

# THE SABBATH RECORDER.

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## THE WAITING.

JOHN G. WHITTIER.



WAIT and watch; before my eyes  
Methinks the night grows thin and gray,  
I wait and watch the eastern skies  
To see the golden spears arise  
Beneath the oriflamme of day!

Like one whose limbs are bound in trance,  
I hear the day sounds swell and grow,  
And see, across the twilight glance,  
Troop after troop in swift advance,  
Then shifting ones with plumes of snow!

I know the errand of their feet,  
I know what mighty work is theirs;  
I can but lift up hand, unmeet  
The threshing floors of God to beat  
And speed them with unworthy prayers.

I will not dream in vain despair,  
The steps of progress wait for me,  
The puny leverage of a hair  
The planet's impulse well may spare;  
A drop of dew the tided sea.

The loss, if loss there be, is mine,  
And yet not mine if understood;  
For one shall grasp and one resign,  
One drink life's rue and one its wine,  
And God shall make the balance good.

Oh, power to do! Oh, baffled will!  
Oh, prayer and action! ye are one.  
Who may not strive may yet fulfill  
The harder task of standing still,  
And good but wished, with God is done.

# 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.

Ah, how like tender children we are led  
Up to the threshold of the future years!  
To every waiting sorrow blindfolded,  
And all unconscious of to-morrow's tears;  
And when to-morrow comes we find it still  
Holds just the strength sufficient for its ill."  
—May Riley Smith.

In addition to the matter in this number representing the Anniversaries, we are able to give part of a valuable paper concerning Rev. Jonathan Dunham, from the pen of Mr. Leonard. In a note Mr. Leonard says: "August is an anniversary month in connection with the subject of sketch. Elder Jonathan Dunham was born in August, was married in August, and, I believe, ordained in the month of August. There ought to be a great many of your readers especially interested in this article—descendants of the third and fourth generation."

WHEN this number comes to the hands of our readers, in general, the Anniversaries will be well under way; and while those who do not attend the Anniversaries are reading this number, they can easily recall the order in which the meetings will be proceeding, the Conference occupying the 23d of August, the Missionary Society the 24th, the Education Society the 25th, the Sabbath being occupied by general services, the sessions of the Tract Society occurring on the 27th, and the services of the Woman's Board and the Young People's Committee, with the closing service, on the 28th. The RECORDER has secured representative papers, for this issue, by which our friends who are not at Conference will be able to gather a general view of the meeting. The "Address of Welcome" will be a glad greeting to those who wait at home, as well as those who listen to it. The Message of the President, at the opening, will give his conception of the situation, and of the work which lies before us. In the extracts from the Annual Report of the Tract Society some suggestions will be found touching the importance of our work, the enlargement of the same, and the essential and fundamental nature of the duties which press upon us. The paper by Mrs. VanHorn represents the Woman's Board. The theme on which she writes will find response in all hearts. We have been unable to secure, in time for publication, papers representing The Missionary Society, The Education Society, and the Young People's Board.

Writing this before the sessions, we are filled with longing and made glad with the expectation that the coming sessions will be strong in every particular, but most of all in that deepening of spiritual power which is the one great element of strength in all religious work. In the editorial outline which will appear in our next number, a bird's-eye view of the Anniversaries will be given, but we realize how impossible it is to convey to the distant reader much that is best in all these sessions. In this fact, as in no other, is found an increasingly powerful argument in favor of personal attendance upon the Anniversaries.

THE growing and world-wide interests which press upon all religious workers, the specific and intensely important work which

comes to our hands, as Seventh-day Baptists, the fearful battle which each must fight with the influences of these years that draw men away from spiritual living, combine to emphasize the value of Christian work, and the importance of Christian life. We trust that the many who cannot attend the Anniversaries will carefully read and re-read such reports as the RECORDER gives. In this way, to some extent, the whole denomination can come into touch with the Anniversaries, and catch the inspiration and gain the help, in some degree, that those who take direct part in them gain in a larger degree. At no stage in our denominational history, stretching now over so many centuries, has so much been demanded in every direction. We believe that the burden of the coming sessions will be voiced in these words, "Higher Spiritual Life" for those whom we call leaders, and "Higher Spiritual Life," in equal proportion, to those whom we call less prominent. In making these distinctions, we are likely to err. Every child of God is a leader in some circle of influence, or in some specific line of duty. Greatness consists mainly in doing well whatever God gives us to do. Leadership is best defined and exemplified by those who, being led by the Spirit, follow with most earnest service and thankful devotion. We ought to rejoice in the privileges that come, however great duties these privileges bring. The strength we gain by struggle, and the purity we gain by trial, are worth far more than they cost. We should set the highest price upon individual attainment, not for the individual's sake, but for the sake of the cause in which the individual is called to take part. As we commend the efficient laborer in ordinary things, and seek for those best fitted to do whatever tasks we require to be done, so God must rejoice when his workers are abundant, not only in zeal and devotion, but yet more abundant in ability to do well the work he gives them. It is a grand thing to stand and wait orders from God, and to feel that in him we have the power to do even the greatest things he may require. Nothing uplifts the soul and strengthens the whole life like the consciousness that great things are asked of it, and that God will supply the strength to accomplish that which is asked.

#### A GRATIFYING LIST.

We give below a list of those who have purchased books for sending to clergymen, between the 1st of June and the 15th of August. No general canvass has been made along this line, but the results shown here indicate a commendatory interest in this late form of our work. The first edition of "Decadence," etc., is practically exhausted, and we are ready for orders for the second edition. Orders may be accompanied by the cash, or the latter may follow a few weeks later, when the second edition is ready. We invite those who have united in sending out the first edition to duplicate or enlarge their orders for the second, and extend the invitation to all others to join in the good work:

Eliza Fisher, 4; Martin Sindall, 2; May Dixon, 2; Mrs. J. P. Allis, 2; Mrs. Ida Davis, 2; Mrs. Geo. H. Babcock, 2; J. A. Hubbard, 40; E. G. Curtis, 2; Mrs. C. P. Maxson, 2; Geo. D. Williams, 2; J. M. Todd, 2; Dr. S. C. Maxson, 4; G. H. Lyon, 32; O. H. Perry, 8; Mrs. E. R. Crandall, 2; Mrs. C. H. Burdick, 2; J. G. Mahoney, 2; Mrs. A. W. Berry, 2; Rev.

G. H. F. Randolph, 2; Mrs. Mary Coon, 10; W. C. Whitford, 2; E. D. Coon, 2; Mrs. F. M. Vogan, 2; M. B. Kelly, 10; S. J. Clarke, 2; C. B. Hull, 2; Mrs. P. E. Brown, 2; M. M. Jones, 2; Dr. Geo. Coon, 4; Mrs. E. P. Michel, 2; Mrs. J. L. Freeborn, 2; Phœbe Gilbert, 2; Mrs. M. J. Certain, 2; Eli Loofboro, 4; Prof. A. B. West, 2; Frank Wells, 4; Martha Cartwright, 2; Geo. Boss, 2; Geo. B. Shaw, 3; Rev. J. T. Davis, 2; Dr. L. A. Platts, 2; Mrs. Rebecca Rogers, 4; Mrs. Rebecca Wheeler, 10; L. I. VanHorn, 2; J. F. Hubbard, 20; Mrs. Cynthia Osborn, 2; Mrs. M. L. Hull, 2; E. D. VanHorn, 2; Dea. Noble, 2; Mr. Inglis, 2; Mrs. E. D. Richmond, 2; Theo. Gill, 2; Mrs. C. D. Potter, 50; Rev. A. B. Prentice, 8; C. L. Stillman, 2; Charles Potter, 100; H. D. Clarke, 2; W. C. Daland, 4; D. D. Rogers, 2; A. J. C. Bond, 4; Mrs. C. B. Tanner, 2; Mrs. W. H. Burdick, 2; Mrs. Albert Whitford, 2; Mrs. Mary Maxwell, 2; Harriet Brown, 2; C. B. Cottrell and Sons Co., 200.

THE copy of our Western Editor came too late for use in this issue. Editors can do many things, but the United States Government and the railroads have a monopoly as to the mail.

#### ADDRESS OF WELCOME.

Amid all the duties that have come to me at this time, there is not one I have assumed or discharged with even a small part of the pleasure which I now have in this before me, of bidding you, Mr. President, as the official representative of the Conference, and you, dear friends, delegates of the churches of our denomination from all parts of the land, a heartfelt welcome to our homes, and to all the things we have prepared in anticipation of your coming.

When asked to extend to you our greeting, there was but one thing that caused me to hesitate at all in taking to myself the office usually filled by the pastor of the church where our Annual Gathering is held, and that was, the fear that I had been so short time on the field that I might not be able to give correct expression to the feelings of the people; but as I thought it over it came to me that, if experience is a good teacher and I an apt pupil, I should have one requisite at least for fulfilling the demand; and that was, that I had of late received such an illustration of the way in which the people of Ashaway, and of Rhode Island, welcome those who are strangers, that I surely could not have forgotten; nor do I ever expect to forget their generous and kindly attentions.

Having experienced, thus lately, the way in which they try to make those who come among them at home, I can assure you of a cordial and sincere greeting. I had been told that the people of New England were conservative and somewhat inclined to coldness in manner, but my own experience has helped me to say that they are warm-hearted and hospitable, and that the greeting they now extend to you, through me, is not simply of word, is not a mere matter of form; but we are glad that you have come among us.

I give you a welcome in the name of the Eastern Association. This duty devolves upon me by that new order in which the Association shares in the expense that necessarily arises from these gatherings.

The people of the Eastern Association have generously contributed to this end this year,

and it is but right that we should greet you in their name. The churches of this Association are surrounded by a busy business world, and the spirit of commercialism is a growing spirit among us; it carries away our young men and women in an almost irresistible tide. We fear that it is sapping the strength from our religious life, and cooling the fires of our religious zeal. We are hoping that the large representation from the churches of this Association, by coming in contact with the most enthusiastic of our denomination from other parts of our land, may help to free us from that spirit, and keep us from being swallowed up by the worldliness so prevalent in the long-settled East. The work of our different Societies is of great interest to us. Two of those Societies as represented by their Board of Managers are located in our confines; and yet we find that you outside of this Association outrun us in missionary and tract work zeal. You send out your quartets of young, hopeful manhood, to help the feeble churches and revive the hearts of the people. We trust to imbibe more of that spirit of missions by your coming, and especially by the coming of some of these young men among us. This spirit used to be ours. It is because it once dwelt among us that you are here to-day; for there was a time when the Eastern Association sent forth her servants West and South, and here and there fruitage sprang up. We pray that your being here may bring back to us, with renewed power, the spirit of evangelism.

I bid you welcome in the name of the Seventh-day Baptists of Rhode Island, faithful citizens of this state. We are proud of the little commonwealth; though small in area, she has ever been noted for her large and liberal views; though her heart of earth is of granite, the heart of her children has ever been tender and charitable, ready to receive and embrace all who think they are doing the right. She is the mother of our denomination in the United States. Underneath her sheltering wing stood the old church at Newport. From the liberality of the colony of Roger Williams that church received the nourishment that gave her the strength to bring forth. Rhode Island has therefore somewhat of the rights of a mother to stretch forth her hands to welcome you.

As you come here you come to the land made sacred by many names which we, as Seventh-day Baptists, are familiar with: Of Williams, Rogers and Clarke, of Babcock, Stillman and Crandall, of Coon, Lewis and Langworthy, and so we might go through a long list. When I think of the principles for which this state stands, those which gave her birth and makes her name honored, I feel that as you come to these sessions of the General Conference within her borders, she will greet you as doubly dear children; those who stand against the great current of the world, who have convictions worth being called "odd" for, which they think worth living for, and, if need be, worth dying for.

I would heartily greet you in the name of the First Seventh-day Baptist church of Hopkinton. We are glad to have you in our homes. We feel that whatever effort we make for you will be far more than repaid, not in kind perhaps, but in larger social and spiritual help. Our organization here is an old one, next to the oldest of all the daughters of the Newport church. She is in the last decade

of the second century of her life. She stands here surrounded by these churches of Rhode Island as a mother among her daughters. She feels a need of rekindling the ancient fires, and of renewing the ancient love and faith. She has her discouragements and trials. Her people as men and women in the world have been hard pressed by the times and business depressions as much as in any part of the country; but we have been taught, I think, that more than we need a revival of business we need a revival of that spiritual life which means so much to a church and people. We do not know exactly why, but somehow or other we expect that God will use this Conference to make our own membership more anxious after denominational affairs, more interested in the work of our Societies, and also to enthuse such a spirit of labor among us that our Father shall be glorified by men now dead in trespasses and sin.

Lastly, my brethren, I greet you in the name of our Master and Elder Brother, who said to his disciples, "And all ye are brethren." It is that the work for which he left the Father, that he might suffer, should go forward; that men should be taught the way of salvation; that truth should prevail over error, that the Word of the Lord should be magnified; that love and peace, joy and hope, should reign; it is that these things should be that we are brought together. And while from the duties that are upon us we do not expect to be able to deliberate with you, it is a pleasure to us that we can serve while you plan; that we may meet those natural wants that come to all while you work to meet the spiritual needs of the world, which are just as universal. We want you therefore, as brethren of the household of faith, to make yourselves at home among us. Understand that we are anxious that you should enjoy yourselves. We are very anxious that this Conference should be remembered because you have been well served and made welcome. But while we are thus anxious, we are more so, by far, that there shall be greater reason to remember it, not by the splendor of our entertainment, nor by the cordiality with which we have greeted you, but because God's kingdom on earth has been advanced thereby.

THE PRESIDENT'S MESSAGE.

Our conference meets to-day on historic ground. We are the guests of an old mother church. As early as 1696 and 1697 General Meetings were held by the Seventh-day Baptists of Rhode Island at Newport and in this section in alternation. They were continued year after year. In 1708 this Hopkinton Seventh-day Baptist church was organized. It being the most central for the Sabbath-keepers of Rhode Island and Connecticut, the Yearly or General Meeting was almost exclusively held here. People came from the churches and scattered families up to this home gathering. The churches sent letters and the General Meeting appointed persons to write letters to the churches. Through this Yearly Meeting correspondence was conducted between Seventh-day Baptists of America and England.

Our people migrated into neighboring states, and churches were organized at Bristol, New London (now Waterford), Conn., at Piscataway, Cohansey (now Shiloh), N. J., and Petersburg and Brookfield, N. Y. These

churches were composed of those who went out from the mother churches of Rhode Island, and naturally they connected themselves by correspondence and sometimes by messengers with this Rhode Island General Meeting.

Probably as early as 1734, the New Jersey churches organized their Yearly Meeting, which is maintained even to this day. This Yearly Meeting put itself into connection also with the Rhode Island Yearly Meeting, by letters and delegates. In this way the Yearly Meeting held generally with this Hopkinton church became the General Meeting of all our churches in those early times of our history. These meetings were devoted almost entirely to the preaching of the Word and devotional services.

The effect of these Yearly Meetings upon those who attended must have been inspiring and soul-uplifting, and they must have developed unity and spirituality in the churches. In the later years of these meetings, statistical reports of their officers and members were given by the churches represented. With considerable minuteness the Yearly Meetings held in Hopkinton, R. I., can be traced for nearly a century.

In the Yearly Meeting held at Hopkinton Lower Meeting-house, September 11, 1801, Eld. Henry Clarke, pastor of the Brookfield church, N. Y., presented "a proposition for the several churches of our union, to unite in an institution for propagating our religion in different parts of the United States, by sending out from the different churches in said union, missionaries, at the expense of the different churches who may fall in with the proposition." A circular letter was sent out to the churches, embodying this proposition. It was a grand missionary scheme; eight small churches proposed to take the United States as a special field of labor for the gospel of salvation and for Sabbath truth.

At the Yearly Meeting, held with this Hopkinton church, September 10, 1802, the General Meeting was merged and organized into the "General Conference of the Sabbath-keeping churches in the United States of America."

The central thought and purpose which gave inspiration to this movement and birth to the General Conference was the concerted action of the churches in missionary labors. It is worthy of note that it was the missionary spirit that gave life and organized form to the General Conference, and that it was not itself an outgrowth of the Conference.

So, brethren and sisters, we meet to-day with the church where the General Conference was born, in September, 1802, springing forth from a General or Yearly Meeting which had had an existence of 106 years. Another century has nearly passed, for 1902 will be the centennial of the General Conference. Timely plans should be made for a grand celebration of that event. How appropriate it would be if that celebration could be held with the church where our Conference had its birth.

At this Conference, as a part of our program, a service will be held by this church, in the dedication of a monument which it erects to the memory of its earliest pastors, and in honor of our fathers who laid so well the foundation of our denominational life and work.

We, as a people, have had an existence in

this country for two hundred and twenty-eight years. We have made a slow, but sure, growth in these years. From the little church organized at Newport, R. I., December 23, 1671, we have now one hundred and fourteen churches, in twenty-two states and one territory, in these United States, and scattered Sabbath-keepers in almost every state in the Union. We have also five churches in foreign lands and not a few scattered Sabbath-keepers. We have not grown to be a large people, like the Baptists and Methodists. We could not have expected it. There is too much prejudice and hatred toward God's Sabbath in the Christian world. It was bitter hatred for Judaism that put down in the third century the Sabbath of Jehovah and set up the Sunday. That same hatred has existed ever since, as an opposing force to our growth.

We are an evangelical denomination. We have a right to be, for we are based on the entire law of God and the gospel of the Lord Jesus Christ. What better right can a people have to be? We have no apology to make for being Seventh-day Baptists and a distinct people. We left the realm of apologetics long ago, and have stepped out on the truth and promises of God, for work and progress.

For what has God kept us in this land for two hundred and twenty-eight years? Not to drift. Not merely to exist. Not to shut ourselves up within ourselves, as within a fort, and ever to act on the defensive. God has kept us and called us to be a special people for a grand and aggressive mission.

*We have a mission.* It is high time in every home and every church that we understand it, accept it, are imbued with it, and devoted to it. That mission is two-fold:

First, to preach the gospel of the Lord Jesus Christ, to work with God, Son and Holy Spirit, to save lost men. That is the first and chief work of any evangelical people.

Second, to teach Sabbath truth, and bring Christendom and the world to the Bible Sabbath, the Sabbath of Jehovah. Our calling and great mission as a people, and for which God has kept us for over two centuries, is to preach and teach Calvary and Sinai; Sinai and Calvary; the law and the gospel; the gospel and the law, in their inseparable relation and unity. It has always been, is now, and ever will be, our work as a people, to save men from the ruin and death of sin because of the transgression of the laws of God, and to bring them back through Jesus Christ and the Holy Spirit, into harmony with God and into obedience to his entire law, fulfilling it through love. This work and mission is in perfect accord in spirit and letter with the Great Commission of our Saviour and Lord:

First, Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost.

Second, Teaching them to observe all things whatsoever I commanded you; and lo, I am with you alway, even unto the end of the world.

For the accomplishment of this mission, God has given us many resources:

#### OUR CHURCHES.

The bone and sinew of a denomination are the churches which compose it. Just as the separate states of a country constitute the government of these United States, so our churches constitute our denomination. As

are the resources of the states, so are the resources of the nation. As their strength and union, so the oneness and strength of the government. As are their patriotism and loyalty, so are the glory and power of the Republic. If the states should be alive only to their own state interests and government, and indifferent to the interests and prosperity of the nation, the Republic would disintegrate and go to ruin; so it is with the denomination. As are the resources and strength of the churches, so are the strength and resources of the denomination. If they are spiritual, benevolent, growing, and alive to God and for what they stand in the world, so will be the denomination. If they are loyal to the denomination, its work and mission, then will it have power and progress. If a church shall be alive only to its own interests and growth, and take no interest or part in the work of the denomination, in that much is the denomination weakened and hindered in its work and the church itself loses breadth and power. While the churches in their independent capacity and work must be alive to their own interests and growth, they must be also alive to the work and mission of the denominational body of which they are a vital part. It is of the greatest importance, then, that our churches are kept strong and vigorous, and are permeated with the spirit and purpose of the denomination.

Our Societies and our Boards should keep in close, vital connection with the churches and the people, and they with the Societies and the Boards, to maintain and increase denominational spirit, zeal and power. The denomination must be alive to the growth and spiritual vigor of the churches. To that end they must have good preaching, wise and prudent leadership, faithful and loving pastorship. In these days churches are needing more and better pastoral work. Personal work in the homes of the people tells most for salvation, spiritual life and growth. The pastor who visits and knows his people can preach more acceptably to his people and do them more good by his preaching.

Religion, for the past decade or two, has been mostly in the head, and not in the heart; hence, the sad lack of heart religion. There is need of more preaching to the heart and more heart in the preaching.

The effort most needed now is to bring the churches up to higher spiritual life, to greater devotion to Christ and his kingdom and to be more thoroughly denominational. Our strong and large churches are not furnishing as they should young men for the gospel ministry. Their strong, able and cultured young men rush into business, or crowd the professions. The spirituality, the spirit and trend of the church life, are not such as to interest, lead and inspire such young men to enter the ministry. So great and so important is the office and work of the gospel minister, so high the calling, so great and vital is the relation of the ministry to the life, strength, success and perpetuity of a denomination, and for the accomplishment of world-wide evangelization, that the best, most gifted and broadest-cultured young men of the churches should be influenced and led to enter more than they do the gospel ministry.

The Holy Spirit works with greater freedom and power in a spiritual, active church, and a young man in such a church and under this greater influence of the Holy Spirit will be led

to consider the duty of preaching the gospel of Jesus Christ to lost men. Our large and most influential churches should produce more ministers. It is a source of encouragement and promise that our churches are to-day in such excellent harmony and unity within themselves and with one another.

#### OUR MINISTRY.

The success of a denomination in the accomplishment of its mission in the world, depends greatly upon the ability, the culture, the piety, the tact, the energy, the devotion, the loyalty, the consecration and soul-winning power of its ministers. As are the pastors, so are the churches, and as are the churches and the ministers, so is the denomination. The pastor and gospel minister, so great is his work and influence, and so are his life and work in touch with every department of human activity, should be the best educated, the most refined, the noblest in spirit, the most self-sacrificing, the best man in all respects, in the community.

In view of his great calling and work, in view of our mission as a people, the prejudice and opposition we shall have to meet, the ministers of other denominations with whom we must come in contact, and stand comparison with them in ability, strength, scholarship, piety and preaching power; in view of the demands and grave responsibility which will rest upon our ministry in the years before them, I would here and now, and always, deeply impress and inspire every young man who has decided to be a gospel minister among us, to give himself the best preparation and training within his power for his life work.

If there is any man in the world that needs the most liberal education and the broadest and deepest culture, he is the minister of the gospel. It is not enough that one can carry on successfully a revival meeting, do excellent personal work, speak fluently, greatly move the people and carry them with him; these are very desirable and almost indispensable qualities, but there must be knowledge, scholarship, thorough training, the love of study, the spirit and purpose of a student all the time, and the genius of hard work, for one to make a first-class, and be continually an up-to-date, minister.

I would not dishearten nor discourage any young man among us who has the ministry in view, but say to him, God speed you, guide you, the Holy Spirit fill you; but because of your high calling and work, because of the age in which you shall live and act, because of the mission of Seventh-day Baptists in the world, in which you shall be an active agent and largely represent them before the world, I pray you to give yourself the best preparation at your command, make the best of yourself for your life work. If you do not, you will regret it. The future success of the mission of our people will depend largely upon you. The ministers, the workers and leaders of the next ten, twenty and thirty years of our denominational life and work must be stronger, abler, better, more devoted and consecrated men than are those of to-day.

#### A PROBLEM.

There is a problem in regard to the supply of pastorless churches and the employment of unemployed ministers among us, that should be considered and solved if possible. We have every year more or less churches seeking pastors. It has been more than usually so the

past year. We have unemployed ministers who are educated, who have had experience, who have a good record, are capable, and who desire work, but have it not. There are coming to us every year ministers of ability, character and worth from the First-day denominations, who have accepted the Sabbath. They are driven from the people to whom they belonged, often ostracised, deserted by relatives and friends, even persecuted. They come to us rightfully to find a home and something to do. They and their families must live. What have we for them to do, that they may be truly one of us and help us in our work as a people?

Often worthy and talented ministers who would come to the Sabbath, believe in it, and would keep it, but hesitate because they do not know what they can do to keep the wolf from the door; and some at times are almost driven to go back to Sunday, that they may have work to earn food and raiment for themselves and their families.

This problem of employment is an important and vital one as connected with our work of Sabbath Reform, and what it brings to us. If we desire and work to have converts to the Sabbath, and they come to us, what is our duty to them?

The Corresponding Secretary of the Missionary Society is often appealed to by pastorless churches, to aid them in finding a pastor, by sending them the names of ministers available for pastors, and he is also asked by unemployed ministers wanting work, to find them a pastorate or employment by the Missionary Society. Other denominations have this question to meet. We noticed not long ago that the Congregationalists at one of their General Conferences decided to appoint, annually, a Committee on Pastoral Service. This Committee is to offer its service to all ministers and churches willing to avail themselves of its aid, that churches may find pastors and ministers find pastorates or employment.

In Connecticut the Congregational churches recognize the importance of some systematic plan and effort to aid pastorless churches in finding pastors, and unemployed ministers in finding pastorates, or employment in some line of denominational work.

In Massachusetts the problem is solved by some religious bodies with greater satisfaction than ever before, by a Board of Pastoral Supply. This Board does not obtrude advice or help, but gives it when asked. The importance of some systematic help in adjusting relations between pastorless churches, and mission fields, and unemployed ministers, is increasingly felt in all sections of the country. We as a people have felt for several years, and never more so than now, the need of some such systematic help. We believe that a Board of Pastoral Supply and Ministerial Employment, composed of three members living near each other, to have in hand the work, and one corresponding member from each Association, would largely solve this problem. I would recommend that a Committee of five be appointed at this Conference to consider the wisdom and practicability of the appointment of such a Board by the Conference, and present a report thereupon to this body.

OUR SCHOOLS.

No denomination can successfully do its work and accomplish its mission in the world

without its schools. Denominational schools are essential to denominational life and growth. The college was founded by the church to meet its needs, to strengthen, advance, and build up its interests. Our schools were planted by the prayers, earnest efforts and consecrated gifts of our fathers. The stronger we make them, the stronger we shall become. The better we equip them, the better we shall be equipped. Our colleges should be adequately endowed. This is absolutely necessary, that they may have first class men in their chairs of instruction and up-to-date facilities. Our colleges must be strong, vigorous, efficient and abreast with the demands of the age, if we would have our live young people attend them and be educated in them.

Our schools are for our young people and our young people should be for our schools. Seventh-day Baptists should make their colleges just what they want them to be and send their young people to them. If they send them to the schools of other denominations, they are robbing our own schools of just what they need, namely, students and money. How can our schools prosper and become strong if we are disloyal to them?

How can we expect our young people to be thoroughly denominational and become strong workers among us, if we educate them in the schools of other denominations? You would not put your boy into a law school to make him a physician. No more should we educate our boys in a Presbyterian school to make them strong Seventh-day Baptists, or in a First-day college to make them strong Seventh-day Baptists. Methodists do not send their young men to Baptist schools to imbue them with the spirit, work and mission of Methodists.

It is astonishing how many Seventh-day Baptist families there are who are educating their children away from us as a people. It is true that our colleges are small. So much the better for us as a people and for the students in them. The small colleges of our land are doing the best college work. On the whole they have at their head men of strong character, self-sacrificing spirit, warm hearts, noble manhood, fine scholarship. Students in a small college are brought more into personal contact, with the magnetic influence, the wonderful molding power of a true teacher, than students can possibly be in a college of large classes. In small college classes, the chances are, two to one, for a student to become a more thorough scholar, than in the big and over-grown classes of the large colleges.

He recites more frequently, and has much less opportunity to shirk. I am a believer in the worth and work of small colleges. They are turning out the most thorough scholars, are developing the greatest mental power, the best capacity for work, they give purer morals, have much less temptation to dissipation and immorality, and are making the best workers in the state, the church, and in the scientific and business world. The Christian college is an institution for character-building. That is its first and grandest work. It is better and safer to-day, for a young man mentally and morally, for the building up of a good character to go to a small college of good standing, than to a large and wealthy college. The world does not ask so much, from what college one has graduated, as to

what he is and what he can do. A man is measured by his character, ability and skill, and not by his diploma. Hence, it is no source of lament that our colleges are small; it is rather in our favor. They are for denominational ends. There are a few conditions in regard to our schools we shall have to accept:

1. We are not to have in the years before us, as many students in our schools, outside of ourselves, as we used to have. The high schools now and for years to come, will take the place of preparatory departments.

2. Lines are drawn sharply in denominational schools. People are learning that it is suicidal to denominational ends to educate their children in schools other than their own. Religious people as a rule propose to educate their children in their own denominational schools. Therefore, we shall have to settle down to the fact that we are to have, support, equip, endow and make strong schools of our own, for our own young people and for the accomplishment of our own mission as a people. Our schools must be imbued with our denominational spirit, purpose and work. They are not to be sectarian, but denominational. They are to have open and attractive doors for young people of whatever class or name, but the atmosphere and spirit of our schools must be thoroughly Seventh-day Baptist. The large majority of the faculty of our colleges must be staunch Seventh-day Baptists, in principle and practice.

Some of our young men and women must educate and train themselves to be skilled and efficient teachers in our colleges and take high rank in the educational world. Out of our schools are to come our ministers, our missionaries, our evangelists, our teachers, our active lay workers. They should come out of our college doors thoroughly permeated with the spirit, purpose and mission of our denomination, enthusiastic, ready to do and sacrifice for the common cause. Our schools are not to be active proselyters, but are to have such an influence, by life and example, word and deed, that no one shall have to ask for what they stand and to what people they belong.

Let the graduates of our schools give themselves post-graduate study and training in the best Universities in our own and other lands if they can, and especially thorough training in the best schools in the line of their chosen life-work.

OUR SOCIETIES.

Of our several denominational Societies and Boards, the Missionary and Tract Societies have most in hand those lines of work which embody our real mission in the world. The one represents the gospel, the other the law; both together constitute the one spirit and purpose of our mission as a people. Our people must not think or act as though evangelism and missions are the work and enterprise of the Seventh-day Baptist Missionary Society, or Sabbath Reform is the work of the American Sabbath Tract Society and Dr. A. H. Lewis. It is all the work of the people. The Boards of these Societies are the servants of the people. As servants, they are to carry on your work of missions and work of Sabbath Reform. They are responsible to the people whom they represent, for the success or failure of these enterprises.

These Societies can do only as the people furnish the means. They are channels through which the people are to work. They are the arms of the people who constitute the body. The Societies are not independent of the body; nor is the body independent of the Societies, but they are the one body. What is needed to-day is for our people to fully realize, feel and know, that our Societies and Boards are their Societies and Boards and they can never do the work and advance the cause they represent, fulfill our mission as a denomination, unless the people furnish them with the requisite means and power. The arm can lift only as the body gives it the power and ability to lift. The Societies and Boards are the engine on the track, but will never go forward and reach the goal of success, until the power is supplied and sustained.

#### MATERIAL RESOURCES.

It takes money to carry on denominational work, or God's business. It must have it just as any other business must have it. "The gold and silver are mine," saith the Lord. God is keeping this world in being to-day with all its untold resources, not for you and for me, but that his kingdom may come in final power and glory. We are not a people of great wealth, nor are we a poor people. God has blessed us with means on the average with other peoples, according to our numbers. Seventh-day Baptists, as a rule, are enterprising, intelligent, industrious, energetic and well-to-do people. In the affairs of the world, in business pursuits, we stand well in the ranks of men.

The Sabbath does not shut us out of the avenues of business as much as we sometimes think and feel. Seventh-day Baptists of ability and skill, can engage in business, keep the Sabbath, and succeed. That is being demonstrated to-day even in our large cities.

Our people are not a stingy people. When interested in a good work we give liberally to begin and sustain it. As a people we do not realize to-day our strength and resources. We are not giving commensurate to our power and means to give. How many of us are really sacrificing anything in giving for God's work in the world, or for denominational purposes? But very few of us. If we would give as much for the support and advancement of Christ's cause in the world as we spend for needless and harmful self-gratification, our denominational coffers would be full to overflowing. What we need is to possess more of the gospel spirit of giving; a greater consecration of our means to Christ and his kingdom, system in giving, then adequate funds will be in hand to support and advance all lines of our work and mission as a people.

#### THE OUTLOOK.

When we calmly and comprehensively look at our mission as a people to which God has preserved us and called us, view our resources for working out successfully that mission; our churches, harmonious and strong; our ministers, faithful and self-sacrificing; our homes and our people, our schools, our Societies and Boards, our own means, our grand young people, what reason we have for taking courage and going forward. Our advantages are immensely more than our disadvantages. What wonderful doors are open to us to enter! What grand opportunities present themselves before us! What a glorious mission we have, the gospel and the law for the ends of the earth! That we may go forward in that mission with courage, zeal and enthusiasm and settle down into the harness of its work and do as we have never yet done, there are some conditions we must come into as a people and realize.

1. We must be more fully and completely imbued with our mission. Some of our churches, some of our young people, some of our leaders are, some are not. We are growing in denominational purpose and work; yet there are many among us who do not know what we are doing, what we want to do, and should do. Some are indifferent, some have not gotten out of the narrow road of self. There are too many who are undenominational, in thought, doing and giving. No man can make a successful career and develop the best manhood, who is not permeated with love, purpose and enthusiasm, for a special life work. It is a day and age of specialists. So it must be with a religious people. They must stand for a special work.

We have a general mission like all Christians, but it is a special work that makes us a separate and distinct people. How shall we imbue our people more with the spirit and purpose of our mission before God? Chiefly in three ways: Through the pulpit, the pen and our annual gatherings—the Associations and the General Conference. They are to instruct, lead, inspire, permeate and enthuse all the people with the spirit and purpose of our mission.

2. Greater devotion to our mission and work. Devotion means love and consecration. Devotion to a denomination means love for the principles for which the denomination stands and consecration of self and substance to her interests and success. How devoted men are to business, to pleasure, to home, to anything they greatly love! How devoted the mother is to her child! How devoted is a whole-hearted patriot to his country! How devoted Jesus Christ, the Son of God, was to his mission on earth! He gave himself upon the altar of our redemption. So devoted was Kossuth to the independence of Hungary, that he declared in an address in London to his compatriots, "For one hour's existence in my native land, restored to its liberty, I would gladly sacrifice the rest of my life." Devotion means loyalty and service. The devoted business man is not only loyal to his business, but will give to it absorbing attention, faithful oversight, unremitting thought, care, energy and labor.

The mother is not only loyal to her child, but will give to it sleepless nights and weary days, care and protection, and when the child leaves the parental roof to make the voyage of life, she will follow him with her counsels and prayers and in the time of misfortune and trial, when the whole world seems to turn against him, she will stand loyally by him. For us to accomplish successfully our mission as a people, we must have such love and devotion, such sacrifice and consecration, such loyalty and service.

3. We must have a deeper sense of personal responsibility. It is not what is this man's duty, or the other man's responsibility, but what is my duty and my responsibility. Daniel Webster once said, "The most important thought I ever had, was my individual responsibility to God." A keen sense of personal responsibility will give personal obligation, personal effort and personal sacrifice.

An engineer, in the hour of great peril stood to his post, lost his life, but saved the train. The sense of personal responsibility for the lives of the passengers on the train led him to heroic sacrifice.

When the three hundred Spartans stood in the straits of Thermopylae to beat back the Persian hosts, each Spartan felt that the honor and liberty of Sparta was in his own right arm.

Every Seventh-day Baptist has a personal relation to our mission as a people and a personal responsibility for its success. When each Seventh-day Baptist shall deeply feel that the success of our cause depends in no small measure on his or her personal effort, personal giving, personal prayers, personal sacrifice, then will victory crown our denominational efforts.

4. We must be more aggressive. We must push out. There will never be anything ac-

complished by continually staying within our forts. There must be a marching out into the country for conquest. If we believe in national expansion, why not in denominational expansion. If we have truth so important as to make us a separate people and give us a special mission in the world, then we should promulgate and push that truth. Why not? Are we ashamed of that truth? If so, then we will dwindle and die. Are we afraid of hurting the feelings of our neighbors and of the world? Have we the courage of our convictions? Have we the spirit of truth? That is always aggressive. It is not ours to swing the polemic cudgel, but it is ours in the love and spirit of Calvary and in the honor and dignity of Sinai, to push out into the world and preach the gospel and bring men to a loving obedience to the entire law of God. Why not capture by love and the power of truth and through the Holy Spirit, whole towns, whole communities, for Calvary and Sinai? When we are imbued, as a people, from center to circumference, with our mission and become devoted to it as men are to business and pleasure, then shall we see people flocking to our standard and marching under our banner.

Lastly. We must have more spiritual life and power. We have churches, ministers, schools, societies, boards, missions, missionaries, methods and means, but they all will avail nothing in accomplishing our mission, unless they are vitalized with spiritual life and power. They will be as was Adam before God breathed into his nostrils the breath of life: a lifeless, powerless body. What we need most of all in our churches, our homes, and in ourselves, is the fire of the Holy Spirit. It is not by men, means and methods, we are to succeed; "not by might nor by power, but by my spirit saith the Lord of Hosts." The apostles were not qualified to go out of Jerusalem into the world to preach the gospel of Jesus Christ, until the power of the Holy Ghost had come upon them.

A spiritual people, a holy and righteous people, a prayerful and consecrated people, a devoted and loyal people, have power with God and men. It is this kind of equipment and qualification we should devoutly pray for to-day, and all through this Conference. We must now, and all the time, use diligently every means for promoting and developing spiritual life and power. We must put aside in our homes and in our churches and in ourselves, every thing that will sap and destroy spiritual life and power. We are living in an intense worldly age. It is an age of getting and grasping, an age of pleasure and amusement; an age of the lust of the flesh and the pride of the eye; an age of vanity and show; an age of fast living.

The Christian church is being sadly affected by these things. She is losing spiritual strength, vigor and power, by the inroads of worldliness. By prayer, by close fellowship with God and his Son, by a growing knowledge of God's Word, by active service for Christ, by the continued baptism and in-working power of the Holy Spirit, by loyalty to truth and principle, by devotion and consecration to our work as a people, by holiness unto the Lord, we can and shall reach the heights of spiritual power we have never reached yet; win greater victories than we have ever yet won, and grow as a people as we have never yet grown.

As Seventh-day Baptists, preserved in this country for two and a quarter centuries, called of God to be a special people, let us be imbued with the spirit and work of our mission. Let us be devoted to it and give to it, personal work, personal sacrifice, aggressive service and loyalty to the truths for which we stand. Let us seek and receive the endowment of the Holy Spirit, that we may have the spiritual life and vigor, which shall bring even in our day, that denominational growth, power, and success, for which we are so devoutly praying, for which so many of us are giving our best endeavors, our best service, our means and our lives, as glad offerings unto our Lord and Master.

# Missions.

By O. U. WHITFORD, Cor. Secretary, Westerly, R. I.

In Ezekiel 36: 26, 27, we find these words, "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." In these verses is brought out the doctrine of regeneration and conversion. The terms regeneration and conversion are not synonymous, but complementary. They are often used as meaning just the same thing, but they radically differ in meaning. Regeneration precedes and causes conversion. Conversion follows and evinces regeneration. Faith precedes works. Works of faith manifest and prove faith. These two verses of Ezekiel are a clear and strong statement of the difference between the two terms, regeneration and conversion. Let us note some of the distinctions between them. Regeneration is internal. Conversion is external. One is cause, the other is effect. Each is a change. Regeneration refers to character; conversion to conduct. Regeneration applies to the heart; conversion applies to manner of life. Regeneration is a universal necessity, it is equally necessary with all hearts. Every one must have a new heart to be saved. But in conversion the change is not equal, for one does not have the same outer change in life as another. A good, moral, exemplary young man must have a new heart just the same as a very wicked and vile young man, to be saved; but the conversion, the outward change of life and conduct in the wicked young man, will be very different and marked from that of the good young man. Both the regeneration and conversion in the one is very much more perceptible than in the other. More anon upon these differences between regeneration and conversion.

## THE RELATION OF THE MEMBERSHIP TO THE CHURCH.

BY PROF. F. S. PLACE.

Read at the re-opening of the First Alfred church, and published by request.

"For as the body is one, and hath many members, and all the members of that one body being many are one body; so also is Christ, that is, the church." 1 Cor. 12: 12. As the hands, feet and other organs are members of one body to serve and obey it, so you and I and all members of the church are members of the body of Christ, who is the spirit of the church, and him should we serve and obey. An individual may be physically beautiful and have an ignoble spirit, or a noble spirit may dwell in an ugly body. But when a beautiful body answers every behest of a noble spirit, there is loveliness indeed, a beauty which appeals to all, pleasing and inspiring everyone. Now the spirit of the church is divine, and if we, the members, obediently and faithfully express the loveliness of the Christ spirit, the church will be the joy and inspiration of the world. Our duties to the church are plain and simple, and need only to be suggested. Loyalty to the church is a love for it which makes us labor and suffer for it as shall seem best for its welfare. The loyal church member never speaks lightly or slightly of the church, its ordinances or its

officers as such, but being proud of his membership in so beneficent an organization defends it and commends it as opportunity may offer.

Loyal church members are unanimous, having in them this same mind which was also in Christ Jesus, the one purpose and one motive to do good to men. When you set about your day's work all the organs of the body work together for the accomplishment of your task; your feet carry you to the spot, the eyes guiding them, the vital organs fill the frame with health and vigor, the willing hands execute the plans. So as the First Alfred church undertakes to do the Lord's work in this place, all must help. Let no one say, "I am not a trustee or member of the advisory committee and therefore have no responsibility for the management of church affairs." Let no one think that only the pastor should visit the sick and needy, or speak a word of warning or encouragement. "If the ear shall say because I am not the eye I am not of the body, is it therefore not of the body? But now hath God set the members, every one of them in the body as it hath pleased him. Now are they many members but one body."

Loyal church members are sympathetic. If you hurt but your little finger the whole body suffers; the pulse is quickened, the nervous system is shocked and the vital functions are more or less deranged. So also is the body of Christ affected by the spiritual condition of each and every member. No Christian steps aside from the narrow way but the church suffers; nor lapses, even temporarily, from his or her proper spirituality, but the life of the church ebbs lower; no member is cut off from the church but it is to some extent crippled. On the other hand religious enthusiasm is catching. Those who walk with Jesus day by day impart to us unconsciously some of the courage and the joy which they have received from the fountain of life. "Whether one member suffer, all the members suffer with it, or one member be honored all the members rejoice with it."

"God hath tempered the body together, having given more abundant honor to that part which lacked." We can sympathize heartily with those who by nature have an uncomely disposition. These natural defects of ours are stumbling blocks over which we fall often and repeatedly, on the journey of life. But God may give to some of us deformed souls a place of abundant honor in his service.

When I was a child I was cared for by the hands of a faithful, loving mother. Those hands tied up my cut fingers, mended my toys, smoothed my pillow when I was sick, and when I left home packed for me my few worldly goods. Those hands were not slender, nor soft, nor white, nor beautiful, according to standards of art. They were hardened by long hours of toil, and the fingers were bent with rheumatism, yet not Phidias, nor Michael Angelo, nor any artist ever conceived of hands so beautiful and so dear as mother's hands because they did the bidding of mother's heart, which for love and tenderness is like the heart of God.

And so dear friends, crooked and crabbed as we may be by birth or environment, if we do the bidding of the loving heart of Christ the world will love him, and his church—our church—will be truly the light of the world.

## TREASURER'S REPORT.

For the month of July, 1899.

GEO. H. UTTER, Treasurer.

In account with  
THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.	
Balance in Treasury July 1, 1899	\$1,731 89
Mrs. Mary P. Bentley, Westerly, R. I.	5 00
L. A. Hutchinson, East Bradford, Pa.	2 00
W. H. Godsey, Wynne, Ark.	1 00
Mrs. Emma C. Witter, Wausau, Wis.	2 00
L. E. Livermore, Lebanon, Conn.	2 00
E. W. Greenman, Troy, N. Y., Foreign Missions	50 00
Churches:	
Hammond, La.	6 41
Boulder, Col.	2 30
Plainfield, N. J.	28 25
Second Brookfield, N. Y., \$9.50, \$8.12	17 62
Mill Yard, England, C. B. Barker	\$10 00
Vin Corbin Baking Co.	28 02
Rockville, R. I.	10 00
Nile, N. Y.	13 50
New Auburn, Minn.	5 00
Andover, N. Y.	10 00
Waterford, Conn.	9 00
Welton, Iowa	24 15
Sabbath-schools:	
Chicago, Ill.	3 15
Hornellsville, N. Y.	3 57
Shiloh (N. J.) Ladies' Mite society	14 72
Income from Permanent Funds	307 00
Evangelistic Committee:	
Collections.	
Second Alfred, N. Y.	\$13 00
Hornellsville, N. Y.	1 75
Red School House	2 12
Nile	2 00
Richburg	1 30
Little Genesee	3 20
Main Settlement	13 02
Hebron, Pa.	10 61
Shingle House, Pa.	3 00
DeRuyter, N. Y.	10 00
Lincklaen	50
Cuyler Hill	25
Scott Sabbath-school	3 51
Scott	10 49
By E. B. Saunders	11 50
Womans Executive Board:	
Susie Burdick's salary	\$365 20
Helpers' Fund	119 75
Boys' School Building	65 00
Home Missions	66 50
General Fund	81 74
Support of Yung Yung	30 00
Dr. Swinney's salary	10 00
Girls' School	1 80
Medical Mission	44 50
Mission School, Shanghai	5 00
Foreign Missions	5 00
China Mission	3 00
Dr. Palmberg's salary	7 50
Hospital Bed Fund	1 00
	\$86 59
	\$3,174 42
Cr.	
O. U. Whitford, balance of salary, etc., quarter ending July 30, 1899	\$ 294 86
A. G. Crofoot, salary quarter ending June 30, 1899	10 00
E. H. Socwell, salary, etc.	85 29
Eli F. Loofboro	26 00
R. S. Wilson	32 50
Church appropriation quarter ending June 30, 1899:	
Attalla, Ala.	\$25 00
Berea, W. Va., 4 weeks labor	5 76
Carlton, Garwin, Iowa, 5 weeks labor	9 60
Hammond, La., six months	75 00
New Auburn, Minn.	18 75
Shingle House, Pa.	10 00
	144 11
Evangelistic Committee, Orders Nos. 140-148	580 16
C. H. Stanton, pencils, etc., for pledge cards	25 75
Interest	92 80
Loans	1,000 00
S. H. Davis, traveling expenses to Alfred, N. Y., etc.	25 76
Plainfield, N. J.	7 16
	32 92
Geo. B. Carpenter, traveling expenses to Adams Centre, N. Y.	19 29
Cash in Treasury Aug. 1, 1899:	
Fund for Reinforcing China Mission	662 51
Available for current expenses	168 22
	\$830 73
	\$3,174 42
E. & O. E.	
	GEO. H. UTTER, Treas.

## IN MEMORIAM.

MRS. ORRILLY MARIA WHITFORD.

On the Fourth of July our beloved sister, Orrilly Maria, wife of the late lamented David G. Whitford, of Berlin, N. Y., departed this life in the blessed hope of a glorious immortality in the bright world beyond. Our sister was the daughter of Abel and Hannah Burdick, formerly of Rhode Island. She was sick several weeks and bore her illness with resignation to the divine will, and longing for the hour of her departure to come. She was a good and consistent member of the church; was baptized by Eld. Orson Campbell in her 14th year, and united with the Seventh-day Baptist church, during a revival of the work of grace in this place. She was born March 18, 1814, and was married by Elder Satterlee, Oct. 29, 1836. She leaves two daughters to mourn her loss—Mrs. W. D. Green and Mrs. Caleb Bentley, who reside here; and an only sister, Mrs. Azubuah Davis, also of Berlin. She had reached her 85th year. Her husband died eleven years ago. At the funeral her pastor endeavored to speak comforting words to the sorrowing relatives.

GEORGE SEELEY.

# Woman's Work.

By Mrs. R. T. ROGERS, 117 Broad St., Providence, R. I.

## YOUR PLACE.

BY HELEN M. RICHARDSON.

Just where you stand in the conflict,  
There is your place!  
Just where you think you are useless,  
Hide not your face.  
God placed you there for a purpose,  
Whate'er it be;  
Think he has chosen you for it:  
Work loyally.  
Gird on your armor! Be faithful  
At toil or rest,  
Whiche'er it be, never doubting  
God's way is best.  
Out in the fight or on picket,  
Stand firm and true;  
This is the work that your Master  
Gives you to do.

—Selected.

"THE great need and desire of our churches is enlightenment." If all of us, old and young, could come into a closer intimacy with our work and workers, by prayer and gifts and a study of the needs which each church and each individual is called upon to supply, how easily our treasury might be filled, our work broadened, our interest increased, and how great would be the possibilities of the coming generation of workers!

WE cannot withhold our earnest wish that our churches which are not observing the *monthly* Missionary Concert would adopt such a plan. It is only by our united efforts in these lines of work that we can grow. Study the best way to conduct them, and with each effort will come a deeper sense of obligation and a greater love for the work. Train and interest the children. They are our future men and women.

## GATHERED THOUGHTS ON TITHING.

Presented by Mrs. S. M. Gamble at the Annual Session of the First Alfred Ladies' Evangelical Society.

God is the great proprietor of the earth, and has the right to receive a certain portion of its fruits to himself as an acknowledgement of his sovereignty. From the very beginning he reserved the seventh of time, hallowing the seventh day and separating it from the rest of the week as peculiarly his own. The first mention of tithe is in the history of Abraham, when, as he was returning from the slaughter of the kings, Melchisedek, the priest of the most high God, met him and received from him tithes of all he had taken.

The Jewish people were commanded to give one-tenth, and those who refused to do this were charged with robbing God. The apostle Paul, in sending directions to the church at Corinth concerning their contributions for the poor saints, said: "Every man, according as he purposeth in his heart, so let him give." The gifts of God's people should be prompted by God's love. They should spring spontaneously from glad and grateful hearts. Under the promptings of the Holy Spirit, every Christian is to do that which he believes God requires of him, and when once he has promised or purposed in his heart what he will do, then let him be careful how he recedes from that decision. The question, "What shall this man do," should not be considered, for the answer comes, "What is that to thee, follow thou me." The Lord does not limit our gift to the tithe, for everything we have is his, and we should honor his rights of proprietorship by the payment of our tithe, a matter of strict righteousness, like the payment of rent to a landlord. Then follow him in that glorious example of self-sacrifice for the blessing of others which he has given in

the gift of his Son; and yet how many there are to-day who have not the slightest idea of paying tithes to God in any form or shape whatever.

Entirely separate and aside from our tithes should be our offerings, the expression of the thankful, liberal heart, overflowing in acts of benevolence and mercy. "It is more blessed to give than to receive." Is not this true in our own experience? Which gives us most pleasure, the little gifts we receive from others, or those we give? The memory of gifts well bestowed is one of the purest and sweetest of earthly pleasures. We cannot afford to deny ourselves the pleasure of giving, and the little gifts, as we all know, often give more pleasure than the larger ones. God is a great and gracious giver; all of our gifts come from him and of right should be returned to him, or administered by us under his direction. Would that every Christian might know the great blessedness of giving regularly by some fixed rule. All successful business enterprises are guided by some fixed principles and system.

The Lord's stewards will face their Master, by and by. There will come a day when he will say, "Give an account of thy stewardship." Would it not be well to consult him now, and learn how he would have his money disposed of? The good steward will settle the matter in his closet and with his God, and then give, not grudgingly, but with a willing and joyful heart. "The Lord loveth a cheerful giver."

Nothing succeeds in the long run without the blessing of God, and when he blesses everything prospers. It is the testimony of nearly all who make the trial and persevere in giving away a certain portion of their earnings regularly, that they gain thereby spiritual benefits which outweigh all self-denials. Many have but little to give, but it will be much if all at every call of the Master cheerfully reply, "Such as I have give I unto thee," remembering that great rivers grow from drops and small streams. Let us remember that we are not our own, but that we are bought with a price, that all we have is his and comes from his bounteous hand, that it is he who gives us the power to get what we have, that he can in a moment sweep away everything which we call our own. Let us first give *ourselves* to the Lord, and then bestow our substance according to the will of God. Nothing will so ennoble our secular life as proportionate Christian giving. Nothing will more certainly conduce to temporal prosperity. Nothing will enable us to do more good or to be more useful. Nothing will give greater happiness to others. Nothing will make us more like our Master, and nothing will better qualify us to render up our account with joy in that day when we all must give an account of our stewardship.

"Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room to receive it." Mal. 3: 10.

"THE whole population of the Samoa Islands may now be styled as nominally Christian. On the largest island there are probably not fifty families that fail to observe family worship; and the genuineness of their piety is shown by their benevolent and missionary enterprises. In 1890, besides supporting the gospel at home, they sent \$9,000 as a thank-offering to the London Missionary Society for missionary work."

## WOMAN'S BOARD.

Receipts for the month of July.

Photos sold at Nortonville, Kan.....	\$ 2 00
Mrs. Carrie Green, Grass Lake, Minn., Shanghai Mission School.....	1 00
Rogers Photos sold at Ashaway, R. I.....	1 00
Ladies' Aid Society, Garwin, Iowa, Susie Burdick's salary.....	2 00
Woman's Missionary Society, Boulder, Col., Teacher Boys' School.....	7 00
Ladies' Aid Society, Farina, Ill., Tract Society, \$12.75, Susie Burdick, \$10, Missionary Society, \$12.75, Girls' School, .50	36 00
Woman's Missionary Society, Hammond, La., unappropriated, \$8, Teacher Boys' School, \$2, African Mission \$2.75....	12 75
Woman's Board Aux., Little Genesee, N. Y., Susie Burdick....	6 25
Woman's Evangelical Society, Alfred Station, N. Y., Tract Society, \$1.88, Susie Burdick, \$14.50, Helper's Fund, \$5, Board Fund, \$3, Missionary Society, \$1.87.....	26 25
Mrs. E. T. Platts, Milton, Wis., Teacher Boys' School.....	5 00
W. H. Godsey, Wynne, Ark.....	1 00
Woman's Evangelical Society, Alfred, N. Y., Tract Society, \$20, Boys' School, 21.40, Teacher Boys' School, \$5, Yung Yung, \$30.....	76 40
Ladies' Benevolent Society, Milton, Wis., Tract Society, \$5, Home Missions, \$10.....	15 00
Ladies' Aid Society, Lost Creek, W. Va., Susie Burdick, \$5, Board Fund, \$2, Medical Missions, \$3.....	10 00
King's Children, Milton, Wis.: Mrs. E. B. Shaw, Myra Campbell, Mabel Clarke, Mattie Brown, Elsie Richie, Lizzie Crandall, Clara Rogers, Gertrude Wells and Teacher, Redemption African Girl.....	12 00
Sale of Rogers Photos, Shiloh, N. J., Teacher Boys' School....	1 00
Several Ladies of Nortonville, Kan., church, Redemption African Girls.....	60 00
Redemption African Girls:	
Mrs. Jennie Morton.....	2 40
" Albert Whitford.....	2 40
" S. J. Clarke.....	2 40
" E. D. Bliss.....	2 40
" G. B. Boss.....	2 40
Ladies' Aid Society, Nile, N. Y., Board Fund, \$2, Educational Fund, \$2.....	4 00
Ladies' Missionary Society, Nile, N. Y., Tract Society, \$3.50, Susie Burdick, \$17, Helper's Fund, \$4, Board Fund, \$4, Foreign Missions, \$5.....	33 50
S. D. B. Aid Society, Hornellsville, N. Y., Tract Society, \$2, Susie Burdick, \$2, Home Missions \$2.....	6 00
Ladies' Aid Society, Independence, N. Y., Susie Burdick, \$3, Boys' School, \$1.50.....	4 50
Woman's Board Aux., Coloma, Wis., Tract Society, \$5.....	5 00
Mrs. Wm. Hood, Hornellsville, N. Y., Teacher Boys' School....	2 00
Woman's Benevolent Society, DeRuyter, N. Y., Tract Society, \$4, Board Fund, \$1, Missionary Society, \$5.....	10 00
Mrs. O. A. Green, Scott, N. Y., Medical Mission.....	1 85
Sarah Richardson, Scott, N. Y., Susie Burdick.....	1 00
" B. F. Rogers, " " " ".....	1 00
" D. D. L. Burdick, " " " " Board Fund.....	15
" Ida Houston, Lake View.....	5 00
Ladies' Aid Society, Hartsville, N. Y., Tract Society, \$3, Susie Burdick, \$6, Board Fund, \$1, Missionary Society, \$3.....	13 00

\$373 65

E. & O. E.

MRS. GEO. R. BOSS, Treasurer.

MILTON, Wis., Aug. 8, 1899.

## "THE COMMON PROBLEM."

A Plea for Sunshine.

These are days of vast enterprises, lofty attainments, widened spheres for womanhood, organized efforts for the betterment of the world's conditions. With such an array of topics absorbing the public mind, one feels like offering an apology for presenting to the consideration of a body of intelligent listeners, any subject less commanding in its proportions than one of these.

Yet I have dared to hope that, for a little while, we might turn from the bewildering, breathless rush of these stupendous questions, and find a lesson of trust and hope, of courage and earnest zeal, that may brighten the dull, gray round of daily toil.

Quaint Robert Browning wisely says:

"The common problem—yours, mine, every one's,—  
Is not to fancy what were fair in life,  
Provided it could be; but finding first  
What may be, then find how to make it fair."

Did you ever think how joy and sunshine came hand-in-hand into the world, and how in sweet companionship the bond has kept unbroken ever since?

We are told that in the beginning darkness covered the face of the deep. Fancy the horror of that awful, solemn, brooding blackness, silent, measureless, impenetrable. Untold ages lay shrouded in mysterious gloom. Then throughout that vast and waiting silence was heard the voice of God, "Let there be light." As the dawn drew swiftly on in prompt obedience to the divine command, day succeeded the night in wonderful, noiseless procession. At last the sun is hung on high. Then the silence broke in one magnificent hymn. "The morning stars sang together, and all the sons of God shouted for joy." Sunshine brings to the life health, vigor, growth and fruition—the fulfillment of the divine purpose for the physical world.

In the spiritual realm, a fostering influence of similar character must be brought to bear



upon the life germ to fulfill the same divine purpose. In both spheres other influences are necessary to complete the work required.

But joy, I believe, is one of the most powerful, heart-warming, expanding and nourishing of the forces about us.

In a recent magazine article, Margaret DeLand says: "To make people happy is, generally, I believe, to make them good. Be happy and you will be good, is an admirable precept." Does this seem a weak and childish perversion of the stern old maxim, "Be good and you will be happy"? It does not seem so to me. Like the old cancellation problems in the arithmetic, put them one against the other and the result will be a unit.

Epictetus declares: "If a man is unhappy this must be his own fault; for God made all men to be happy." However true or false the first proposition may be, surely all who recognize in God a loving, tender Father, will agree that his first thought is for man's highest happiness; his constant aim to teach his children how to secure the best and sweetest out of life.

Why, the world is full of sunshine! Do you suppose God made the grass of so tender a green, the sky of such a restful blue, the flowers with their gorgeous coloring and marvelous texture, to mock with their joyous beauty the sad hearts of a wretched humanity? The fishes of the sea have an opalescent coloring that man cannot duplicate. Did you ever examine with a glass the exquisite delicacy of the seaweed's formation? Look out of the window this evening and watch the sunset, and ask yourself what artist hand spread those matchless, shifting colors. The arch of the rainbow glows with radiant promise. The perfect curve of the lily's brim speaks of the Father's watchful care. The soft shining of the stars thrills your heart. The river's ripple soothes you with its music. The coo and twitter and trill of the bird-songs are the springtime's hymn of joy. Is there anything more graceful than the swift and silent flitting of a summer cloud above a field of waving grain? Open your eyes and your heart to the beauty all around you, and thank God that he loves the beautiful, and made you capable of appreciating it.

He that hath so many causes of joy, and so great, is very much in love with sorrow and peevishness, who loses all these pleasures, and chokes to sit down upon his little handful of thorns.—*Jeremy Taylor.*

Alas, we are so blind. We hold a copper cent before our eyes, and shut out the vision of God's universe. We fret and worry about our own petty trials, and forget that he loves us. We dolefully rake over and over the muck of other people's faults, and ignore the celestial crown held just within our reach. We make ourselves miserable over trifles, and childishly wonder why life is so hard.

"It is not so much great sorrow, or disease, or death, but rather the little 'daily dyings,' which cloud over the sunshine of life. How insignificant many of our troubles are in themselves, and might so easily be avoided."

We make our own days happy or dark by what we seek for in them. Shall we not ask ourselves what we are placed here for, and strive to catch a hint of God's purpose for us? Surely, then, we can set our hearts steadily on that, and these trifles will assume their just proportions.

I have thought, for years, that for each soul God has provided a definite task.

An all-wise hand has formed a mighty plan, and left to us the doing. Some part belongs to you, and you to it, because of special aptitude, and just so far as you perform your part his ends are gained. Is there not an inspiration for you in that thought? Your special talents, fostered by the surrounding influences, have fitted, or are fitting, you to do this work. No one else can do it. Heaven has given you the needed qualities, and chosen you for the task. It may be a humble one, but it fits into its own place in the great scheme. Will you balk and whine and potter, when you might be bringing the millennium nearer to a sin-burdened world? Nay, rise above such childishness, and take the larger look out over God's plans, and rejoice to be a worker with him. To feel one's self of value to the world, to believe God can use us, makes of life a great, glad thing. A woman who had just gained some apprehensions of what the great, passionate throb of human living meant, exclaimed, "Oh, what does it matter if my front doorsteps are not painted!"

A wise old Eastern king, who had studied human life with a deep understanding, said, "A merry heart doeth good like a medicine." And again, "He that is of a merry heart hath a continual feast."

To be happy ourselves is a most effectual contribution to the happiness of others. "A cheerful friend is like a sunny day, shedding brightness all around." Happiness is contagious. Did you ever walk down one of the crowded business streets of a city on a morning? Watch the rushing, hurrying men and women, crowding to their daily toil. Anxiety, ill-humor, worry, unrest, line their faces. Unconscious frowns knot the brow. Perplexing problems have watched at their pillows over night, and now perch, muttering, on their shoulders.

I have seen a young girl, her eyes glowing with the light of a great new happiness, walk quietly down that street. Each care-worn face, as it, unheeding, met her look, lost something of that drawn expression, the countenance lighted up in the brief moment of passing, and without recognizing the influence, a ray of sunshine had brightened the path, and the day was better because of a stranger's happiness.

But you say it is difficult to seem cheerful and happy all the time. Oh no, dear friend, do not think it. I want you to not merely seem. Be happy and the seeming will care for itself. True, there is an art in keeping happy, but it is such a simple one that the merest child can learn it. Only this, "Look for the silver lining."

Where there is shadow, there must be sunshine on the other side. Get around on the backside of your troubles. There is a blessing hiding there for you. The meanest task can be made delightful if you only look at it right. "Whether a life is noble or ignoble, depends, not on the calling chosen, but on the spirit in which it is followed."

"A servant with this clause,  
Makes drudgery divine;  
Who sweeps a room as by Thy laws  
Makes that and the action fine."

—*Geo. Herbert.*

Are duties humdrum and uninteresting? You can make them full of interest and real delight by putting into them some of this sunshiny spirit of which we have been speaking.

Was there ever a girl who did not "just hate washing dishes?" Try to do them by

the clock; look forward to the orderly piles of clean and polished ware which will soon reward your swift housewifely care; every soap-bubble holds a rainbow; every duty well-performed contains a satisfaction. Can you make a bed as neatly as a hospital nurse? Try till you succeed. Determine to excel even in such homely tasks.

As you gather up the scattered playthings and make the living-room tidy for the day, sing a merry song. While you darn the stockings, weave into the gaping hole a bit of choice poetry, or quietly plan some little pleasure for a shut-in. Are other people fault-finding, cross, uncharitable, disagreeable, dishonest, mean, underhanded, selfish and hateful?

"'Tis true, 'tis pity,  
And pity 'tis, 'tis true."

But what of it? Your business is to look for the other things. Perhaps you have read Mrs. Whitney's book, "A Golden Gossip."

A lovely character, a woman whose lonely heart went out in sympathy and interest to every one, established in a village, by her quiet example, a new fashion of gossiping about the neighbors. She told only the pleasant, kindly things she had discovered about each. If a thoughtful little act of kindness or consideration was done, she had a way of telling it to some one. When an appreciative remark had been made regarding some humble worker, she stored it away, and when opportunity offered, dropped it like a healing balm on the sore heart of the discouraged one.

An unselfish deed rolled like a sweet morsel under her tongue. By-and-by, enstranged friends found themselves remembering former kindnesses, and came together with the breach healed. A young girl who had been chilled and warped by misunderstanding and sharp criticism, discovered that public sentiment warmed toward her. A heart shut up in cold reserve was melted by tender influences, and its stern worth recognized. And all this through the unseen influence of one golden-hearted woman. Any body can do this, but nobody can measure the resulting good.

It is necessary to cultivate a habit of looking for the best in every one. That is a beautiful charity which covers a multitude of other people's sins. To impute the best motives, to give the benefit of the doubt to an act not understood, to find excuse for a failure, to recognize the struggle which preceded a seemingly weak yielding, to give credit for small victories, never hurt any one. Instead, it gives a glow to the heart, inspires confidence from struggling ones—together with an opportunity to render help—and increases a happy faith in humanity.

Miserable, cramped, narrow, sour, pitiable is the woman who sees only the seamy, ragged, ravelled side of human life. Joyous, bounding, broad, sweet-souled and pitiful, she whose heart gathers to itself the brightness of life. And lastly, it is the Christian woman's duty as well as privilege to be happy. "The fruit of the Spirit is joy. In this is my Father glorified, that ye bear much fruit." A wife whose discontented face and fretful voice reveal a paucity of married joys, casts sharp and bitter reflection on a tender and devoted husband.

An unhappy Christian is a constant reproach to the loving, tender Bridegroom, Christ. Stevenson puts this duty of being happy in wonderful, ringing words:

"If I have faltered more or less,  
In my great task of happiness;  
If I have moved among my race  
And shown no glistening morning face;  
If beams from happy, human eyes  
Have moved me not: if mornings skies,  
Books and my food, and summer rain,  
Knocked on my sullen heart in vain,  
Lord, thy most pointed pleasure take  
And stab my spirit broad awake;  
Or, Lord, if too obdurate I,  
Choose thou, before the spirit die—  
A piercing pain, a killing sin,  
And to my dead heart run them in!"

HARRIETT C. VAN HORN.

## Young People's Work

By EDWIN SHAW, Milton, Wis.

August 7.  
Ye Editor's  
Vacation.

My diary has been closed now for about two months, and the readers of this page have had a change of diet, which has been refreshing without doubt to all concerned. It has been a perforced vacation on my part, but none the less welcome. The papers prepared and presented by the young people at our recent Associations have provided excellent material for publication. It may be noticed that most of these papers have been from the Western and from the North-Western Associations. It is but fair to the young people of the East, and but fair to me to say that this state of things came about, not because of any partiality on my part, but simply because the Secretaries of the two Associations mentioned collected the papers and sent them to me. The others did not. My diary is ever ready and willing to take a vacation whenever the young people of the denomination will provide something to take its place.

August 8.  
Church Duties not  
a Burden.

It was at the regular sixth-day evening prayer-meeting. The theme was something like "The joy of Christian service." It was Bessie, I think, but it does not matter so much who it was; it was the thought and feeling expressed that I remember. She had said in substance that she realized that she did not have that fulness of joy in the Christian service which she knew it was her privilege to have. Then she closed her remarks by saying: "Still I can truly say that I do not find my church duties and obligations by any means a burden." Would that all of us could say as much! Oh, that we all might say, and say it week by week and year by year, "It is no burden to attend Sabbath-school; it is no burden to speak in prayer-meeting; it is no burden to attend the covenant-meeting; it is no burden to give to missions; it is no burden to read the Bible and to pray every day; it is no burden to give a Christian greeting to friends and strangers. My church duties are not a burden." Thank you, Bessie, for that testimony. May it be the experience of many more of us.

August 9.  
About Shaking  
Hands.

Our Western Editor seldom does anything without an object or an end in view. But then most of us are that way, too, for that matter. But just what he was driving at in that paragraph a few weeks since when he mentioned my name is not quite clear to me yet. My first thought was that he was giving me a friendly thrust in a vital spot for something I shall speak of later. But he expressly denied any "sinister purpose." At any rate, it was done in a "dextrous" way, as is usual with him, for Lester never does anything in a left-handed way, unless, perhaps, when he is shaking hands with three or four persons over the seats at the same time. Then it occurred to me that in all probability he knew nothing at all about the matter of which I shall speak later, and therefore could have had no indirect reference to it in his paragraph. I must come to the conclusion, then, that he simply was indulging in an old habit of his, a habit which in our college days I used to style "soft-soaping me," and "giving me taffy."

August 10.  
More About  
Ye Western Editor.

AS SOON as I had thought it out that in spite of the fact that a denial beforehand of any "sinister purpose" was practically an admission that there might be grounds for such an inference, still I had no good reasons for doubting the sincere veracity of the Western Editor; then I could not help but feel pleased over the paragraph. Although I knew full well that I did not deserve the praise given, yet it does one good to find that one's efforts are not wholly lost, as it were, in the empty air. I learned years ago that Lester either purposely overdid the matter in speaking good words for his friends, or else (and I know full well that this is the real reason), like President Whitford and many other good men, he is unconsciously partial in his estimates. This very trait of character in Lester in years gone by helped and encouraged me in my struggle through college more than he or any one else ever realized. It is a grand good thing that some of our friends think even better of us than we deserve, and that they find occasion now and then to tell us of it. Do so again, and to others, Bro. Randolph.

August 11.  
Shaking Hands in  
the Vestibule

ABOUT the first of last January I took it upon myself to stand in the vestibule of our church during the opening services of worship on Sabbath-day. I must admit that my first object was to keep the outside and the inside doors closed, for it was cold and stormy weather. Incidentally, I opened the door for little ones, closed the door behind careless ones, explained to tardy ones the point reached in the services, told people that the ushers just inside would show them to seats, and of course smiled and shook hands with them as they came in. As warm weather came on, I kept at the post, now keeping the doors open except while the trains were passing. I really think that it is a good plan for some one to do this kind of work in every church. Possibly I am mistaken. But what I am getting at is this: Everybody knows that I am not in the habit of stopping on the street to shake hands. Some way I am always in a hurry, and then, to tell the truth, it is not natural for me to express my feelings in that way. I am not by nature a hand-shaker; some people are; none of us are to be blamed. But when I stand to welcome people to my home, to the church, or to the neighborhood, then the extended arm and the clasped hand are perfectly natural. Now, I have sometimes imagined that people thought that I was hypocritical, or insincere, or inconsistent, because I would stand by the door of the church on Sabbath-day, and smilingly shake hands with people whom possibly I greeted the day before on the street with a hurried nod, or perhaps did not see at all from being buried in the morning paper as I walked along. Now, this is what at first thought I fancied the Western Editor was aiming at. Guilty conscience? Possibly that is it; but, for me at least, it is hard work to keep keyed-up to the hand-shaking pitch constantly. The tension is wearing. But I trust that I shall never be too weary to respond to Lester's hearty greeting whenever he gets around to me. So here is my hand, in church, at home, on the street, or in the vestibule.

TO BEAR is to conquer our fate.—Campbell.

## OUR MIRROR.

### PRESIDENT'S LETTER.

Dear Young People:

By this time, nearly all have decided as to whether they will attend Conference. These decisions have induced a great re-arrangement in our affairs in many instances. God grant that we have all made wise decisions. If our motives in deciding have been good, this is doubtless the case. I sincerely hope that spiritual hunger has prompted many to decide to go. We have been wondering if there will be a "Sunrise Prayer-meeting." I venture to say there will, unless something better takes its place. People are praying for the coming sessions of Conference, and I think those who will go praying will receive blessings, and carry blessings to those who remain at home. In this I hope we shall not be disappointed, and that those who remain at home will not be disappointed. They will care little how we are entertained, or in what sort of car we travel, but they will be eager to know what kind of blessings we gain and bring to them; blessings for the home prayer-meeting, the Sabbath-school, and all the home life. I hope this may be a Conference of the smallest "I's" and the largest "U's" which the Seventh-day Baptists have ever had. I hope that on all occasions the right thing may be said, and in the right way. I hope, too, that we may all be a blessing to someone, going, coming and while we are there. Our Young People's program must be very largely impromptu, as we have been unable to find many of the young people who have not appeared upon former programs, who are expecting to attend at Ashaway. Let us try to bring to the sick, the aged, and to all who cannot go, all the glad tidings we can from the meetings.

Yours in the work,

E. B. SAUNDERS.

### THE DUNHAM FAMILY.

Rev. Jonathan Dunham in Relation to His Times and Pastorate of the Seventh-day Baptist Church,  
Piscataway, N. J.  
1694-1774.

BY O. B. LEONARD.

#### ARTICLE VIII.

The first Dunham settler in Piscataway Township, Middlesex County, N. J., to make a permanent home there was Benajah Dunham. He came in 1672 with wife Elizabeth and three children, Edmund, Mary and Elizabeth. He was born at New Plymouth in 1640, the son of Deacon John Dunham of the Pilgrim church of "Mayflower" planting. At the time of his emigration here from Cape Cod, his home was at the town of Eastham.

One reason of his removal from New England to New Jersey was that several of the pioneers already located on the banks of the Raritan river were friends and acquaintances of his father in and around Plymouth. Furthermore greater privileges were given in East Jersey for civil and religious liberty. The laws of this province afforded generous terms to new comers in the way of land grants, also, besides allowing perfect freedom of conscience in matters of religion.

This progenitor of the New Jersey line of Dunhams died in 1680, only 40 years old, leaving one son to perpetuate the family name. This son was Rev. Edmund Dunham, deacon and lay preacher, prior to 1705, in the old First-day Baptist church of Piscataway, and subsequently founder and first

pastor of the Seventh-day Baptist church in the same township. Among the seven children of the pioneer pastor, whose wife was of "Mayflower" descent, was Jonathan, a short outline of whose life is the subject of this sketch.

Jonathan Dunham (son of Rev. Edmund and Mary Bonham Dunham) was born at Piscataway, August 16, 1694. In early manhood, August 14, 1714, he married Jane Piatt. It is a traditional statement that the marriage ceremony was performed by an old friend and co-worker of his father, the Rev. John Drake, pastor at that time of the Piscataway Baptist church, constituted 1686-9. It is said this was the first marriage by a clergyman in Piscataway, the customary practice being for the civil authorities, generally a justice of the peace, to perform this service.

His wife, Jane Piatt, belonged to a family of the martyr host of persecuted Protestants of France, whose ancestors came to the new world—just preceding the Revocation of the Edict of Nantes. There were several early settlers in East Jersey of this Huguenot extraction, whose devoted piety enriched this colony of Conscience.

By the time Jonathan Dunham had grown to adult years, and before his marriage or majority, the Sabbath-day movement in this region, instituted by his father, had become an established and popular religious belief in Piscataway. It has always been a cherished statement that this son was the first male convert baptized into the fellowship of his father's church. Jonathan had the reputation of being naturally of a religious temperament from childhood, which was cultivated by constant exercise in good works and trained by his parents in holy endeavors. He was gifted of speech and helpful to his father in pastoral duties for several years.

In secular affairs he pursued farming and practiced the business of tanning. He was a man of unremitting industry and occupied his time in these pursuits as a livelihood for his growing family. For twenty years after his marriage, and up to the time of his father's death, he earned a living by daily toil as mentioned, though he mingled spiritual duties with his secular efforts.

In 1734, the year of his father's death, he was called by the church to the office of deacon. He was formally ordained to the sacred duties, November 2, 1734, at the house of Elder Jonathan Davis, near Trenton. For the next ten years he expounded the Scriptures in the place of his father, as a licensed preacher. It is stated on reliable authority, that some objections existed to his being ordained as pastor of the church, on account of doctrinal beliefs.

About this time there were differences of theological views among all orthodox bodies. Not only in his church, but among the Baptists of the mother church in Piscataway and the Dutch Reformed churches of the region round about, there were distracting disputations on doctrines. The great Presbyterian body was shaken by unhappy conflicts, and a schism occurred in the old Philadelphia Synod, lasting from 1738-1758. It was during this period that Princeton College was established, entirely through the influence of Presbytery of New York, organized in 1738 from the division of the Synod of Philadelphia.

There was much spiritual ignorance, great laxity of morals, strong leaning to Arminianism and bitter sectarian spirit among the churches. The Baptists generally were strictly Calvinistic, though as Morgan Edwards wrote, "some held to the system of James Arminius, who thought that man is not totally depraved and believers may fall from grace. Particular and universal salvation were principal points of contention." But the genius of John Calvin dominated the large majority of the thinking people.

This agitation of theological differences delayed the permanent settlement of a pastor among the Seventh-day Baptist brotherhood in Piscataway. Not till 1745 was Mr. Dunham ordained as pastor of the growing Sabbatarians. While a few of the flock were strong adherents to Arminian views, and advocated the doctrines with some effect and disturbance, as the temporary schism of 1753 proved, yet at the time mentioned, 1745, the church supported Pastor Dunham as a devout Christian worker and a sound orthodox minister of the gospel.

His public ordination, it is said, took place in the French Creek district of Pennsylvania, about thirty-five miles west of the Delaware river. The little church of Sabbath-keepers there was organized in 1722, at a settlement on this branch of the Schuylkill near present Phoenixville, and was the only society of this faith in Pennsylvania, worshipping in a *meeting-house*, erected 1762.

While the general opinion prevails that Elder Dunham's ordination took place, as has just been stated, at French Creek, Elders Williams and Noble participating, by some it is held this "laying on of hands" was at another locality, viz., Conogochega, a small settlement several miles southwest, and about fifty miles from Philadelphia. Morgan Edwards has written that the holy orders were received at Connecocheque, Pa., the ordainers being Reverend Messrs. Lewis Williams and William James. No mention is made of Elder Noble, who must have been 80 years old, if alive. This last place was in the region of early German settlements of Mennonites, Dunkards, Pietists and other Seventh-day religionists. Near here was the distinguished Monastic Society of Ephrata observing the Sabbath and Celibacy. There was a little church of Sabbath-keepers established at Connecocheage in 1735, which maintained its services for something over a quarter of a century. Among its membership were representatives from the Piscataway Seventh-day Baptist church, notably of the Dunn family.

It is a matter of history that that founder of the Convent Society, Conrad Beisel, had been proselyted to his religious observance of the Seventh-day by Rev. Thomas Rutter, a disciple of Abel Noble, the great apostle of Sabbatarianism in Pennsylvania. The successor of Elder Dunham in the pastorate at Piscataway was Nathan Rogers, a grandson of the famous Pennsylvania Quaker convert to the Seventh-day Baptist doctrines, Rev. William Davis, the erratic evangelist. Pastor Rogers had lived with the Ephrata Community and imbibed from them his principle of single life. It appears that there were several friendly relations between the Sabbath-keepers on the Susquehannah and those worshipping on the Raritan. Further on will be given an extract from a letter of consolation

by one of these churches to the church over which the elder Dunham presided.

Rev. Jonathan Dunham was an indefatigable laborer in his holy calling. Members of his church and congregation were scattered over a wide area so that the pastor had to travel a great deal to keep in touch with all his parishioners, from the Raritan to the Delaware and along the Jersey sea-coast, southerly. His preaching was a rugged, uncompromising orthodoxy, treating largely of doctrinal subjects. This was a popular style of sermonizing in Colonial days among most of the churches. "Such doctrines constantly preached nourish a sturdy piety and magnify the power of the Almighty. They are as grand as the rock-ribbed mountains, and as needful to theology as mountains are to the earth. But a land of rugged mountains only would impoverish its people. The valleys are the fertile spots, and while the preaching of those early days had not too many mountains, its valleys were too few in number and too narrow." It is said of Rev. Jonathan Dunham that he was an able minister of the New Testament, and that for a laboring and business man at the same time that he was acting as pastor, he was a close student of the Word of God, and able to defend himself and the doctrines he tenaciously believed and advocated.

For ten years or more after being settled as pastor, there were unsuppressed differences and internal difficulties in the church. These arose, not only from opposition views on theological questions, but from a laxity in the faithful observance of their Sabbath-keeping doctrines, occasioned largely from business alliances and family relationships with members of the First-day parent church. To such a painful degree had their dissensions reached, the church became rent with bitter animosities. Advice was sought from sister churches in Rhode Island and Pennsylvania, and their prayers importuned in behalf of a divided Zion. A quotation from one of the responding churches will be of interest as explanatory of the disruption.

To our beloved brethren in Piscataway, in New Jersey:

We received your kind and loving letter which came by ye hand of our Brother James Dunn, whom you recommend unto us as a public person, who also has been approved by us as a person whom we thought useful for ye church for yt way.

Beloved, it was a cause of great grief unto us yt your case seems to resemble yt of Israel in Judges 17: 6, and yt some of you are wavering concerning ye Sabbath and mode and subject of baptism. This thing renders us, yt holds them ye essentials of religion, very irreligious to those who have not arrived to ye knowledge of these excellent principles; neither doeth it render us very religious in ye sight of other persons yt have attained to a good measure of understanding; for they know yt these points are orthodoxal points of ye Christian religion.

We beseech you to have some pity and charity for our brethren of ye other party, who also have written to us concerning their disconsolate state. We pray you to use all endeavors to be reconciled, especially with as many as are desirous to make godliness their chief business, and seek to be justified only by ye mercies of Christ.

Signed in behalf of ye church-meeting at Conogochega, in Lancaster County, Pa., ye 6th day of ye 3 month, 1748.

Jonathan Curtis, William James, Lewis Williams, Thomas David, Mershak James, Joshua Edwards, Job Curtis, Joseph Davis, Joseph Williams, Victor Bailey, Thomas Dunn.

These serious dissensions threatened, for a while, an extinction of the once harmonious

body. Wise counsels prevailed and the disaster was averted. Retractions on the one side and confession on the part of others brought opposing factions together in unison, and so have remained ever since. The leading steps toward this happy state of unification were taken by the most influential families in the society. In the old minute book, during 1754-7, is the following record:

We conclude from the consequences that have attended the separation, we were to blame; and in that, and in whatsoever we were to blame, and wherein we have offended either God or our brethren, we acknowledge our fault, and desire to be sorry for it, and do desire to be forgiven by God and by our brethren.

Signed by

Jonathan Dunham, Zedekiah Bonham, Azariah Dunham, Hezekiah Dunn, Jonathan Martin, Ephraim Dunham.

"To err is human, to confess divine." "After the healing of the difficulties in the church, and setting the things in order that remain, the labors of Pastor Dunham were blessed in the salvation of many souls. Meetings were held in remote stations and neighborhoods, where some of the families had gone, and successful efforts were made in removing jealousies that had always existed between them and the First-day Baptist church, from which they formerly separated. Within a very few years nearly forty persons were added to their number, some by baptism and some from other denominations, who embraced their views."

(To be continued.)

EXTRACT FROM REPORT OF SECRETARY LEWIS.  
SUPREME IMPORTANCE OF THE WORK OF THE  
TRACT SOCIETY.

It is scarcely possible to overestimate the importance of the work of this Society, at this time. That importance has increased with the changing attitude of public opinion, until we must estimate it far higher than we have done. Touching our denominational life, the importance is vital. In other forms of work, missions, education and general reform, our efforts coalesce with the efforts of other people. The tide is therefore favorable and it is easy to prosecute those forms of work. With the Tract Society the case is different. Its work is in direct opposition to the irreligious world, and so far as the specific day of the Sabbath is concerned, and in making the Bible the supreme authority upon the Sabbath question, we take direct issue with the religious world also. The work of the Tract Society involves the fundamental reason for our denominational existence. There would be no Seventh-day Baptists but for the necessity of emphasizing the importance and the divine authority of the Sabbath. It follows, logically, that we must give specific attention to the work of this Society if we would prevent the decay of denominational life. When the reason for the existence of an organization ceases, the organization will necessarily go in pieces. When the reason for such existence increases in importance because of outward surroundings, corresponding emphasis and attention must be given to that reason, if the organization be preserved.

The issues now forced upon us are not a matter of choice. We cannot make the question of Sabbath-observance and of Sabbath Reform optional. In proportion as the work represented by this Society is allowed to decline, or is exalted and made strong, will our denominational life be weak or strong. An organization may exist quietly for many years

when the public mind is at rest concerning the issues which it involves. It cannot remain thus when the public mind becomes agitated, and adverse influences increase. Until within a brief period, public opinion in the United States has been agitated but little concerning the Sabbath question. But a rapid and destructive change has taken place. In that change the theory has become prominent that the Bible is of comparatively little or of no account, in settling the Sabbath question; that there is no sacred day under the gospel dispensation, that the customs of the church, and the laws of the commonwealth are the highest authority in matters pertaining to Sabbath-keeping. This assails the foundation of our denominational faith, and also the foundation of the "Puritan Sunday." The assault upon Sunday is so disastrous already, that its best friends acknowledge that it is lost and cannot be restored. The irreligious holidayism which has taken its place has produced a harvest of evil results. The foundation upon which our denominational life rests, would have been swept away before this time, had it been as weak as the foundation on which Sunday is based. That it has not wholly failed is due to the fact that our position has been Biblical in theory, however imperfectly we have embodied that theory in practice, and in our Sabbath Reform work. But we cannot continue without greater effort to sustain the truth for which we stand in the midst of such opposing influences. While it is a matter of strength to be in the minority, if one be alert and faithful, it is easy for those in the minority to be overwhelmed when they are not alert and faithful. We must not disguise the fact that our position is directly and fiercely assailed by the prevailing influences, and the more so since this opposition is mainly from the religious world. It goes without saying, that the first duty of the hour is to strengthen ourselves in conscience touching the Sabbath and in our efforts to spread the truth concerning it. Activity is the safeguard against decay. Activity and life are synonyms. Life cannot decay. All organization does decay as life grows weak. We are often unconscious of the beginning of decay. This is especially true if attention is not aroused. The cry of danger secures safety by promoting attention and activity. That the time has come for Seventh-day Baptists to raise the cry of danger to themselves, is beyond question. In some directions, danger is well advanced. Nothing but that vigilance which is the price of all things valuable, can prevent subtle, destructive results in our denominational life. He who doubts this cannot understand the facts. He who is frightened by it has too little faith. He who ignores it is almost criminal. The indifferent Seventh-day Baptist, in an hour like this, is closely allied to the sleeping sentinel on the post of danger. He is companion to the mariner who is careless when the barometer falls swiftly.

PAST SUCCESS IS NOT ENOUGH.

It is easy to say that we have maintained our ground for centuries without special danger. That is true. The past is glorified by the strength and permanence with which we have held our place. But the past was favorable in a large degree to such results. The present is unfavorable in almost every particular. We are now tempted, assailed, likely to be deluded and

lulled into fancied security. Indifference as to the Sabbath rules in the minds of the masses. This, coupled with the growing worldliness of the age, with the overwhelming spirit of commercialism, and with the destructive teachings put forth by religious leaders, makes the situation doubly dangerous. The supreme importance of the work of the American Sabbath Tract Society to the life of the Seventh-day Baptist denomination cannot be overestimated in this year 1899. He who places any other form of work above this, thus far imperils the integrity of all our work. Let the interests of this Society decline, and there will be few loyal Seventh-day Baptists in the next generation to support Seventh-day Baptist missions or Seventh-day Baptist schools. These facts we must face. They are not cause for despair. On the contrary, they are full of incentive to greater action and to higher attainment.

TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, Aug. 13, 1899, at 2.15 P. M., Vice-President J. F. Hubbard in the chair.

Members present: J. F. Hubbard, A. H. Lewis, J. D. Spicer, H. V. Dunham, C. C. Chipman, Corliss F. Randolph, Alfred A. Titsworth, A. L. Titsworth and Business Manager, J. P. Mosher.

Visitor: H. H. Baker.

Prayer was offered by Rev. A. H. Lewis, D. D.

Minutes of the last regular and special meetings were read.

The Committee on Distribution of Literature reported on the year's work of the Committee, noting the files of our denominational publications, which have been placed in our educational institutions; the increase of the Reform edition of the RECORDER by 2,500 copies; the sending of the RECORDER gratis to 43 newly married couples; the work of local representatives of the Committee in the churches, and the marked success attending the sale and distribution of Dr. Lewis's new book, "The Swift Decadence of Sunday; What Next?" Total publications distributed: Tracts, 876,326 pages; Reform Edition RECORDER, 1,064,480 pages; Dr. Lewis's new book, 996 copies.

Report adopted.

J. D. Spicer, Treasurer, presented his report of receipts and disbursements for the year ending June 30, 1899.

The report was received and referred to the Auditing Committee.

On motion, A. L. and A. A. Titsworth were appointed Auditing Committee *pro tem*.

Business Manager J. P. Mosher presented his report for the Publishing House for the year.

The same was received, and summaries therefrom will be incorporated in the Annual Report of the Board to the Society.

The Corresponding Secretary, A. H. Lewis, presented his Annual Report, which, on motion, was approved as the report of the Board to the Society.

The question of keeping a supply of our publications at the coming Conference was referred to the Corresponding Secretary with power.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH, *Rec. Sec.*

**MORE FROM HOLGATE.**

JACKSON CENTRE, Ohio, Aug. 9, 1899.

To the Editor of the SABBATH RECORDER.

As there has been nothing written directly to the RECORDER from the Milton Quartet, I will add a little to what has been said already of the work at Holgate. We closed up the work there Sunday night, took down the tent Monday and came to Jackson Centre yesterday (Tuesday). We shall work either at Stokes or here until Conference time.

We arrived in Holgate July 5, and held meetings every night up to Aug. 6, and every afternoon after the first week. We had been told of the character of the place, and its hard reputation, but we were hardly expecting to find a town of that size with less than a half-dozen professing active Christian young men, and a moral standard as low and degrading as was the predominating influence there.

Our people there were few and poor, but willing and anxious to do what they could, and it gave us a start. We sang down-town on the street the first night, and then told the crowd that gathered around the reason we had come, and gave them a cordial invitation to attend the meetings. We endeavored to interest ourselves in the boys and men and to get them interested in us. Our plan was not to antagonize any one or their views, as had been the case with other tent meetings, but to get them interested in, and seeking for, a higher life. Our success in gaining the confidence and respect of both the good and bad elements was a little extraordinary. We received no disrespectful words or treatment during the work there; even in our singing in the saloons and on the street we were shown respect.

The amount of good that has been accomplished of course cannot be estimated. While the visible results might seem to be small, yet it is possible that the seed sown may bring forth yet an abundant harvest. About thirty professed conversion—some of them remarkable cases; the faith of many Christian people was strengthened, and the light of the Sabbath truth was presented. It is probable that the seed of the Sabbath truth that was sown may have been the greatest work done. It was not made a hobby by either the quartet or Eld. Kelly, and little was said upon it until people seemed to be hungering after it. Eld. Kelly presented it in such a clear, simple way that a great many became interested and began to study it for themselves. Mrs. Townsend, who is a leader in Christian and temperance work here, is State Treasurer of the W. C. T. U., and a noble, conscientious woman, says she is fully persuaded in her own mind concerning the true Sabbath, and is now keeping it. This thing alone will have great weight upon the Sabbath interests in Holgate. She will be at the General Conference. It is not a question in Holgate, longer, whether the seventh day is the Sabbath, but can they and will they keep it. What it needs is a good, strong man right on the field.

It was with a feeling of sadness that we left Holgate, where we had felt the nearness of the Holy Spirit, had had such bright experiences and made many dear friends. We have received many great blessings, and greatly enjoyed the hospitality during our stay in Holgate. Mr. Belnap, the Mayor and editor of the local paper, showed us great kindness in entertainment, and furnishing the City Hall and printing for our concert, with no expense to us. Like kindness and treatment was also shown by other prominent people. The hand of God has been with us, and we give him all the praise and glory. The weakest instruments are strong in his hands.

W. R. ROOD.

**NEWS OF THE WEEK.**

The trial of Captain Dreyfus, at Rennes, France, has been the absorbing topic of interest for the world, during the past week. Evidence has been abundant that the military influence is doing everything possible to discredit Dreyfus, and to secure his conviction. Hope and fear have possessed the hearts of his friends, as one phase after another has appeared in the progress of the trial. That the charges against him are unjust, few people doubt. That full justice will not be gained, there is much cause to fear. At this writing—Aug. 18—the outlook for Dreyfus is hopeful. Early in the week Maitre Labori, chief counsel for Dreyfus, was waylaid and shot, at close range, while on his way to the court room. While the wound is serious, there is hope that it will not be fatal. This cowardly assault is looked upon as evidence of the desperate condition of the case on the part of the enemies of Captain Dreyfus. —Fuller reports from Porto Rico show that the hurrican left devastation and death over the island, more terrible than at any previous time. The loss of life is now reckoned at 2,000 persons or more. The destruction of property is enormous. Destitution and starvation abound. The government has acted with swift promptness. Supplies of provision are hastening to the desolated island. Private gifts are being gathered in all the principal cities. —The week has been marked by special activity in military matters in the Philippines, resulting in successive victories for our troops. Reinforcements and supplies for that field are being pushed forward with great promptness and liberality. —Religious work at Northfield has gone forward vigorously. A chapel, large and costly, has been dedicated in honor of Mr. Moody's 60th birthday. Propositions are out for "Denominational Houses" to be built on the grounds at Northfield. —Revolutionary disturbances continue in San Domingo. —The Zionist Conference, now in session at Basle, Switzerland, shows a marked growth in the movement to repatriate the Jews in Palestine. —National politics are beginning to boil. —The meat market has gone up until one must recall the nursery rhyme in which

"The cow jumped over the moon."

**THE GOLD COST SABBATH-KEEPERS.**

There seems to be an impression in some of our churches that the Sabbath Evangelizing and Industrial Association, to which was referred the Gold Coast inquiry, has abandoned all idea of doing anything in that direction. This is an error, and a plain statement of our position may be in order.

When the earnest, almost piteous, call for help came from the little band of Sabbath-keepers there, inquiry was at once set on foot to find out what the expense would be of sending some one to ascertain the condition of things, and what we could best do to help them.

It was found that it would cost from \$350 to \$500 to send some one from London or Holland to stay a month or so. This was thought to be more than we could do at the present time, but it was decided that an earnest effort should be made to bring two of the young men from there over to this country to be educated.

This movement is *alive*, and some funds are already contributed and pledged for it. It is hoped that by Conference, or before, enough money can be cabled to Dr. Daland, in London, to enable him to arrange for passage at once for these boys. We surely cannot afford to ignore so loud a call as this. Will you not help?

D. E. TITSWORTH.

For Sabbath Evangelizing and Industrial Association.

**Popular Science.**

BY H. H. BAKER.

**When Scientifically Drunk?**

The man who leans against a post  
Is not drunk. He only shows  
The effect of drink; as seen  
About his eyes, and on his nose—  
Nettled.

He is dead drunk;  
He prostrate lies,  
And cannot speak  
Nor op'n his eyes—  
Settled.

**Bullet-Proof Cloth.**

A new kind of cloth has been invented by Mr. Casimeir Zeglin that will withstand the force of any revolver, and also many of the different kinds of guns used in war. A few days since, a target was made from a sheet of this kind of cloth, and a test made. A file of policemen was drawn up, and for fifteen minutes they fired volley after volley at the target with their large revolvers. On examination not a perforation had been made, when the sheet of cloth was declared to be bullet-proof. This test was made at No. 170 Randolph Street, Chicago.

We are glad to chronicle any invention that will protect people from being destroyed by the most subtle, mischievous, deadly and dangerous invention ever gotten up. Communities would have been spared the many sorrows that have been caused by revolvers had Col. Samuel Colt, who was born at Hartford, Conn., July 19, 1814, never been born; and even now, could some inventor so improve Colt's revolver that, on firing, it would surely wound the person using it, and would utterly destroy the accursed thing, he would confer an everlasting blessing on mankind.

**Life-Saving Inventions.**

Considerable attention has been given of late by inventors to the construction of implements and other devices to save people from drowning. Mr. James Graham has invented a vessel having this peculiar feature, that the body of the vessel will revolve in the water, while in the interior of it there is a section that does not revolve.

This cylindrical section, being suspended from a movable center, will keep its occupants in a perpendicular position, and relieve them very much from the rolling of the vessel while passing between the stranded ship and the shore.

Another invention is that of Mr. C. Moller, of Norway. His invention consists in simply padding a vest with the hair of the reindeer. The hair of the reindeer, either wet or dry, is claimed to be much lighter than cork, and even more buoyant; also, far more durable.

It is also claimed that a vest or jacket thus made would be more effective than most of the life-preservers or belts now in use, by thus distributing the buoyancy, giving better effect, and allowing more freedom of action, thus securing greater protection to the body from accidents.

**\$100 Reward, \$100.**

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of Testimonials.

Address, F. J. CHENEY & CO., Toledo, O.  
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Hall's Family Pills are the best.

# Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

## INTERNATIONAL LESSONS, 1899.

### THIRD QUARTER.

July 1.	Gracious Invitations.....	Hos. 14: 1-9
July 8.	Daniel in Babylon.....	Dan. 1: 8-21
July 15.	The Hebrews in the Flery Furnace.....	Dan. 3: 14-28
July 22.	The Hand-riding on the Wall.....	Dan. 5: 17-31
July 29.	Daniel in the Den of Lions.....	Dan. 6: 10-23
Aug. 5.	The New Heart.....	Ezek. 36: 25-36
Aug. 12.	Ezekiel's Great Vision.....	Ezek. 37: 1-14
Aug. 19.	The River of Salvation.....	Ezek. 47: 1-12
Aug. 26.	Returning from Captivity.....	Ezra 1: 1-11
Sept. 2.	Rebuilding the Temple.....	Ezra 3: 10-45
Sept. 9.	Encouraging the Builders.....	Hag. 2: 1-9
Sept. 16.	Power through the Spirit.....	Zech. 4: 1-14
Sept. 23.	Review.....	

## LESSON X.—REBUILDING THE TEMPLE.

For Sabbath-day, Sep. 2, 1899.

LESSON TEXT.—Ezra 3: 10-12; 4: 1-5.

GOLDEN TEXT.—The temple of God is holy, which temple ye are.—1 Cor. 3: 17.

### INTRODUCTION.

We are told little of the journey of the returning exiles to the Holy Land. It must have been a long and laborious pilgrimage. The beasts of burden were few in proportion to the number of the people. The journey probably took four months; and very likely twice that time, if they made the long detour to the northward to avoid the desert.

The first thought of these pilgrims upon their return to Jerusalem was to rebuild the temple; and for this object they gave willingly according to their ability. Since this great work could not be accomplished at once, they did not wait for the rebuilding of the temple before re-establishing the worship of Jehovah through sacrifices. They set up the altar and celebrated the feast of tabernacles in the seventh month. In the second month of the second year of the return from captivity, the work on the temple was formally started by Zerubbabel the prince, and Jeshua the priest.

Our present lesson has to do with the beginning of the work upon the temple and with a serious hindrance which the Jews had to encounter from their neighbors.

### NOTES.

10. *And when the builders, etc.* There is nothing in the original to represent the word "when." It is better to read, "And the builders laid the foundation of the temple of Jehovah and they set the priests," etc. The subject of the verb "set" is evidently the high priest Jeshua and his associates, mentioned in the previous verse as having charge of the work. As befitting the solemn occasion, the priests were clothed in their sacred vestments, and had their sacred trumpets (long, slender tubes of metal with flaring end). The Levites also have their share in celebrating this joyous event, and sing praises to God accompanied by the clang of their brazen cymbals. *After the ordinance of David king of Israel.* To David belongs the honor of having arranged the musical and liturgical worship of the tabernacle and temple. Asaph was one of those appointed by David to have charge of the music. The phrase "sons of Asaph" probably refers to a body of singers chosen from the Levites, rather than specifically to the descendants of Asaph.

11. *Because he is good, etc.* Much better as in the R. V., saying, "For he is good, for his mercy endureth forever toward Israel." They used some of the same Psalms which we have preserved for us in the Book of Psalms. *And all the people shouted with a great shout.* This rejoicing was not merely formal ascription of praise to God; all the people were filled with rapture at the realization of their hopes.

12. *Many wept with a loud voice.* Many of the older men were filled with a feeling of sadness when they remembered the former glory of the house of God, and the might of the Jewish nation. They could not forget that they were now a subject race and that the former glory had passed away. The cries of sorrow and of joy were mingled; but the loud shout of joy and praise was predominant, and was heard afar off.

1. *The adversaries of Judah and Benjamin.* These people are here called by a term (adversaries) which they did not really deserve till a little later, for there is no reason to believe that they asked with any unfriendly design to participate in the building of the temple. These "adversaries" were not members of the Israelitish race, the remnant of the people that was left in the northern kingdom, but were rather the foreign colonists who had been brought in by the Assyrian kings, although there were no doubt a few men of Israel mixed

with this large foreign element. See Ezra 4: 7-10. Compare 2 Kings 17: 24-41. *Children of the captivity.* That is, the Jews who were of the company of those carried away into captivity.

2. *We do sacrifice unto him since the days of Esarhaddon.* Esarhaddon was the second Assyrian king after Sargon, who destroyed Samaria. He began to reign in the year 681 B. C. There may be some question about the truth of their assertion. They may have pretended to serve Jehovah as the god of the land, but they had certainly not forsaken their idols.

3. *Ye have nothing to do with us to build a house unto our God.* The leaders returned an explicit refusal of the offer of co-operation. Jehovah is our God, not your God. They had not yet learned the lesson that Jehovah was the God of all nations as well as of the Jews, although this doctrine had been taught by some of the prophets before this time. Compare Isa. 2: 2-4, and other passages. *As king Cyrus the king of Persia had commanded us.* Although it is evident that the Jews refused the offer of the neighboring peoples on account of their own exclusiveness, they were shrewd enough to mention that Cyrus had given a charge to them as Jews to rebuild the temple and had not committed this rebuilding to the peoples of the land. They must be carrying out the decree of the king.

4. *Weakened the hands of the people of Judah, etc.* They undertook to hinder that work in which they were not allowed to participate.

5. *And hired counsellors against them.* This probably refers to employing agents at the court of the king to speak against the Jews to those officers of king Cyrus whom they might be able to influence. *To frustrate their purpose.* And they succeeded very well in their plan, for the work on the temple was stopped almost as soon as it had begun, and was not resumed for fifteen years. *Until the reign of Darius.* He began to reign in the year 521 B. C.

## MARRIAGES.

CARR—TURNBULL.—At the parsonage, Ashaway, R. I., Aug. 1, 1899, by the Rev. Clayton A. Burdick, Mr. Earl Cole Carr and Miss Mary Jane Turnbull, all of Ashaway.

## DEATHS.

DAVIS.—Polina L. Davis, wife of Gifford Davis, died at Salem, W. Va., Aug. 10, 1899, aged 20 years, 3 months and 7 days.

She was the daughter of Morris N. and Jane F. Davis, of Buckeye. Eight months ago she was married to Gifford Davis, of Buckeye, and they began housekeeping in Salem. A long sickness of fever, and a complication of diseases, ended her days after several weeks of suffering. She was a faithful member of Salem Seventh-day Baptist church. A large concourse of people attended her funeral, and the sorrowing friends have the sympathy of all. T. L. G.

STILLMAN.—Deacon Ransom T. Stillman, of the West Edmeston Seventh-day Baptist church, died at Brookfield, N. Y., on Sabbath, July 29, 1899, at the age of 79 years and 5 months.

He was born in Hopkinton, R. I., in 1820, and was the sixth of ten children of Phineas and Thankful Gardiner Stillman. At the age of 14 he was one of 144 who were converted and baptized into the First Hopkinton Seventh-day Baptist church during the great revival conducted by Elders Matthew Stillman and N. V. Hull. Learning the harness-maker's trade, in 1837 he moved to DeRuyter, N. Y., remaining five years; then to Unadilla Forks, remaining ten years, and then to Leonardsville, conducting the same business; he then moved to West Edmeston. He was married in 1843 to Eunice E. Crandall, who died in May, 1888. At Leonardsville, in 1858, he was ordained deacon. In 1860 he united with the West Edmeston Seventh-day Baptist church, in whose fellowship he passed his remaining years. He was a faithful and consistent follower of his Master, and well beloved by all who knew him. Funeral at his house, conducted by Elder M. Harry, his pastor, assisted by Elders Newberry and J. M. Todd. Interment in West Edmeston cemetery. Four children, Misses Lizzie and Hattie, and Charles and Lamont, survive him. "He rests from his works and his labors do follow him." Text, 1 Thes. 4: 13, 18. M. H.

## Literary Notes.

EX-SENATOR JOHN J. INGALLS has written for the *Saturday Evening Post* of Philadelphia, two valuable papers upon the later career of President Garfield. These articles, written by a man who knew Mr. Garfield in his youth, and afterwards saw at close range his public acts, constitute what is perhaps the most dispassionate and judicial estimate of the man ever made. Mr. Ingalls' brilliant prose, enlivened by anecdote and strengthened by first-hand knowledge, is well worthy of his subject. In connection with these papers, fac-similes of unpublished letters from Mr. Garfield's physicians will be printed. The first of these papers will appear in the *Post* of August 26. In the same issue will be found contributions by Ian Maclaren and others.

## WANTED!

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Conference Minutes, 1807-1855.

Seventh-day Baptist Register, Vol. 1, No. 4.

Sabbath Visitor, Vol. 1, No. 20.

Vol. III., Nos. 28, 51.

Vol. IV., Nos. 48, 44.

Vol. V., Nos. 28, 38, 40, 42, 49.

Vol. VI., No. 50.

Vol. XI., No. 44.

Sabbath Recorder, Vol. XVI., Nos. 37, 51.

Vol. XVII., No. 27.

Vol. XVIII., No. 22.

Vol. XIX., No. 21.

Vol. XX., Nos. 23, 26, 31, 35.

Vol. XXI., Nos. 1, 51, 52.

Vols. XXII-XLVI., entire.

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✉ CORRESPONDENTS of Rev. A. P. Ashurst will please address him at Columbus, Ga.

✉ THE Sabbath-keepers in Syracuse and others who may be in the city over the Sabbath are cordially invited to attend the Bible Class, held every Sabbath afternoon at 4 o'clock, at the residence of Dr. F. L. Irons, 224 Grace Street.

✉ THE Seventh-day Baptist church of New York City will hold service until further notice at the home of F. M. Dealing, 1279 Union Avenue, near 169th Street and Boston Road. Bible study at 10.45 A. M. Visiting Sabbath-keepers in the city are cordially invited to attend this service. Take Third Avenue Elevated Railroad to 169th 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. M. B. Kelly, 5455 Monroe Ave. MRS. NETTIE E. SMITH, Church Clerk.

✉ 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 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.

✉ 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, Stanley Villas, Westberry Avenue, Wood Green, London, N., England. Sabbath-keepers and others visiting London will be cordially welcomed.

Sabbath literature and lectures on the Sabbath question may be secured by addressing Rev. W. C. Daland, Honorary Secretary of the British Sabbath Society, at 31 Clarence Road, Wood Green, London, N., or, Major T. W. Richardson at the same address.



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Psalm 27: 11.

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 The Lord will safely keep  
 And lead you out of the thicket,  
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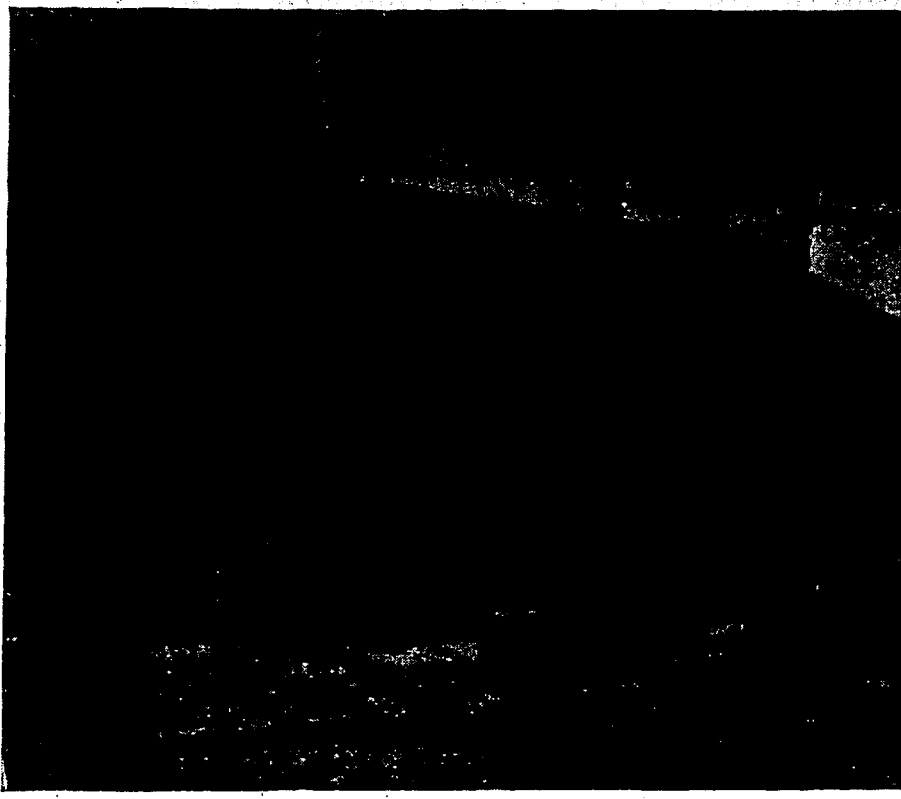
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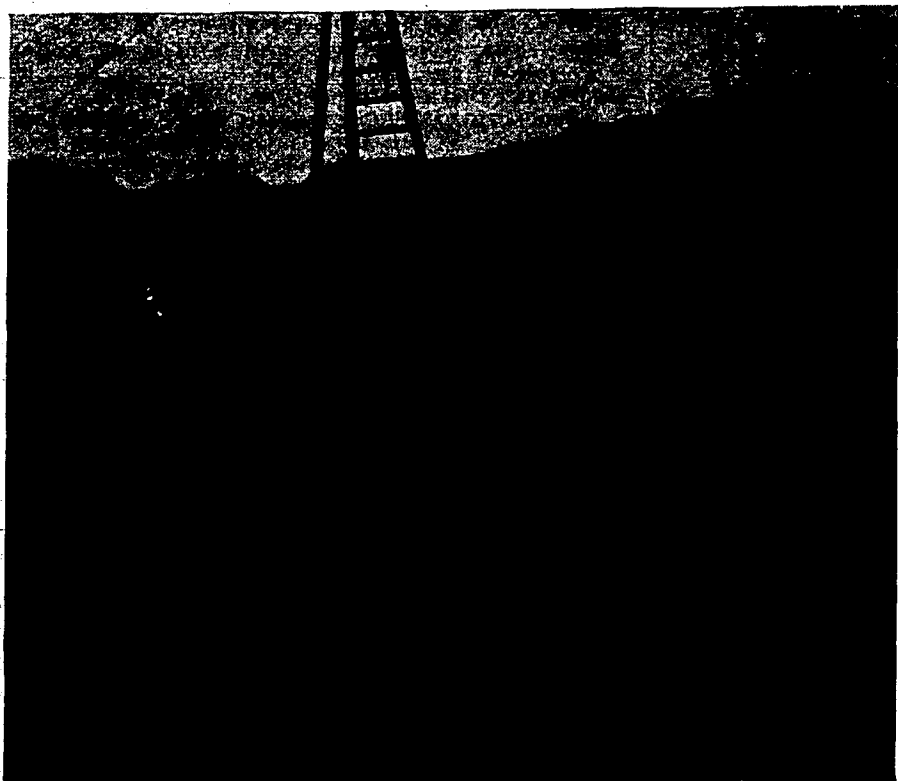
This is our 22-horse-power Fairbanks and Morse Air Compressor, with N. W. Davis as engineer. This picture was taken on the ground before the engine house was erected. There are a number of these machines in use in Southern California. They are a very compact and finely-built machine.

WE take this means of informing all who are interested in the success of the Colony Heights Land & Water Company that water has at last been obtained. The pictures on this page are half-tone reproductions from photographs taken on the Colony lands within the past sixty days.

Perhaps it may not be amiss to re-state a few facts that many, but not all, of our people already know. Our tract is three miles long and contains over 1,000 acres of tillable land under the ditch lines. The Colony is located in quite a new and undeveloped section of the state, and any one familiar with the development of water in California will not wonder that many mistakes have been made and many disappointments have been borne by those who undertook to develop water on this tract. It was thought that water could be secured in the center of the tract as well as anywhere, and, accordingly, a 20-horse-power Fairbanks & Morse Gasoline Engine and a Wonder Pump capable of throwing 900 gallons of water a minute were purchased and placed in what was supposed to be the most favorable location for water and where it could be handled with the least possible expense.

A great deal of labor and money has been spent in trying to secure water in the vicinity of what we now call the old power-house. All efforts were largely failures, until last winter Mr. G. T. McIntyre, one of the original four who located the Colony and is still one of the largest holders in it, sunk a well near the southwest corner of the tract, being nearly two miles from the old power-house. It is a drilled well, seven inches in diameter and two hundred feet deep, and the water rises to within four feet of the surface. This part of our tract opens out on a valley where water is obtained in abundance wherever wells are put down. Our people would have begun here doubtless, except for the fact that the other location seemed to be more advantageous, and the inexperienced could not see why water should not be obtained there as well as here. This well was tested with a centrifugal pump and portable engine, and produced a little over forty inches of water. This was very gratifying, indeed.

The air compressor seems to be the best method of raising water from wells of this kind, consequently this magnificent machine has been purchased and put in

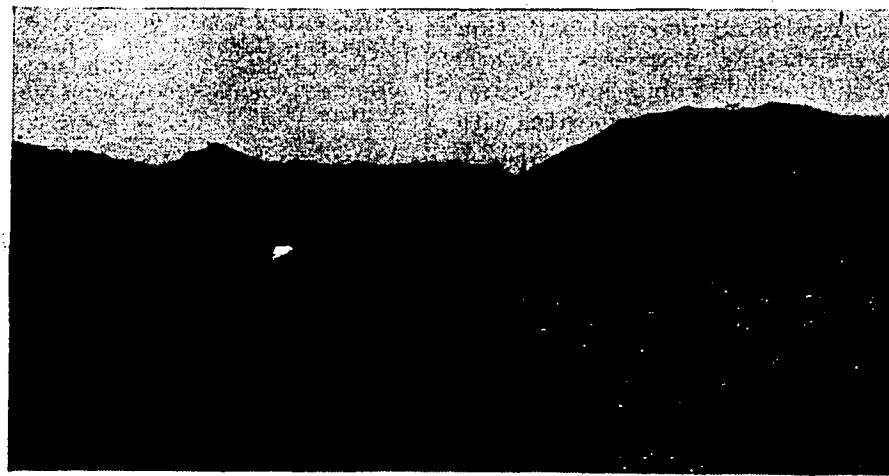


This picture shows the water coming through the flume into the ditch. The well is under the derrick.

position at this well, and at the present time is producing fifty-two miner's inches of water; in other words, 468 gallons per minute. This would fill a fair-sized cistern every minute. Wells of this kind in this country continue to increase for some time, and we expect that this well will produce sixty miner's inches of water in a short time, or 540 gallons per minute. Our air-compressor is capable of handling two, and possibly three, wells, so that by putting down one or two more wells, we can produce over a thousand gallons of water a minute. We have now sufficient water for present needs, and more will be furnished when needed. A miner's inch of water is what will flow through a hole one inch square, under four inches of pressure; that is, the water coming in sufficient quantities to bank up four inches above the hole. Conditions vary, but under ordinary circumstances one inch flowing the year round would irrigate ten acres; so, if all of our land was under high cultivation, it would require 100 inches steady flow to irrigate it. As we have

no means of storing the water through the winter, it could be used to advantage only about two-thirds of the year, so theoretically we would need to develop 150 inches of water to secure all that we may possibly need in the future; but as a matter of fact, many colonies are under successful irrigation with very much less water than this, and it is doubtful if we will ever need to develop much over 100 inches, and our present air compressor will undoubtedly raise all the water that will ever be necessary for the Colony; but if not, more wells and more machinery can be added.

Alfalfa, when conditions are right, is one of the surest and best crops that one can raise. It is cut five or six times a year in this climate, and produces, under favorable conditions, nine tons to the acre per annum. Nearly 600 acres of our tract is admirably fitted for the raising of alfalfa. It is, so far as the eye can detect, "as level



This is a photograph of the main ditch.

as a barn floor," but, as a matter of fact, it needs some leveling in order to flood it with the least possible expense. By digging down eight or nine feet anywhere on this bottom you come to water. Alfalfa stands for many years without re-sowing, and the roots, it is claimed, will go twenty or thirty feet to water, so that in two or three years the roots of alfalfa sown on this ground will reach the water line, and would then doubtless produce more alfalfa hay per acre each year, without any irrigation whatever, than can be raised on an acre of ground in any of the eastern states under the most favorable conditions, and it is expected that after the first year or two magnificent crops will be taken from this bottom land, with but small expense for irrigation.

The mesa, or upland, rises in a gentle slope from the bottom land to an elevation of about ninety-five feet, and will be watered from two ditch lines, one at that elevation and one at an elevation of about forty-five feet. These ditch lines are surveyed, but have not been made yet, as they have not been needed. On this ground can be grown almost any kind of fruit. It is also adapted to olives and various kinds of nuts. Only the mesa lands are suitable for building purposes. The pipe-line for carrying this water to the ninety-five foot elevation is already in place, connected with the old power-house. For irrigating the mesa lands, the water when raised by the air compressor will flow to the old power-house and will then be forced through this pipe-line by the engine and pump located there.

Our elevation is about sixteen hundred feet above sea-level, and we are about fifty miles from the ocean and seventy miles southeast of Los Angeles. Our nearest railroad station is Perris, seven miles from our tract. The road, however, has been extended to Lakview, which joins us on the south, and we hope that regular train service will soon be established. We are eighteen miles

This is an illustration of how they irrigate in rows for such crops as corn, cane, potatoes, etc.

from Riverside and thirteen miles from Redlands, two of the best inland cities in the state. We are far enough from the sea to escape the sea-fogs, which is a great consideration in the raising of choice fruit. We are also within a day's drive of the San Jacinto Mountains, and Mount San Jacinto, where Alessandro, the hero of Helen Hunt Jackson's "Ramona," is buried, noble, snow-capped and inspiring, is in plain view of the Colony. We have a good school, which we expect will be taught the coming year by Prof. Chas. Coon, who is well-known to our people.

Southern California has been going through what is said to be the worst drouth ever known since the settlement of the state by white men, and many of the strongest irrigation companies, who thought they had abundance of water, are utterly failing to supply the needs of their patrons, causing in many cases heavy losses. We feel that the Colony Heights Land & Water Company is to be congratulated that it is now in position to develop its own water in whatever quantities may be necessary and at a reasonable cost, being obtained, as it is, during the worst drouth the state has ever known, so that in all human probability our water is as sure and stable as the land through which it comes. What is known as the Lakeview tract, joining us on the south, is obtaining their water in the same way, except that by going a few miles up the valley they secured flowing wells. They are, however, using air compressors to increase the flow, so that their advantage over us is very slight, and they have to bring the water a long distance. Lakeview is one of the new, but successful, colonies of Southern California, and while we are selling land for from \$48 to \$65 per acre, they are selling theirs at from \$100 per acre up.

We invite all of our people who wish a home in this glorious country to come and buy at the present low prices, and assist in making this an ideal Seventh-day Baptist Colony. The conditions of climate, health and roads would, indeed, be hard to beat, and we believe that the conditions for successful and profitable industry are now secured. We desire that the tract shall be kept in small holdings, and that the average will not be over twenty acres per family, so that we may have here fifty or more families of Sabbath-keepers within our own borders. The terms of payment are easy, and a perfect title will be given when the land is paid for.

For further information, address the Colony Heights Land & Water Co., Lakeview, Riverside Co., Cal.

Note.—Mr. C. B. Hull, Boyce Building, Chicago, who is assisting in the development of the Colony, will be at the General Conference, with additional views of the Colony, and will be glad to show them to any interested parties, and give such additional information as he may be able.



This is an illustration of irrigating in checks for alfalfa. The ground is leveled with care, and divided off into checks with furrows or ridges to keep the water from running away. The water is then turned in, until that entire check is covered, then the ditch is closed in that place and opened in the next check, and so on.