

THE SABBATH RECORDER.

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

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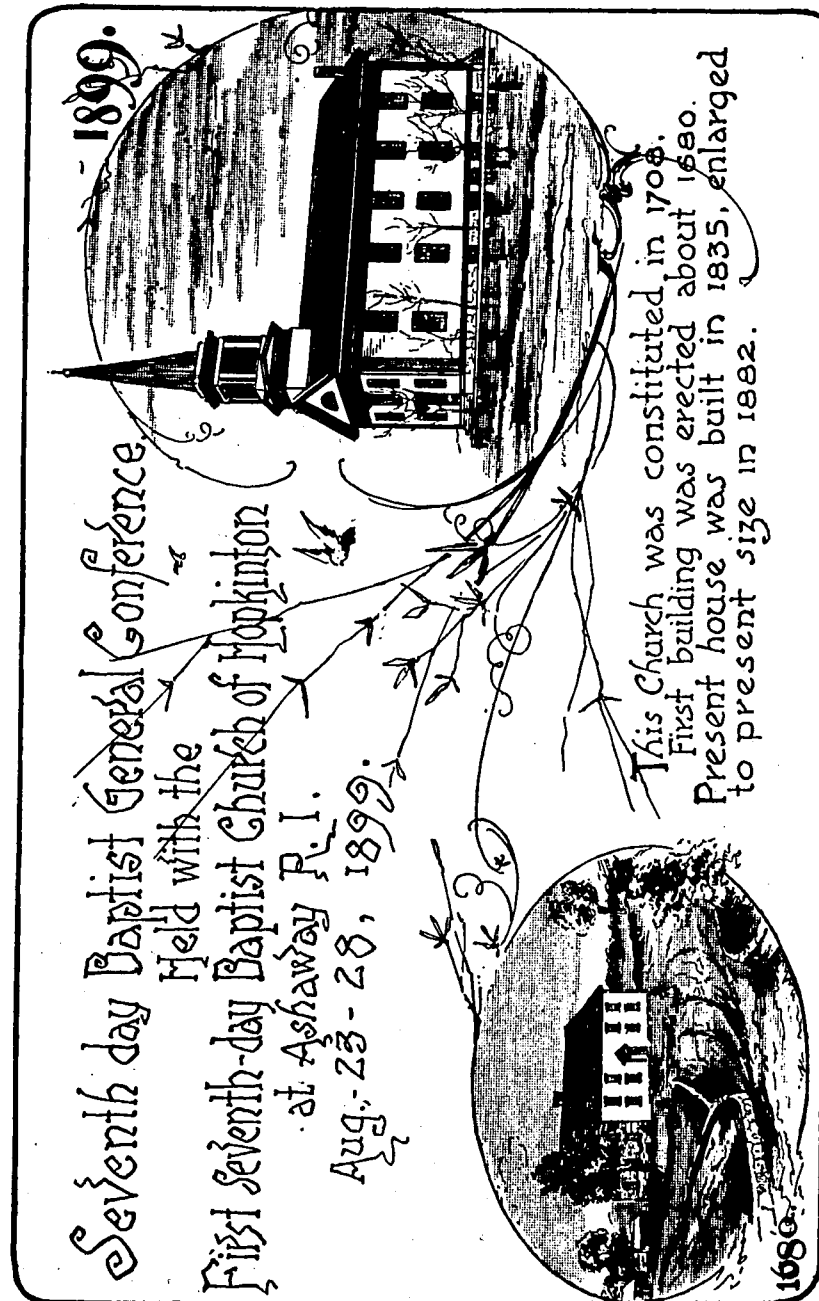
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PLAINFIELD N J

Sabbath Recorder.

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

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THE ANNIVERSARIES.

SABBATH SERVICES.

The morning service was conducted by the pastor of the Ashaway church, Rev. Clayton A. Burdick. The prayer was offered by Rev. A. H. Lewis, of Plainfield, N. J., after which the sermon was preached by Rev. M. B. Kelly, of Chicago, who took for his text 1 Cor. 15: 58, "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the works of the Lord." The following is an epitome of Mr. Kelly's sermon:

"The scheme of salvation is the most perfect conception of the mind. To be obliged to sever our connection with this life and to enter the valley of death is an awful thought. But that death may be only the opening of a portal to a new life is a conception not to be dreaded. Paul has written of this to the Corinthians. He told them that physical death was not to be dreaded, unless it meant the separation of the soul from God. He said that in order to escape this condition we should be steadfast, always abounding in the work of the Lord. The admonition to stand steadfast is to fight as in an army, and in every age such men have been found. They have been fitted to meet the conditions of every time. What are some of the enemies of to-day? And how shall we overcome them?"

"It is natural to think of infidelity and agnosticism as among the greatest enemies. But the church has always met these, and will to the end. But there are other less observed and newer dangers. When the Christian hears the ridicule of the Agnostic, his faith is not shaken; but when those who have been looked upon as Christian men and deep scholars begin to question the Bible, it brings confusion and perplexity to many. Higher criticism does this. I do not claim that no good has come from higher criticism; much good has come. It is not disturbing to be told that the Bible is not a text-book on science, or natural history, but it is disturbing when the Bible is robbed of inspiration and of being God's word to man. The Bible has given to mankind a perfect rule of ethics to direct them in living. But higher criticism has gone too far, and has given to many an ambition to be known as scholars as if such criticism were a sign of scholarship. Proper criticism is good, but when it becomes so high as to sit in judgment on Christ and his teachings, and claims to have a superior knowledge, by which the miracles and the resurrection, even, can be explained, then we cry as did the women, 'They have taken away my Lord, and I know not where they have laid him.' A theological student told me that his first doubts were suggested by a professor in a seminary. If that is so, is it not time we were aroused as to the influences under which our boys and girls are being trained? Our schools should be sources of spiritual strength and power.

"A second danger is the rapid disregard of the Sabbath idea. A Chicago divinity teacher said to me that Sunday is rapidly losing its holding power. That fact is apparent, and is of great importance to us as Seventh-day Baptists, because we stand on

the idea of Sabbath-observance. This danger is not confined to the observers of Sunday, but it comes to us also. The danger is the greatest when it draws our young people away. Watering places open many doors for Sabbath-breaking by our young people. When it is remembered that their influence is against the Sabbath idea, we have cause for anxiety.

"A third danger is a self-established criterion of personal action. Such a criterion is not a fixed standard, but a sliding scale. The frequent use of the expression, 'it seems to me,' 'in my opinion,' may mean nothing in itself, but it indicates a mental condition of willingness to accept personal opinion as the highest standard of right. There are many strong passages in the Bible showing the necessity of some sure rule of action. A man may be the owner of many vessels. He fits them out with charts and compasses, and then half of the masters decide that they will use the appliances while the other half decide that they will not. Who would sail with the latter? Yet men who are sailing for heaven adopt a similar course. Because 'I think' a thing is harmless it must be harmless, is false reasoning. Beware lest we repeat the folly of our first parents who, because it seemed good to eat of the forbidden fruit, lost their home in the Garden of Eden.

"A fourth danger is a false conception of Christian liberty. The denying of the obligations of the moral law is a natural result of this, and from it spring many of the social and political dangers. The extreme of the argument is, by accepting Christ we are relieved from the law. Christ himself gave a clear explanation of the relation of the law to his dispensation, when he said that he had not come to destroy the law. The law of God is no less obligatory to-day than before, but a cold obedience of the letter is not sufficient; it must have the warmth of the spirit. Such are some of the enemies of Christ in the times in which we live, but we must stand steadfast, unmovable.

"How shall we be steadfast? By going to work. It is the idle hand which gets into evil. The law of all organizations is that unless effort is properly put forth, power is lost. It is true in spiritual life that many men sit idle until they lose their power of action. In what shall we work? The first work of the Lord was the saving of men, and his second was the preaching of the principles which he came to establish. But the feet of Jesus no longer press the earth, and if the work is to be pushed forward it must be by us. 'Go ye into all the world and preach the gospel.'

"The Lord has said that his word shall not return to him void. Service begets steadfastness, and steadfastness qualifies for service. If we want our young people to be established, put them to work. I would not advocate salvation by works, but faith without works is useless. There is a deal of waste energy, and I appeal to young people who have the keeping of God's interests, to use this energy to bring men unto the Lord. The problem which confronts us is how to use this energy. I appeal to all to use it by consecrating themselves fully to God's service.

"We need a consecration which will cause us to go out, and going out will have a reflex effect. Such a going out will make us consecrated. We have come up to this mother church not alone to be strengthened, but con-

fidant that our coming will have a reflex effect upon the old church and inspire it to greater works."

SABBATH AFTERNOON.

The afternoon of Sabbath was given to the Sabbath-school Board. The main features of the session were involved under the following points: "The Bible and the future of the Seventh-day Baptists," W. C. Whitford, Alfred, N. Y.; "The training of the young and the future of Seventh-day Baptists," L. R. Swinney, DeRuyter, N. Y.

Professor Whitford's paper was of such a character that no abstract made of it by a listener would do it justice. We hope to print it in full.

Mr. Swinney's address was extempore. The leading points were as follows: Our denominational banner embodies two great and fundamental truths—God's Book and God's Sabbath. Our name is distinctly Christian, for the Sabbath-keeping Christ was baptized in Jordan by John the Baptist, not John the "Methodist." We must be worthy of our name and our banner. We are to have a "future." It will be marked by a trying crisis, but we shall come through, humiliated, but strong and victorious. If weak souls want to go, it is better that they run before the battle grows fiercer. New strength and hope will come as the fight goes on. We ask no "pity," such as the world sometimes offers, in view of what is before us. God is coming to test us as to the Bible, the Holy Spirit, and the grace of giving. We must get ready for the test. Our young people must be trained for this crisis, and in this crisis parents must lead in this training. To the training in the home that of the church and Sabbath-school must be added. Parents, pastors, teachers must unite, under God, to train and strengthen our young people. If this be done, our future is secure and will be glorious.

"The importance of adult attendance at Sabbath-school," D. E. Titsworth, Plainfield, N. J.

The attendance of adults at the Sabbath-school is of the utmost importance, "for self-help." Their church covenant demands it, and loyalty to the church is weakened when the covenant is disregarded. Business men who succeed and make honorable history are loyal to their covenant with banks and customers. Christians should not be less loyal to the church and its Lord. The Bible is our chart. We cannot sail safely and successfully, unless we are familiar with it. It is the Book of books, as to literature as well as to ethics. Poetry, romance, history, great biographies, great deeds and great laws crowd its pages. It glows with inspiration to highest living. Beyond all is Christ, the Life of all lives, highest of all models, the central figure in the Book.

The "influence" of adults on their associates, and on the young, is another element of importance. Every school feels the unfavorable influence of adults who do not attend. That influence helps to keep the young people and children from attending. What parents and "grown-up" people do forms the model for those who are younger. Salvation or ruin often come through such influence. A wild storm was sweeping the sea. A wrecked vessel lay on the rocks off shore, and a helpless crowd watched, while one man clung to the wave-swept rigging. A young man prepared to risk his life for that sailor. His wid-

owed mother begged him not to go, for the cruel sea already held his father, and, she supposed, his brother. The boy loosed her arms from his neck and fought his way through the waves, climbed where the exhausted sailor still clung with weak grasp to the icy shrouds, and shouted back, "Tell mother it's Jim." It pays to save your brother, or your son at whatever cost.

Slight threads of influence often determine the destiny of those who are influenced. A story is told of one who spent many days one summer in stringing wires across a deep ravine. People derided such useless folly. When the wires were well in place and the winds of winter came howling up the ravine, the wires changed their discord into heavenly music. Little wires made the storm-swept ravine an Eolian Harp. So threads of influence, in favor of truth and righteousness, change the lives of the young from sinful discord to the music of righteousness.

"How to secure attendance of adults at Sabbath-school," W. B. West, Milton Junction, Wis.

Mr. West said the problem is difficult. Stay-away is a disease. Causes: The word "school" suggests children, and many adults say, "I do not need to go with children." Indifference to Sabbath-school, in the home, creates and transmits the stay-away disease. I know two churches. One is large, strong, living. Its members were trained to attend Sabbath-school. The other is weak and dying. Its members were trained to neglect Sabbath-school when they were children. Inefficient management, poor officers and teachers drive adults from the school. This is an important consideration, and great attention should be given to it. Unattractive rooms and poor seats are the causes which belong in this list. Spiritual and physical indolence is another cause why adults stay away. Laziness is positively un-Christian. It is as inexcusable as it is worthy of condemnation.

REMEDIES.

Proclaim everywhere and always that the Bible-school is for everyone. It is not a school for children. Place a higher estimate on knowledge of the Bible. Make such knowledge an essential part of "good culture." Improve the environments and appliances of the school. Make the school-rooms attractive. Insist on having efficient Superintendents and teachers; men and women with life, warmth, devotion, and aptitude. The superintendent might well be paid a salary, sufficient to secure good men and good work. Overcome laziness by arousing conscience. Make the stay-away feel that he is guilty of wrong-doing. Let pastors teach that disregard for the school indicates decay of loyalty to the church and to Christ. Set it forth as evidence of "dry rot" in the church. "Love of ease in Zion" is a danger but little, if any, inferior to the worst influences, which sap the life of the church, and heroic treatment is justifiable, if necessary, to overcome it, and thus secure the attendance of adults in the Bible-school.

In addition to the program of the Sabbath-school, the Christian Endeavor prayer-meeting was held in the auditorium tent, under leadership of Henry N. Jordan, of Alfred, N. Y. The theme of the meeting was "Consecration." About 300 people were present. Many took part, and the meeting was one of

spiritual power. At the same hour the "Junior Christian Endeavor meeting" was held in the audience room of the church, under the leadership of Miss Ida Spicer, of Plainfield, N. J. About fifty Juniors were present, and twenty-five or thirty adults, who were especially interested in Junior work. "Purity of Heart" was the theme of the meeting. O. S. Rogers, of Plainfield, gave a chemically-illustrated talk on "Purity," and Miss Spicer made the more personal application, including the distribution of pasteboard hearts with appropriate texts of Scripture printed thereon. The evening after Sabbath was occupied by the Woman's Board. That session is reported by the Editor of the Woman's Page.

CLOSING DAY OF CONFERENCE.

Second-day, Aug. 28, was the closing day of anniversary week. Rev. M. G. Stillman, of Lost Creek, W. Va., conducted the devotional exercises. President Whitford, of Milton, presented the report of the Committee on Denominational History, which showed gratifying progress on the part of the Tract Society in securing bound volumes of our publications for the libraries of our colleges. Stephen Burdick, C. C. Chipman, and A. H. Lewis commended the report, which was adopted.

The Committee on Nominations reported the following officers:

President—Dr. Sands C. Maxson, Utica, N. Y.
Recording Secretary—A. W. Vars, Dunellen, N. J.
Corresponding Secretary—L. A. Platts, Milton, Wis.
Treasurer—W. Calvin Whitford, Alfred, N. Y.
Vice-Presidents—Eastern Association—Hon. Frank Hill, Ashaway, R. I.; Central Association—Dr. H. C. Brown, Brookfield, N. Y.; Western Association—William H. Crandall, Alfred, N. Y.; North-Western Association—A. C. Davis, Jr., Farina, Ill.; South-Eastern Association—S. B. Bond, Salem, W. Va.; South-Western Association—T. M. Campbell, Hammond, La.; O. U. Whitford, Westerly, R. I., Corresponding Secretary, Missionary Society; A. H. Lewis, Plainfield, N. J., Corresponding Secretary, Tract Society; W. L. Burdick, Independence, N. Y., Corresponding Secretary, Education Society.

The special committee on conduct and provisions for Conference recommended that, hereafter, Conference furnish the auditorium as well as the dining tent, and that it purchase silverware for one hundred more plates.

The Committee on Petitions recommended that the session in 1900 be held at Adams Centre, N. Y., and that the church at Harburg, Germany, the church at Wynne, Ark., and the church at Texarkana, Ark., be admitted to membership in the Conference; also that the application of the church at Holgate, Ohio, be laid over for one year, since its organization is not complete; also that the church at Ayan Main, Gold Coast, West Africa, be accepted into fellowship and into full membership after the members have received baptism, and that the Executive Committee of the Conference be empowered to designate some one to administer such baptism.

In response to the invitation of certain Sabbath-keepers in Jersey City, N. J., to appoint delegates to a meeting in September next, the committee recommended that a delegate be sent. Dr. L. A. Platts, Corresponding Secretary, was designated to receive the hand of fellowship in behalf of the churches admitted, and the appointment of a representative to the Sabbath-keepers in Jersey City was referred to the Executive Committee with power.

At 10 A. M. the Young People's Permanent Committee took charge, President E. B. Saun-

ders in the chair. Devotional exercises by Walter L. Green, of Alfred, N. Y. The annual report of Corresponding Secretary Shaw, in his absence, was read by Judson G. Rosebush of Alfred. This report covered the work of the committee for the year, including a valuable letter of suggestions sent out at the beginning of the year.

The report gave an aggregate of 1,633 active members, as against 1,769 last year, and 56 baptisms as against 169 last year. Prayer-meeting attendance, average, was set down at 1,124, as against 1,240 last year. Total money raised last year was \$1,686.11, this year \$2,141.93. The Secretary said that the difference in figures did not represent a corresponding decline in the actual power and life of the societies. We think this is true. Figures and percentages are not the highest nor the most accurate standards. More than one-fourth of the members attended the Associations this year, and the attendance at Conference was correspondingly large. This marks great gain. The RECORDER noted also that the papers and addresses by young people at the Associations were more openly and strongly denominational than in any previous time. The ideas and purposes entertained and the work done is a better criterion than mere figures. Thus judged, the work of the young people does not suffer by comparison.

The Treasurer's Report, read by Miss Grace Swinney, showed the total receipts as \$701.29, with \$234.14 on hand at the beginning of the year. Of the money received \$618.56 had been paid to the Missionary Society, and \$275.62 to the Tract Society.

Mrs. Ida Stillman, of Nortonville, Kan., read a paper, "Children and the church," which will be found on the Young People's page of this issue. President Saunders made a stirring address, an abstract of which he has promised for our columns. Professor Elsie Bond, of Lost Creek, W. Va., read a paper on the "Activity of Christian Endeavor Societies in West Virginia," a copy of which is promised for the Young People's page. The session was full of vigor and sweetness. The officers for the ensuing year are:

President—Rev. M. B. Kelly, Chicago, Ill.
Recording Secretary—Miss Mizpah Sherburne, Chicago, Ill.
Corresponding Secretary and Editor Young People's Page—Edwin Shaw, Milton, Wis.
Treasurer—J. Dwight Clark, Milton, Wis.
Associational Secretaries—Miss L. Gertrude Stillman, Ashaway, R. I.; Roy F. Randolph, New Milton, W. Va.; G. W. Davis, Adams Centre, N. Y.; Miss Eva St. Clair Champlin, Alfred, N. Y.; Miss Lena Burdick, Milton Junction, Wis.; Miss Leona Humiston, Hammond, La.

The Sabbath Evangelizing and Industrial Association hour, from 11 to 12 on Monday, was conducted by the President, David E. Titsworth, of Plainfield, New Jersey. A devotional song by Rev. L. D. Seager, entitled, "Whatever Jesus Would Have Me Do," followed by a prayer by Rev. U. M. Babcock that our people might be led into this spirit of consecration, gave tone to the whole hour. The President stated that such a spirit of consecration would do away with the necessity of pleading for funds for our various Boards, as the Boards would then be the welcome channels through which the grateful outpouring of consecrated means would flow. He gave a general statement of the work already done by the Society, saying that Mr. and Mrs. Booth were now on their field of labor, and urged the necessity of completing

the subscription to the full amount of 5,000 shares per year, in order that the work might be put on the full business basis upon which the estimates for the station were made. He also gave a short account of the formation of the Association and of its business workings. In addition to the industrial work in British Central Africa, the Association is earnestly striving to raise funds for bringing two boys from Ayan Main, Gold Coast, Africa, to Alfred for education. A committee was appointed to suggest a list of names from which 30 directors shall be elected at the October meeting. The list of names will be published in the RECORDER, and every stockholder may vote for his choice either in person or by proxy. The Treasurer, Mrs. George H. Babcock, of Plainfield, N. J., gave a brief financial statement, showing that there had been paid in a little over 3,000 shares, covering 740 individual subscriptions. Of these 380 were for one share each, thus showing the widespread interest in this movement.

Remarks by Dr. H. C. Brown, of Brookfield, N. Y., and others, followed this financial statement, urging subscribers to bunch their shares into one certificate wherever practicable, and thus effect a saving in revenue and postage stamps, as now the war tax calls for a 5-cent stamp on every certificate up to and including \$100.

Miss Emma Cartwright, of Richburg, N. Y., who is deeply interested in the education of the Gold Coast boys, gave some pleasing suggestions as to ways of raising funds for this interest. In this meeting, and in an informal meeting held on the Thursday before, a good degree of interest was expressed in the industrial idea, and several testimonies were given to show that in various places the interest in this new movement has stimulated giving to other denominational lines of work, instead of detracting therefrom, as some feared it might.

An interesting feature of the informal meeting was the presence of Miss Emily Booth, who had been some years in Africa with her father. She gave a short address, pleading for the African and paying a tribute to the genuineness of their character, and of their willingness to receive truth.

MINISTERS' MONUMENT.

The afternoon of Monday was given to the dedication services of the Ministers' Monument, a picture of which appeared in our last issue. Hundreds of people crowded to the cemetery, a mile and a half away, at 2.30 P. M. The site of the monument, on a hill overlooking the Pawcatuck river, is beautiful, and every foot of ground, from the now overgrown path, where candidates for baptism used to enter the river, to the farthest confines of the cemetery, is historic. Across the river, half a mile away, older graves are found than any in the cemetery where the monument is located. The afternoon was bright, the vast audience was in full sympathy with the occasion. The voices of the speakers filled the grounds. The music was timely, and the service was an addition rather than an interruption to the full tide of interest which marked Anniversary week. President Babcock's address will appear next week. Its scope as to thought and accuracy as to details will secure the appreciation it deserves. Mrs. Clark's poem will appear on the Woman's Page, and all the papers, to-

gether with the longer address by President Whitford,—which was crowded with history and biography touching the heroes whom the monument honors—will appear in the published Minutes of the Conference.

OLDEST EPITAPH.

Near by the monument is the oldest epitaph in the cemetery. It is on a broad, but not high, gray slate slab. The stone has been "cleaned," and the quaint letters are easily seen. We reproduce, in general, the use of capital letters as they appear in the epitaph. We should be glad to reproduce the face which ornaments the stone above the inscription. We suppose it represents a cherub, or some inhabitant of the other world, come to mourn over the loss of the noble woman whose virtues the stone commemorates. The cherub (?) seems sadly perplexed between smiling and weeping, and the under lip is "put up" in a way not wholly in keeping with modern schools of expression.

EPITAPH.

"Here Lyeth the Dust of Mrs. Mary, Wife of John Tanner, Esq., of Newport, R. I., who, to Escape the Storms and Dangers of an Unnatural and Cruel Civil War Took Refuge in a Rural Retreat where his Pious and Most Worthy Consort, after a long continued Weakness, died March the 12th, 1776, aged 64 yrs, 8 mo. She was a Holy and Exemplary Member of the Sabbatarian Church of Newport,

Whose Patience Prudence Zeal and Care
Were an Example To the Fair,
Her Christian Graces all Agree
To Speak Her happy Lord in Thee.
Kind Reader here is Instruction Given
Theou too Must Die, Prepare for Heaven."

The Tanners occupy an honorable place in the history of the Seventh-day Baptists of Rhode Island. The spirit and purpose which have resulted in the permanent care of this ancient cemetery, and in the erection of the monument, are worthy of hearty commendation. Whatever is good in the present owes not a little to the noble men and women of those earlier generations.

CLOSING SESSION.

Several items of business, including reports of committees, occupied the first part of the evening session. The Committee on the State of Religion gave a hopeful and cheering view of the spiritual life of the denomination. The Committee on Resolutions presented the following report, which was adopted after brief discussion:

1. *Resolved*, That we delegates from our churches, in Conference assembled, hereby express our appreciation of the efficient work done by the denominational boards and permanent committees, and bespeak for them the increasing interest, prayers and support of our people.

2. *WHEREAS*, At the last session of the Congress of the United States an act was passed known as the "Anti-canteen Bill," the purpose of which was to prohibit the sale of intoxicating liquors within army limits to the soldiers of the United States army; and

WHEREAS, By the interpretation given to that act by the Attorney General of the United States its purpose is defeated, and the canteen in substance still continues with all its demoralizing work; therefore

Resolved, That as we reaffirm our undying opposition to the saloon and again pledge our earnest endeavors for the removal of this great evil and the promotion of total abstinence from all intoxicants, we would respectfully ask the President of the United States, as commander-in-chief of the army, to issue such orders as will effectually suppress the sale of intoxicants by any one to any soldier of the United States, and thus carry out the intent of the aforesaid anti-canteen bill.

Resolved, That a copy of this resolution be forwarded to the President of the United States.

3. *WHEREAS*, Our people are paying large sums of money

for the insurance of our church property to outside parties; therefore

Resolved, That a committee of five be appointed, one from each Association, to consider the advisability of establishing a church insurance organization upon a mutual basis within our own denomination.

4. *Resolved*, That this Conference express its thanks to the First Hopkinton church, and the other churches of the Eastern Association, for the generous hospitality with which they have entertained the Conference; to the committee on transportation for its efficient labor in securing transportation and accommodations; to the Western, Central, Trunk line and Eastern Passenger Associations for giving rates, to the Erie railroad for special train, and to the Santa Fe railroad for special car and courtesies, and that a copy of this resolution be presented to the Passenger Associations and railroads above mentioned.

5. *Resolved*, That we extend our sincere thanks to the Seventh-day Adventist New England Conference for its kindness and liberality in connection with the use of this commodious auditorium tent.

6. *Resolved*, That we most gratefully acknowledge all the mercies of God our Father, and seek for the coming year a more consecrated devotion to the work committed to our hands.

S. H. DAVIS,
O. D. SHERMAN,
S. L. MAXSON,
A. R. CRANDALL,
IRA J. ORDWAY, } Com.

The more important remarks were by Mrs. Babcock, of Phoenix, R. I., and Mrs. Frees, of Friendship, N. Y., upon the resolution touching temperance.

Notice of an amendment to the Constitution to be offered next year was given. The proposed amendment will provide that the ex-presidents of the Conference shall become vice-presidents *ex-officio*, and that no other vice-presidents be elected. The appointment of a delegate to the European Seventh-day Baptist Association was referred to the Executive Committee with power. Transportation Committee for the ensuing year was appointed: Ira J. Ordway, D. E. Titsworth and Geo. W. Hills.

A meeting of veterans was held in the auditorium tent on First-day. About fifty reported, and an organization was formed with L. E. Livermore President and Nathan B. Lewis Secretary. The veterans took the platform in military order, received an ovation from the audience, sang "God be with you till we meet again," and, under order "To your posts, march," returned to their seats. The names of the veterans were ordered placed on the Minutes of the Conference. The minutes of the Dedication Service at the cemetery were also ordered to a place in the Minutes of the Conference.

When the business was completed, Rev. L. E. Livermore, of Lebanon, Conn., preached from Mark 6: 42, 43, "And they did all eat and were filled. And they took up twelve baskets full of fragments." By rapid and happy comparisons and analogies he drew a picture of the spiritual feast then coming to an end, a feast of spiritual truth, of Christian fellowship, of new inspiration, and of high endeavor. The sermon opened the way to the closing Conference meeting in which nearly fifty persons took part in words, and hundreds more by rising. Prayer was offered by A. H. Lewis, and the Conference, long to be remembered for its strength, richness, sweetness and light, stood adjourned.

OCCASIONAL SESSIONS OF CONFERENCE.

A business session of the Conference was held on Sixth-day, Aug. 25, from 9 to 10 A. M. Among the items of business transacted at that time was the report of a Special Committee appointed last year, A. E. Main chairman, to consider the invitation extended

by Mrs. S. M. I. Henry, a representative of the Seventh-day Adventists, to establish an interchange of delegates with that people. The report showed that the officers of the Seventh-day Adventist General Conference did not recognize that Mrs. Henry was authorized to ask for such an interchange. In view of this the committee had done no more than learn the situation, since this decision of the Adventists closed the door against further action by the committee.

A. H. Lewis, the committee appointed to present a Memorial to the National W. C. T. U. through its Executive Board reported that such a memorial was sent, and that the corresponding secretary of the National Union reported the reception of the Memorial, and that it was filed, but not presented because of a press of other matters.

The committee was continued and enlarged by adding to it Mrs. Babcock, of Rhode Island, Mrs. Tomlinson, of New Jersey, and Mrs. Townsend, of Ohio.

D. E. Titsworth, chairman of a committee consisting of himself, Dr. Geo. W. Post and H. D. Clarke, presented a report concerning a new and uniform hymn book. This report showed that an edition of *In Excelsis*, a book published by the Century Company of New York City, can be obtained under certain favorable conditions. The committee was continued and instructed to complete the work, under the direction of the Executive Board of Conference.

The President of the Conference presented a communication from the officers of the Ecumenical Council of Missions, to be held in the City of New York in April, 1900, which was referred to a special committee consisting of O. U. Whitford, A. E. Main and A. H. Lewis.

Conference adjourned to meet at 9 A. M. on First-day morning, Aug. 27th. When it assembled at that time the devotional service was conducted by Rev. J. G. Mahoney, of Pennsylvania. The Committee on Obituaries completed its report, which included references to Rev. Hamilton Hull, of Milton Junction, Wis.; Rev. A. A. Place, of Alfred, N. Y.; Dea. A. B. Lawton, of Verona, N. Y., and Dea. H. M. Coon, of Walworth, Wis.

The Corresponding Secretary completed his report, which showed five churches asking for membership in the Conference, one at Harburg, Germany, one at Wynne, and one at Texarkana, Arkansas, and one at Holgate, Ohio, and one at Ayan-Main, Gold Coast, West Africa. He also reported correspondence with Sabbath-keepers in Holland, Scotland, the East Indies and the Argentine Republic.

The report of the special committee, to consider the communication from the Ecumenical Missionary Council to be held in New York City in April 1900, commended the Council to the churches and recommended that churches, Christian Endeavor Societies and individuals desiring to secure the reports from the Council, which will be published in two volumes and will form a valuable encyclopedia of information concerning missionary operations, send \$5 to Secretary Whitford, thus securing the reports.

OFFICERS OF CONFERENCE.

Aside from the officers of the Conference who form the Executive Board, and the Young People's Permanent Committee, whose names appear elsewhere, the following were appointed:

TRUSTEES OF MEMORIAL FUND.

J. F. Hubbard, Plainfield, N. J.; J. M. Titsworth, Plainfield, N. J.; J. D. Spicer, Plainfield, N. J.

WOMAN'S EXECUTIVE BOARD.

Honorary President.—Mrs. S. J. Clarke, Milton, Wis.
President.—Mrs. L. A. Platts, Milton, Wis.
Vice-Presidents.—Mrs. J. B. Morton, Milton, Wis.; Mrs. G. J. Crandall, Milton Junction, Wis.

Corresponding Secretary.—Mrs. Albert Whitford, Milton, Wis.

Recording Secretary.—Mrs. E. D. Bliss, Milton, Wis.
Treasurer.—Mrs. George R. Boss, Milton, Wis.

Editor of Woman's Page.—Mrs. Rebecca T. Rogers, Alfred, N. Y.

Associational Secretaries.—Mrs. Anna C. Randolph, Plainfield, N. J.; Mrs. M. G. Stillman, Lost Creek, W. Va.; Mrs. Thomas R. Williams, DeRuyter, N. Y.; Mrs. C. M. Lewis, Alfred, N. Y.; Mrs. Nettie West, Milton Junction, Wis.; Mrs. Adelia Booth, Hammond, La.

SABBATH-SCHOOL BOARD.

President.—George B. Shaw, New York.
Secretary.—John B. Cottrell, Brooklyn, N. Y.

Treasurer.—F. M. Dealing, New York.
Vice-Presidents.—F. L. Greene, Brooklyn, N. Y.; I. L. Cottrell, Hornellsville, N. Y.; M. H. VanHorn, Salem, W. Va.; G. W. Lewis, Verona, N. Y.; H. D. Clarke, Garwin, Iowa; G. M. Cottrell, Hammond, La.

EMPLOYMENT BUREAU.

President.—T. M. Davis, Alfred, N. Y.
Vice-President.—L. K. Burdick, Alfred, N. Y.

Secretaries.—E. B. Davis, Scio, N. Y.; L. C. Rogers, Alfred, N. Y.; V. A. Baggs, Alfred, N. Y.

Associational Secretaries.—Wardner Davis, Salem, W. Va.; Corliss F. Randolph, New York; Sands C. Maxson, Utica, N. Y.; T. B. Burdick, Little Genesee, N. Y.; W. K. Davis, Milton, Wis.; F. R. Saunders, Hammond, La.

COMMITTEE ON PASTORAL SUPPLY.

O. U. Whitford, Westerly, R. I.; I. B. Crandall, Westerly, R. I.; Frank Hill, Ashaway, R. I.; Eastern Association—Stephen Babcock, New York; Central Association—Edward E. Whitford, Brookfield, N. Y.; Western Association—E. P. Saunders, Alfred, N. Y.; North-Western Association—G. W. Post, Chicago; South-Eastern Association—F. J. Ehret, Salem, W. Va.; South-Western Association—W. R. Potter, Hammond, La.

WILLIAM CALVIN WHITFORD,
MRS. GEORGE H. BABCOCK,
L. R. SWINNEY,
D. W. LEATH,
W. M. DAVIS,
F. J. EHRET, } Com.

At 1.30 P. M. on Tract Society day a large audience gathered to listen to Rev. J. G. Mahony, pastor at Shingle House, Pa., who told the story of his conversion from Romanism to the Baptist faith, and later to the Sabbath. His earnestness and "Irish eloquence" secured an appreciative hearing.

At the evening session of the Tract Society at Ashaway, the presiding officer asked those in the audience who had been converted to the Sabbath to stand. Forty persons responded. An unusual number of persons who are converts to Sabbath-observance were present throughout Anniversary week. Among these were several "lone Sabbath-keepers" who had never been permitted to attend the Anniversary before.

The report of the Conference Committee on Credentials showed that 119 delegates were present from the churches of the Eastern Association, 33 from the Central, 62 from the Western, 72 from the North-Western and 25 from the South-Eastern, making a total of 311 delegates. This does not include the visitors who were not sent as delegates. No one was present from the South-Western Association; but one foreign church was represented.

Under date of Aug. 24, we have news from Haarlem, Holland, that Bro. Velthuysen, Sen., gives evidence of rapid recovery from the ill-health which has been upon him. In this cheering news all our readers will rejoice, and

will join with us in thanksgiving for this blessing from God. During his ill-health the *Boodschapper* has been carried on successfully by his sons. The RECORDER congratulates the *Boodschapper* and rejoices in the prospect that its able editor may be at his post again.

FIFTEEN physicians and medical students were in attendance at the Ashaway Conference. They organized an association that is open to all Seventh-day Baptist physicians and medical students, to meet annually in connection with the Conference. An executive committee was chosen, consisting of Dr. P. J. B. Wait, of New York; Dr. A. L. Burdick, of Chicago; Dr. A. S. Maxson, of Milton Junction. The president of the organization is Dr. H. C. Brown, of Brookfield, N. Y., and the secretary Dr. Anne L. Langworthy, of New York City.

The collections at the late Anniversaries were the largest, we think, ever taken on a similar occasion. Certainly they were the largest that have been taken for many years. The two collections, on Sabbath and First-day, amounted to \$607.36. In announcing this sum during the session of the Tract Society on First-day, the presiding officer, J. F. Hubbard, said, in a sentence, that "The clouds seem to be lifting." We think that it was on his lips to add that the Tract Society, realizing the financial pressure which has been upon the country during the past two or three years, feels under special obligations to its friends for the support which has been given, and for the magnificent collection which he then announced. The Board has realized that, under this financial pressure, not a few sections of the country have found it difficult to maintain those absolutely essential business interests which come to those whom we call the "average contributors." Realizing this, the Board has kept its expenses as low as possible, and, as shown by its Annual Report, has been able, during the year just closed, to clear off what debt had accrued. Recognizing the loyalty of its friends during the hard times, the Board hopes that they will appreciate the great need of enlarging the work of the Society during the coming year. Now the times are so much better, the Board trusts that the enthusiasm and devotion awakened at Conference, and so finely represented in the collections, will become a permanent and increasing factor in the work of the coming year. We feel quite sure that this, and more, was in the heart of the presiding officer when the final sum of the collection was announced.

Riding on the trolley car yesterday, we were made sad as well as disgusted, by the appearance of a man so drunk that he was unfit to appear in public. Similar occurrences are too common on public conveyances and in public places. The extent to which a man may become obnoxious, and positively offensive, when under the influence of liquor and yet be free from legal interference, is a weak point, to say the least, in our legal system. Until a man's viciousness in connection with drunkenness passes to some overt act which the law recognizes as criminal, both his own family and society at large must suffer in many ways. Were he to commit a slight theft from anyone outside his own family, he could be arrested; but he is permitted to rob

his own family, and to abuse wife and children almost beyond endurance, while the representatives of the law are powerless to interfere. There is a certain immunity from punishment and from legal restraint which the habitual drunkard is entitled to that seems to put a premium upon drunkenness and upon the follies and wrongs which drunken men perpetrate. Difficult as the problem may be, better legislation concerning the arrest and detention, if not the absolute punishment, of drunken men is greatly needed. It is surely a "broken reed" so far as civil jurisprudence is concerned, when vices as great as those which go with drunkenness are shielded from legal interference, while the general public as well as the families of the drunkard are compelled to suffer in silence and in helplessness.

THE DEMAND FOR PROPHETS.

By prophets we mean what the Hebrews called the Seer, men who look deeply into the currents of human life, and see, afar off, the end from the beginning. That type of man is an essential feature in all successful religious teaching. The pulpit of to-day is weak in many respects. In no one point is it more so than in lacking this element of the prophetic seer. While practical religion requires such discussions as touch the immediate phases of our lives, larger thoughts and more permanent attainments come only when men see the future, as related to the present, and, in turn, the present as a part of the future. Books and sermons are valuable mainly as they inspire us to greater deeds and higher ideals for the future. No man is much to-day, and he will be less to-morrow, if his soul does not reach out with increasing eagerness for attainments that lie far beyond to-morrow. To be versed in theological speculations has some value. To be familiar with human needs, and to act in applying truth to those needs, is of much greater value. But to this must be added that power, "gift," if you will call it so, by which the true preacher, as a prophet, seeing far in advance of the hour in which he speaks, carries those who hear him so far into the future that, in some sense, they must live already in that future. Coming back from such spiritual advance movements, no man can sit down content with the attainments of the present, nor with the conceptions which he had before the seer carried him forward thus. This gift of prophecy cannot be communicated by any ordinary round of seminary or college education. It is deeper than all such forms of study. The man who is a seer must be deeply spiritual and intensely open-eyed.

It is among the precious memories concerning works of art that we recall standing spell-bound in the presence of Michael Angelo's "Moses." The glory of that piece of marble is not in the perfection with which Angelo chiseled the figure, though that of itself would have made it immortal; but the face of Moses is indescribably glorious, in that it is the face of the seer.—The eyes, the whole expression of the countenance, pass over beyond the present, and you feel, as you gaze into the face, that the soul it represents is seeing things far beyond. We wondered whether the conception of the artist was not born from a study of Moses' death on Mount Nebo. It had in it a sort of sorrow-touch, as though that for which he longed, that which he saw in the unmeasured distance, was, in some sense, never to be attained. When a

man can rise upon the mountains of truth, looking into the promised land, where greater fulfillment of truth is to be hoped for and confidently expected, he approaches the place of the true prophet. If to him, in such a moment, God shall add, through the indwelling Spirit, the power to place before his hearers the far distant pictures, bringing them so near that the listening hearer forgets the present in the possibilities of the future which is to be the larger growth of the present, then has the preacher reached the place of the seer. Sad, indeed, is it, when the pulpit—popular or unpopular—deals only with the superficial occurrences of the day, or with the misty metaphysics, which have neither value for to-day nor for to-morrow, and, dwelling thus low and in limited circles, fails to rise to the height of Nebo, and hence fails to see the vision of the promised land. It is that promised land for which our hearts long, in our better moments, at least, it is toward that promised land of attainment that every soul must push forward, if it gain anything worth the gaining. No man can live as he ought in the present who does not feel the reflex influences of the ideal future. No man can defend truth for to-day who does not defend it, having in view the larger and the more nearly final victory of the truth in to-morrow, even though to-morrow be far away. To the brethren who stand in pulpits, or who teach the truth of God from any place, we say, above all else, seek from God the prophetic power, that you may not only speak for the truth as it is to-day, but may gain such perceptions of what it ought to be, or shall be, to-morrow, that those who listen to you shall be doubly strengthened for to-day's fight, through the hope of to-morrow's victory. One has said that men are best led away from sin by building the palace of the truth so beautiful that they will voluntarily leave the hovels of error. By a corresponding thought, it may well be said, he preaches best the duty of to-day who most clearly shows how that duty, and the truth involved therein, waits a certain and glorious victory in some future, far away or near.

VOLCANIC OUTBREAK IN HAWAII.

For some time the volcano Mauna Loa has been active. It will be remembered that there are two craters on the island, Mauna Loa and Kilanea. Each is about ten miles in extent, and they are the largest craters known. It is said that they bear strong resemblance to those which are revealed by the telescope as existing in the moon. Mauna Loa is the highest peak in the Pacific, being 13,675 feet high. The ascent is attended with great difficulty and danger. Previous to the present eruption, extensive ones occurred in 1852, 1861, 1880 and 1887. On these occasions the neighboring city of Hilo was threatened, the stream of lava once reaching within less than a mile of the town. Although the two great volcanoes are only twenty-five miles apart, there seems to be no connection between Mauna Loa and Kilanea. This fact, together with other investigations, is leading scientists to conclude that the eruptions are the result of chemical action and that they are local, without any direct relation to the fires which are supposed to fill the center of the earth. It is probably true that science has not spoken the last word concerning volcanoes. We were once permitted to study, for a brief period, the

volcanic action of Vesuvius, which, in spite of its grandeur and the danger attending, created a special anxiety to know more of the causes by which these strange phenomena are produced. If more careful observations in the future shall be able to explain these results in part, or wholly, along the line which is suggested by the present eruptions at Mauna Loa, the indefiniteness as to the causes which have produced them will be removed in a large degree. Perhaps one strong reason for supposing that volcanoes are connected with the internal fires is found in the fact that seismic disturbances are likely to be associated with volcanic eruptions. Whatever may be the cause, one can neither study them scientifically, nor witness them directly, without being deeply impressed with the wondrous exhibition they present of power, overwhelming power. In them one sees God as power as in no other way.

WIDENESS OF DIVINE LOVE.

The *Independent*, of August 3, publishes a little poem entitled "The Brahmin's Prayer." The last stanza of the poem is sweetly suggestive of what Canon Farrar calls the "larger hope," when it speaks of what God may have in waiting for the Brahmin who faintly seeks to know God, and blindly hopes to secure divine favor through self-punishment. Probably no religion in the world expresses more fully the longing of the heart for God than does Brahminism, and we confess, gladly, to having found great personal comfort in the study of that side of the Brahministic faith. The stanza referred to is this:

"Who knows what glad surprise may by and by
Before that wearied Brahmin's vision flit?
Our Father's City has so many gates,
Three to the east, north, south and west of it."

Our stronger Christian faith—made stronger only that we have touched hands with Christ, as God in the flesh—ought to glow with a charity and hope like that which appears in this stanza. The devout Brahmin, not having known Christ, yet longing for God, reaches after him, hopes to attain him, and in the imperfect conception of communion which finds expression in the loss of personal existence in "Nirvana at the last," he gives utterance to a type of faith which we may well emulate. All our conceptions of communion with God seem superficial, when compared with that absolute surrender to him in which not only the individual will is lost, but the individual being is absorbed into the divine. Our own personal faith in God, and joy in the restfulness which that faith brings has been larger and sweeter for the last thirty years because we have learned to know, from the Brahmin standpoint, how deeply one may long to be swallowed up in the divine presence and in the divine love.

TRACT SOCIETY.

Receipts in August, 1899.

Churches:		
Adams Centre, N. Y.	.....	\$ 22 50
Shiloh, N. J.	.....	9 78
Pawcatuck, Westerly, R. I.	.....	26 32
West Edmeston, N. Y.	.....	5 00
Jackson Centre, Ohio	.....	93
Plainfield, N. J.	.....	38 20
West Hallock, Ill.	.....	9 00
Nortonville, Kan.	.....	40 00
DeRuyter, N. Y.	.....	2 50
Milton, Wis.	.....	12 51
First Genesee, Little Genesee, N. Y.	.....	7 00
Daniel S. Allen, Port Lavoca, Texas	.....	1 00
Mrs. C. S. Reynolds, Milton, Wis.	.....	1 00
S. C. L. Burdick, Westerly, R. I.	.....	1 00
John G. Spicer, West Hallock, Ill.	.....	\$12 50
Membership of Mrs. C. W. Spicer	.....	2 50—
S. H. Crandall, Glen, Wis.	.....	3 00
A. J. Green, Adams Centre, N. Y.	.....	10 00
Mrs. H. Alice Fisher, Northboro, Mass.	.....	25 00
Rev. O. U. Whitford, Westerly, R. I.	.....	5 00
Mrs. S. E. Roe, Milton, Wis., for Sabbath Reform	.....	\$2 00—
Mrs. O. I. Wells, Ashaway, R. I.	.....	1 00
J. H. Osborn, Brownwood, Texas, for Life Membership	.....	20 00
Mrs. T. H. Tucker, Boulder, Colo.	.....	1 00
Zebulon Bee, Bolivar, W. Va.	.....	2 00
Junior C. E., New Market, N. J., on pledge of \$2 a year for five years, for Sabbath Reform	.....	2 00
Young People's Permanent Committee	.....	\$75 81
Sabbath-school Board	.....	4 00—
One half of Collections at General Conference	.....	79 81
		303 08
		\$678 67

E. & O. E.

J. D. SPICER, Treasurer.

PLAINFIELD, N. J., Sept. 5, 1899.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

The Conference Afterglow.

"I never had any peace until I found that the Lord knew more about my business than I did."—Griffin.

"God never made a lazy man. Laziness is acquired."—West.

"This denomination is the only one that can make a consistent defense against Romanism. To that mission it is called."—Gill.

"I want to get enough of this blessing so that the folks at home will know it."—Irish.

"When I saw Fanny Crosby, I found that she looked like mother Swinney. It must have been because they had both been growing more like the Saviour."—L. R. Swinney.

"If we want our young people to be established, put them to work."—Kelly.

"The only real happiness I ever had was connected with my religion. The Christian Endeavor Society is my home and there is no place like home."—A. C. Davis, Jr.

"This spiritual life must be the growth of years. It does not come in a single day from Conference enthusiasm."—Pres. Davis.

"No Seventh-day Baptist business man would neglect his promise at the bank. What about our promises to God?"—D. E. Titworth.

"The C. E. Society has been a potent factor in all our church work."—Elsie Bond.

"My wife and I have this arrangement: I go to war and she stays by the stuff; and we divide equally."—L. R. Swinney.

"The Christian church needs a clearer conscience."—Main.

"The stay-away habit is a disease."—West.

"The pastor must be in full accord with the principles he represents."—Prentice.

"The reason why there are so many pennies in the collection, says the *Ram's Horn*, is because there is nothing smaller."—Sindall.

"If antinomians are right, we can violate every law with impunity; for 'we are not under the law, but under grace.'"—(Valuable article, but unidentified. Let owner claim property.)

"The Bible has a great future. If Seventh-day Baptists keep close to it, they will have a great future."—W. C. Whitford (Alfred).

"Mrs. Fryer says that no one among the missionaries excels our Rosa in the use of the language."—(Caught from private conversation.)

"Don't ask the audience to pardon a personal allusion. Personal allusions are often proper. If they are not, don't make them. Imagine Paul prefacing the account of his conversion with 'pardon a personal allusion.'"—(Mental note which crept in unawares.)

"Many people become discouraged because they do not have an experience like that of some one else. They keep straining after a vague something that never comes. *Take God at his word and go to work.*"—Pres. Gardiner.

"If any of you should talk too long and we should have to sing you down, I know that you will not feel hurt since you have the grace of God in your hearts."—Seager (leading last sunrise meeting).

"Glorious things of thee are spoken—Zion city of our God.
He whose word cannot be broken formed thee for his own abode."—Alfred Quartet.

In a warm evangelical atmosphere the pre-

sentation of every line of advance work was welcomed with deep interest.—(Mental note.)

"I'm not a hero. I'm only a regular."—Jay Crofoot.

"When I went to Alfred, the pastor told me that it would be safe for my children to associate with anyone with whom Mr. Crofoot associated."—Pastor Gamble.

"God judges a man not so much by what he gives as by what he keeps."—Gamble.

"An organization may rest quiet for years when the questions with which they have to deal are quiet in the public mind; but when these questions are to the front, as the Sabbath is now, we must speak out or be condemned."—A. H. Lewis.

"Parents themselves sow the seeds of future Sabbath-breaking when they utter doubting words about their son's future if he keeps the Sabbath."—Boothe Davis.

"Wheel the higher critics into line. One across the sea has declared that *Abraham kept the Sabbath*. The arch-higher critic of America says the ten words were the original basis of the Old Testament Scriptures and *will stand forever.*"—Main.

"If Jesus, when he sat down with publicans and sinners, had been partaker of their sin, his teachings would have had no effect."—S. H. Davis.

"Make all the converts to the Sabbath that you can; for they are ten times as strong as many of those born so."—(Testimony from the audience.)

"Thank God, I'm a full-fledged Seventh-day Baptist. I'm no half-breed."—Mahoney.

"If we were as faithful as we ought to be, why the world would not contain all the Seventh-day Baptists."—A. N. Optimist.

"For the establishment of this missionary station I am ready to lay down my life."—Dr. Ella Swinney.

"The cause of world-wide missions was born in heaven. God was its author, Jesus Christ its inaugurator and manager."—Gamble.

"I felt ashamed in my very soul when two of our missionaries in China wrote, 'It seems to be such hard work to raise the money that we have decided to ask you to reduce our salaries one hundred dollars.'"—Utter.

"I do not want more consecration, or fuller consecration, or deeper consecration; but *consecration.*"—Jay Crofoot.

"Glad will be the day when we shall have boys of our own fitted and prepared. Then they will teach the tailoring and shoemaking. In China the scholar listens to every word that a teacher says. The teachers are looked up to and have great influence."—Miss Swinney.

"Seventh-day Baptists have taken an advanced stand for the higher education of women since DeRuyter Institute, in 1837, offered instruction of a superior grade to young women under the same conditions as provided for young men."—Mrs. Pres. Whitford.

"At right and left, though many fall, close up the lines,
O, hear the call; and round your colors nobly stand.
Keep rank, keep rank, make Jesus king."—Milton Quartet.

"The best school of home making is a well-regulated home, with a wise mother as the faculty."—Mrs. Mary Church.

"Lieutenant Wainwright said: 'I'm afraid I'll strain my guns at long range. I'll close in.' We need to come into closer range in missions."—Gamble.

"God intends each home to be a training school for its inmates."—Mrs. P. A. Burdick.

"I am one of those who believe that this (Sabbath reform) is the last great reform of Gospel times."—Seely.

"Greed banished the perfect pair from the perfect garden. It stamped the mark of God's displeasure on the brow of Cain. It caused Judas to hang himself. It is greed that causes man's inhumanity to man."—Hull.

"We make our own days happy or dark by what we seek for in them."—Mrs. Harriet VanHorn.

"Rhode Island has somewhat of the rights of a mother to stretch forth her hands to welcome you."—Clayton Burdick.

"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."—O. U. Whitford.

"I mean to spend at least two months a year in evangelistic work. And if there is no church that will permit me to do this while I am pastor, then I will go out independently, trusting in God."—Kelly. (Amen, amen. L. C. R.)

"God forbid that the Milton church, while I am its pastor, should need the services of any other evangelist."—L. A. Platts. (We cheer the brave spirit of this utterance which recognizes the pastor's mission as soul winning. We do not think that Brother Platts means it to be construed rigidly or that he underestimates the help which an evangelistic pastor may receive from a fresh preacher coming to his assistance and working hand in hand with him.)

"It seemed to us that the coming into our ranks as a people of Mr. and Mrs. Booth, trained missionaries in industrial work, was a call from the Lord to go into this new field."—H. M. Maxson.

"Whatever else you may forget from this report do not forget the word *emergency*. It is not a word from which to shrink. In His Name we can conquer."—A. H. Lewis.

"The Sabbath truth is needed to keep the Christian church from sectarianism. The Sabbath of Jehovah would separate church and state. Those who hold the truth have no desire to ask aid from the government. Truth needs no such support."—Main.

"What was the power by which P. A. Burdick persuaded two million people to sign the pledge, and brought four thousand drunkards to the Saviour? Was he gifted? Yes; but other men have been gifted and failed to do the work he did. *He lived what he taught.*"—S. H. Davis.

"Esung, Esung, come back. You gave me medicine yesterday—why will you not today? Many and many a time since I have seemed to hear that appeal again, and seemed to see the hundreds of hands stretched out beseechingly toward me."—Dr. Ella Swinney.

"Some thought that the Yankees would not spend the necessary money to save the loss of one star from the flag. There were 2,500,000 enlistments. Many came limping home, many households mourned the loss of dear ones, millions upon millions of money were poured out. The Union was saved. It was worth all it cost. *The motive found the money.*"—Gamble.

"A church member who swore at his neighbor received this crushing reply: 'You'd better go back and get some more of the same kind.'"—Sindall.

"That women of higher education are fitted to make most happy homes, we may cite Hannah Whitehall Smith, Mary A. Livermore, the Beecher family, and—we say it reverently—our own dear mothers."—Dr. Anne Langworthy.

"Competition does not bother me much. There is plenty of room for work in Shanghai even when the workers rub elbows. We get along together well."

"O, for a great and widespread revival of religion among us! A revival so great that it shall be felt in all our churches for generations to come, so that we might look back to the closing years of the nineteenth century as the red letter years of our history as a people."—Seely.

"The world will never be won for the Master until the lives of his followers stand out everywhere in the radiance of Christ-like living, distinct from the darkness about them."—Mrs. P. A. Burdick.

"A man on the train said he pitied me because I was a Seventh-day Baptist. I told him to save his sympathy for those who were trying to bolster up a Sunday with the eternal God against it."—L. R. Swinney.

"After the close of the Civil War, our Virginia churches were rent with dissensions, and were in danger of extinction. A father and son, at their own expense, maintained a missionary in that field for two years. The churches were reunited and strengthened, and who can say that our Virginia churches are not largely indebted for their strength to-day to that consecrated father and son?"—Hull.

"This call is the greatest call that ever came to me," said a Chinese woman. "I believe that Jesus Christ is the Saviour, and I will follow him." Do all in this land who hear the call follow him? This heathen woman did."—Dr. Ella Swinney.

"It is said by some people that the spirit of Christian love and faith is dying out, but they see through colored glasses. The missionary spirit is not dying out. There never was a time when New Testament religion was more fervent and accomplished such wide-spread achievements as in this remarkable Nineteenth Century, which has been the greatest period in the world's evangelization."—Seeley.

"I have found this out in regard to a battle. It takes tried and true men for soldiers. If any man is going to run, let him run *before the fight begins*. I think of this when they tell me that people are leaving us."—L. R. Swinney.

I know poor girls working for very small wages who are saving every cent they can to give to missionary work. They are the comrades and peers of those who go out into the field. When I read of Dewey's great victory at Manila, I thought of the stokers down in the heart of the vessel who by their faithfulness made it possible for the commander to say, 'Steam ahead.'—L. A. Platts.

"We hear a great deal said about men consecrating themselves to God in their work. Young men, consecrate yourselves to God *in your preparation*. You can do whatever you prepare yourself to do."—Utter.

"Julian Hawthorne, President Barrows, Principal Fairbairn and many others have testified to the high character, singleness of purpose and consecration of the missionaries. Dr. McGregor said that in thirty year's experience he had never known a missionary who did not live an exemplary life. Brother Crofoot, it is no small honor to join such a company of Christian heroes."—Gamble.

"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."—Clayton Burdick.

"We have every year more or less churches seeking pastors. We have unemployed ministers who are educated, who have experience, who have a good record, are capable, and who desire work, but have it not. 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."—O. U. Whitford.

"Seventh-day Baptists were the pioneers in the great work of Sabbath Reform, both in Europe and America. Upon them did Jehovah confer the high honor of bringing across the sea the knowledge of the Seventh-day Sabbath, and planting its banner upon the soil of this continent. Always have they stood among the first in all moral reforms. The Christian church during the procession of the ages has owed Sabbatarians an unpaid debt of gratitude for being the real custodians of the Fourth Commandment."—Seeley.

"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 these 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."—A. H. Lewis.

E. B. Saunders, the retiring President of the Young People's Committee, signaled the close of his vigorous administration by a strong speech for the quiet hour, the tithing system, a better observance of the Sabbath, circulating the SABBATH RECORDER, and the pushing of the quartet movement. 'The Lord is my shepherd; I shall not want.' I shall not want sustenance, for 'he maketh me to lie down in green pastures.' I shall not want drink, for 'he leadeth me beside the still waters.' I shall not want salvation, for 'he leadeth me in the paths of righteousness for his name's sake.' I shall not want companionship, for even in 'the valley of the shadow of death' 'thou art with me.' I shall

not want protection, for 'thou preparest a table before me in the presence of mine enemies.' I shall not want joy, for 'thou anointest my head with oil.' I shall not want anything, for 'my cup runneth over.' Nothing shall be wanting in this world, 'for surely goodness and mercy shall follow me all the days of my life.' Nothing shall be wanting in the next world, for 'I shall dwell in the house of the Lord forever.'"—Mrs. Townsend.

"The Lord does not care for a crowd. What we need is to become a compact, trained, disciplined people. Then he will use us to stir this whole country. Great reforms come through revivals. Even the movement for independence in this country was preceded by a great awakening. Sabbath Reform will come about in the same way in the fullness of time when we are prepared for our mission."—(Interview with President Whitford, in which he expressed the convictions growing out of a lifetime of experience and observation. You will find the ideas brought out more fully in the masterly dedicatory address of Monday afternoon, at Ashaway.)

The admirable arrangements for the convenience of visitors at Ashaway extended even to the mail service, as may be seen from the fact that the letter with the following address reached the man for whom it was intended:

The Ashley Camp,
Baptist 7 day,
C. Endeavor,
Ashley, R. I.

THE SONGS WE SING.

I desire to present in your columns some of the causes that have made many of our popular songs dear to every Christian heart. Take for illustration, "Standing on the promises of God." The sentiments expressed breathe the elements of the gospel of salvation. It is because the human heart longs for love that we delight to sing "Bound to him eternally by love's strong cord." All the promises were given to satisfy human need, and it was to quicken this inward longing that God gave his Son. Ought not the singing of these words to lead us to know the love of God that passeth knowledge, that we should be filled with all the fullness of God.

Again, as we sing of "The promises that cannot fail," how the heart feels the need of some certain help amid the storms of doubt and fear, something we can lean on with reliance; and how can we sing this thought without thinking of the "hope set before us as an anchor to the soul and that reaches within the veil." How can we think without accepting fully the grace to help in every time of need. Again, as we sing "I cannot fall," the word comes to us, "Now unto him who is able to keep you from falling," and we must commit our keeping to him in whom we have believed. As we sing "Perfect present cleansing," do we really believe "the blood of Jesus Christ his Son cleanseth from all sin?" All desire to be made clean, but few believe that God keeps his word. We wait for a clean heart in heaven and pass by the promises for this life as idle tales. And last of all we sing of promises, and never think of "the promise of the Father." We forget that every promise is bestowed when we are endued with that power from on high, which Peter said is "for you and your children and to as many as are far off, even as many as the Lord our God shall call." Our eyes are blinded to their inherent weakness when the disciples knew him only after the flesh, and that after Pentecost Christ became to them Wisdom and Knowledge and Sanctification and Righteousness. Oh, that we might all enter into the rich experiences of faith; that we might sing the first verse in the spirit and understand it:

"Through eternal ages let his praises ring,
Glory in the highest
I will shout and sing,
Standing on the promises of God."

L. D. SEAGER.

Woman's Work.

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

SAY yes to God, that's consecration.
—Hannah Whitehall Smith.

THAT the separation which the sea will soon make between our new missionaries and the home land, with all it holds dear to them, may make a closer bond of union between them and the loving Father, who holds the waters in the hollow of his hand, should be our prayer, and let us not forget the dear ones who have given them to the work.

MAY the key-note for the new Conference year be a fuller, a more complete, consecration of all we have and are to our Master's service. Let us begin at once our individual plans, and act immediately to do what lies next to our hand to bring tithes into the storehouse, not measuring ourselves with others, but in grateful communion with the Master consecrate our gifts, that the debt may be removed and all our lines of work be carried on successfully and to the honor of God. Then shall we be able to report largely increased contributions at our next Conference session. Will you allow us to repeat in a nutshell what we have so often endeavored to impress upon our readers:

"Read and you will know. Know and you will pray. Pray and you will give. Give and you will be blessed and become a blessing to others."

ANNUAL REPORT OF THE WOMAN'S BOARD.

MRS. ALBERT WHITFORD.

Corresponding Secretary Woman's Board, Milton, Wis.

Early in the year we were under a cloud of most bitter disappointment, owing to the failure to send a teacher for the Boys' School in China. Our women, with heroic energy and no little sacrifice, had secured the necessary funds and were looking forward with great anticipations to the fulfillment of their plans for giving the long-needed help in the education of the children and of relieving and encouraging the laborers on the field. It is said that one door never closes without the opening of another, and this may be one of the ways of Providence to turn our hearts to a new work of great importance in Africa. At least, it was a grand opportunity to enlist energies that must have temporarily flagged. We now are helpers on two important fields, for which opportunities let us thank God and press forward with increased zeal. It is also said that the old prophets were men of large hope, and this characteristic seems especially true of our women. Blessed gift of God, may it continue to be our inspiration. As the year draws to a close, light begins to dawn for China's school work. May a rich blessing rest upon those who endeavor to give the needed help.

Our Board has undertaken to secure the support for fifty girls in Africa, that Mrs. Booth may carry on a school for their benefit. There has been a willingness to take up this work in many of the Societies, and in due time we believe the full number will be provided for. It is expected that so far as possible, the support will be continued for four years. The small sum of twelve dollars a year is all that is asked for the redemption from slavery—board, clothing and school expenses. Surely many of our sisters, unaided, could do as much as this in behalf of those who suffer the grievous wrongs that fall upon the wom-

en and children in the dark land of Africa, but when the expense is divided among several helpers, who of us will not count it a blessed privilege?

CENTRAL ASSOCIATION.

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

We have on hand no special report from this field, but rejoice to say that five or six girls in Africa will be supported in different Societies.

SOUTH-WESTERN ASSOCIATION.

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

No special report has been received, but we know that the one organized band at Hammond has been faithful in service and working with renewed inspiration.

NORTH-WESTERN ASSOCIATION.

Mrs. Geo. W. Burdick, Secretary, Milton, Wis.

Early in the year the usual letters were written to the Secretaries of the local Auxiliaries, and later a circular letter by Dr. E. F. Swinney, accompanied by a personal one from the Secretary or from sisters in the different churches, were sent to the Societies and to individuals not connected with them, asking for funds for a teacher for the Boys' School in China. The responses to these letters were so prompt and cordial that our hearts were filled with hope and gratitude.

Following this, the Industrial Mission in Africa has received some help from the Societies. Our regular lines of work have been maintained as usual. So taken as a whole, the year has been one of encouragement, and we feel something of the blessedness of being permitted to bear some part in the work for the Master. One new Society at Grand Marsh, Wis., has been organized and is doing good work.

EASTERN ASSOCIATION.

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

Again we have reached a mile-stone of time. As we review the past we see less done than we would wish, yet there is an increased interest in the various branches of service. We are growing in the missionary spirit; it must be so, the Master has so plainly said "Launch out into the deep and let down your nets," that we can but obey.

The call for funds for the teacher of the Boys' School in China was cheerfully heeded, and generous sums donated. It is with tenderness we speak of our young brother who gave himself to this work. God's plans are not ours. Some day we shall know why so many fond hopes were swept away. Let us profit by the lesson, with softened hearts draw nearer God and each other, pledging our sympathy and support for the one who will be called to close the ranks and fill his place.

The new work for Africa touched the hearts of our women. Many garments have been prepared for our dark-skinned sisters in the far-away land. This is one way in which all can help, both in the large societies and those of less number. The garments are used, not as gifts, but in payment for service rendered, and count the same as money. In a letter from Mrs. Booth she urges a continued supply of the clothing.

Articles for the RECORDER and papers for the Association were furnished by members of the different Societies.

Correspondence with the scattered ones has been a pleasant item of the work of the year.

They are faithful witnesses, expressing a warm interest in all our lines of work.

But one death has been reported. Mrs. Julia Rogers Powers, who so promptly responded to the little white-winged messenger, has gone to meet the mother whose wishes she so carefully fulfilled, and to join the waiting ones in the beautiful land. A very short time before her illness she sent the usual check for her mother's bequest. Doors of usefulness are opening to us on every side; never, as a people, had we greater needs. If all would unite in doing what they could, what a strong band we might be! Sisters, the Master is asking for you; have you brought your best to him?

SOUTH-EASTERN ASSOCIATION.

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

The close of this year brings the feeling that we have not done all that we hoped to do for the work here in this Association. We are still anxious that the work of the Master may prosper here in our midst, and that we may have some part in sending the glad news of salvation to them that are far away. We have tried to do something to assist our dear Mrs. Rogers in her work. We think there is a growing interest in some of the Societies. Others are struggling to help themselves to keep a pastor, and some of the dear ones who are scattered and lonely still show their interest by sending in their mites and keeping up their membership in the home Society. We believe there is a growing interest in systematic giving, both in woman's work and in the Christian Endeavor work. We pray that God will pour out his Spirit upon his professed children, and help us to be truly consecrated to his service. May much more be accomplished in the year to come, that there may be "added to the church daily such as shall be saved."

WESTERN ASSOCIATION.

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

In reviewing the work of the year, our thoughts go out winged with feelings of gratitude to the faithful sisters who have helped to make possible the measure of success we have attained. The raising of our apportionment for the Teachers' Fund at the beginning of the year was entered upon with enthusiasm, because our sympathies were with our devoted missionaries in China, and we realized their need of the help so long delayed.

Correspondence with our isolated sisters in regard to this fund brought to your Secretary many pleasant surprises. So many brave, true hearts we found, who, although separated from those of like faith, and the privileges of work and worship with their own home churches, are still loyal to the Sabbath and to the work of the denomination. We acknowledge with gratitude their financial aid, and rejoice in the assurance that their prayers ascend for God's blessing on our work. Our contributions for the work of the Boys' School in China and for the fund to send out a teacher for it, show the warm place that it holds in our hearts. Nearly three hundred dollars have been contributed to it by the women of this Association.

The illness and death of our lamented Bro. Shaw, whom we fondly hoped would be our missionary to China, brought sadness and disappointment, and feelings of deepest sympathy for the family and friends so sadly bereaved. But, deeply as we feel the loss of our brother, we can but bow in submission to

Him who does not willingly afflict or grieve his children. That our beloved brother and sister Crofoot have consented to go as missionaries to China is very gratifying to us all.

The way so providentially opened to us to help lift up and Christianize our sisters in Africa seemed a direct call from God, to which many responded by taking shares of stock, by making garments for the natives, and by supplying the personal needs of our brother and sister Booth and their dear little Mary. Many fervent prayers ascend for their safe-keeping by the loving Father who watches over his children everywhere. Truly, the year has been freighted with precious privileges and golden opportunities for service. That we have been able to help our home evangelists in their glorious work among the churches has been a blessed privilege, and we feel a report of our work would not be complete without including this. Also we might mention that more than one thousand dollars has been contributed by our women for local work which was not included in our financial report to the Board. We cannot feel that there is cause for discouragement when we consider the many ways by which our sisters have helped the work of Christ, although for some specified departments there is a deficit. Rather would we take new courage and press on in the work.

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

TREASURER'S ANNUAL REPORT.

August 1, 1898, to July 31, 1899.

Balance on hand at beginning of year.....	\$ 766 00
Receipts for the year as follows:	
Tract Society.....	\$ 327 15
Sabbath Reform.....	20 00
Susie Burdick's Salary.....	412 85
Helper's Fund.....	26 50
Boys' School.....	112 10
Board Expense Fund.....	72 75
Home Missions.....	103 50
Missionary Society.....	157 99
Unappropriated.....	252 43
Education of Young Women.....	2 00
Teacher Boys' School.....	1,175 96
Girls' School.....	13 25
For SABBATH RECORDERS.....	14 00
Medical Missions.....	49 03
Shanghai Mission School.....	13 75
Foreign Missions.....	5 00
China Missions.....	3 00
African Missions.....	15 50
Redemption African Girls.....	84 00
Hospital Bed Fund.....	1 00
Yung Yung.....	45 00
Dr. Swinney.....	10 00
Dr. Palmberg.....	9 50
Mrs. Davis.....	3 00
Total.....	\$3,939 86
Expenditures of the year as follows:	
J. D. Spicer, Treasurer, Tract Society:	
Tract Society.....	\$ 403 43
Sabbath Reform.....	22 50
Geo. H. Utter, Treasurer, Missionary Society:	
Susie Burdick.....	\$ 600 00
Helper's Fund.....	150 00
Boys' School.....	104 78
Home Missions.....	144 45
Missionary Society.....	178 95
Teacher, Boys' School, and traveling exp.....	343 55
Girls' School.....	19 85
Unappropriated, used for Helper's Fund and Teacher of Boys' School.....	143 93
Miscellaneous.....	188 03
Mrs. George H. Babcock, Treasurer, African Industrial Mission:	
African Mission.....	\$ 15 50
Redemption African Girls.....	84 00
President Booth C. Davis, Education Young Women.....	20 00
J. P. Mosher, SABBATH RECORDERS.....	14 00
Board Expense Fund.....	56 84
Total.....	\$2,549 31
Balance on hand at close of year, \$1,156.55	
E. & O. E. Mrs. Geo. R. Boss, Treasurer.	
Examined, compared with vouchers, and found correct.	
EDWIN SHAW, } Aud. Com.	
WILL K. DAVIS, }	

THERE are two kinds of rich men, and there are only two kinds in all the earth.

1. Those who lay up treasure for themselves.

2. Those who are rich toward God. One man prospers in business and makes much money as he goes along, but then he never forgets his obligation to God and his fellow-men. He uses his money to do good with, and so he is rich toward God. Another man heaps up money, and is always studying how he can avoid giving very much of it away. Everything comes out of him with a regular grind. He may be rich toward men, that is, in the eyes of men, but he is wretchedly poor toward God. He has no bank account in heaven. Let the young people start right, and resolve not to swell the number of fool financiers.—Wm. Ashmore.

Young People's Work

By EDWIN SHAW, Milton, Wis.

CHILDREN AND THE CHURCH.

BY MRS. IDA STILLMAN, NORTONVILLE, KAN.

Read before Y. P. S. C. E. Meeting at the General Conference, Ashaway, R. I., Aug. 28, 1899.

The perspective in the great world picture is changing somewhat. Some types of men who were once in the foreground are now only shadows in the background; and the Great Artist is bringing some who were once at the outermost edge of the shadow into the center of light. This shifting of the perspective is bringing a new type of men into view, men like Froeble and Horace Mann and other lovers and teachers of children. This is as it ought to be. A generation is sitting at the feet of to-day's teachers; all childhood stretches forth empty hands to them; they are the potters and in their wheels destinies are turned; these who love and serve and save the children, who have sometimes been overlooked and forgotten, are to take their rightful places, and are to be the great men and women, I trust, in the thought of the future. And why not? I know of no work that is comparable to this. To be a true teacher, to come into the holy of holies of a child's life, and light the fire at the altar there; what shall be thought of as equal to this? Surely it is a greater thing to guide than it is to rescue, to form than to reform, to train than to restrain. Who would not rather be a porcelain maker than a mere worker in glue with skill to mend the cup after it has been cracked? The teacher who trains the child so that he can control himself is surely greater than the legislator who makes a law so that the state can control him. A text book is better than a statute. A quarantine is better than a sure remedy. A warning uttered in time is better than a life-preserver, no matter how accurately it may be thrown. Let my child be saved by the light-house rather than the life-boat. Let him be saved by the Sabbath-school rather than by the temperance society or the rescue league. This is to say, let him be saved by the teacher instead of the reformer. To stand at all doors ready to unlock them at the child's sesame, to be the child's high priest, with the privilege to enter the most holy place of his soul's temple with an offering unto the Lord, this is a great thing; it is to do great things for the future; the child is the future in fact, in germ and in promise.

What shall be the character of the twentieth century? Every church, Sabbath-school and Endeavor Society is an answer to this question. The church is coming more and more to understand the Master in this matter, and is echoing his words, "Suffer little children to come unto me," and is taking them in her arms to bless them.

Children are for the most part ready to be taught. They have their pockets full of questions which they stand ready to trade for answers. If you have a single blossom of information about you, or a single flower of truth, if it be open, they are sure to get into it. They are conscious of an aching void; older people sometimes have this void, I suppose, but it does not ache so vociferously. The child has not yet put up at the door of his house, Standing Room Only. He will meet your fact, if you have one, more than half way. This is one of the best traits of

childhood. The first thing one needs to know is to know he needs to know. The child has this first knowledge. Socrates was too modest to admit even to himself that he was wiser than his neighbors until he had gone to them with unanswerable questions, which they answered promptly; he went home and said, "I know there are some things that I do not know, while some of my neighbors don't know and don't know that they don't know." Conscious ignorance is the only key that will unlock the doors of knowledge, and the child has it.

Again the Bible appeals in a marvelous way to children. It was a book for Gladstone; it is also a book for a little child. Its pendulum of truth swings from youth to old age. Bible stories seem to have been written on purpose for children and to stick in their memories like barbed arrows. The story of Moses, the wanderings in the wilderness, the brazen serpent, the building of the temple, the garden of tears, the crucifixion and resurrection and ascension, can any child ever forget them? Then again, a course in missions would give the child the right view of the world and its needs. The man who is to get the most from the world and who is to give the most to the world must regard himself a citizen of the world. He who builds a wall of selfishness about him high enough to keep others out, builds it high enough to keep himself in. Selfishness becomes his prison. If you lead the child, as you must, from missions to the commissions, you lead him to the Lake Itasca of Christianity, and he stands with the Master in his greatest moment. Too often the service on the Sabbath means to the child only a place where he gets very tired, a sort of a desert place where they have one long, dry spell after another.

A minister tells this story, "When my little boy was about five years old he came into my study and waited for me to look up; I did presently, and asked him what I should preach about the next day. He studied a moment and then said, honestly enough, "Papa, please tell 'em to rise and be dismissed." Let the child see the church at work, let them see that the church does not consist simply of venerable creeds, but in love of Christ and love for man. Christ not only wants preachers, but he wants physicians with free prescriptions and nurses to preach the gospel with ambulances and bandages and soothing touch and speech. We may find it hard to win the child's heart with abstractions, but surely we may win him by a view of the work of love which Christ has given for us. "The harvest truly is great but the laborers are few."

OUR Publishing House, at Plainfield, N. J., is prepared to furnish the booklets containing full Topics and Daily Readings for Christian Endeavor Societies for the year 1899. The booklets may be procured at the following prices:

100 copies.....	\$1.50
75 ".....	1.15
50 ".....	1.00
25 ".....	.50
Single copies.....	.03

LET us be content to do little, if God sets us at little tasks. It is but pride and self-will which says, "Give me something huge to fight, and I should enjoy that; but why make me sweep the dust?"—Charles Kingsley.

Children's Page.

BABY ASLEEP.

BY NANCY PRIEST WAKEFIELD.

Baby has gone to the land of dreams!
Hush, or you'll wake him! How still it seems!
Carefully shut the bedroom door,
Noiselessly tiptoe across the floor,
See how sweet he looks as he lies,
With fringed lids shutting the dark brown eyes;
One pink palm pressing the dimpled cheek,
And his red lips parted as if to speak.

Yonder, in the low rocking-chair,
Is a broken plaything—he left it there:
And there in the corner beside the door,
Lies a motley heap of many more—
Jack-knife, picture-book, marbles, ball,
Tailless monkey and headless doll,
And new bright pennies, his special joy,
By father hoarded to please his boy.

There lies his shoes on the kitchen-floor,
That all day long they have pattered o'er—
Battered and chubby, short and wide,
Worn at the toe and cracked at the side;
And there hangs the little dress he wore;
Scarlet flannel and nothing more;
But there clings about it a nameless charm,
For the sleeves are creased by his dimpled arm.

Dear little feet that are now so still,
Will ye ever walk in the paths of ill?
Rosebud lips, will ye ever part,
Bringing pain to a mother's heart?
Keep, O Father, that baby brow
Ever as pure from stain as now;
Lead him through life by thy guiding hand
Safely into the better land!

THE BEAR AND THE BRAVE DOG.

Not a very great many years ago a little Montana girl, less than two years old, had a baby dog so small that she could carry it in her arms. Both grew up together and were great friends, though the dog grew faster than its mistress. Margie was the little girl's name, Monte the dog's.

They used to ramble together, and if they were not gone too long, Margie's mother was quite sure that she was safe if Monte was with her. The dog was a Saint Bernard, and grew to be a big fellow with a noble head and beautiful friendly eyes. He had some blood of the Russian terrier breed, and this made him quicker and braver than most Saint Bernards.

Margie's father was a miner, and in the warm summer time the family would go out to the hills where his mine was and live all together in a nice log cabin. One day, when Margie was old enough to go off alone with the dog, they were having a pleasant stroll in the woods. All at once Monte's ears pricked up, the hair on his neck stood up straight and he began to growl. Margie was frightened. She looked around, and not a great way off she saw a big bear coming. She got behind a large tree, and Monte, brave dog, stood on the other side of the tree facing the bear. He was so large and bold that the bear didn't quite like to attack him, but kept edging about the tree to get at Margie. She would move around out of his way, and Monte kept always between her and the bear.

Just then one of her father's miners came along. When he saw the danger she was in, he ran up to the cabin and called out, "Give me a gun, quick! There's a grizzly up in the woods trying to get at Margie." Her mother was a brave woman, who had lived on the frontier many years, but she trembled all over while she took her husband's rifle and gave it to the miner. They went as fast as their feet would take them to the spot where the dog was still guarding his dear little mistress. How glad they were to see Margie safe behind the tree and the bear climbing the hill with long slow steps. He had come down too near the houses around the mine, and thought he

had better take himself off to the mountains, where he would be safe.

"O, Margie, darling, did he hurt you?" cried her mother, as she caught her in her arms.

"O, no, mamma, for Monte was here, and the old bear didn't dare to."

It was a glad home that night, after the father came and heard the story of his dear one's narrow escape. She is now a tall woman with a little daughter about as large as she herself was when Monte saved her from the bear. No dog was ever praised or loved more than he was all his days.—*Evangelist.*

HOW COAL IS MADE.

Did you know that coal is made from plants? Not one child in a hundred knows that! The very heat it gives out is what the plant first took in.

What is there more valuable than coal, that warms our houses so nicely and gives us such beautiful gaslight to sit by on cold winter nights? All kinds of machinery are worked by it, from the factory to the engine. Even the oil that we use in our lamps comes from coal and the remains of plants. If you were to take a piece in your hands you could see the impression of leaves like those you gather in the country lanes. Many have stems, too. They are very, very hard, and even have the marks where the roots grew. Many kinds of ferns and huge trees of the forest often make coal, for every coal mine has more or less of these; even the cones of the pine have been found in the coal.

Peat is the beginning of a bed of coal before it grows hard. You know what a nice fire it makes. Coke, which you have often seen burning so brightly in the grate, is made by driving out all the oil and gases from the coal—the very gas that we burn.

Tar often oozes out of the lumps of coal on a fire, making little black bubbles, which burst and burn. Paraffin oil is made from this very tar, and benzoline, too. Aniline comes from benzoline, which makes some of our most beautiful dyes. Essences that are put in candies you buy, and taste so good, come from tar. So you see that from coal we get nearly all our heat and light, colors, and pleasant flavors. Isn't it useful, though?—*Illustrated Home Journal.*

UNDER THE STONES.

It is surprising what wonderful things are going on under the stones along the roadway, or in the meadows. Turn up the stones, children, and see what is hidden beneath them.

William Hamilton Gibson tells how he made such an investigation:

"It has always been a favorite pastime with me, this overturning of stones, and I know not how many thousands of them, big and little, and even rocks, too, have disclosed their dark secrets to me. Under one I found a mouse nest; another, a snake or toad; the next one may disclose the nest of the solitary bee or brown wasp, or mud-dauber, or rare spider; and here I find a pretty orange-spotted salamander, or wood frog, or a rare cocoon, to say nothing of all the host of squirming things—beetles, bugs, caterpillars, centipedes, armadillo-bugs and ants—which are among the certain dwellers beneath almost any stone in the field.

"One day I lifted a large flat rock and turned it over, when I was immediately

saluted with a distinct explosion, accompanied with a tiny cloud of smoke among the border grasses. I quickly parted the grass and saw a small blue beetle partly concealed beneath a dried leaf. I sought to pick him up, when I was treated to a repetition of the explosive report and another cloud of smoke.

"Here was a curious freak indeed. A regular sharp-shooter, blue uniform and all. I captured my insect and placed him in a collecting-box. Shortly afterwards, upon lifting the lid, the prisoner gave me another volley. But no provocation could induce him to further waste his powder. His ammunition was exhausted, and he evidently only carried three rounds.

"After a night's rest in captivity, however, the spirit of the insect was revived and I got another round of three shots out of him, the puff of white smoke-like vapor staining the tin interior of the box and leaving an acid pungent odor. The name of this insect is the Bombardier beetle."

WHAT OUGHT OUR PASTORS TO DO TO DEEPEN SPIRITUAL LIFE IN THEIR CHURCHES?

BY A. B. PRENTICE.

Abstract of an address made before the General Conference at Ashaway, R. I., Aug. 23, 1899.

This is no new question to the pastor. It is a question that the true pastor has often anxiously and prayerfully considered. The pastoral office is of divine arrangement. Our Lord "gave some to be pastors for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." The pastor is a shepherd and the people of his charge are the flock. Paul's parting counsel to the elders of the church of Ephesus was, "Take heed unto yourselves and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God which he has purchased with his own blood." It is the pastor's business then to feed, to guard and to lead the flock.

1. He should love the truth as it is in Jesus, and fearlessly and faithfully proclaim it. Of the doctrines, vital and practical, Paul said of Timothy, "If thou put the brethren in remembrance of these things thou shalt be a good minister of Jesus Christ." "These things command and teach." "Take heed unto thyself and unto the doctrine, continue in them, for in doing this thou shalt both save thyself and them that hear thee."

2. He must have a passionate love for souls. As Christ gave himself for others, so he should be even ready to "lay down his life for the brethren." He must inform himself of their condition and needs by personal contact with the people. He should have such full sympathy with them in their joys and sorrows, their burdens and blessing as to secure from them sympathetic attention and interest in all his ministrations.

3. His life and character should show that he is in fellowship with, and guided by, the Holy Spirit. His public teaching can then be supplemented by wise personal counsel and work. That intense earnestness, born of the Holy Spirit, leads him, with transparent honesty, to say what he means and to mean what he says. His own interest and spirit is impressed upon his people, because his life and character back his utterances and labors. But while the pastor should magnify his office he can only do his work. All should seek the presence and power of the Holy Spirit from above, and never wait for any outside pressure, even from the most devoted pastor. Pastor and people thus united in the love of the truth, in the love of souls, and directed by the divine spirit, will grow in spirituality and in evangelizing power.

Our Reading Room.

"Hence then as we have opportunity, let us be working what is good, towards all, but especially towards the family of the faith."—Gal. 6:10. "But to do good and to communicate, forget not."—Heb. 13:16.

HAMMOND, LA.—Hammond is to have a cotton mill; at least that seems a pretty well assured fact at this writing. One of our town papers has been talking up cotton mills for the past year or two, and lately two or three public meetings have been held, and about \$35,000 are subscribed toward a \$50,000 manufacturing plant. One man subscribes \$15,000 in grounds, building and power. The other amounts range from \$1,000 down to \$25, the price of one share, to be paid at the rate of four per cent per month. This enterprise, when matured, doubtless will be a great financial blessing, directly and indirectly, to the people of Hammond and vicinity, and so to our own people and church. In our society of late the tendency, for various reasons, has been more toward emigration than immigration. We hope a cotton mill will turn the tide.

Mrs. Helen Irish and son, Hallie, have just gone to Milton, for the sake of school privileges.

Prof. Benj. R. Crandall, of Independence, a graduate this summer of Alfred University, has been engaged as Principal of the Hammond High School, which begins next week.

The summer, they say, has been hotter than the average.

G. M. C.

AUGUST 28, 1899.

—WHILE some of our people have gone North, and others are down on the coast summering, there is a goodly number that stay by the stuff during the summer season and try to be satisfied with the filtered puffs of gulf ozone that find their way this far through banks of pine and magnolia trees. These soft south winds that get their momentum from the grand old Gulf of Mexico are an everyday affair, and greatly temper the hot air of midsummer, and make fairly comfortable the sizzling heat that would otherwise obtain in this latitude. So, after all, nobody dies from an overdose of caloric, as they often do in more northern localities. A case of sunstroke has never been known in the history of this little city, and seldom in any other city of this latitude. New Orleans, the metropolis of the South, so near us, can boast of a large exemption from this sort of mortality, while the dailies of the northern press seldom miss an issue, in the midsummer months, in which there are not mentioned numerous fatalities from this cause. We mention this that our friends in the far north and east may not conclude because we have been comparatively silent these years as to the fact of our existence, that we have not escaped incineration, for we have. Nor have we been blown out of existence, as have so many on the eastern coast and elsewhere.

We take the papers, and have been greatly rejoiced that a goodly number of our young people over the denomination have seemed to grasp the situation and are rising to its demands. This fact of itself is an inspiration to many who are older than they, and while these young people may not realize it, there is from this cause a dawning of a new hope, a new consciousness of a latent force, an inspiration to new effort that bodes good to our common cause, and so we rejoice. So many

of our friends write us that they are greatly interested in Hammond, and say, "Why don't you write something more for the RECORDER?" Well, we are not quite sure that that would be best. We stand in awe of editors, and we are hardly prepared to pay for an advertisement, at say ten cents a line—and, too, the audience might get weary and desire might fail by the time the end came, so we have desisted, and really find our courage faltering now, there is so much that might be said, things material, and some that perhaps are not.

But now, for this time, we are moved to say that we are watching, with great interest, for the Minutes of this Ashaway Conference. Every day of its session we have thought of it, and desired, and imagined, and regretted, and resolved, and rejoiced, yes, in about that order, and yet we are as far from the Conference and its inspiration as before.

W. R. P.

AUGUST 29, 1899.

NEWS OF THE WEEK.

Affairs in South Africa, between England and the Transvaal Republic, have been growing more tense during the week past. Further diplomatic correspondence has ensued, in which the Transvaal government has refused to accede to certain propositions from Great Britain, but expresses willingness for further negotiation. On the 7th of September it was reported that "indignant sentiment was rapidly rising in official circles in London, and the prospects for open rupture were great." Preparations for war on the part of both governments have been going on vigorously for some time past. How long the situation can remain so greatly strained without rupture may be decided any hour.—The end of the trial of Captain Dreyfus seems very near at hand at the close of this week. During the earlier part of the week his condemnation seemed almost certain. The introduction of a certain witness by the prosecution opened the way for a demand on the part of Dreyfus' counsel for testimony from Germany and Italy, touching the question as to what documents had been received by those governments and as to their authorship. For a little time it seemed as if the verdict would turn upon foreign evidence. But the Court refused to allow such testimony. This refusal seems wholly unexplainable, unless the Court has decided, secretly, to acquit Dreyfus. If such a purpose has been entertained it has been well covered by the constant hostility to him which has characterized the proceedings. Should acquittal come, the world will rejoice. Should condemnation come, poor France will light new fires for her own purification, or worse. We hope for acquittal, in the name of humanity and justice.—The vacation season in the United States is just closing, and prominent items of news do not appear in the history of the past week. Preparations for the reception of Admiral Dewey in New York are being made upon a large scale.—In politics, Colonel Bryan's Eastern canvas is being pushed, and it now seems that he is the only logical candidate for the Presidency under the nomination of the Democratic party.—George D. Rockefeller has subscribed \$250,000 toward the \$2,000,000 Endowment Fund for Brown University, which will be available as soon as the University secures \$750,000 in addition. This is said to be the largest sum Mr. Rocke-

feller has given to any institution outside of Chicago University.—As we have had occasion to say before, the religious meetings at Northfield, Mass., this year, under the direction of Mr. Moody, have exhibited a breadth and strength seldom, if ever, equalled by the meetings at that point. They must certainly result in great good to those who attend, and, through them, to the religious world at large.—A *modus vivendi* touching the boundary of Alaska, and the relations between the United States and Great Britain with reference thereto, has been agreed upon by the representatives of the two nations. It awaits the formal approval of the two governments, which will be given, without doubt, unless Canada should interpose some new objection. The details of the agreement are not made public.—Colonel Albert D. Shaw, of Watertown, N. Y., has been elected Commander-in-Chief of the National G. A. R., which has just closed an enthusiastic and brilliant Annual Encampment in Philadelphia, Pa. The Encampment sent certain important petitions and recommendations to the President touching pension matters.

Literary Notes.

LOOKING AHEAD, TWENTIETH CENTURY HAPPENINGS. By H. Pereira Mendes, Pastor, of Spanish and Portuguese Congregation, New York City; author of "England and America," "The Solution of War," etc. 5½ by 7½ inches. pp. vii, 381. P. Tennyson Neely, London, New York and Chicago.

This is a curious book. It is an attractive book. It combines history, fiction and prophecy. It is written from the standpoint of an old man, looking back from the close of the twentieth century. This man is an intelligent and loyal Jew. Reasons why Jews cannot be such Christians as the world is now familiar with appear in many places throughout the book. Suggestions that they might become such Christians as Jesus was, are not wanting. The book assumes that the "Eastern question"—that is the fate of Palestine—will be a prominent issue in the affairs of the world during the next century. Progress, as applied to arts and sciences, is to outstrip all past history. English-speaking people will unite, and "Saxondom" will become the controlling world power. Political and commercial influences will increase in the East, through the development of railroads and other improvements, and Palestine will become a commercial center. Islamism and Turkey will play a prominent part in the world's drama. As the twentieth century draws toward its close, the crucial question for settlement by the world will be the disposal of Palestine. A great world-council will follow. Pagans and Christians—Roman, Greek and Protestant—will present their claims to the Holy Land. At last it will be awarded to the Jews, and a Hebrew Republic of surpassing strength and excellence will be established there. Most fearful wars will mark the century, and social and political disturbances will make history a storm-swept sea. Improved methods of destroying life in war will increase and a final struggle between Saxondom and the allied powers of the world, will take place in the English Channel. Inventions now new, or yet unknown, will bring warships and airships to such perfection that this great naval battle will surpass all history, if not all imagination. Victory to Saxondom will result. The book glows with a fervor like that of the old Hebrew prophets. One feels sure that Rabbi Mendes is familiar with the apocalyptic literature of the Jews, as it was in the first and second centuries B. C. The book must attract attention and provoke thought. Those who may reject its fancies and prophecies, cannot be unmindful of the possibilities which it suggests, not a few of which are already taking shape. It is not a book of dreams only. Much which it outlines so startlingly may be woven into the history of the nearby twentieth century. The book ought to be read in connection with Mark Twain's article, "Concerning the Jews," in the September number of *Harper's Magazine*.

"FIRESIDE READINGS FOR HAPPY HOMES" is the title, No. 55, of Hastings' monthly publications. It is a compilation of short articles on miscellaneous themes, mainly moral and religious, all of which are valuable reading for either young or old. The brevity of the selections is a favorable characteristic. The book is bound in paper, and contains 382 pages. H. L. Hastings, 47-49 Cornhill, Boston.

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 Fiery Furnace.....	Dan. 3: 14-28
July 22.	The Hand-writing 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.	Februating the Temple.....	Ezra 3: 10-4-5
Sept. 9.	Encouraging the Builders.....	Hag. 2: 1-9
Sept. 16.	Power through the spirit.....	Zech. 4: 1-14
Sept. 23.	Review.....	

LESSON XIII.—REVIEW.

For Sabbath-day, Sept. 23, 1899.

GOLDEN TEXT.—The angel of the Lord encampeth round about them that fear him, and delivereth them.—Psa. 34: 7.

The lessons of this quarter have presented a great variety of themes. Those from the prophetic books of Hosea, Ezekiel, Haggai and Zechariah contain Messianic prophecies. They are not to be sure specific promises concerning the personal Redeemer Jesus Christ; but they help to present the picture of the ideal time when the intimate relations between God and his people shall be re-established, when the people shall turn away from sin and serve God with sincerity, and accept from him the help which he offers so freely. They are, therefore, Messianic prophecies in the broader sense. The passages from the books of Daniel and Ezra present to us most practical lessons from the conduct of those who were true to God under trying circumstances.

It will be interesting to seek out in each lesson a particular token of God's love to men, and to find also in each lesson a suggested duty of man to the heavenly Father.

The following special topics may be used as the subjects of brief papers:

The prophet Hosea and his work.

Lessons from the life of Daniel.

The new heart.

Possibilities suggested to us by the vision of dry bones.

The greatness of our salvation as pictured by the great river.

The first return of the Jews from captivity.

Overcoming hindrances in the work that God has given us.

LETTERS TO YOUNG PREACHERS AND THEIR HEARERS.

LETTER XLIV.

PULPIT PROPRIETIES AND IMPROPRIETIES.

The general principles which ought to govern the conduct of the preacher have been laid down in former letters. There are a few specific points which are worthy of notice in this connection.

ENTERING THE HOUSE OF GOD AND THE PULPIT.

The habits of the preacher are unconsciously reproduced in his people. The sanctuary is a place for reverence. It is not a lecture-room, nor an opera. The minister should be an example to all worshipers by entering the house of God quietly, and passing to his place reverently. His manner should be that of one who comes to worship, and not on business, nor to be seen. He should enter the pulpit in the same quiet, reverent way, and, on taking his seat, should bow his head in silent prayer. This prayer should ask for special guidance in the work about to be undertaken. Real benefit will come to his own heart, if this mood and manner be cultivated; and the effect upon his congregation will be greater than can be calculated easily. In a word, the preacher should exemplify the truth that the place of worship is indeed Bethel—Beth Eloheim.

It will rarely be necessary for the preacher

to leave the pulpit before the service commences or at any point during the service. It is a grave impropriety for him to leave the pulpit for ordinary reasons, and especially so during any part of the service, like singing. The chorister might as well go about, unnecessarily, during the sermon or prayer, as for the preacher thus to disregard the proprieties which belong to him. Let all necessary communication with other people in the room be done before coming to the pulpit.

Still more to be condemned is the too prevalent practice of whispering, or talking in subdued tones, when more than one clergyman is in the pulpit. Nothing of the kind is usually necessary, and if it must be done, it should be in the briefest manner possible, and most quiet. If you are aware that you are to assist in a service, or to be assisted, let the matter be arranged before entering the pulpit; let each understand the part he is to take, that neither discussion nor preparation be required in the presence of the audience. We have already spoken of the vices of undue witticism, slang, and eccentricities in the pulpit. We only add, so demean yourselves in the house of God that yourselves and your people may be cultured in that gravity and reverence which are an indispensable part of true worship.

We must remind you again of the value of correct and graceful attitudes in the pulpit. Pulpits and reading desks are made to hold books. They are not made for preachers to lean upon or hide behind. Pockets in trousers are made to carry pocket-knives. They are not made to hold a preacher's hands when he is preaching. These, and many similar things, may seem to be trifles, but they are not trifles. Everything touching dress or manner, which calls attention to the preacher's self rather than to his theme, should be avoided. Best results, from excellent sermons, are often dissipated by a trifle or two on the part of the preacher.

This is eminently true in the matter of delivery, pronunciation, enunciation and the like. You cannot afford to neglect these. Elegance of manner and of speech—using the word elegance in its best sense—is part of the preacher's duty to himself and his work. Not airs and affectation, but the finish which belongs to the gentleman and the scholar, we plead for. Next to your Bible and Concordance keep a dictionary in easy reach, and consult it often, both as to the meaning and the pronunciation of words. Slang, mannerism, carelessness in the choice of words, imperfect sentences, murdered grammar, all these, and all things related to them, must be avoided. The preacher should be a model as to scholarship and delivery, and a gentleman above criticism.

CONCERNING REPORT OF THE TREASURER OF THE EDUCATION SOCIETY.

ALFRED, N. Y., Sept. 3, 1899.

To the Editor of the SABBATH RECORDER:

I enclose herewith the addendum or supplementary report of the Treasurer of the Education Society, and request the publication of the same in the SABBATH RECORDER. It explains some facts that seem not to be understood by some of our people; viz., why the income from the funds of the Society are appropriated as they are.

Very sincerely yours,

BOTHE COLWELL DAVIS.

[The Report is not printed here for the want of space. It will be found complete in the published Minutes.—EDITOR RECORDER.]

In presenting the above Report of the Treasurer for the forty-fourth year of the Seventh-day Baptist Education Society, it may

be of interest to members of the Society, and others, to know that up to the present time no part of the principal of the Endowment Fund has been lost. It is true that many of the "Old Endowment Notes" remain unpaid. But of the notes and pledges paid to the Society, and the money invested by the Executive Board, no part has thus far been lost.

The Old Endowment Notes remaining unpaid were mostly made in the years 1856 and 1857. Those remaining unpaid in 1888, when the present Treasurer was elected, were considered practically worthless. Nevertheless, \$1,500 has been paid on them since that date.

Of the special pledges made in 1892 and 1893, for the support of the Theological Department of Alfred University, for six years, there remains unpaid \$243 for the Chair of Biblical Languages, for which the Treasurer holds the signed promises of seven donors to pay.

It will be noticed that the Western Association has established what seems to your treasurer a most commendable custom of devoting one-third of the joint collections to the cause of education. It has seemed wise to apply the amount thus received by the Education Society to the enlargement of the permanent endowment fund, thus making the income derived therefrom a perpetual aid to the cause.

It will be remembered that for each \$25 thus contributed, one life member may be named. The same is true of contributions made by churches or by individuals direct to the Education Society.

The contribution made during the year by the First Hopkinton church, with which these sessions are held, was in like manner made a part of the endowment, and entitles the church to name a life member, leaving a balance toward another. Why may not many more of our churches do likewise?

It has been a query in the minds of some, why nearly all of the income of the Education Society, after paying expenses, goes to Alfred University. The reason is not far to seek. The Education Society is the custodian of trust funds. The endowments entrusted to the care of the Society have been given by the friends of Alfred University, for the specific purpose of endowing Alfred University. Hence the income must be paid to Alfred University. Should the friends of Milton College or of Salem College see fit to intrust their donations of endowment to the Education Society, the income would be as carefully applied to the objects specified.

It will be remembered, also, that the funds of the Education Society pays for the printing of the Annual Reports of Milton College and of Salem College as well as Alfred University, notwithstanding the fact that all of the special endowment is for Alfred University. The average expense of this printing in the Conference Minutes amounts to considerable more than the income from one thousand dollars.

May we not hope that in the future, more than in the past, the cause of education may receive the hearty support of all our people, and share at least equally with the Missionary and Tract Societies in our contributions?

Why should not the higher education of our own young people enlist our sympathies, our prayers and our material aid, till there shall be none to question the wisdom of the policy, "Our own schools for our own young people, and our own young people for our own schools"?

Popular Science.

BY H. H. BAKER.

Oil and Electric Engines.

Some very interesting experiments have been made of late, in Europe, to test the cost of power as between oil locomotives and electric motors.

In most of the mines in Europe, as well as in this country, where the mine can be entered and worked on a grade, the coals, or ores, are transported on narrow-gauge railroads, usually about two feet in width. In the mines where the tests were made, a six-horse power was able to take a train load of seventeen tons. The oil locomotive here drew a full train load at a cost of one and a half pence (about three cents) per train mile, as against three and a fourth pence in the case of the electric motor, the cost being a fraction over twice the amount of the oil locomotive.

The steam, nitrogen, and carbonic acid evolved by the use of oil is not sufficient to vitiate the atmosphere to any appreciable extent. The oil locomotive has the advantage over the electric motor, in being more compact and free from danger attending the use of electricity. It was found that, while running at the rate of four and one-half miles per hour, with a full train load, the engine consumed only about six and one-half pounds of oil per hour, in hauling seventeen tons four and one-half miles.

From the above statement it will be seen that for transporting ores in mining, and the removal of earth for leveling, and filling, and for many other purposes, when distances of only a few miles are to be traversed, and where a narrow-gauge railroad can be cheaply made, a great saving can be secured in transportation by using oil locomotives over animal, steam, electricity, compressed air, or any other power now in use.

Tiling for Roofs.

Had my friend George H. Babcock lived, he no doubt would to-day have stood as a first-class architect, in this country, for tiling and roofing large buildings. The various forms and designs he used in tiling the roof of the Seventh-day Baptist church in this city gave evidence of a brilliant talent in that direction. I have discovered that his genius has led the way by which others have profited, and some excellent work, in different places, has been accomplished.

The tiles on the roof of the new building for the McCormick Company of Chicago are laid on a steel skeleton. The rafters are crossed by angle irons, of about 1 1/2 inches wide, running the long way of the roof, and are set at about 13 3/8 inches between centers. The tiles are about sixteen inches long and nine inches wide; they are made to interlock each other, and form a water-tight joint. Every fourth tile is fastened to the steel frame with a piece of copper wire. The tiles are so designed that their elevations and depressions will form ornamental lines and squares. A square is composed of 135 pieces, and each of these squares is supposed to be formed of and to complete a geometrical or interlaced pattern.

Many of these beautiful patterns may be seen in the Alhambra, a citadel palace on a hill above the city of Grenada, in Spain, founded by Moorish kings in the 13th century.

MARRIAGES.

COALWELL-SANFORD.—At the residence of E. L. Sanford, Dodge Centre, Minn., Aug. 30, 1899, by the Rev. O. S. Mills, Mr. Leonard L. Coalwell and Miss Grace M. Sanford, both of Dodge Centre.

ENGLÉ-MULLETT.—At the home of the bride's parents, near Delmar, Iowa, Aug. 29, 1899, by Rev. E. H. Socwell, Mr. H. O. Engle, of Cedar Rapids, and Miss Rosa L. Mullett, of Delmar.

DEATHS.

IRONS.—At the home of his parents, near Welton, Iowa, Aug. 20, 1899, William E. Irons, aged 21 years, 5 months and 14 days.

Funeral service was conducted in the Welton Seventh-day Baptist church by the writer, and was attended by a large congregation of relatives and friends.

E. H. S.

How's This.

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure. F. J. CHENEY & CO., Props., Toledo, O.

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

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

Hall's family Pills are the best.

WONDROUS is the strength of cheerfulness; altogether past calculation its power of endurance. Efforts to be permanently useful must be uniformly joyous, a spirit all sunshine—graceful from very gladness, beautiful because bright.—*Carlyle.*

VOICE SCHOOL.

SALEM, W. VA.

From a Commissioner of the County Court of Marshall County, W. Va.

From early years I had an impediment of speech, and my son Harvey, ten years old, was similarly troubled and much hindered in his education. Two weeks ago I went with him to the Voice School at Salem for treatment. The rules are plain and accurate, and there was no stammering from the beginning of treatment. Indeed they are so simple and effective that I do not think any one can stammer while observing them. We talked constantly in the school, and after two or three days we conversed with others as we chose. Being called away on important official business, I feel that we may safely leave the school, although the Principal might advise a longer stay. Respectfully,

D. F. GIESELER.

SHERRARD, W. Va., Aug. 21, 1899.

WANTED!

The following Publications are needed to complete the work of placing our printed matter in permanent form. After binding, they are to be placed in the Libraries of our Schools and Publishing House. Any one who can furnish any of these, and will do so, will thereby help a good purpose. Send to J. P. Mosher, Manager, Plainfield, N. J. All charges will be paid at the Publishing House.

- Conference Minutes, 1807-1855.
- Seventh-day Baptist Register, Vol. I, No. 4.
- Sabbath Visitor, Vol. I., No. 20.
- " Vol. III., Nos. 28, 51.
- " Vol. IV., Nos. 48, 44.
- " Vol. V., Nos. 26, 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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Special Notices.

North-Western Tract Depository.

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

☞ 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 holds services in the Boys' Room of the Y. M. C. A. Building, Twenty-third Street and Fourth Avenue. The Sabbath-school meets at 10.45 A. M. The preaching service is at 11.30 A. M. Visiting Sabbath-keepers in the city are cordially invited to attend these services.

GEO. B. SHAW, *Pastor*,
1279 Union Avenue.

☞ 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 next Semi-Annual Meeting of the churches of Minnesota will be held with the church at Trenton, beginning at 2 o'clock P. M., Friday, Oct. 20. Eld. Hurley to preach the Introductory Sermon, Eld. Ernst alternate. Miss Mable Crosby, of Trenton, Miss Nellie Coon, of New Auburn, and Miss Anna Wells, of Dodge Centre, are invited to present essays.

R. H. BABCOCK, *Cor. Sec.*

☞ The Yearly Meeting of the Iowa Seventh-day Baptist churches will convene at Garwin, Iowa, beginning Sixth-day, Sept. 15, 1899, at 10 A. M. The Introductory Sermon by delegate of the Minnesota Semi-Annual Meeting. The Essayists are: Rocelia Babcock, W. L. Van Horn, A. M. Furrow, Orra Loofboro, Bertha Babcock, Nellie McWilliams and Hattie Saunders. Let this be a Pentecostal meeting and an extra effort to "go up to Jerusalem to the yearly feast."

OTTO U. VAN HORN, *Sec.*

☞ 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.

☞ The next session of the Ministerial Conference and Quarterly Meeting of the Chicago and Southern Wisconsin Seventh-day Baptist churches, will be held with the church at Albion, Sept. 22-24, 1899, beginning with the Ministerial Conference on Sixth-day, the 22d, at 10.30 A. M., for which the following program has been arranged:

1. How may the interest in our Bible-school work be increased? W. B. West.
2. What is the Bible doctrine of dietetics? W. D. Tickner.
3. What improvement, if any, can we, as churches, make in our present methods of work and worship? G. W. Burdick.
4. Exposition of Ezekiel, chapters 40-48. S. L. Maxson.
5. The place and character of personal work in the labors of the pastor. G. J. Crandall.
6. How can we increase the attendance and efficiency of our prayer and conference-meetings? Mrs. B. H. Stillman.

S. H. BABCOCK, *Sec.*

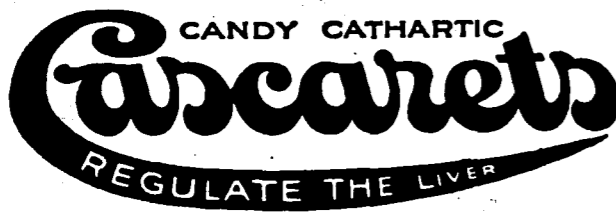
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I think if we were always glad
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Did our beloved never need
Our patient ministrations,
Earth would grow cold and miss indeed
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If sorrow never claimed our heart,
And every wish were granted,
Patience would die and hope depart—
Life would be disenchanted.
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