view is pessimistic may be an easy way to dispose of moral obligation, and quiet the calls of conscience. I am aware that improvements, in some respects, have been effected; that the number of nominal adherents to Christianity may be larger than heretofore, but numbers are not always the sure sign of strength; they may, indeed, be a source of weakness, as in the case of Gideon's army. Christian effectiveness depends, not so much upon numbers as upon the character of those who profess faith in Christianity, and their loyalty to truth. In the midst of changing conditions, let us remember that *truth is unchangeable*, and that the primary object of Christian Endeavor is to give wing to truth, and secure its acceptance and practice among men. As Seventh-day

Baptists we must recognize the fact that our mission in the world is to aid in counteracting the influence of error and false doctrine everywhere; that we are called to promulgate a full and untrammelled gospel; we are to teach that in the gospel obedience and grace are complementary; that God is not pleased to have his authority superseded by man's authority; that man has no right, of his own option, to discard any of God's precepts, or declare them null and void. That we may be properly equipped and prepared for this great work, we need a consecrated education. We need a thorough knowledge of the principles to be taught, and a discipline of mind that will enable us to select and employ the best methods in enforcing the claims of truth. The attention of those in error must be called to neglected or rejected truth. Among the valuable means for attracting and holding the attention is the printed page. To set in motion influences, and make them potent by personal communication; to comply with the last great commission of the Saviour to his disciples; to press home upon the hearts and consciences of the unconverted the claims of the gospel, we send out the living teacher. To the Societies having supervision over these departments of our denominational work—Educational, Tract and Missionary,—holding their Anniversaries, in connection with this General Conference, I extend the welcome of the North-Western Association, and the Milton Junction and adjacent churches. I would breathe the prayer that we may, one and all, receive a fresh and full baptism of the Holy Spirit for service, and that the result of such service may be the gathering in of many sheaves.

THE PRESIDENT'S MESSAGE.

Presented to the Seventh-day Baptist General Conference, at Milton Junction, Wis., August 24, 1898, by Warden Williams, Ph. D., President.

The first Seventh-day Baptist church in America was organized in Newport, R. I., in the year 1671, by a few persons who had separated themselves from the Baptist church of that city, on account of their deep conviction that the seventh day is the Sabbath.

From this church the Seventh-day Baptists have scattered throughout the length and breadth of this country, establishing churches from the Atlantic to the Pacific, and from Minnesota to Louisiana, and even extending into foreign countries.

The General Conference which was founded in 1802 is the outgrowth of the General Meetings which were held previous to this date. Conference, and the General Meeting out of which it grew, was a body where all denominational interests were considered.

As the denomination grew, the various Societies were organized to give special attention to the interests they were to represent, viz., the Missionary Society, the Tract Society and the Education Society. These Societies were finally made incorporate bodies, that they might legally transact business and hold funds in trust for the interests which they severally represent. In the meantime Conference has continued as an advisory body, holding no endowments and only collecting sufficient funds to pay current expenses. It seems to me there should be a central force in all our denominational work, and that it should be vested in the Conference.

The Conference should be, as now, merely

an advisory body, but its usefulness should be so extended as to unify the work of the denomination. How can this best be accomplished? It is my opinion there should be a Conference Board which shall act as a Denominational Council. The Conference Board should be composed of the officers of Conference, the President and Corresponding Secretary of the several incorporated Societies, and several members elected at large.

The object of such a Board should be to unify the work of the denomination. The work of this Board being purely advisory, its recommendations would be referred to the proper Societies for full consideration and execution. This plan would give the representatives of one Society vital interest in the work of the other Societies, and would doubtless prove mutually helpful in carrying on and unifying the entire work of our people. An illustration or two will, perhaps, suffice to show something of the scope of the questions which might come before the Conference Board: Should the publication of a denominational quarterly be contemplated, to contain an historical sketch of Seventh-day Baptists, biographical sketches, extracts from sermons, addresses, the history of denominational Boards, etc., it could be considered by this Board, which would represent the various interests of the people, and, if approved, its execution be recommended to the Tract Society; or, an educational problem which interests the entire denomination could be considered and referred, with recommendations, to the Education Society; or, the question might be one which involves alike all Societies and denominational interests, such as the denominational exhibit at the World's Fair, or our representation at the World's Parliament of Religions.

No great enterprise can be conducted advantageously and economically without a central government. If government is intensified by centralization, if millions of men and incorporate interests involving millions of money can be best handled by centralization, why might not religious denominations be benefited by adopting similar methods? This central advisory power should be vested in Conference.

We would not detract from the power of the Societies and Boards as now organized, but would extend the scope and usefulness of Conference. The Conference Board thus made up of the officers of Conference, the chief executive officers of the several Societies, and strengthened by members chosen by the people at large, would form a very strong advisory body for outlining our policy and suggesting ways and means for carrying on denominational work. Some progress has already been made in this direction as is shown by the friendly relations and co-operation which now exist between the several Boards, by the raising of the denominational Council in 1891, and the appointing last year of an Advisory Committee.

The President of Conference should be the President of this Board. The Board should serve as Counselors in regard to matters of great denominational importance, and should hold an annual meeting the night previous to the opening of Conference, to hear the President's message and consider important measures to be brought before Conference.

The denomination does not need a Dictator,

but it does need a clear, level-headed, broad-minded, hard-working man as its chief executive.

In the absence of a Conference Board to consider general interests that concern us as a people, and because the General Conference is the father and natural head of all our organized efforts, there are several things to which I should like to call attention:

First. Persons should not accept appointments upon our denominational Boards unless they expect to work.

Second. All Boards should be organized or re-organized upon lines which will give them the greatest possible usefulness.

Third. The lines of work should be carefully drawn, and only work attempted within these lines.

A trustee of one of our educational institutions, when asked about the condition of the institution, said that he "did not know, and that if they would let him alone, that was all he asked."

Those who accept important trusts should have greater loyalty to the interests committed to their care. Take as an example of the second point our Education Society. This Society was organized when we had practically but one institution doing higher educational work. Now we have three. The work of the Education Society should be so enlarged that it shall have a personal interest and supervision over all our schools. It should sustain the same relation to the schools that the Memorial Board does to denominational interests, caring for all, but identified with none. The Education Society should hold a very close relation to the schools, and not be merely a society to be reported to and to hold funds in trust. This relationship between the schools and the Education Society should be vital, not nominal. It should endeavor to secure uniform courses of study in all the colleges, so that a degree from one institution is just as good as that from another. It should work for the building up of the libraries of all these institutions. It should know the needs of the colleges and present them to the people. It should advise with the colleges on matters of educational policy, such as the establishment of courses, the founding of professorial lectureships, and the uniform requirements for entrance and for degrees.

The lines of our educational work should be more closely drawn. If we are to conduct colleges, they should be colleges in every sense of the word, and not doing high school work. There was a time when it was necessary to do much preparatory work, but that time has largely passed. There is hardly a town of any considerable size in our most flourishing states that has not a high school.

The colleges should co-operate in every way with the secondary schools, but the day is past when they should attempt to do the work of preparatory schools. We should have our colleges up to grade in scholarship with the best colleges in the country. This is the period of strong, thorough-going colleges and universities, and free public preparatory schools.

Our fathers built better than they knew, along educational lines. The schools of the past were well adapted to the needs of the people. Great advances have been made in educational matters within the last few years, both in the extent of the free public

school system, and in the establishment of many higher institutions of learning. Our colleges should be abreast with the leading institutions of the country in the character and strength of the work done. It is of no use for us to imitate the stronger colleges in the establishment of departments and schools. We have not the money among our people to properly carry out such plans. All the endowments, buildings, grounds and furnishing of our schools combined would not purchase a single building of some of the stronger institutions of this country.

What our colleges need at present is not Schools of Physics, Schools of Latin and Schools of Political Science, but chairs filled with strong men well paid for their work. There are but two tests which should be applied to our schools—they are character and scholarship. We have had, and still have, great teachers in our institutions, but such men must be sustained. They must be paid salaries sufficient to allow them to devote their entire time to their work, furnishing them means for study, travel and improvement, that they may in turn give the benefits of their research to the institutions whose servants they are.

Among our great teachers of the past and present may be mentioned Allen, the Kenyons, Williams, Rogers, the Whitfords, Larkin, the Crandalls, Tomlinson, and others.

The problem for our schools is not what they have accomplished in the past, but what shall be their policy for the future. If our schools are denominational schools, then the denomination should have a voice in the way they are conducted, as well as to be asked to contribute toward their support. The way for this voice of the people to be expressed is through the Conference Board and the Education Society.

A few words should be said in regard to our theological interests. While I do not consider denominational schools fundamental to our mission as a people, I do consider theological training fundamental to our schools. Our colleges have been founded with the hope and expectation that they would prove training schools for young men preparing for the ministry. The funds which have been given to the support of our schools have been given in a large measure with this thought in mind. Our schools to-day are based upon this idea, rather than what they may accomplish from a literary or scientific standpoint. Remove from our schools the thought of preparing young people for Christian work, and you have taken the heart out of these institutions so far as they stand for denominational interests. Not only so, but the real purpose for which these institutions were founded, by men who gave to them their lives and their means, is largely thwarted. Our schools must stand for Christian culture, or they stand for little which the denomination cares for.

When it comes to a simple question of mathematics, physics, the classics, or literature, we have no hold on our young people over Columbia, Yale, Harvard, Johns Hopkins, Chicago and some of the state universities, and why should we have? There should be in every well-ordered curriculum of study a place for candid, unbiased religious instruction. To require of students years of study of pagan literature, without giving them at least an opportunity for the study of Chris-

tian ethics and universal Christian doctrine, is an intellectual and spiritual sin.

Here is another problem for the Education Society. Shall our theological interests be confined to a single department in one of our schools? Shall the theological fund provide for a chair of theology in each of our schools? or shall we complete the school of theology and locate it where it will do the denomination most good? These are questions which must, in time, be answered, and their right solution is of vital importance to the whole denomination.

I should like to say a few words in regard to the fund known as "the fund for assisting young men who are preparing for the ministry." This fund, in my opinion should be greatly increased. Its benefits should not be confined to those who are beginning their preparation, but extended as well to ministers who have been long in the service. All ministers with the true spirit of service and consecration are but preparing to preach the gospel of the Master. What could be of more importance to our people than by means of this fund to assist pastors who have labored long and faithfully in given communities to go away for advanced study? Three months or six months of study thus made possible would not only enrich their lives, but the lives of all to whom they minister.

The intellectual needs of ministers must be looked after. What we need is ministers better prepared intellectually and spiritually for their work. We cannot expect great things from our ministers unless they have opportunities, and they cannot secure opportunities unless they are provided.

It makes a difference in this generation whether a man is to be a preacher, a teacher, a lawyer, a physician, a mason, or a carpenter. He must be schooled for the work he is to do, and, when his life-work is settled, he must constantly advance along his chosen line. Right here I should like to express the opinion that no minister should continue in a pastorate over five years without a period devoted to advance study. Too many ministers are preaching to auditors who know more about his subject than he does himself. This is the day of specialization. The minister to do his best work must not be hampered by poverty, by business, or by worldly ambition; but his strength must lie in service. If a minister feeds the hungry souls under his charge, he must have something to feed them with. To let him die of mental and spiritual starvation is to let the people under his leadership die with him. I would like to urge a deeper fellowship among all the workers, and, indeed, among all the members of our denomination. There should be no East, West, North or South, no jealousies, prejudices or rivalries, but we should be one united band of workers and truth-seekers.

It is said a Roman Emperor, desiring to have himself worshiped as a god, sent his soldiers to all parts of the empire to enforce his decree. When they came to one of the remote provinces, a little band of Christians would not obey the command, and were banished out upon the ice of a lake, there to perish in the storm. The condition was that they should pour a libation before the image of the emperor, and thus vow their allegiance to him. As this little band of forty was sent out upon the ice to die, there came floating back the song:

Forty wrestlers, wrestling for thee, O Christ,  
Claim for thee the victory and from thee the crown.

While they sang, the Roman sentry marched back and forth in silence upon the shore. Presently a figure was seen to steal away from the group. Coming to the shore, he poured the libation to his God. The Roman sentry, thrusting down his spear and casting his helmet upon the sand, rushed out to the little group upon the ice, and again went up the song:

Forty wrestlers, wrestling for thee, O Christ,  
Claim for thee the victory and from thee the crown.

All hail to the Brotherhood of Christian ministers! All hail to our missionaries upon foreign shores! All hail to the sacrificing teachers in our colleges! They are all wrestling alike for thee, Christ, and claim for thee the victory, and from thee the crown.

We need to throw arms of loving fellowship about all our workers and urge them on. The battle is not theirs, but God's. There is no such thing as the highest place in God's work, for he who is greatest is the servant of all. We need in all fairness to view ourselves from the outside, and see who we are and learn what the fundamental principles of our being are.

There are certain things which the Lord has not revealed to us. One is why our people are so widely scattered throughout the world. Another is why we have not grown more in the last two hundred years, and still another, what God's special mission for our people in the world is. There are questions we need to ask ourselves, such as, What are we going to do about strengthening our missions? What are we going to do about evangelistic labor? What are we going to do about publishing to the world the truth as we hold it? These and many other questions which cannot be discussed within the limits of this paper should be delegated to the Conference Board that has been recommended, and to the prayerful consideration of all our churches. There can be but one great, central principle, around which all our other efforts cluster. What is this? Every great movement is born of a great conviction. The great conviction with the persons who separated themselves from the church at Newport was that the seventh day is the Sabbath of the Jehovah. The Seventh-day Baptists are one with the great Baptist denomination in every point, so far as I know, except that of the Sabbath.

Whenever a great reform is begun it is in a humble way, and the world is always ready to cry, "Away with it!" Nothing could be simpler than the beginnings of the kingdom of Christ, and yet, when the world saw the lowly Nazarene and felt the touch of that wonderful presence, kings trembled, the common people rejoiced, and the leaders of the day cried, "Away with him! Crucify him!" Still the kingdom he established is spreading, until the kingdoms of this world are fast becoming the "kingdoms of one Lord and of his Christ."

History repeats itself, for when the circulation of the blood is advocated, there is the cry of "Crucify him!" When it is announced that the world is round, "Crucify him!" When a new religious truth is advocated, or a new theology suggested, upon every side may be heard, "Away with it! Crucify it!" The world is getting too old to be intolerant. Intolerance is indicative of weakness, and is born of bigotry and conceit. No

system of theology, however complete, contains all of truth. Our work in the world is not to condemn, but to enlighten. The Seventh-day Sabbath has been, and still is, unpopular, but what of that? Truth will live—when creeds and dogma and theories shall have passed away, truth will shine clear and bright as the sun. Christ says, "Seek the truth and the truth shall make you free."

We need at a time like this to swing the telescope and scan the heavens for truth. Creeds and dogma are but the expression of faith, which needs to be corrected as we correct our ideas of the heavens; when worlds upon worlds are brought before our view, whose existence was never for a moment suspected. Of all men who should be courageous, whose eye of faith should be opened to the glories of eternal truth and whose heart should be attuned to the harmonies of the divine, the Christian stands first.

What we want is eternal truth. Truth stands back of law, as life precedes its manifestation in tree and flower and fruit. The commandments are not binding simply because they are laws, but because they are based upon eternal truth, of which the laws are but the expression. "Thou shalt not kill" is not wrong simply because it is a command, but it is a command because it is *wrong*, and always was wrong. If not, why did Moses fear the people, and hide himself away in the mountains after he slew the Egyptian? This was before the law was given. Simply because the law of life is inherent in human existence. The commandments can never be done away, because they are the expressions of truth which can never be done away. The commandments always existed, and always will exist. Why? Because they are in the nature of things. They are truths, and truth can never be destroyed.

The observance of the Sabbath is not merely a command, but a principle, and as a principle it cannot be changed or done away. It is more than a rest day; it is a type of the hereafter, of eternal rest and communion with God.

Our mission to the world is the Sabbath. The views of Seventh-day Baptists coincide with the great Protestant world in most points, and with the great Baptist denomination in every point except the Sabbath. We are one in faith, one in baptism, in church membership, in education, and differ only in one essential point, the Sabbath. The Sabbath is the keynote of the Seventh-day Baptist. Their highest mission in the world is to teach the truth on this point. In this matter we are leaders. We are not leaders in education, in missions, in evangelization, or any other great force in the world. In all these things we work with and along the lines of other religious denominations. If we have any mission to the world it is the Sabbath.

Our denominational schools are a help, but they are not fundamental to our mission. For if we had no schools, we could use the schools of other denominations or of the state, and yet not destroy our mission. Our various Boards and Societies are auxiliary to our work as a people, but they are not the essential thing. The only excuse we have for being a separate denomination in the religious world to-day is the Sabbath. It is the corner-stone of our existence as a people.

The citadel of our strength is the church.

We should never cease to pay tribute to those great souls who have laid down their lives for the cause among us, whose unconscious motto was, "For Christ and the church," and whose spirits we may feel sure are with us to-day.

Think of what we owe to William B. Maxson, Eli S. Bailey, Thomas B. Brown, George B. Utter, Walter B. Gillette, Nathan Varnum, and Perry Hull; Jonathan Allen, Elder James Bailey and the denomination's beloved Mary; Thomas R. Williams, George H. Babcock, Darwin E. Maxson, John Hoffman and Elder Dunn, not forgetting the long list of saintly workers whose names we will not now mention. There is one among us to-day whose work should not be overlooked. I speak of the work of E. B. Saunders. The church is his temple and the world his field. Too much emphasis cannot be laid upon the work of building up the churches.

Another man should be placed in this field, to aid in this most important work. Every effort should be made to strengthen the churches already established. Would it not be better to spend more time and money upon the building up of the churches we already have, and a little less, just now, upon scattered efforts?

I would much rather see our young people preserved to us than to see an equal number brought in from outside. Among those we are losing from the Sabbath are the representatives of our best families, graduates from our denominational schools, and members of our strongest churches. What can be done to retain such persons in our denomination? Only loving watchcare. "Out of sight, they are often out of mind," and to be out of mind is to be forgotten, and to be forgotten is to become discouraged. Think of the talent which is lost to us to-day; persons who have gone out from us, and who are still a part of us by every tie of blood and experience. Our mission is first of all to our own. If the ground of our faith is immovable, if it is in the nature of things, if it is truth, then it will sometime triumph. There is nothing to fear, if we are planted upon truth.

We should be willing to search the earth, the sea and the heavens, philosophies and religions, for truth. People who are afraid of investigation, for fear it will conflict with preconceived notions of truth, or that they will discover a disagreement in nature, or in some way show the Creator to be out of harmony with his creation, are intellectual cowards. Let us keep our minds above cant and our faces toward the sun. Let us have investigation, entirely free from superstition, where the aim is fact, and not theory. It should be clearly understood that freedom of thought is not skepticism, but makes for righteousness, because it makes toward eternal truth. If the religious world ever comes to a unity, if it ever sees eye to eye, it will be when it casts aside fear and looks straight for truth, and, when it has found it, rests upon it. The nations of the earth have been so thoroughly bound by cant and prejudices that they could not discover the truth. China and India are examples of the power of a philosophy of religion, rather than the principle of the light of truth. Why did the Lord delay to so late a period in the world's history his coming to the earth to redeem it from error and sin? Simply because he could not sooner come to earth and fulfill his mission. As it was, when

he did come, he was mocked, spit upon and crucified. How little he was understood when he said, "I am the way, and the truth, and the life." The world is only beginning to learn, after eighteen hundred years, some of the principles of the life and character of Christ. When the world is united in Christ, righteousness will reign as an universal element. Christ was misunderstood because he did not conform to the thought and apprehension of the day, so that he who was the "Light of the world" was crucified while Barabbas went free.

Is it not an encouraging fact that the watchword for the closing days of the nineteenth century is "Back to Christ"? For back to Christ means back to truth, and back to truth means power and unity and triumph. Give the world Christ and you have given it life, salvation and immortality. This is an age of searching investigation and analysis, in all realms of thought, and rightly so, for if we advance thought must correct itself, and, by so doing, bring knowledge and faith to the solid rock of certainty. Investigation is the Christian's hope. By it unpopular and yet important truths will eventually shine out clear and strong. It is not ours to condemn as false that which does not accord with our particular belief. The Christian needs to exercise the greatest possible charity. The world is coming to realize as never before that it has drifted away from the teachings of Christ. It is learning that the worship of God is neither in this mountain nor at Jerusalem, nor is it in cathedrals of stone or houses of wood. That worship does not consist in form and ritual, but that the kingdom of God is within us. That the temple of God is not made with hands, but is wherever there are men to be saved from sin and unrighteousness by the marvelous grace of the gospel. The world has tried to save itself by works, by penance, by law, but it is discovering that salvation is the Spirit within us. We are learning that the words of Christ are axioms, the depth of whose meaning we are only faintly beginning to comprehend.

The Lord did not create a world and set its laws at variance with himself, neither did he place man in a world whose principles of nature, of life and conduct are past all finding out. The trouble is not with God, but with man. The falling of an apple was never understood until Newton discovered the principle which governed its fall, of which the law of gravitation is now but the expression. The world will never be satisfied or united until it goes back of the expression of law, to the principle which is the foundation of the law. Christ says, "The world shall pass away, but my word shall not pass away." Why shall it not pass away? Because it is truth. He who said, "Come unto me," also said, "I am the way, and the truth, and the life." So let us hail with gladness the motto, "Back to Christ," for Christ takes us back to principles of which God is the Author and Creator, and Christ the full manifestation.

#### REPORT OF CORRESPONDING SECRETARY.

To the Seventh-day Baptist General Conference:

Your Corresponding Secretary would respectfully report that, in addition to the details of correspondence incident to his office, he has spared no pains in the effort to get the fullest possible returns from the churches composing the Conference; and also to gather information concerning Sabbath-keepers,

both in America and in Europe, who are not a part of this body. The general results of these efforts, together with some suggestions and recommendations, will constitute the body of this report.

The statistics of the churches, both as to organization and membership, and as to their financial operations, have been tabulated and are ready for publication.

I. About 85 per cent of the churches have responded to the call for statistics and a statement of their spiritual condition and work. So far as can be judged from these reports, the year has been more than an average one to nearly all the churches. The total number of churches, including five applying for membership, is 112.\* The total number of baptisms reported is 304, the largest number being reported from First and Second Alfred—43 and 42 respectively. The additions by baptism and by verbal testimony, *i. e.*, by methods other than by transfer from one church to another, are 350; the losses by death and excommunication, *i. e.*, by methods other than by transfer to some other church of our own order, are 293, leaving a net gain of 57 members. If the five churches (to be reported a little later), which make application for membership, are received at this session they will add about 75 new members to our list, making the membership gain of the year 132. This is not a large gain. But it is worthy of note, that the larger losses by excommunication have been sustained by a number of churches which have purged their lists by dropping the names of members who have been retained year after year, but whose residence has long been unknown, or who have long been living in open violation of their covenant vows. That such pruning should ever become necessary is a matter for regret; but when it does become necessary, it is an indication of vigorous life when the work is done. Thus, while the revival of the true earnest Christian spirit results in some churches in large additions to their membership, in others it results in loss of numbers, but in compact life and real strength to the body.

The financial statistics, as compared with those of last year, show a decided gain of interest in the Missionary and Tract work. A few churches, from local causes, show a slight falling off of contributions for these objects, but the great majority show decided gains. The Thank-offering collections, without doubt, are included in some of these reports, but most of the churches would show a gain over and above these offerings. One church reports having more than doubled their former contributions exclusive of the Thank-offerings. Thus the gain in this respect is apparent and is an encouraging sign.

There is also an increase in work done by local churches and societies in needy or promising fields adjacent to them. In some cases this work is without cash expenditure, the church, or its pastor, or its young people maintaining appointments for religious worship and work in school-houses or other convenient places near them, at some time during the week, for a portion or all of the year. Work of this kind is reported from Alfred, by the Theological students of the University, and also from Milton by the students of the College. Such appointments are reported

\* These figures will be changed somewhat in the final report, as other reports from churches may yet be received.

from West Edmeston and First Verona, (N. Y.) and North Loup, Neb. Possibly others do such work but have failed to report it. This spirit of Christian work is not confined to the larger and stronger churches; the little band at Cumberland, N. C., reports work of this kind, "twice as much as last year," and the faithful few at Talent, Ore., are continuing to spread broadcast the knowledge of the Sabbath truth by tract distribution. The church at Milton Junction continues the support of Eld. F. J. Bakker, of Rotterdam, Holland, whose work goes to the ends of the earth, in the tracts, in fourteen different languages, distributed on board vessels from almost every port of the civilized world. Milton is supporting the Student Evangelistic movement by the employment of students of Milton College, during vacations, in Illinois, Wisconsin and Iowa; and Chicago is doing a similar work, besides largely supporting Elds. Leath and Hinman in the South. All these activities, while not lessening contributions to the general work of the Societies, are hopeful indications. The work is already bearing fruit, and will continue to bear more fruit not only on the fields where it is performed, but in the lives of those who perform and support it. Could there not be more—much more—of this kind of missionary work done? Is there a church in the denomination which could not go a little beyond its "stated" appointments, with a prayer-meeting, an outside preaching appointment, a Bible-school, a young people's meeting—something by which the church, through some agency, should reach out a little beyond itself with the gospel message? In many cases consecrated effort would be the only requirement for such work. What church cannot furnish this? In other cases, some money might profitably be used to pay for some such work. Where this can be done, so much the better. Why should not a number of our stronger churches make yearly appropriations for the employment of some now unused talent in work outside of and beyond that which the pastor can do? In these days of new enterprises and sharp competitions, everything that is not pushed soon falls to the rear; and if the church—our church—is to keep up its end in the grand onward march of the kingdom of God, it must put on its working clothes. We cannot live and grow on creeds and sentimentalities; we must get down hard upon the Sermon on the Mount, the working code of the New Testament.

A large per cent of the churches report internal harmony, well-organized and efficient Sabbath-schools, growing interest in young people's work and good attendance at all regular appointments. The great need, very generally recognized, is a more complete consecration of the entire membership. This cannot be until there shall come a general movement beyond self and out into the world, in the gospel spirit and with the gospel message. With the smaller churches there is need of more regular preaching and efficient leadership; something that shall come at regular intervals, if it cannot be had all the time. With reference to this need, we that are strong ought to help them that are weak, and not to please ourselves. Especially do the little churches in foreign countries feel the need of sympathy and help from the American brethren.

One church, that of Elk, Indian Territory, is reported by its former pastor, Eld. John Quillan, to be non-existent. The name, therefore, should be dropped from the lists, but the two or three faithful survivors should be remembered by the Conference.

II. In the effort to obtain information concerning Sabbath-keepers, who are not, in form at least, members of the Conference, and to bring them into closer sympathy and possibly into formal relations with us, your Secretary has been aided by Mr. C. H. Greene, of Alfred, whose voluntary labors in this direction have been of considerable value.

Two years ago, report was made of about 750 Sabbath-keepers, including 25 or 30 ministers of the gospel, principally in this country, who are not members of this Conference or any other general body of Sabbath-keepers. Some of these are in small groups or local churches, and some are strictly lone Sabbath-keepers, not even having a place on the non-resident membership list. Communications have been received from seven of these local churches. Five ask for membership in the Conference at this session: Grand Marsh, Wis., 12 members; Black Lick, W. Va., 42 members; Crowley's Ridge, Ark., 16 members; Winthrop, Ark., 6 members, and Harburg, Germany, 4 members. The Eden Seventh-day Baptist church at Sommerville, Mo., formerly a part of the Providence church, has been reduced, by death and removals, to two members. These are the Rev. T. G. Helm, the former pastor of the church, and the clerk. On account of this depletion it was thought best not to ask membership in the Conference, but the two members are staunch advocates of the truth. At New Sweden, Me., is a church of 23 members, mostly old people, speaking almost exclusively the Swedish language. They are thorough-going Seventh-day Baptists, but on account of the difficulty of understanding our language, they do not see how they could be of any service to the Conference, or it to them, and therefore they have declined proposals for membership.

Traces of Sabbath-keepers in Wales, in Transylvania, and in one of the islands of the Lesser Antilles, have been discovered, which it might be worth while to pursue a little further. There are said to be small bodies of Sabbath-keepers, not connected with Seventh-day Adventists, nor with us, with headquarters at Greenville, N. J., and at Jacksonville, Fla. Besides these, there are the German Seventh-day Baptists in Pennsylvania and Dakota, whose acquaintance and fellowship it might be well to cultivate.

Your Secretary would submit the following recommendations:

1. That these churches be received as members of this Conference:

(1.) Grand Marsh; clerk, E. F. Babcock, Adams Centre, Wis.

(2.) Black Lick; clerk, Gertie Cottrille, Long Run, W. Va.

(3.) Crowley's Ridge; pastor and clerk, Rev. W. H. Godsey, Wynne, Ark.

(4.) Winthrop; clerk, S. G. Reed, Rocky-Comfort, Ark.

(5.) Harburg; pastor, — Hart, Reesberg, 17, Harburg, Elbe, Germany.

2. That the name of the church at Elk, I. T., be dropped from the list.

3. That the Conference write, or authorize its Corresponding Secretary to write in the name of the Conference, a fraternal letter to

the smaller Seventh-day Baptist churches in America and in Europe, whether members of this Conference or not, expressing sympathy with them in their struggle for the truth's sake, and encouraging them to faithfulness in the Lord.

4. That the Conference authorize the Corresponding Secretary to write a letter of fraternal greeting to all organized bodies of Sabbath-keepers other than churches, not known to be Seventh-day Adventists or Seventh-day Baptists, of which he may have knowledge, asking letters to this Conference in return, with a view to a better mutual acquaintance, and possibly to more substantial relations.

The Eastern Seventh-day Baptist Association asks that the session of this body in 1899 be held with the First Hopkinton church, at Ashaway, R. I.

The expenses of your Secretary, for stationery, postage and printing, chargeable to the Conference, are \$6.75.

Respectfully submitted,

L. A. PLATTS, *Cor. Sec.*

MILTON JUNCTION, Wis., Aug. 24, 1898.

PORTIONS FROM THE FIFTY-SIXTH ANNUAL REPORT OF THE MISSIONARY BOARD TO THE MISSIONARY SOCIETY.

SUMMARY.

The following summary of the number of workers and of the work done on the mission and evangelistic fields, both foreign and home, will show in part the results of the labor performed under the blessing of God, the past year. Very many results of such labor cannot be expressed in figures.

In the China Mission there have been four workers and nine native helpers. These native helpers were four men teachers, three women teachers, two Bible women; one of the men teachers is an unordained preacher.

In Holland there have been two workers, in England one.

On the Home fields there have been under the employ and direction of the Board, twenty-eight workers, who have labored in 22 states and 1 territory; and report 941 weeks, or 18 years and five weeks of labor; 1,956 sermons and addresses; 801 prayer-meetings; 3,655 visits; 40,321 pages of tracts and 572 papers distributed; 230 conversions; 198 additions to the churches, 140 by baptism, 58 by letter and verbal statement; 53 converts to the Sabbath; 2 churches organized, 1 by D. W. Leath, in Little River county, Ark., 1 in Culman county, Ala., by A. P. Ashurst and R. S. Wilson; 3 Bible-schools organized, 1 in California, 1 in West Virginia and 1 in Nebraska. Of the converts some joined First-day churches.

The Treasurer's report for the year ending July 31, 1898, gives the following:

Balance, cash in Treasury, Aug. 1, 1897.....	\$ 848 19
Total receipts from all sources, including loans	30,441 13
<b>Total.....</b>	<b>\$31,289 32</b>
Total expenditures, including payments of loans.....	\$30,327 26
Balance cash in Treasury, Aug. 1, 1898.....	962 06
Outstanding notes, Aug. 1, 1898.....	5,000 00
Net indebtedness.....	4,037 94
Loans.....	16,000 00
Loans paid.....	17,500 00
Receipts direct from the people for missions..	4,161 58
Receipts by bequests for the General Fund....	1,555 64
The permanent invested funds for missions...	38,029 00
The Ministerial Aid permanent fund.....	2,107 22

CONCLUSION.

In surveying the work of the past year we would, for all the rich mercies and abundant blessings of the year, give to our God praise and glory evermore. The many workers on

the various fields have been graciously preserved and blessed. We have suffered some losses, but with chastened spirits we bless God and press on in faith and courage. Success in good measure has crowned the labors of the workers. Souls have been saved, churches revived and strengthened, membership increased, wanderers reclaimed, churches organized, and a goodly number have come to the Sabbath. Unity, activity, brotherly love and a good measure of zeal prevail throughout our beloved Zion. God has blessed the husbandman in basket and in store, and our people have not been unmindful of the material needs of Christ's kingdom. In the various fields the following prospects and needs may be noted:

THE FOREIGN FIELDS.

In China God has preserved the workers who have been faithful in all their lines of work and has blessed their labors. Seven have been added to the church by baptism. These came from the Boys' and Girls' Schools. Two more were to be baptized. Six girls from the Girls' School desire baptism and have enrolled their names as probationers. One member died trusting in the true God and believing in Jesus Christ the only Saviour. There are two needs in the China Mission: 1. The immediate need is a teacher for the Boys' School. One ought to be sent this coming autumn, or as soon as one can be sent. There are three chief reasons why this should be done: (a) The school needs a teacher. It is working at a disadvantage under the present arrangement. (b) Mr. Davis should be relieved of the charge of the school that he may give his time and attention to his own work in the mission, the evangelistic work. (c) In case of the disability of Mr. Davis so that he should have to leave the mission for a season, or permanently, there should be a man there to take his place. Nearly two years ago the mission had to be left entirely in the charge of Dr. Palmberg before she had half learned the language, and in China a woman cannot be at the head of a mission to any advantage to herself or the mission.

2. The second urgent need is suitable buildings for the Boys' School. This need has been known to us as a people for several years. As has been said, the Boys' School has occupied the past year the Girls' School Building, and the Girls' School was put into the Hospital Building. This works at such a disadvantage to the Girls' School that our missionaries have decided to put the Girls' School back into their own building, and to close up the wards of the hospital in order that the Boys' School may occupy that building until there is some suitable provision made for it. There has been quite a sum of money contributed for this need, but not enough to provide the buildings.

In regard to the first need, there is a sister in Kansas who is so much moved by that need, that she offers to pay, if a teacher be sent this fall, or as soon as possible, one-fourth of all the moving expenses, and one-fourth of his salary for the first year, and if needs be will do better than that. A church has already sent in nearly one hundred dollars, individuals have contributed, and the Woman's Board has received quite a sum of money for that object. These needs in China are pressing us and demand a candid and definite action.

In Holland our cause is steadily growing, and the workers are faithful to their trust.

In England our interests have a favorable outlook. In church work and service there is greater interest, activity and unity. The prospect of the Mill Yard church receiving something from the funds in the Court of Chancery is much better than last year, yet nothing is definite and certain. A move has been made by the Mill Yard church and Mr. Daland, and our other churches across the Atlantic, of uniting in an Associational capacity. The question is being considered by them of organizing the European Seventh-day Baptist Association, and holding its first session at Haarlem, Holland. As we view our foreign fields we thank God for his care and blessing, take courage and press on in the work.

THE HOME FIELDS.

There have been on these fields during the year under the employment, aid and direction of the Board, six general missionaries and fifteen missionary pastors. Some of the small churches, because of the indebtedness of the Society, are trying to get along for the year 1898 without pecuniary help from the Society. Many of the small churches have had evangelistic work among them, and have thereby been blessed and strengthened. There are three fields that should have at once general missionaries, because they have been without such care and oversight for several years. It would be better for them and for our cause if they could have such labor upon them. Our interests in California are enlarging and are worthy of, and should have, missionary labor and oversight. It would be a great mistake and wrong to let these fields die from lack of care and help. Two new churches have been organized; one in May and one recently. They are in Alabama and Arkansas.

There has been retrenchment in evangelistic work the past year, because of the lack of funds. Last year there were employed two permanent workers. In the beginning of this year there were two, but one at the end of six months resigned, to accept a pastorate. There have been in this work during the year, temporary and permanent, 12 workers as evangelists, singers and helpers. They have labored in twelve states and in every Association. By the blessing of God upon their labors, there have been about 200 conversions, many reclaimed, 104 added to the churches; of these 34 are converts to the Sabbath, and two churches organized. The coming year there should be an increase of workers in this important work, and the contributions for such work should be so increased as to warrant the employment of a larger number of evangelists and singers.

OUR FINANCES.

By retrenchment and the "Thank-offering" fund, our debt has been materially decreased. Our debt at last Conference, which was in round numbers, \$6,600, was increased the first two quarters of this year, for usually not much money comes into the treasury in these quarters closely following Conference. The Board made quite a retrenchment in its appropriations on both the Foreign and Home fields, in salaries, help to the small churches, and other expenses for the year 1898. By this retrenchment and the income from the Permanent Fund, and some bequests to the

General Fund, we have not only not run in debt since the beginning of the calendar year, but have been able to reduce our debt.

TO THE WORK.

As a people we have had an existence in this country of three and one-fourth centuries. We have a work to do and God has kept us these 325 years to do that work. From a mere handful we have slowly but surely grown. From the shores of Rhode Island we have moved Westward until there are Seventh-day Baptist churches and scattered families in 30 states and 1 territory of our Union. We now number probably 40,000 people. We lose some each year, but gain from within and without more than we lose. We have interests on foreign shores that are making progress and gaining ground. We are doing fourfold more, in men, means and work than we did a quarter of a century ago, in all lines of denominational effort. With our numbers and resources we ought to do and can do more than we are doing, and make larger growth than we are making, if we press to the work with greater energy, zeal and consecration. There are some requisites we must heed as a people if we ever do this larger work and make this larger growth.

1. We must have a greater denominational spirit. The denominational influence, activity, spirit and purpose should pervade the whole body. A denominational *esprit de corps*, I like that French phrase, so expressive, the spirit that animates and moves an entire body of men to do, to dare, to sacrifice, to suffer, and if needs be to die, to accomplish its purpose. It makes all men as one, and each man as all. There are many among us who do not know what we are doing, have no interest in what we are doing or want to do as a denomination; some are perfectly indifferent to our woe, life or growth. They are counted with us but are not of us as the arm is of the body. These need to be permeated with denominational spirit, life, purpose. The real denominational blood should be coursing with good circulation through their arteries and veins. Here is a work to do to make every Seventh-day Baptist a live, interested, working, zealous Seventh-day Baptist. There is a good denominational spirit among us, much better than it used to be, but not up to that high-water mark that must be, to do the greater work and make the larger growth to which God is clearly calling us as a people.

2. There must be a deeper and more universal sense of personal responsibility. No man will be interested in a work, do, or give for it, when he puts the responsibility of it on another's shoulders, whether that other be a person, a committee, a board, or a society. There is too much work in religion, in the church, or in a denomination, done by proxy, by representation, or by putting it, if you please, on the other fellow. This causes a serious loss to the church, to the denomination, and to the individual, in strength, life, growth and blessing. It is when each soldier feels his responsibility in doing his part that the army is invincible. It is by each bee doing its own work that the hive is filled with honey. "It is by each insect putting forth all its might that the coral reef becomes an island, and cities rise upon the bosom of the deep." When Leonidas and his three hundred

Spartans stood in the pass of Thermopylae to meet the Persian hosts, each Spartan felt that all Sparta was on his shoulders. It was that sense of personal responsibility for the defense of "home and native land," that made Leonidas and his Spartan band immortal in history. When each Seventh-day Baptist shall feel his individual responsibility in doing his part of the work of the denomination, and do it, then will come greater success to our cause, and greater growth to us as a people.

3. We must have greater devotion and sacrifice. Devotion is a strong attachment to a person, or cause, and manifests itself in ardent affection and faithful service. Devotion to a person, or truth, or cause, will lead one to give to that person, truth, or cause, a devoted service and deeds of sacrifice. Jesus Christ, who made and owned all things, subjected himself to supreme poverty, devoted his life, and died for our salvation. His devotion and sacrifice should inspire every one of his followers to devoted service for him and to acts of sacrifice. Great is the devotion of a mother to her child. There is just as great devotion given by men to truth, to country, to a cause. Missionaries give their lives for the salvation of men, all for Christ's sake. The Moravians are so devoted to the work of world-wide evangelization that one to every sixty of their number is a missionary to a foreign field. If we as a people were as devoted and did in like proportion, we would have 100 missionaries in foreign lands where now we have 6. We have some devotion and sacrificial spirit as a people, but not enough to distinguish us, or give us the power, growth, and success we should have.

4. We must have a deeper and truer sense of stewardship. We own nothing, and what we call our own is lent to us. Christ made and owns all things. We must give an account of our stewardship to him. God desires us to use what we obtain through the powers he gives us for our highest good, but he has a rightful claim on his own for the purpose of his kingdom. The resources of this world are for Christ and for the accomplishment of his redemptive work. When that work is done, the world and all its resources will cease to be. God's chosen people were required to give one-tenth of their income for the support of his kingdom in its worship and service. Under the gospel dispensation there is no stated proportion required, but the followers of Christ should do better than the Israelites, for they have a greater dispensation and ministrations. A goodly number of our people are tithing it; some are doing more than that, yet the great majority are not tithing their income, and some are giving nothing. It takes money to advance the cause of Christ, or denominational work, in the interests of Christ and his kingdom. The Seventh-day Adventists are conscientious tithers. The Moravians are giving at the average of \$10 per member for foreign missions alone. For the carrying on of all their interests they are said to be the heaviest pro rata givers for Christ and his cause of all the evangelical denominations. It is not true stewardship, or one that Christ will accept and bless, to lavish abundantly on self and give to him and his cause a part of what is left after self is gratified. We as a people are fair givers, but as a whole we need to come up on higher and more conscientious ground as givers to Christ and

his cause, and as stewards of God's manifold blessings.

5. Lastly and above all, we must possess greater spiritual life and power. As individuals and as churches we need to come up to a higher standard of spiritual life and Christian living. We should do this, not only for our own personal good, but to advance the truths we hold and accomplish the work to which we are called as a people. We may have all the means and men we could desire, all the requisites already mentioned, but if we lack this one thing needful, spiritual life and power, we shall fail because we shall not have power, God and men. Spiritual life, devotion, consecration, zeal, activity are power. Such power is mighty to win success for a truth, a cause, or a people. Without this power, a church or a people never so strong in numbers, wealth and social influence, will fail in its work or mission. A small people with comparatively small means but possessing great spiritual power and devotion, will surely win for the truth and in the work of saving men from the ruin of sin. In the work in which we are engaged, preaching a whole gospel and a whole Bible, love and law in their inseparable unity, standing before the world for evangelism and Sabbath Reform, meeting as we do and must opposition and indifference, we need most of all requisites, spiritual life and power, to be a most devoted and consecrated people. Whatever means will increase and conserve spiritual power in the individual, the church, or the denomination, should be most diligently used, and whatever in life or practice saps that power should at once be abandoned. If we shall drift in the tide of worldliness and worldly pleasures, run into cold religious formalism, be carried along in the rushing current of Sabbath-desecration and holidayism, and become indifferent to the work of saving men from sin and spiritual death, we will meet our Waterloo.

May we as a people possess such a denominational *esprit de corps*, such a deep sense of personal responsibility, such devotion and self-sacrifice, such true and faithful stewardship, such spiritual consecration and power, that God and his Son can and will richly bless us as a people, and crown with success our efforts in the great work of evangelism and Sabbath Reform.

In behalf of the Board, and approved by them Aug. 17, 1898.

O. U. WHITFORD, *Cor. Sec.*

THE MISSION AND VALUE OF CHRISTIAN SCHOLARSHIP.

Opening Address Before the Seventh-day Baptist Education Society, by E. M. Tomlinson, President, at the Annual Session, held at Milton Junction, Wis., Aug. 26, 1898.

As we meet together on this Anniversary occasion, it may be well for us to consider what motives led to the founding of the Seventh-day Baptist Education Society. Were not its founders prompted by an earnest desire to furnish the opportunity for obtaining a liberal education to young people, within and without our household of faith, that they might be trained for service—the best service in the world? And as a preparation for this service, I think that it would not be too much to say that the wisest and strongest supporters of this Society, both in its earlier and later years, have had as their ideal a high standard of Christian scholarship. That such an ideal is a worthy one may be seen by calling to mind, even in a



brief and incomplete way, the mission and value of Christian scholarship.

First, let us ask ourselves the question, What is scholarship? There may be such varying degrees of scholarship, and such varying ideals of the perfect standard, that I do not know that we can do better than to accept the definition given by a great thinker that "we must call any man a scholar who, with courage and conscience, is seeking in any right direction for the truth." In the next place, let us inquire, What are the purposes of scholarship? The same eminent man to whom I have referred, suggests that the scholarship of the past and the present may be comprehended in four great aspects. He views men as pursuing truth, and aspiring to go forth with the results of their education, either as prophet, philosopher, ruler, or saint, or in some combination of two or more of these characters. The first phase of scholarship finds its best representative in the Hebrew prophets, and is distinguished by a mighty intellectuality as well as a high morality. It regards learning as a moral influence, and knows but one end of truth, viz., to make men better.

The second theory is very different from the first. In this case, the scholar, believing that there can be nothing higher than the truth, seeks knowledge for its own sake, seeks it not because it is useful, but because it is true. The Greek philosopher stands as the type of the pure seeker after knowledge.

The third view considers learning as so much force or power to be applied to the government of men. He who chooses the philosophy of the Roman seeks after knowledge that he may make himself a ruler among his fellow mortals.

The fourth purpose of scholarship is directed toward personal culture. The aim is to promote not the world's progress, but the perfection of one's own character. This type is represented by the pious scholars of the Middle Ages.

Whatever may be thought of this classification of the purposes of scholarship, valuable lessons may be learned from Hebrew prophet, Grecian philosopher, Roman ruler and Mediæval saint; and we do well to listen to what they tell us. But when we ask concerning the purposes of the *ideal* scholarship, of true *Christian* scholarship, we conclude that its aim, while different from each of the four types mentioned, has some points of resemblance with the most of them. The aim of *Christian* scholarship is to train the powers of the mind, to seek after knowledge, to attain unto the highest culture, to strive after perfection of character. But this is not all. The true disciple of Christ while mindful of the words of the Master when he said: "Be ye perfect," will remember also that other command, "Love thy neighbor as thyself." The Christian scholar looks without as well as within. He seeks to use his disciplined mind, his acquired knowledge, his high culture, his great attainments, in helping his fellow-man. He regards his scholarship not as an ornament to be looked upon with admiration, but as an instrument to be used in the service of God and man.

That Christian scholarship has been a large factor in contributing to the world's progress must be admitted by every careful student of history. In estimating the value of Christian culture by what it has done for the world, the

first place must be given to the Christian ministry. It cannot be denied that there have been times in the history of the church when men of great learning, holding high positions in the church, have tried to check the progress of reform and have opposed the efforts of those who sought to lead men on to a purer Christianity. But when I speak of Christian scholarship I mean a scholarship that is worthy of the name of Christ, and that is full of the spirit of Christ.

There is no lack of harmony between vital Christianity and advanced scholarship. Let no one suppose that Paul did not need his early training in the schools, because Christ appeared to him near Damascus; or that the apostles did not need their three years' theological course under the Saviour's teaching, because they were afterward to receive the Holy Spirit. It was a Christian scholar who was the chief instrument used to proclaim the gospel of Christ to the people of Western Asia, and who, in obedience to the Macedonian call, carried the gospel into Eastern Europe, and there planted the seed that has grown into the Christianity of Europe and America. It may be urged that Paul might have accomplished this wonderful work had he not been a great scholar, but we need only to examine the discourses of the apostle to perceive how his words were suited to the character, intelligence, and circumstances of his hearers. The Divine Spirit granted his presence and his power, but the preacher did not neglect whatever help he could obtain from a deep study of human nature, from a broad acquaintance with general literature, and a thorough knowledge of the Old Testament Scriptures.

A few weeks ago I asked the head bibliographer in the New York State Library at Albany what books there were in the library that would throw light on the value of Christian scholarship. He brought me a volume of over five hundred pages of small print, which contains a record of contributions made to science by the missionaries of that great society, the American Board of Commissioners for Foreign Missions. A cursory examination of this book, containing original discussions and observations in almost every department of science, reveals the fact that missionaries, in addition to their labors as gospel messengers, have proved of great service to mankind in accumulation of scientific knowledge. If a record were prepared of the contributions that have been made to various departments of knowledge by clergymen in our own land, it would be shown, no doubt, that the world owes to them also a great debt of gratitude for labors of this kind.

But the most valuable service rendered by the consecrated and cultured preacher and pastor cannot be computed, cannot be recorded in any volume. In any community, the influence of such a man in stimulating and shaping thought, in forming high ideals, in molding character, in helping on all good enterprises in home and church and school and society is, and always has been, great, vastly beyond our ability to estimate.

In the next place, the service that has been rendered in the translation of the Bible into various languages is well worthy of thoughtful consideration. Before the time of Wycliffe the Bible was imprisoned in languages unknown to the mass of English-speaking peo-

ple. To this brave reformer there came an irresistible impulse to give the Bible to his countrymen in their own language. He held that the Bible was a book for every man; to be interpreted by the Christian for himself. And so, amid great difficulties, in the face of intense opposition, he toiled through many years, until he gave to his country the first English Bible. Manuscript copies found their way into many homes; and God's Word was read and studied by great multitudes, though persecution greatly checked the circulation of this version.

A hundred years after Wycliffe's translation appeared, there was born one who became filled with the desire to give to England a Bible, which not only wealthy priests, but poor peasants also, might read. "If God spares my life," said William Tyndale to one of the priests whom he had challenged to make good their doctrines from Scripture, "ere many years I will cause the boy who driveth the plow to know more of the Scriptures than you do." Tyndale had studied at both Cambridge and Oxford, and at the latter place he had become imbued with the spirit of the famous Erasmus.

"I wish," that great Greek scholar had said, alluding to the Gospels and Epistles, "that the husbandman maysing them at his plow, that the weaver may warble them at his shuttle, that the traveler may with their narration beguile the weariness of the way."

The work of Tyndale, to whom we are indebted for the first *printed* copy of a portion of the Scriptures, bore rich fruit, as may be inferred from a remark made by a bishop at a council of bishops and learned men, when he said: "The lay people do now know the Holy Scriptures better than many of us."

Passing over the labors of other translators of the English Bible, and of scholars who translated the Bible into other languages in former times, let us notice very briefly what has been achieved in this department of labor during the past century. At the end of the last century the Scriptures had been translated into less than fifty languages. To-day the Bible is translated and published, in whole or part, in nearly four hundred languages and dialects.

A recent writer states that "nine-tenths of the peoples of the world speak the languages into which translations have been made, while only one-tenth speak the tongues as yet unconquered for this end. It is true, therefore, to say, that now at last no considerable section of the world's inhabitants speaking one language is without the Scriptures." The results of the translation of the Bible into so many languages have been wonderful. To multitudes among various classes and races of men the reading of the pages of the Bible has brought light and purity and the blessed experiences of the Christian faith.

Having considered the value of Christian scholarship as shown in the Christian ministry, and in Bible translation, let us next briefly notice its worth in the work of education. The most of our American colleges were established in the interests of Christianity. In the majority of cases college students are surrounded by a Christian atmosphere, and have set before them such ideals of manhood and womanhood as can be best understood and appreciated by those who have been enlightened by knowledge and refined by culture.

A President of a theological seminary once said that he could often tell in what college a student had graduated, because of the particular mental imprint that he had received from the College President during his undergraduate course. The same principle applies to the training of the religious nature. A teacher whose own character is elevated and ennobled by Christian earnestness will be likely to leave an influence for good, even though the instruction given be of a purely intellectual nature.

The work done for humanity in the formation of character by such educators as Arnold of Rugby, and President Mark Hopkins of our own country, cannot be measured. Though almost a third of a century has passed since William C. Kenyon finished his earthly work, the memory of his consecrated life and self-sacrificing labors still abides as an inspiration and a benediction with those who were under his training.

President Thwing, of Adelbert College, had a careful examination made of the sketches of the more than fifteen thousand persons whose names appear in the six volumes of "Appleton's Cyclopædia of American Biography." The result of the examination sheds light upon some interesting questions concerning college graduates. I will quote a single paragraph from his conclusions:

"It does not seem too much to say that the American college has profoundly influenced American life. It has not been the mother of great movements, like Oxford, but it has been, like Cambridge, the mother of great men. It has not made great soldiers or sailors, great artists or inventors; but it has contributed vastly toward the worth of the more considerable elements of thought and character. It has not created poets, but it has enlarged the vision of the poet and sweetened his song. It has not created historians, but it has given to the writer of history a subject, taught him to investigate, to weigh evidence, to write with power. If its influence has not touched certain eminent preachers, it has added to the knowledge and disciplined the powers of thousands of clergymen. It has brought, and is daily bringing, a larger offering to the editorial desk, the lawyer's office, the medical clinic."

If time allowed, much might be said of the able and distinguished services that have been rendered to humanity by Christian journalists, scientists, statesmen, physicians, authors, business men, philanthropists, and men in other walks of life.

It has been my aim in what has been said to give you a glimpse of the high mission of Christian scholarship, and of the glorious work that it has already accomplished.

The lessons of the past teach us that further advancement in all that has to do with the highest welfare of our land and of the world must be based upon an intelligent and consecrated Christianity.

The state in which it is our privilege to meet, and which a few weeks ago celebrated the semi-centennial of its admission into the Union, bears upon its banner the fitting motto, "Forward." Do you think that fifty years would have brought to Wisconsin such remarkable progress—progress in the fullest and widest sense—had it not been for her churches and her schools?

Let it not be said that the members of a small religious denomination can bear no im-

portant part in helping on the world's progress. Many persons of our own faith are deemed worthy of high positions of usefulness and honor in institutions of learning outside of our own borders. Many have been called to legislative halls and other prominent posts of duty in the gift of the state. A volume by one of our clergymen has received deserved commendation from such periodicals as the *Outlook*, of New York; while an English translation of the Song of Solomon, by a Seventh-day Baptist pastor, is recognized in Union Theological Seminary as the best that has yet been made.

To-day we miss the presence of one who has often met with us in these gatherings, but whom we shall never greet again on earth; an investigator whose achievements in the realms of astronomy and physics have won international recognition, and by whose life we have been taught that strong Christian faith may be united with profound scholarship.

It matters not so much what particular sphere of labor one chooses, as the way in which that sphere is filled. The culture that helps in making men more intelligent and consecrated increases the value of the service rendered, whatever may be the vocation. The world needs now more than ever lives of great intellectual and moral beauty.

The new century upon which we are about to enter will bring with it enlarging opportunities and obligations. The demand for a more complete and thorough training for service is constantly becoming greater.

If the exercises of this day shall contribute something toward fostering a desire among our young people to make themselves rich in treasures of mind as well as of heart, and shall help to inspire them with a longing to become "thoroughly furnished unto all good works," our coming together will not have been in vain.

#### ANNUAL REPORT OF CORRESPONDING SECRETARY OF WOMAN'S BOARD.

Presented by Mrs. Albert Whitford, Corresponding Secretary, at the Annual Session of the Woman's Board, at Milton Junction, Wis., on the evening of August 27, 1898.

The Woman's Board annually decides to raise a definite amount of money for certain specified lines of benevolence. Formerly, this amount was divided among the several Associations, and its Secretary requested to make a fair apportionment to the local auxiliaries on her field. This year, now closed, a printed circular letter was sent out with apportionment for Associations only, allowing the auxiliaries the greatest possible freedom in the choice of lines of work and the amount to be given. Quarterly reports of work have been discontinued. At the close of the year printed blanks were sent out for annual financial reports to our Treasurer. In other years gifts had been solicited for a RECORDER fund, to furnish the paper to our sisters who were not able to pay for it themselves, but these contributions were not sufficient without drawing upon other funds, which we did not consider a wise move; and therefore all names on our RECORDER list have been dropped, and the few who are now supplied with the paper receive it through the kindness of the local auxiliary, or by friends remailing their own.

The usual Christmas box has been prepared for China this year. Different Societies have aided in the sale of missionary photo-

graphs, and a small number of Mite Boxes have been furnished on request.

The usual calls for gifts, in money or boxes of supplies, for our home missionaries have been made, and met with cheerful responses. Dr. P. J. B. Wait, of New York, and Dr. Swinney have been appointed our representatives in a joint conference of Woman's Boards of the United States and Canada, to be held in New York in January, 1899.

#### EASTERN ASSOCIATION.

Mrs. Anna Randolph, Sec., Plainfield, N. J.

Good and faithful work has been done, though no special report has been sent in. A generous collection at the Association was given for the Boys' School, and also by one of the churches for the same object. Not only in the East, but, as a rule, among our sisters there is an earnest and deepening interest in the matter of sending out a new teacher to China.

#### SOUTH-WESTERN ASSOCIATION.

Mrs. A. B. Landphere, Sec., Hammond, La.

As requested, at beginning of Conference year, I sent out the circular letter of the Board to the churches and isolated sisters, that they might think of the work and plan accordingly. Still can report but one organized Society in the Association, and for very good reasons, as in many instances the members are at great distances from the churches. One community has several families, but the women are mothers of large families and have no time for outside work. There are other hindrances which prevent organization of Societies, and yet there are many God-fearing women who would gladly take up the work if they could. They are loyal to the denomination and stand as lights amid the darkness of Sabbathlessness. The Hammond Society has made a better record financially this year, and would rejoice to do even better. The illness of members has interfered with the regularity of its meetings. Have corresponded with some of the non-resident members and done a little missionary work. At the Woman's Hour of our Association a collection was taken. Many isolated sisters express regret that they could send nothing this year for the Woman's Board. I hope our Treasurer may be able to report an increase of funds this year, and that the Lord will bless the money to the good of lost and ruined souls.

#### SOUTH-EASTERN ASSOCIATION.

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

We have not accomplished all that we planned for this year, but are still striving to do what we can for the Master. Not all of the churches have reported, but at the Association an effort was made to secure the cooperation and support of all our women in the work of the Woman's Board. In the churches where there were no organized societies we requested that some one of their members be chosen to represent the Board in the matter of raising funds and forwarding the same to the Treasurer, and also to report to the Associational Secretary all benevolent work done by the women of such churches. Two such reports have been received, and we trust others will respond in the coming year. We hope to organize a new Society in the near future. The little "Sunshine Mission Band," at Lost Creek, have given a generous contribution this year for the Boys' School. We trust they may be richly blessed in these efforts to send the glad story of the cross to

those who sit in darkness. We realize that but few, down here among the "West Virginia Hills," have been blessed with a superabundance of this world's goods, but we are so thankful that God's blessing and approval rests upon the  *motive*  that prompts the gift rather than upon its numerical value. Trusting that we may be able to accomplish more for the work in the year to come, we remain yours in the work.

## CENTRAL ASSOCIATION.

Mrs. T. R. Williams, Sec., DeRuyter, N. Y.

God has blessed us with another year of desires and opportunities to work for him. How these desires have been crystallized into active service, how opportunities have been improved has already been recorded to our account. The financial depression, so universally felt, has materially affected some of our treasuries, but an excellent spirit of co-operation and willingness to serve, notwithstanding adverse circumstances, gives promise and encouragement for the future. The work in our several societies has been kept, as far as possible, up to the usual standard and some advance has been made. Correspondence with absent and isolated members has revealed a lively interest in the work on the part of those not privileged to meet often with our own people, and has proved of mutual helpfulness. Articles for the Woman's Page of the RECORDER have been promptly and cheerfully furnished on request. What we need and desire most, for all our sisterhood, is that preparation of heart which comes only from the in-filling and indwelling of the Holy Spirit. For it does not matter so much the work we have to do, whether the drudgery of the kitchen, or something more congenial; it is to the life we live that honors God and best shows our love for him and his cause.

## WESTERN ASSOCIATION.

Mrs. C. M. Lewis, Sec., Alfred, N. Y.

Another year's work on this field has given your Secretary many happy experiences, and, on the whole, great encouragement. Although our contributions for the work of the Board have not reached the ideal standard, the spirit of willing helpfulness manifested by many of our devoted sisters in their endeavors to meet special demands, is an earnest of what they would do if not environed by so many obstacles. We have reason to know that funds raised for both local and Board work represent in many instances real toil, consecrated by love for the Master and for the cause which represents him to the world. Funds devoted to local work, pastor's salaries, repairs on church property, home benevolence, etc., have necessarily lessened contributions to the Board's treasury, but, as a rule, there is no lack of interest, and our women would do more if they could for these broader lines of work that embrace in their conception and aim a world-wide evangelism. So we have no word of discouragement to offer, but think we can honestly report a rising tide of interest in all our work, and we confidently look forward to increased endeavor to promote its interests.

## NORTH-WESTERN ASSOCIATION.

Mrs. Geo. W. Burdick, Sec., Milton Junction, Wis.

While the work of this year has not been all that we hoped it might be, yet we feel that we have some reason to be encouraged. No new societies have been organized, but most of the Auxiliaries have readily responded to

the request for funds, and many have given more than in former years. We find a more general interest in denominational work. The hope has been expressed that we might be able this year to send another teacher to China, and in one Society a fund for this purpose has been raised. We need still more the spirit of consecration, we need to study the various fields and the different lines of work, in order to be interested in them, for we cannot interest others in that which does not claim our own attention and our own best efforts.

This Association has given for the following lines of work: For the Tract Society and Sabbath Reform, for salaries of Miss Burdick and native helpers, for Boys' School and Home Missions, and for education of young women. One of our North-Western Sabbath-schools and a Junior Society in the same church give a yearly amount to the Boys' School. Why cannot the young people of our other churches follow this excellent example and help send the light to the Saviour's little ones in China? A devoted worker in this same church has aided materially in the sale of missionary photographs, and of Chinese Wall Scrolls, made by Dr. Swinney, for the benefit of native helpers.

Let us be more loyal to our opportunities and faithful in our service, and may God's blessing rest richly upon all the workers.

In behalf of and approved by the Board,  
MRS. ALBERT WHITFORD, *Cor. Sec.*

## EXTRACTS FROM THE REPORT OF THE EXECUTIVE BOARD OF THE AMERICAN SABBATH TRACT SOCIETY.

After recounting, under various heads, the fact that according to the testimony of the friends of Sunday, the general regard for that day is fast falling away, the Report considers the fitness of Seventh-day Baptists to assume the new duties and meet the growing opportunities which are pressing upon them. This part of the Report ought to engross the careful attention of every reader of the RECORDER.

## OUR PREPARATION.

This Report cannot discuss that preparation in detail, but a brief glance at the lines of work we have in hand will help in formulating conclusions. We have always been an educated and an educating people. In our schools we are working in common with Christians and non-Christians for the advancement of intellectual culture and the diffusion of knowledge. Denominational questions play but a small part in this work. The majority of those whom our schools have educated are not Seventh-day Baptists. But they are warm friends of our schools. That Seventh-day Baptists are under great obligations to support their own schools, goes without saying; those obligations will increase as time goes on. But the keeping of the Sabbath is not likely to become a prominent factor in the future of our educational work.

## MISSION WORK.

We were swept into foreign mission work fifty years ago by the tide which carried the Christian world in that direction. That was then the line of least resistance. It demands little of the individual Christian in the line of personal sacrifice, moral courage, or special consecration, to sing "From Greenland's Icy Mountains;" to give something for the work in China, to listen to Secretary Whitford's Report, and to be moderately enthusiastic several thousand miles away from

the difficulties which they encounter who are on the field.

In Home Mission work we meet the Sabbath question more definitely and find greater difficulty. In evangelistic work we meet the question squarely and in disastrous competition, so far as numbers are concerned. When we seek to convert men to a whole Bible and a complete gospel, and ask them to add Sabbath-keeping to other Christian duties, the religious world stands openly opposed to us. They tell the enquirers and the converts that we are judaizers, who seek to put unnecessary burdens upon them. This competition and opposition increases when we attempt "revival work," whether by evangelists or pastors. It becomes dominant in all "union meetings." When we enter that field we must agree, tacitly or openly, to remain silent on the Sabbath question. We must treat it as a denominational peculiarity to be ignored, rather than a fundamental truth to be preached. The problems involved are difficult. Reckless radicalism will not do, and tame conservatism is suicidal. One thing is plain. If Sabbath-keeping is obligatory on us, it is obligatory on all men. If we do not teach men that it is a necessary part of a complete gospel, we fail to declare the whole truth. If we do not teach the truth, we cannot expect men to accept the truth. If by indirection, or silence, we push the Sabbath into the background, we put a premium on denominational loss and decay. Logic and history are plain on these points. Self-protection, loyalty to the truth, and duty to Christians who are in error demand that henceforth all our evangelistic work and all revival work in our churches carry Sabbath truth as an essential part of the gospel message. We shall never advance Seventh-day Baptist Christianity unless we preach and practice Seventh-day Baptist Christianity. Evangelism is Sabbath Reform. A revival of pure and undefiled religion includes Sabbath Reform. We have separated Christianity from Sabbath Reform too much. We have tried to supplement popular evangelism and popular revival work by Sabbath Reform. All such efforts culminate in failure.

## SABBATH REFORM WORK.

By this we mean the specific work of the Tract Society. The nature and magnitude of this work appears when we consider what opposition it has to meet. All irreligious and non-religious influences oppose it. Worldly men will not Sabbatize on any day. Those who hold to the Roman-Catholic-church-authority theory oppose us for teaching what they say is unnecessary. The few who hold to the Puritan theory commend our position as to the perpetuity of the law, while they condemn us for retaining the Sabbath and charge us with opposing "Sabbath Reform," because we do not unite with them to save Sunday. Roman Catholics praise our consistency, but laugh at the idea that men will ever return to the observance of the Sabbath. Thus it is that a mere handful, insignificant as to numbers and organization, and resources, are called to press a truth concerning which the majority are indifferent, and to which the Christian world is opposed. A more stupendous task in the line of reform can scarcely be conceived, nor a more foolish and futile one, from a human standpoint. Overwhelming as this may seem, we cannot understand the work of this Society without

facing these facts. Shirking from them will only increase them. Closing our eyes to them will not remove them. Their greatness is one measure of the magnitude of our work.

Abundant evidences point to worse results as to Sabbathlessness before things are better. Worldly and materialistic forces are dominant everywhere, notably in our cities. For an hundred years past, in England and America, there has been a steady flow of population from the country to the cities. At the rate of increase since 1880 there will be ten millions more people in the cities of the United States than in the rural districts within the next quarter of a century. Our large cities now control the political destiny of the nation almost entirely. They will do so wholly before 1925. They are the headquarters of crime, irreligion and Sabbathlessness. The church and the home grow weaker as the city grows stronger. In 1840 Boston had one Protestant church to every 1,228 inhabitants. In 1890 it had one to every 2,581. New York is still worse. In 1840 it had one Protestant church to every 1,992 inhabitants. In 1890 it had one to every 4,361. In general, our larger cities now have only one-half as many Protestant churches to the population as they had fifty years ago. The world is full of examples showing that, through error on the part of good men, the time comes when they struggle in vain against dominant evils. Hannibal could not save Carthage. Marcus Antonius was powerless against the self-destruction of the Roman Empire. The eloquence of Demosthenes could not save Greece, and Christ wept over Jerusalem he could not save. Similar results impend in the great cities of the United States.

#### REACTION AGAINST ERROR, OUR HOPE.

No great reform comes except by reaction. Error ripens into evil. As the harvest ripens, the more observant men become thoughtful, then fearful. Fear compels to inquiry. The causes of disaster are discovered, and reform begins. Sometimes the warning voices of the few are unheeded for a long time, and so actual reform is delayed. All reforms begin with the few. We have been waiting in brave endurance for such a time as is now at hand. If quick and sharp reaction against the prevailing error involved in Sunday-keeping does not come, there can be no immediate future for Sabbath Reform. Unless we rise higher in conscientious regard for the Sabbath, and hence to a better observance of it, we shall be in still greater danger of being swept away by the current. Biblical Sabbath-observance, on high, conscientious grounds, is our hope.

#### WHAT METHODS SHALL WE PURSUE?

We must be positive and aggressive. *We must be positive and aggressive.* To be always on the defensive evinces weakness and invites defeat. The enemies of the Sabbath rejoice when we are silent. We have been on the defensive too much. What we have gained, at any time, has been gained by aggression. Our unwillingness to be persistently aggressive is a greater barrier to Sabbath Reform than any outside opposition. We are slow to adopt active measures which will stir the Sabbath question near our homes, and among our friends. We fear that discord will be created. We magnify the danger of this.

We believe in the truth and in our duty to keep the Sabbath, but we shrink from personal efforts to spread it. We have too little of the strength and enthusiasm which comes from the consciousness of a great and important mission. Too many are yet questioning whether we have any mission beyond doing something in evangelizing and uplifting the world. This is not enough. Our place and history mean that Sabbath Reform, on the broad ground laid down in this Report, is now demanded of us an "Emergency work." We do not belittle other work by exalting this. Emergency work must be intense. Reformers must be single-minded. Single-mindedness is not narrowness. We must be single-minded as the father is who cries fire and climbs to the roof which flames above his sleeping children.

No reform wins until its friends cease to fear the foolish charge of one-idea-ism. Intensity is always pointed, whether in truth or a bee-sting. Pointedness means business. If we have no special mission to press Sabbath Reform as a neglected truth at this time, as an emergency call, we must accept the general estimate that the world has of us, and acknowledge that we are no more than sectarists and cranks.

Again, aggressiveness is essential to self-preservation. We cannot hold our children, as the waves of Sabbathlessness increase, in defensive inactivity over a dead issue. Neither can we win men of value to our ranks if we offer them no more than the privilege of lying in the trenches of conservatism, in masterly inaction. Brave men seek battle until evil is vanquished; and while few will accept the Sabbath until reaction comes, we can enlist ten valuable men for aggressive work, where we can get one for hesitating conservatism. The world cares nothing for men who apologize for existence. It respects men who will be heard concerning great truths.

#### OUR IMMEDIATE MESSAGE.

The events in history and the sorrow of the friends of Sunday over its decay indicate our immediate message. It is to show Christians the impending danger to church and nation which has come from disregarding God's Sabbath and trying to make him content with Sunday in its stead. We are to present a return to the Sabbath as the only remedy. Our work is with Christians. We have nothing to do with the futile efforts to check Sabbathlessness by weak, civil laws. We are making no unjust attack on Sunday when we emphasize the fact of its decay. We only accept what its friends say about it, and urge them to look deeper for the cause and the remedy. We have no right to be silent, nor to falter. The true surgeon goes on with his work regardless of complaining friends or moaning patients. It is now three hundred years since the Protestant church has given serious heed to the claims of the Sabbath. To exalt and defend those claims is our special work. But men will not listen to the claims of the Sabbath until they lose faith in Sunday. When the choice comes between God's Sabbath and none, without compromise or evasion, many will accept the truth.

#### HOW CAN OUR MESSAGE BE GIVEN?

It must be preached. Pastors must preach it to their people, and the people must preach it to each other. Not the mere fact that the seventh day is the Sabbath. Many of our

own people deem that a stale statement. We must come to feel, as never before, that the Sabbath offers the only escape from the ruin of no-Sabbathism which threatens to engulf us in common with the friends of Sunday. Too many Seventh-day Baptists say: "I would like to defend the Sabbath, but I am not well enough informed to do so." Such a confession is self-condemnatory. The necessary information is close at hand. It abounds in the Bible, and in the publications of this Society. He who does not know how to defend the Sabbath lacks as to the sense of personal obligation, and in that study of the subject which every Seventh-day Baptist ought to make. Because our people lack in information, they often lack in conscience and in consistent Sabbath-keeping. To become better Sabbath-keepers is no small part of the duty of this hour.

Evangelists must preach the Sabbath as necessary to a complete gospel. It is not a denominational peculiarity to be kept in the back-ground, but a part of the law of God to be proclaimed. People talk and read and defend what they are interested in. The circulation of our literature depends largely upon the interest taken by the people. This year it has been less than last year, while the sales have been so slight as to make us ashamed to name them.

#### SPECIAL RECORDER.

In the larger field we must rely upon the printed page. We lost much when the *Sabbath Outlook* was discontinued. Decline, in some directions, if not all, has marked each year since that was done. The Executive Board is attempting to regain this lost ground through a Special Sabbath Reform number of the SABBATH RECORDER each month. This method has several advantages over former methods, and especially in point of economy. The present edition is too small. It should be pushed to the 50,000 mark without delay. We must gain the attention of those who control public opinion. We must make the truth felt in religious circles. That is a difficult thing to do? So it is. All our work as Sabbath Reformers is difficult. We are surrounded by mountains on either hand. The Red Sea is before us. The enemy crowds upon us. From the human standpoint, the easiest thing is to lie down and let dishonor bury us in the ruins of failure. But the Red Sea may become the sea of opportunity if we are brave and obedient. Our task is a thankless one? So is much that is done for the best interests of the world. It is a useless work? Not if God is God, and truth is truth. We need larger hope and stronger faith, and not magnifying glasses with which to see difficulties. Nothing is useless which is right. Nothing fails which is true.

#### HIGHER SPIRITUAL LIFE.

Above all methods and more important than all theories is the attainment of higher spiritual life by all our people. A great work demands corresponding life and strength. We must attain high, strong, Christ-centered spiritual life. Such life is more than sentiment, or emotion, or momentary exaltation of feeling. It is the constant indwelling of God through the Holy Spirit. It is Christ in us giving power, wisdom, guidance. It comes to obedient and consecrated souls who are set to do God's will and work. Such life is bravery. It is hopefulness. It is power. It comes to men as fast as they are ready to

receive it. It cannot come to the unconsecrated. It cannot abide with the fearful. It is described in the 11th chapter of Hebrews, under the name of "Faith." Those who gained it,

"Prevailed in contest,  
Wrought righteousness,  
Attained unto promises,  
Shut the mouths of lions,  
Quenched the power of fire,  
Escaped the mouths of the sword,  
Were made powerful from weakness,  
Became mighty in battle,  
And overturned the camps of God's enemies."

That is higher spiritual life. It is life in God, and with God. It is victory. It is power. It is peace. Oh, Seventh-day Baptists, called of God to a glorious work, yet unrealized as to its greatness, yet unappreciated as to its importance, and not yet loved as becometh those thus honored, let us seek such life from this hour, and henceforth: Amen.

## EDITORIAL NOTES.

### GATHERING OF THE CLANS.

On Tuesday, Aug. 23, delegates to the Anniversaries at Milton Junction gathered from far-away points at Chicago, so that at 2 P. M. a special train of five coaches, containing nearly 200 delegates, drew out on the Chicago and North-Western Railroad, for Milton Junction. Only one stop was made, at Harvard Junction, to take on delegates from Walworth, Wis. Toward the end of the run we were met by a fierce, but most welcome, thunder shower, which modified the terrible heat of the day, and gave rather a dripping opportunity, when the train reached the Junction. The Reception Committee came on board the train at Harvard Junction, and the delegates were all duly assigned as to homes when the train reached its destination. Similar promptness and efficiency is evinced in all the arrangements. A commodious tent, finely seated, a spacious and well-decorated dining hall, together with all incidental provisions for the comfort and pleasure of the delegates, welcomed the gathering crowds. The attendance was large at the opening session. The first meal in the dining-hall—dinner on the opening day—is just passed when this is written. Five hundred and seventy-five guests and fifty helpers have partaken of that meal. The session opened promptly at 10 A. M., with music from a choir of 100 voices and an accompanying orchestra. Devotional services were conducted by Rev. I. L. Cottrell, of New Jersey. First in order was an address of welcome by Geo. W. Burdick, pastor of the Milton Junction church, in behalf of that church and of the North-Western Association. The many excellent features of the address is presented to our readers in the full text, which appears in the RECORDER of this date. *Gloria In Excelsis* was sung by the choir, and the "President's Message" was then presented. This message was rich in historic review and in practical suggestions. The suggestions concerning a permanent "Conference Board" ought to receive careful attention. We are able to present the address in full at this time, and we trust it will be given that consideration which it deserves. It was pervaded by the idea and spirit "Work," and hence of life and power. It showed careful study of denominational questions, and the passages relating to the Sabbath and Sabbath Reform struck the right key

with a clear and ringing note. Strong expressions of approval followed the delivery of the President's Message. A. W. Vars, of New Jersey, was made assistant Recording Secretary, and the President announced the Standing Committees as follows:

*Petitions*—G. J. Crandall, R. I.; Frank E. Peterson, N. J.; E. A. Witter, Neb.; Geo. W. Lewis, W. Va.; C. H. West, Ill.

*Finance*—J. Frank Hubbard, N. J.; Wm. H. Crandall, N. Y.; Allen B. West, Wis.; Oscar W. Babcock, Kan.; Geo. B. Carpenter, R. I.; Geo. W. Post, Ill.

*State of Religion*—A. H. Lewis, N. J.; O. U. Whitford, R. I.; L. C. Randolph, Ill.; S. H. Babcock, Wis.; Samuel R. Wheeler, Colo.

*Obituaries*—I. L. Cottrell, N. J.; L. A. Platts, Wis.; G. M. Cottrell, La.; W. D. Burdick, N. Y.; E. A. Socwell, Iowa.

*Denominational History*—Wm. C. Whitford, Wis.; Theo. L. Gardiner, W. Va.; Geo. W. Hills, Kan.; F. L. Greene, N. Y.; T. J. Van Horn, Ill.

*Resolutions*—A. E. Main, N. J.; B. C. Davis, N. Y.; C. E. Crandall, Wis.; L. F. Skaggs, Miss.; H. D. Clarke, Minn.

*Nominations*—Albert Whitford, North-Western Association; A. B. Prentice, Central Association; E. M. Tomlinson, Western Association; Riley W. Potter, South-Western Association; Mrs. J. F. Hubbard, Eastern Association; Matzzini Stillman, South-Eastern.

The report of the Corresponding Secretary was presented. Through the courtesy of the Secretary that report is placed before our readers, to which you are all referred. It contains facts that are full of interest and of encouragement, both as to increase of members and of gifts to the Lord's work. More than all else the report shows a definite increase of spiritual life and power. General announcements followed, and the Conference adjourned at 12 M.

In the afternoon come the reports of various committees. That of the "Permanent Conference Committee" contained some new and radical suggestions.

The second portion of the report was referred to a special committee for consideration. We hope to present that part of the report, together with the report of the Special Committee, next week. The other committees reporting were: "On Obituaries," "Sabbath School Board," "Trustees of the Memorial Board," "The Employment Bureau," "The Executive Committee," the "Treasurer of the Conference," and the Report of "The Committee on Denominational History."

After these Reports had been given, some informal addresses were made. Morton S. Wardner spoke of certain personal work he had done in Sabbath Reform in various places in the South, especially among the colored people.

Mrs. S. I. Henry, a delegate from the Seventh-day Adventists General Conference Committee, and on private invitation, came commissioned to ask a renewal of fraternal relations with the Seventh-day Adventists, and requested that a delegate be sent in return to the next session of their General Conference. She spoke especially of the Woman's Christian Temperance Union and their relation to Sabbath Reform. She expressed the opinion that no field offers more favorable opportunities for teaching Sabbath truth than those who wear the "White Ribbon," and detailed the history of the action by which the "Sabbath Observance Department" at the late session of the State W. C. T. U. of the State of Wisconsin was instituted.

This is written at the close of the afternoon session on Fourth-day, the 24th of August. Completed reports the sessions will be given in next week's issue.

## Woman's Work.

By MRS. R. T. ROGERS, Waterville, Maine.

DOROTHEA LYNDE DIX.

[Concluded from last week.]

Miss Dix now began her work for state institutions to be created *de novo*, and provided for by public taxation, with such an enlightened public sentiment back of them as should make them objects of public pride in the state and institutions dear to the hearts of the people. First in New Jersey, and afterward in many other states, her genius called into existence stately buildings with beautiful grounds, involving an immense outlay of money, where the most wretched of homeless beings, the homeless of mind, could be given beauty, rest, quiet, and the tender, wise care that heals and restores.

Before the era of universal railroad travel, the West and South were traversed by her for thousands of miles upon river steamboats, in the craziest of vehicles, and, yet, always with the wisest economy of strength and the most careful adjustment of physical and mental power, so that she was a constant illustrious example of the famous saying that "the work of the world is done by its invalids."

It did not require an extended experience with shiftless negro drivers in the South to teach her the value of carrying, in her very limited supply of hand baggage, a repair kit; and this woman, with influence to sway legislatures to do her bidding, in the prosecution of her work, with dauntless courage went alone through remote regions, carrying with her an "outfit of hammer, wrench, nails, screws, a coil of rope and stout straps of leather," providing against accident; and in case of flood or washout, taking to her bed for sixteen hours continuously, storing up sleep to be drawn upon in case of necessity. Thus, like the great apostle to the Gentiles, in "journeyings often in perils of waters, in perils of robbers, in perils in the city, in perils in the wilderness, in weariness and painfulness," her work went on, stars multiplying in the crown of her rejoicing in the United States and Canada.

At the beginning of the session of Congress of 1854, she memorialized that body for the third time, asking a grant of 12,225,000 acres of the public domain; 10,000,000 to ensure to the benefit of the insane, and 2,225,000 to the benefit of the blind and deaf and dumb. Twice had this bill passed both Houses, the last time during the same session, and now awaited only the signature of the President. It was a supreme moment for heroic Miss Dix, and congratulations flowed in upon her from every hand. Alas! for disappointed human hopes! The President, Franklin Pierce, without adequate reason, vetoed the bill, and Miss Dix, her forces spent, sinking into complete physical exhaustion, sailed for Europe, seeking entire rest. She arrived in October, and in the following February is in Scotland to visit the hospitals. The private institutions for the insane she found so ill-managed that she threw herself into the work of reforming them in so well-conceived and brilliantly executed a way as was afterward said by Dr. Hack Tuke in his "History of the Insane in the British Isles," to have "revolutionized the lunacy laws of the land." In this legislation the Lord Provost of Edinburgh and Miss Dix were pitted against each other, and the issue depended upon who

should first get the ear of the Secretary of State in London. The Lord Provost waited to have his trunk packed, and to travel comfortably by day; Miss Dix, with true American zest for a race, grasped her hand-bag, boarded the 9 o'clock night train, drove directly from the train to an interview, and gained her cause. Again, in the Channel Islands, where abuses of the insane were flagrant, she achieved a brilliant success, and among the many valued testimonials received by her was one from the British Parliament.

From England she proceeded to travel through Switzerland, France and Italy, finding, at Rome, the worst condition of the insane; gained audience of Pope Pius IX., (a fine English scholar) who listened to her statements, promised immediate personal inspection, and at a subsequent interview thanked her warmly—a woman and a Protestant—for crossing the seas to call his attention to these cruelly-entreated members of his flock. Out of these interviews grew a new asylum in Rome, erected upon the modern, most approved plan. From Rome she “made progress” through other countries of Southern Europe to Constantinople, finding there, to her joyful surprise, a Turkish asylum of the best. She returned through Northern Europe, visiting prisons, asylums and hospitals, commending the good, and giving wise counsels by way of correcting the bad, and everywhere leaving a profound impression, though she spoke no tongue but her native English, and a very little elementary French.

After two full years spent abroad, Miss Dix returned to America in the fall of 1856, and the time from then until the breaking out of the civil war in 1861, witnessed the enlargement of nearly all the asylums she had founded, and the founding of several new ones. I quote from her biographer: “They were the years of her life, marked by obtaining larger appropriations of money for purely benovolent purposes than probably it was ever given to any other mortal in the old world or the new to raise.” With the opening of the year 1861 she writes to a friend: “All my Bills have passed. My winter has been fully successful. I have had great cares, greater fatigues, many dangers, countless blessings, unmeasured, preserving mercies, and am joined to all occasions for thanksgiving. Well, and still able to work very satisfactorily. . . . God spare our distressed country!”

Three hours after the tumult in Baltimore, when the 6th Massachusetts Regiment was fired upon by the mob, Miss Dix passed with difficulty through the same city on her way to Washington to report for service, and through the four long years of the war she never took a day's furlough. At the close of the war, Secretary Stanton appealed to her to know in what way it would be the most agreeable to her that her services should be officially recognized. A great public meeting, presided over by the highest officials, or a vote of money from Congress were positively declined. What then would she have? “The Flags of my Country,” was her reply, and to her surprise and pleasure, she was later presented with a beautiful stand of colors, made especially for her by order of the government, and bequeathed by her to Harvard College, where they hang to-day in the fine Memorial Hall.

In May, 1868, she passed over to our gov-

ernment a noble monument “In memory of Union Soldiers who died to maintain the laws,” erected in the National Cemetery at Fortress Monroe, through her solicitations and designed by herself. The monument is an obelisk of syenite, rising to a height of seventy-five feet from a massive base twenty-seven feet square, and enclosed with a circular fence of musket barrels, bayonets and rifled cannon, set in heavy blocks of stone; altogether giving the impression of simple, martial dignity. In this cemetery, under the shade of cedars and magnolias, rest more than 12,000 of the nation's heroes.

At the age of 65, Miss Dix returned to her beloved asylum work. From the outset she believed that she had been led into this work by the hand of God, and her uniform success in establishing asylums and properly officiating them, for her work had called out almost a new school of medical practice, was to her mind conclusive evidence that his blessing rested lovingly and with abiding power upon the vocation to which she had reverently dedicated life, talents and fortune.

She continued in active service up to eighty years of age, when, completely broken down in health, she retired to the home gratefully tendered her by the Board of Managers of the asylum at Trenton, N. J., which she had always called her “first-born child.” Here, in rooms commanding an extensive view of beautiful country, the last five years of this most distinguished woman were spent, tenderly cared for and beloved by a world-wide circle of friends, who made long pilgrimages to visit her, and whose missives of grateful appreciation of love and veneration cheered and comforted her to the last.

When Miss Dix was 77, she set up in the densest, busiest part of the streets of Boston, where draught horses were worked the hardest, a drinking fountain. She appealed to the poet Whittier for an Arabic inscription cut in the curb of a similar fountain in the East, which she had heard him repeat, whose beauty impressed her. She received from the poet the following reply:

OAK KNOLL, 18th, 8th Mo., 1879.

*My Dear Friend:*—I cannot recall the Arabic inscription I referred to for the fountain, and have written one myself, taking it for granted that the fountain was to be thy gift, though thee did not say so.

Such a gift would not be inappropriate for one, who all her life has been opening fountains in the desert of human suffering; who, to use the Scripture phrase, has “passed over the dry valley of Baca, making it a well.”

With love and reverence, thy friend,

JOHN G. WHITTIER.

INSCRIPTION.

Stranger and traveler!  
Drink freely and bestow  
A kindly thought on her  
Who bade this fountain flow;  
Yet hath for it no claim  
Save as the minister  
Of blessing in God's name.

THIRTY years ago the Union was saved. For thirty years past the work of change, transmutation and consolidation has gone on. Suddenly the nation is brought to the threshold of new responsibilities, just as it has healed all the wounds of sectional strife. At this hour the one need is some motive and demand outside of our own selfish needs that will quicken the national conscience, remind a great people that it, too, has duties to humanity and civilization, and no longer can crouch between its oceans like Issachar between his burdens, because he saw that rest was good and the land was pleasant.—*The Churchman.*

GENUINE simplicity of heart is a healing and cementing principle.—*Edmund Burke.*

## Sabbath School.

### INTERNATIONAL LESSONS, 1898.

#### THIRD QUARTER.

July 2.	The Kingdom Divided.....	1 Kings 12: 16-25
July 9.	Elijah the Prophet.....	1 Kings 17: 1-16
July 16.	Elijah on Carmel.....	1 Kings 18: 30-39
July 23.	Elijah's Flight and Encouragement.....	1 Kings 19: 1-16
July 30.	Naboth's Vineyard.....	1 Kings 21: 4-16
Aug. 6.	Elijah's Spirit on Elisha.....	2 Kings 2: 4-15
Aug. 13.	The Shunammite's Son.....	2 Kings 4: 25-37
Aug. 20.	Naaman Healed.....	2 Kings 5: 1-14
Aug. 27.	Elisha at Dothan.....	2 Kings 6: 8-18
Sept. 3.	The Death of Elisha.....	2 Kings 13: 14-25
Sept. 10.	Sinful Indulgence.....	Amos 6: 1-8
Sept. 17.	Captivity of the Ten Tribes.....	2 Kings 17: 9-18
Sept. 24.	Review.....	

### LESSON XI.—SINFUL INDULGENCE.

For Sabbath-day, Sept. 10, 1898.

LESSON TEXT.—Amos 6: 1-8.

GOLDEN TEXT.—They also have erred through wine, and through strong drink are out of the way.—Isa. 28: 7.

#### INTRODUCTION.

After Jehoshaphat of Israel there arose a great-grandson of Jehu, Jeroboam II., who was by far the most powerful and energetic monarch that the northern kingdom ever had. His father, Jehoshaphat, had striven to avoid a quarrel with Amaziah of Judah; but that monarch had triumphed over Edom and had an exalted opinion of his own importance and ability. The result was that Amaziah suffered a terrible defeat at the hand of Jehoshaphat, the wall of Jerusalem was thrown down for the space of 400 cubits, and hostages for the good behavior of the king of Judah were taken by the king of Israel. It seems that Judah was for years in a state of subjection to Israel during the reigns of Amaziah, and his son Azariah-Uzziah, of Judah, and of Jehoshaphat and his son Jeroboam II., of Israel. Then Jeroboam II. extended his dominions northward and eastward. “He restored the border of Israel from the entering in of Hamath unto the sea of the Arabah.” He made himself master of Damascus. Judah and Israel now possessed more extensive dominion than those of David and Solomon. The prosperity was, however, all outward. No specific sins are laid to the charge of Jeroboam II., aside from the usual reference to the calf-worship and high places of Jeroboam the son of Nebat. But the nation was utterly corrupt. We come now to the era of the earliest prophets whose sayings have been recorded for us. They came with denunciation for the enemies of Israel, and for Israel herself. They gave most solemn words of warning. They spoke also words of hope and encouragement, and promised deliverance to the righteous remnant. The first of these prophets is Joel, who probably prophesied in the time of Jehoshaphat of Israel; the second is Amos, whose prophetic activity was during the reign of Jeroboam II., of Israel, and Azariah-Uzziah, of Judah. Amos lays for himself no claim for the title of prophet according to the ordinarily accepted use of the term. He was not educated in the prophetic schools. He says of himself, “I was [or ‘am’] no prophet, neither was I a prophet's son; but I was an herdsman, and a dresser of sycamore trees, and the Lord took me from following the flock, and the Lord said unto me, Go, prophesy unto my people Israel.” Amos is usually considered as a citizen of Judah, exercising the prophetic function in the kingdom of Israel. There was a place by the name of Tekoa near Hebron; but the sycamore or fig-mulberry trees could not grow in that section. In his prophecies Amos evidently thinks of Judah and Israel as properly one undivided people. The section chosen for our lesson is a denunciation of the terrible wickedness of those prominent among the people. It is in poetry, as is usual in prophetic utterances.

#### NOTES.

1. *Woe.* This may be taken as interjection of threatening or of grief. Perhaps a combination of these two ideas would best fit the context. The prophet is giving a message of warning. The senses of the people are so deadened that the warning needs to be severe in tone. *To them that are at ease.* The careless, the proud, those that have no thought of their responsibility to God. *Zion.* Properly the southern and highest of the hills on which Jerusalem was built, including the most ancient part of the city and the temple mount. This name is often used for Jerusalem. In the present passage it is contrasted with Samaria, the capital of the northern kingdom. *And trust in the mountain of Samaria.* Better as in R. V., “and are secure in the mountain of Samaria.” The prepositional phrase tells where the confident people are rather than what they trust in. The prophet is speaking of those who are satisfied in themselves and have no thought of God. *Which are named chief of the nations.* The renowned ones of the chief of the nations. Compare R. V. *To whom the house of Israel came.* Much better “come” instead of “came”

as in R. V. Amos is speaking of the nobles to whom the royal house looks for counsel.

2. Having spoken of Israel as the chief of the nations, the prophet suggests a comparison with others. *Calneh*. A great Assyrian city on the banks of the Tigris, thought to be the same as Ctesiphon. *Hamath the great*. A large and important city of Syria on the Orontes. At this time it belonged to the dominions of Jeroboam. *Gath*. One of the five great cities of the Philistines. *Be they better than these kingdoms?* In America we should of course say "are" instead of "be." Look east, north or south, can you see anything goodlier than Israel and Judah?

3. *Ye that put far away the evil day*. Continuing the idea of verse 1. In your careless security you think that the day of judgment is afar off. *And cause the seat of violence to come near*. You enthrone violence among you, thinking to act your pleasure with no fear of retribution.

4. *Beds of ivory . . . lambs of the flocks . . . calves of the stall*. The prophet refers to their luxurious idleness. The rich, reveling in luxury, were oppressing the poor.

5. *That chant to sound of the viol and invent to themselves instruments of music, like David*. "Chant" is too dignified for this connection. The prophet speaks contemptuously. "They chatter to the sound of the lyre" or as R. V. "sing idle songs to the sound of the viol." They are frivolously spending their time in musical pursuits.

6. *That drink wine in bowls*. Literally "drink in bowls of wine." The word translated "bowls" is elsewhere used of vessels devoted to the temple service. *And anoint themselves with the chief ointments*. Another sign of their luxurious living. *Affliction of Joseph*. "Joseph" is used by a figure for the northern kingdom. Ephraim the son of Joseph was the ancestor of the largest and strongest tribe of the ten. Far from being grieved at the national decay, the nobles were revelling in luxury.

7. *Therefore now shall they go captive with the first that go captive*. After having characterized the people upon whom the wrath of God is coming, the prophet now proceeds to announce the punishment. *And the banquet of them that stretched themselves shall pass away*. "Stretched themselves" as reclining at a feast. The word translated banquet means literally "crying out." See R. V., "and the revelry of them that stretched themselves shall pass away."

8. *The Lord God hath sworn by himself*. Compare chapter 4:2. Amos is depicting the solemn resolution of God in the most forcible terms. *Saith the Lord, the God of hosts*. "Saith" is literally "utterance of." This line is a repetition of the thought of the first line instead of a continuance of it. "God of Hosts" is a very frequent designation of God in the later writings of the Old Testament. Perhaps there is an allusion to the starry hosts of heaven. *The excellency of Jacob*. That is, everything of which Jacob, personified Israel, is proud. "Therefore will I deliver up the city." Deliver the city of Samaria to the spoilers as recorded in our lesson for next week. The cup of the iniquity of the children of Israel was full. They must repent soon; destruction was impending.

I WOULD rather aim at perfection and fall short of it, than aim at imperfection and fully attain it.—A. J. Gordan.

## MARRIAGES.

SHOLTZ—DAVIS.—At the home of the bride's parents, in Des Moines, Iowa, August 10, 1898, by Rev. E. H. Socwell, Mr. Joseph Sholtz, of Levey, Iowa, and Miss Effie Davis, of Des Moines.

## 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.

BOND.—In Garwin, Iowa, August 2, 1898, Mrs. Blanche (Furrow) Bond, aged 23 years, 10 months and 11 days.

In 1892 she professed faith in Christ and was baptized into the fellowship of the Carlton Seventh-day Baptist church, of which she remained a worthy member until the time of her death. Funeral services were conducted by the writer August 13, and were attended by a large audience, who deeply sympathized with the bereaved husband, parents and other relatives. E. H. S.

## Popular Science.

BY H. H. BAKER.

A Dam on the Rhone in France.

The largest European river flowing into the Mediterranean is the river Rhone, which empties into the Gulf of Lyons. On its way from its source at the Glacier du Rhone, in Switzerland, while passing near Bellegarde, in France, it disappears through what is called a "perte," a channel worn deep in the rocks, and covered over by the falling of large pieces of rocks from above; when the river emerges into sight some fifty yards below.

Since 1871, a portion of the river has been utilized as motive power, for the industries of Bellegarde, by a tunnel, taking the water to turbine wheels placed in the bed of the river below, and the power thus obtained carried by wire ropes to the shops in Bellegarde, some four hundred feet above.

The river near the outlet of the "perte" flows between two large rocks, and at certain stages the water is not more than ten or twelve feet deep; it then falls into the deep pit, causing a tremendous roar.

To increase the volume of water for the tunnel, the people have constructed a dam across the river, between the great rocks, for at times when the water is low, it entirely disappears in this "perte," for a distance of 650 feet above the falls, and emerging far below the wheels in the bed of the river. To save up this lost water, and bring it into use when needed, science came to their aid in the construction of a dam, which required an engineering feat of great boldness and rapidity of action.

The first thing to be done was to place heavy steel beams between these rocks for the support of the dam. The next move was to construct an arch, covering the 650 feet of the gorge, or "perte," making solid the bed of the river. On this arch a double vault of rubble work was built of Portland cement, and on this rests the body of the dam; this portion of the work contains about 10,000 cubic feet of solid masonry, and was commenced on the 13th day of January last, and occupied about two weeks. The dam proper was commenced on the 15th day of February, and was finished in one month and two days.

This dam at Bellegarde is attracting much attention among scientists and engineers, developing, as it does, an enormous amount of work done within a small compass, and under almost insurmountable difficulties.

A New Sizing for Paper.

The manufacturing of papers of fine quality has been accomplished by using a superior grade of glue, with other ingredients, but it is now demonstrated that a sizing made from skim milk is very much better, and far cheaper than any other compound now in use.

The skim milk is put into a vat, or kettle, and treated with certain kinds of chemicals, and heated until it forms a curd. The curd is then washed and placed in a strong press, where the whey is dispelled and the curd pressed to a solid. Then it is finely pulverized by grinding, then kiln-dried thoroughly, when it is ready for shipment and use. Perhaps in no one article has science been manifested more than in the manufacture of paper.



From the time when the clay tablets were in use by the people of Kanark, or the papyrus by the Egyptians, until the present, there has been a steady change in materials taking place in manufacture, until now the finest quality of paper is made from a chunk of spruce log and finished with skim milk.

I am quite hopeful that I may be counselled as to the next scientific move, for the manufacture of bond paper out of a hunk of \_\_\_\_\_, and finished in white satin with \_\_\_\_\_.

## Special Notices.

North-Western Tract Depository.

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

THIRTY-THREE churches have not yet paid their apportioned share of the expenses of the General Conference for last year. A word to the wise is sufficient.

WILLIAM C. WHITFORD.

ALFRED, N. Y., July 15, 1898.

THE Sabbath-keepers in Utica, N. Y., will meet the last Sabbath in each month for public worship, at 2 P. M., at the residence of Dr. S. C. Maxson, 22 Grant St. Sabbath-keepers in the city and adjacent villages, and others are most cordially invited to attend.

THE Sabbath-keepers in Syracuse and others who may be in the city over the Sabbath are cordially invited to attend the Sabbath-school held every Sabbath afternoon at 4 o'clock, at the residence of Dr. F. L. Irons, 117 Grace Street.

THE Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. Pastor's address, Rev. L. C. Randolph 6126 Ingleside Ave. CHARLES D. COON, Church Clerk.

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.

THE Mill Yard Seventh-day Baptist church holds regular Sabbath services in the Welsh Baptist chapel, Eldon St., London, E. C., a few steps from the Broad St. Station. Services at 3 o'clock in the afternoon. Pastor, the Rev. William C. Daland; address, 1, Maryland Road, Wood Green, London, N., England. Sabbath-keepers and others visiting London will be cordially welcomed.

How's This.

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

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

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligation made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, O. WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c per bottle. Sold by all Druggists. Testimonials free.

Hall's family Pills are the best.

## LARKIN SOAPS

AND PREMIUMS.—FACTORY TO FAMILY  
The Larkin Idea fully explained in  
beautiful free booklet. Free sample  
Soap if mention this magazine.  
The Larkin Soap Mfg. Co., Buffalo, N. Y.

LOCAL AGENTS.

The following Agents are authorized to receive all amounts that are designed for the Publishing House, and pass receipts for the same.

- Westerly, R. I.—J. Perry Clarke. Ashaway, R. I.—Rev. G. J. Crandall. Rockville, R. I.—A. S. Babcock. Hopkinton, R. I.—Rev. L. F. Randolph. Hope Valley, R. I.—A. S. Babcock. Mystic, Conn.—Rev. O. D. Sherman. Noank, Conn.—A. J. Potter. Waterford, Conn.—A. J. Potter. Niantic, R. I.—E. W. Vars. New York City.—C. C. Chipman. Berlin, N. Y.—E. R. Greene. Adams Centre, N. Y.—Rev. A. B. Prentice. Lowville, N. Y.—B. F. Stillman. Verona Mills, N. Y.—Rev. Martin Sindall. Brookfield, N. Y.—Dr. H. C. Brown. DeRuyter, N. Y.—B. G. Stillman. Scott, N. Y.—B. L. Barber. State Bridge, N. Y.—John M. Satterlee. Leonardsville, N. Y.—Edwin Whitford. Alfred, N. Y.—A. A. Shaw. Alfred Station, N. Y.—P. A. Shaw. Hartsville, N. Y.—Rev. H. P. Burdick. Independence, N. Y.—S. G. Crandall. Richburg, N. Y.—Rev. O. S. Mills. Little Genesee, N. Y.—E. R. Crandall. Nile, N. Y.—J. B. Whitford. Shiloh, N. Y.—Rev. I. L. Cottrell. Marlboro, N. J.—Rev. J. C. Bowen. New Market, N. J.—C. T. Rogers. Dunellen, N. J.—C. T. Rogers. Salemville, Pa.—A. D. Wolfe. Salem, W. Va.—Preston F. Randolph. Lost Creek, W. Va.—L. B. Davis. Berea, W. Va.—H. D. Sutton. New Milton, W. Va.—Franklin F. Randolph. Hebron, Pa.—Mrs. Geo. W. Stillman. Lake View, Ohio.—T. A. Taylor. Jackson Centre, Ohio.—J. H. Babcock. West Hallock, Ill.—Niles S. Burdick. Chicago, Ill.—L. C. Randolph. Farina, Ill.—E. F. Randolph. Milton, Wis.—Paul M. Green. Milton Junction, Wis.—L. T. Rogers. Edgerton, Wis.—Dr. H. W. Stillman. Walworth, Wis.—E. R. Maxson. Albion, Wis.—T. B. Collins. Berlin, Wis.—John Gilbert. Cartwright, Wis.—D. W. Cartwright. Utica, Wis.—James H. Coon. Dodge Centre, Minn.—Giles L. Ellis. New Auburn, Minn.—John M. Richey. Welton, Iowa.—O. W. Babcock. Garwin, Iowa.—Thos. S. Hurley. Grand Junction, Iowa.—Rev. E. H. Socwell. Billings, Mo.—Rev. L. F. Skaggs. Boulder, Colo.—Rev. S. R. Wheeler. Hammond, La.—O. B. Irish. Nortonville, Kan.—O. W. Babcock. North Loup, Neb.—Rev. Oscar Babcock. Humboldt, Neb.—Joshua G. Babcock. Smyth, Dak.—W. N. Burdick. Fayetteville, N. C.—Rev. D. N. Newton. Attalla, Ala.—Rev. R. S. Willson.

Business Directory.

Westerly, R. I.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

WM. L. CLARKE, PRESIDENT, ASHAWAY, R. I. REV. G. J. CRANDALL, Recording Secretary, Ashaway, R. I. O. U. WHITFORD, Corresponding Secretary, Westerly, R. I. GEORGE H. UTTER, Treasurer, Westerly, R. I. The regular meetings of the Board of managers occur the third Wednesday in January, April, July, and October.

Hope Valley, R. I.

C. E. GREENE, Ph. G., Manufacturing CHEMIST AND PHARMACIST, With G. E. GREENE, REGISTERED PHARMACIST, Hope Valley, R. I.

Alfred, N. Y.

ALFRED UNIVERSITY. COLLEGE OF LIBERAL ARTS. THEOLOGICAL SEMINARY. For catalogue and information, address Rev. Boothe Colwell Davis, Ph. D., Pres.

ALFRED ACADEMY. PREPARATION FOR COLLEGE. TEACHERS' TRAINING CLASS. Rev. Earl P. Saunders, A. M., Prin.

UNIVERSITY BANK. Incorporated Sept. 1, 1894. Capital.....\$25,000. Surplus and Undivided Profits..... 1,500. W. H. CRANDALL, President. A. B. COTTRELL, Vice President. E. E. HAMILTON, Cashier. MOTTO:—Courtesy, Security, Promptness.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY. E. M. TOMLINSON, President, Alfred, N. Y. W. L. BURDICK, Corresponding Secretary, Independence, N. Y. T. M. DAVIS, Recording Secretary, Alfred, N. Y. A. B. KENYON, Treasurer, Alfred, N. Y. Regular quarterly meetings in February, May, August, and November, at the call of the president.

W. W. COON, D. D. S., DENTIST. Office Hours.—9 A. M. to 12 M.; 1 to 4 P. M.

THE ALFRED SUN, Published at Alfred, Allegany County, N. Y. Devoted to University and local news. Terms, \$1 00 per year. Address SUN PUBLISHING ASSOCIATION.

Utica, N. Y.

DR. S. C. MAXON, Eye and Ear only. Office 225 Genesee Street

Brooklyn, N. Y.

SABBATH SCHOOL BOARD. FRANK L. GREENE, President, Brooklyn, N. Y. JOHN B. COTTRELL, Secretary, Brooklyn, N. Y. F. M. DEALING, Treasurer, 1012 E. 169th St., New York, N. Y. Vice Presidents—Geo. B. Shaw, New York; M. H. VanHorn, Salem, W. Va.; Ira Lee Cottrell, Shiloh, N. J.; Martin Sindall, Verona, N. Y.; H. D. Clarke, Dodge Centre, Minn.; Geo. W. Lewis, Hammond, La.

New York City.

HERBERT G. WHIPPLE, COUNSELOR AT LAW. St. Paul Building, 220 Broadway.

C. C. CHIPMAN, ARCHITECT, St. Paul Building, 220 Broadway.

Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY. EXECUTIVE BOARD. C. POTTEE, Pres., J. D. SPIGER, Treas. A. L. TITSWORTH, Sec., Rev. A. H. LEWIS, Cor. Sec., Plainfield, N. J. Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 P. M.

THE SEVENTH-DAY BAPTIST MEMORIAL BOARD. CHAS. POTTEE, President, Plainfield, N. J. JOSEPH A. HUBBARD, Treas., Plainfield, N. J. D. E. TITSWORTH, Secretary, Plainfield, N. J. Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

W. M. STILLMAN, ATTORNEY AT LAW, Supreme Court Commissioner, etc.

Milton, Wis.

MILTON COLLEGE, Winter Term opens Dec. 15, 1897. Rev. W. C. WHITFORD, D. D., President.

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE. Next session to be held at Milton Junction, Wis., Aug. 24-29, 1898. PROF. WARDNER WILLIAMS, 5822 Drexel Ave., Chicago, Ill., President. REV. L. A. PLATTS, D. D., Milton, Wis., Cor. Sec'y. PROF. W. C. WHITFORD, Alfred, N. Y., Treasurer. MR. C. B. HULL, 5742 Jackson Ave., Chicago, Ill., Rec. Sec'y.

YOUNG PEOPLE'S BOARD OF THE GENERAL CONFERENCE. E. B. SAUNDERS, President, Milton, Wis. RETA I. CROUCH, Secretary, Milton, Wis. J. DWIGHT CLARKE, Treasurer, Milton, Wis.

ASSOCIATIONAL SECRETARIES: ROY F. RANDOLPH, New Milton, W. Va.; MISS HARRIET CARPENTER, Ashaway, R. I.; G. W. DAVIS, Adams Centre, N. Y.; MISS EVA STCLAIRE CHAMPLIN, Alfred, N. Y.; EDWIN SHAW, Milton, Wis.; LEONA HUMISTON, Hammond, La.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

Hon. Pres., Mrs. HARRIET S. CLARKE, Milton, Wis. President, Mrs. L. A. PLATTS, Milton, Wis. Treasurer, Mrs. GEO. R. BOSS, Milton, Wis. Rec. Sec., Mrs. E. D. BLISS, Milton, Wis. Cor. Sec., Mrs. ALBERT WHITFORD, Milton, Wis. Editor of Woman's Page, Mrs. REBECCA T. ROGERS, Waterville, Me. Secretary, Eastern Association, Mrs. ANNA RANDOLPH, Plainfield, N. J. South-Eastern Association, Mrs. M. G. STILLMAN, Lost Creek, W. Va. Central Association, Mrs. Marie S. WILLIAMS, DeRuyter, N. Y. Western Association, Mrs. C. M. LEWIS, Alfred, N. Y. North-Western Association, Mrs. Geo. W. BURDICK, Milton Junction, Wis. South-Western Association, Mrs. A. B. LANDPHERE, Hammond, La.

PATENTS PROMPTLY SECURED. Write for our interesting books "Inventor's Help" and "How you are swindled." Send us a rough sketch or model of your invention or improvement and we will tell you free our opinion as to whether it is probably patentable. We make a specialty of applications rejected in other hands. Highest references furnished. MARION & MARION PATENT SOLICITORS & EXPERTS Civil & Mechanical Engineers, Graduates of the Polytechnic School of Engineering, Bachelors in Applied Sciences, Laval University, Members Patent Law Association, American Water Works Association, New England Water Works Assoc. P. O. Surveyors Association, Assoc. Member Can. Society of Civil Engineers. OFFICES: WASHINGTON, D. C. MONTREAL, CAN.

THE PECULIAR PEOPLE. A CHRISTIAN MONTHLY DEVOTED TO JEWISH INTERESTS. Founded by the late Rev. H. Friedlander and Mr. Ch. Th. Lucky.

TERMS. Domestic subscriptions (per annum).....35 cents. Foreign ".....50 " Single copies (Domestic)..... 3 " (Foreign)..... 5 "

EDITORS. REV. W. C. DALAND, London, Eng. REV. S. S. POWELL, Little Genesee, N. Y.

ADDRESS. All business communications should be addressed to the Publishers.

THE SABBATH OUTPOST. A family and religious paper, devoted to Bible Studies, Mission Work, and to Sabbath Reform.

PUBLISHED MONTHLY. By the South-Western Seventh-day Baptist Publication Society. TERMS. Single Copies per year.....\$ 50 Ten copies to one address..... 4 00

DE BOODSCHAPPER. A 16 PAGE RELIGIOUS MONTHLY IN THE HOLLAND LANGUAGE.

Subscription price.....75 cents per year. PUBLISHED BY G. VELTHUYSEN, Haarlem, Holland. DE BOODSCHAPPER (The Messenger) is an able exponent of the Bible Sabbath (the Seventh-day), Baptism, Temperance, etc. and is an excellent paper to place in the hands of Hollanders in this country, to call their attention to these important truths.

The Sabbath Recorder.

PUBLISHED WEEKLY BY THE AMERICAN SABBATH TRACT SOCIETY AT PLAINFIELD, NEW JERSEY.

TERMS OF SUBSCRIPTIONS. Per year, in advance.....\$2 00 Papers to foreign countries will be charged 50 cents additional, on account of postage. No paper discontinued until arrearages are paid, except at the option of the publisher.

ADVERTISING DEPARTMENT. Transient advertisements will be inserted for 75 cents an inch for the first insertion; subsequent insertions in succession, 30 cents per inch. Special contracts made with parties advertising extensively, or for long terms. Legal advertisements inserted at legal rates. Yearly advertisements may have their advertisements changed quarterly without extra charge. No advertisements of objectionable character will be admitted.

ADDRESS. All communications, whether on business or for publication, should be addressed to THE SABBATH RECORDER, Babcock Building, Plainfield, N. J.

Sterling Sewing Machines. Reduced to \$19.00.

Fully Warranted. 20 Days' Trial. Read what Rev. E. H. Socwell, of Welton, Iowa, says: "We have a Sterling Sewing Machine, purchased of Mr. E. D. Bliss, and are thoroughly satisfied with it and cheerfully recommend it to REORDER readers." If not as recommended you can return at my expense. Made also in drop head model. Send for circular.

E. D. BLISS, Milton, Wis.

The Colony Heights Land and Water Company,

Lake View, Riverside Co., Cal., Dealers in FRUIT AND ALFALFA LANDS. TERMS EASY. Address as above; or, J. T. DAVIS, New Auburn, Minnesota, Eastern representative.

50 YEARS' EXPERIENCE PATENTS TRADE MARKS DESIGNS COPYRIGHTS & C. Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the Scientific American. A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newsdealers. MUNN & Co. 361 Broadway, New York Branch Office, 635 F St., Washington, D. C.

STAMMERING cured at the LEAST EXPENSE consistent with the most Thorough, Practical, Educational Methods. Address RURAL HOME SCHOOL, SALEM, W. VA.

ALFRED UNIVERSITY

begins its Sixty-third year, September 6, 1898.

COURSES. Classical, leading to degree of A. B. Philosophical, leading to degree of Ph. B. Scientific, leading to degree of S. B. Department of Graphics. Department of Music. Department of Art. Theological Department.

Expenses from \$150 to \$300 Per Year. For Catalogue or Further Information, address BOOTHE COLWELL DAVIS, Ph. D., Pres., Alfred, N. Y.

THE PREPARATORY SCHOOL.

Courses are those required for entrance to the three College courses noted above. EXPENSES, \$150 TO \$250 PER YEAR. For Catalogue or other information, address EARL P. SAUNDERS, A. M., Principal, Alfred, N. Y.

MILTON COLLEGE

begins its Fifty-fifth year, September 7, 1898.

Located at the juncture of two lines of the Chicago, Milwaukee and St. Paul Railway, and within one mile of its juncture with the Chicago and Northwestern Railway. Maintains both Preparatory and Collegiate Departments, with the full Ancient, Classical, Scientific, and English courses of study. Conducts a School of Music under the charge of Prof. Jairus M. Stillman, Mus. Doc. Established a Course of Bible Study in English, under the instruction of Rev. Lewis A. Platts; a brief Commercial Course, of Prof. Albert Whitford; Course in Elocution on the Delsarte System, of Pres. W. C. Whitford; Courses in the Art Department, of Mrs. Emily A. Platts; and Courses in Military Drill and in Cornet Band Practice each led by a student selected for the work. Industrious and ambitious students helped to earn means to meet in part their expenses. An efficient Christian Association maintained by the students of both sexes; also Literary Societies, and an excellent Reading Room.

Expenses per year of thirty-nine weeks, from \$150 to \$200.

For Circular, Catalogue, or other information, address PRESIDENT W. C. WHITFORD, Milton, Rock Co., Wis.

SALEM COLLEGE

Begins its Tenth Year August 30, 1898.

Located on Baltimore and Ohio Railroad, 40 miles west of Grafton and 68 miles east of Parkersburg.

Healthful locality, pleasant surroundings, and excellent moral atmosphere. Classical, Scientific and Normal Courses. Graduates in Normal Course entitled to State Teacher's Certificate upon same conditions as graduates of State Normal Schools. College has excellent standing in state, and her graduates in great demand as teachers.

Expenses for year of 39 weeks, \$90 to \$150.

For Illustrated Catalogue, with full particulars, address, THEO. L. GARDINER, Pres., SALEM, Harrison Co., W. Va.