

# THE SABBATH RECORDER.

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

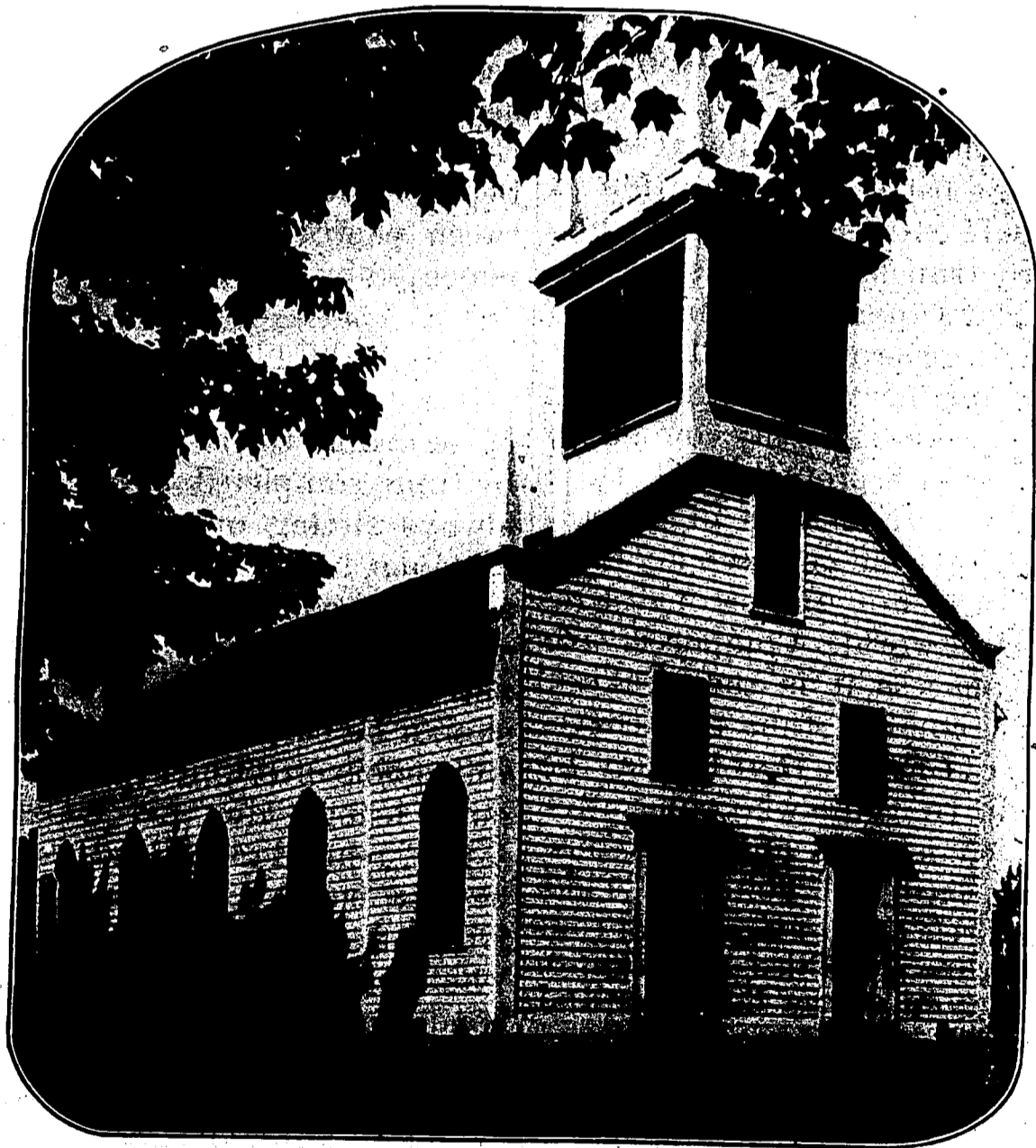
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## CONTENTS.

EDITORIALS.	
Paragraphs.....	386
He Judgeth Righteously.....	386
No Matter About Your Neighbor's Fish.....	386
Stillman, Emerson, Lowell, Agassiz.....	386
The Central Association.....	387
Sabbath Evangelizing and Industrial Association...	389
MISSIONS.	
Paragraphs.....	390
Letter from J. W. Crofoot.....	390
Grace Sufficient.....	391
WOMAN'S WORK.	
Origin and Development of Seventh-day Baptist Principles at Salt Pond.....	391
Sara Titworth Greene.....	392
Stewardship.....	392
Sketch of the Seventh-day Baptist church at Scott, N. Y.....	393
Tract Society—Executive Board Meetings.....	393
News of the Week.....	393
YOUNG PEOPLE'S WORK.	
Paragraphs.....	394
Why I Became a Sabbath-keeper, with Baptist Proclivities.....	394
OUR READING ROOM.	
Paragraphs.....	394
Work in the Northwest.....	394
CHILDREN'S PAGE.	
A New Signal Service—Poetry.....	395
The Education of Dear Jim.....	395
Fruit Instead of Candy.....	395
Denominational Loyalty.....	396
MARRIAGES.....	397
DEATHS.....	397
SPECIAL NOTICES.....	397
SABBATH-SCHOOL.	
Lesson for Sabbath-day, June 30, 1900.— Jesus Walking on the Sea.....	398
POPULAR SCIENCE.	
West Point War School.....	398
In Memoriam.....	399



THE SCOTT (NEW YORK) CHURCH.  
See page 393.

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PLAINFIELD N J

## Sabbath Recorder.

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

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LAST night we had occasion to trace the history of certain social and political ideas as they exist in Switzerland. The sources of that history were founded many centuries anterior to the time when Switzerland came into its present status. They started somewhere in India, Mesopotamia, and traveled westward and northward along the line of the Aryan civilization. The Switzerland of to-day is what it is, in no small degree, because of ancestors, who, coming from Mesopotamia, founded the Germanic villages, out from which a few brave souls at last drifted into the mountains of Switzerland. Here is a fair picture of individual life and of the experiences of humanity as a whole. No man can separate himself from what has gone before him. No man can avoid the results which his ancestors hand down to him. No man can escape the law by which he repeats himself, in those who come after him. Link by link, human life and human destiny are formed.

AT each step in working out such destiny, divine helpfulness and divine love are at hand, that we may improve upon the past. Unconsecrated factors of mind and soul which may have come to a man from his ancestors may find consecration if he yields himself to the divine will. Thus a new type of life may be introduced. Under the blessing of God, this type repeats itself, and the sanctified purposes of one generation find larger fulfillment in the next. We love that better interpretation of one of the commandments that is not brought out in the ordinary translation, "Visiting the iniquity of the fathers upon the children, unto the third and fourth generations of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments." The true interpretation is this: "Showing mercy unto thousands of generations of them that love me and keep my commandments." Evil is not the strongest reproducing force in the world. Compared with truth and righteousness, it is the weakest. Happy is he who, coming thus to believe, struggles throughout his life that he may be fitted to transmit to those who come after him only that which is pure and righteous, which makes for peace and holiness. Thus an ever-widening circle of the kingdom of God spreads out, and thus is fulfilled the promise of the coming kingdom of the Redeemer and the redeemed.

REFORMERS sometimes grow impatient because the triumph of truth and righteousness seems to be so long delayed. All great movements for the right illustrate the truth that Infinite Patience and Wisdom are working steadily toward victory, even though no progress can be measured by our sight. James Russell Lowell, in one of his poems, *Present Crisis*, contributes much toward the solution of such problems. Here is a stanza, part of which is often quoted:

"Careless seems the great Avenger; history's pages but record.  
One death-grapple in the darkness 'twixt old Systems  
and the Word;  
Truth forever on the Scaffold, Wrong forever on the  
Throne,  
Yet that Scaffold sways the future, and behind the dim  
unknown  
Standeth God within the shadow, keeping watch above  
his own."

AMONG the first reading-books we remember, as a pupil in the old school-house in Central New York, was the Old English Reader. After that came the New English Reader, and still later a series known as Saunders' Readers. When we had attained the distinction of entering the class which used Saunders' Fourth Reader, the summit of education seemed to have been reached; but an excellent lesson had been learned already from the English Reader, in a "piece" called The Hill of Science. It was an allegory. Genius made the first attempt to climb the hill. He grew weary and stopped to rest before reaching the top. Application, more patient and persistent, began to climb the hill slowly, passed Genius while he was resting, and arrived first at the top. The echoes of that allegory have remained with us to this day, and we have tried to learn that the only genius worth having is the genius for hard work. We commend that to our young friends.

IN 1834 there were 75 miles of railroad in this country on which mails were carried. Now the United States mail is carried over 174,777 miles. In 1898 the postal clerks in the United States service distributed 12,225,706,220 pounds of second-class mail. In the same year, exclusive of free mail, there were handled 336,126,338 pounds of mail matter. As business and the demands of literary work increase, the future of the mail service promises still untold extension.

THE safe arrival in this country of Dr. Daland and family, after an absence of four years, is welcome news to his many friends here. A letter from the Mill Yard church, England, which appears in our Home News Department, records the severing of ties between pastor and people which had become cemented by labors of love and devotion.

### HE JUDGE THOU RIGHTEOUSLY.

IT is a great comfort to feel that God judges us according to the effort we make, and not by our completed attainments. Some are always sitting on the safety-valve of their passions, lest life be wrecked by them. Such a life is a constant struggle with anger, or some other tendency of the soul which leads astray. If such a man succeeds curbing passion, if he carries himself safely through the whirlpools into which the surging tide of impulse brings him, and makes the harbor in safety, tenfold glory will await him because he was enabled to come up through great tribulations. We often do injustice to those who are especially tempted in a given way, by condemning them quickly, and saying, "If I were in his place I would not do so." If you were in his place, with his temptations, you would probably do worse than he does. It is a comforting thought that God is wise in his judgment, giving credit to men whom we call weak for the struggles they make; and it is indeed a comfort to know that when the books are opened, every soul, along some line of experience, will find itself credited with struggling for righteousness, purposing to do that which God required, even though the purposes were never wholly fulfilled. Keep your purposes right, struggle for their attainment; if you fall half way between the lowland of baser desires and the mountain top of highest attainments God will see that just judgment is rendered, and on the basis of your struggles you shall find acceptance.

### NO MATTER ABOUT YOUR NEIGHBOR'S FISH.

It was Jean Ingelow who said:

"I am glad to think I am not bound  
To make the world go right,  
But only to discover and to do,  
With joyful heart, the work that God  
appoints."

To have learned that lesson is to have gained more than can be described. Most of our trouble arises from over-anxiety regarding other people. John B. Gough used to convulse his audience by illustrating the character which is always seeking to regulate the affairs of one's neighbors. A given woman spent much time in watching what occurred at a house across the way. On a certain morning the fishman's cart stopped there. Watching as usual, she was quick to discover this and to declare, with great emphasis and anxiety, "Those people had fish yesterday, and that cart has no business there to-day." She had not learned the truth which the poet puts so beautifully above. If this fish story helps you to remember the fact that the responsibility for all the world does not rest upon your shoulders, but that you are bound to discover and do the work that God appoints for you, the purpose of this editorial note will be accomplished.

### STILLMAN, EMERSON, LOWELL, AGASSIZ.

William James Stillman, now of London—brother of the late Dr. Charles Stillman, and Thomas B. Stillman, of Plainfield, N. J.—is publishing his autobiography in the *Atlantic Monthly*. In the issue for May Mr. Stillman tells of his personal associations with leading literary men of New England, those named above, and others, in their summer outings. A group of these men was accustomed to visit the Adirondack country, camping in the wilderness, resting, working as artists and scientists, and enjoying that feast of reason and flow of soul which only such men can enjoy. Mr. Stillman is a delightful writer, and gives us glimpses of the men with whom he was associated, both as to intellectual habits and personal characteristics.

Mr. Stillman reveals the fact that Agassiz was better known outside of literary and scientific circles than Emerson, Lowell and others were, mainly because he had refused an offer from the Emperor of France to take a high and honorable place in Paris, which offer he had refused because of his love for America and for scientific research. It is easy to see that Emerson occupied a high place in Mr. Stillman's friendship, and that he deemed Emerson to be the greatest in that group of great men. Concerning him, among other things, Mr. Stillman says:

The last sight I had of Emerson was when, on his voyage to Egypt, he came to see me at my home in London, aged and showing the decay of age, but as alert and interrogative as ever with his insatiate intellectual activity. And looking back to the days when we questioned together, from the distance of years, he rises above all his contemporaries as Mont Blanc does above the intervening peaks when seen from afar, not the largest in mass, but loftiest in climb, soaring higher, if not occupying the space of some of his companions, even in our little assemblies. Emerson was the best listener I ever knew, and at the other meeting-place where I saw him occasionally, the Saturday Club, his attention to what others were saying was far more notable than his disposition to enter into discussions. Now and then he flashed out with a comment which lit up the subject as an electric spark might, but in general he shone unconsciously. I remember that one day when, at the Club, we were discussing the nature of genius, some one turned to Emerson and asked him for a definition of the thing, and he instantly replied, "The faculty of generalizing from a single example," and nobody at the table could give so good and concise a definition.

Those who read Mr. Stillman's biography will find themselves associating with many rare men, leaders in art and literature, who have gone hence, but whose work and characteristics are so presented by Mr. Stillman that they live again and offer the blessings of association to the generation which has come after them. In the opening chapters—*Atlantic Monthly*, January and February, 1900—Mr. Stillman pays high tribute to his early Seventh-day Baptist training, and to the deep religious life and character of his mother, whom the oldest readers of the RECORDER will remember.

THE CENTRAL ASSOCIATION.

The Central Seventh-day Baptist Association held its Sixty-fifth Anniversary with the church at Scott, N. Y., May 31—June 3, 1900. The Moderator, H. D. Babcock, being absent, the meeting was called to order by M. Harry, Corresponding Secretary. J. T. Davis, pastor at Scott, made an appropriate and appreciative address of welcome. We welcome the Central Association through you, its delegates, sister Associations through their delegates, and the denomination through the representatives of the denominational societies. We welcome you as co-workers in the Master's kingdom. Our homes are yours, and we are yours to command. This church is approaching its centennial, and we welcome you in the name of the past and of the noble men and women who have wrought here for Christ and righteousness. You who are to preach are welcomed to a pulpit honored and made sacred by godly men, able preachers, from the time of David Davis, William B. Maxson, and others, until now. Scott has been enriched by their influence, and is proud of their memory. Scott also rejoices in the fact that a voice which has heralded Sabbath Reform as part of the Gospel of truth and peace through all the land, and beyond the seas, was first heard in Scott. You are welcome, doubly welcome, in the Master's name.

The Acting Moderator responded, accepting the welcome, and hoping that the coming of the Association would bring much of blessing to Scott and of good to the cause of Christ.

The opening sermon was preached by Madison Harry, from John 14: 8; theme: "Seeing God." Spiritual vision is far higher than material sight. God's people see him by it as really as men see material things with the natural eye. The desire to see God fills the hearts of all those who love him. Pentecost may come at any time when men open their hearts. Christ is always present to the soul-vision of his people, in the church, which is his body, in the Bible, in meditation, in communion and fellowship. We fail to see Christ, often, because we are not familiar with the places where he goes, doing works of love and mercy, or where he brings blessings to the tried, as to those in a "fiery furnace." Earnest service and the telescope of faith always find God.

Prof. S. W. Maxson, of Adams Centre, was elected Moderator, the Program Committee reported, and the morning session adjourned.

AFTERNOON SESSION.

Devotional services by W. D. Wilcox, Student Evangelist. Mr. Wilcox commends the Word of God by the manner in which he reads it.

The letters from the churches were read, and representatives from sister Associations appeared: M. G. Stillman, from the South-Eastern; O. D. Sherman, from the Eastern; J. G. Mahoney, from the Western; and S. L. Maxson, from the North-Western. A season of devotion followed, led by L. R. Swinney, after which an essay on "Stewardship," written by Prof. E. E. Whitford, of Brookfield, he being absent, was read by Mr. Annis, of DeRuyter. The essay contained so much of value touching the duties of church officers, that we have secured a copy for publication in the RECORDER. It appears on another page.

The remainder of the afternoon session was occupied by reports of officers, and of delegates to sister Associations.

EVENING SESSION.

The opening praise service was led by J. T. Davis. The sermon was by M. G. Stillman. Text, Col. 3: 23; theme: "Heart Service." Formal service, in words or deeds, which the heart does not prompt, is worthless. To avoid such empty mockery, and to secure the best results in our own lives, our service of God must be: (a) Thoughtful Service. We must remember that thoughts determine purposes and actions. Evil thoughts bring evil fruitage. True service is promoted by thinking about truth and in accord with truth. He whose thoughts are not in accord with truth will be likely to speak falsehood, and serve Satan rather than Christ. (b) Will-power must be added to thinking, controlling actions and determining purposes as truth directs. The heart must direct all right service. Faith in the truth and in God, will bring us to obedience through love. This is highest heart service. (c) Heart service is more than passing wish or temporary emotion. It culminates in an all-absorbing love. It takes in all the heart, all powers, all possessions, all plans. All of life, destiny, hangs upon it, is determined by it. God does not leave us unaided when we seek to give him full heart service. His Holy Spirit waits to abide in our hearts, to teach us how to serve, to enrich our joy, and to increase our strength while we serve.

SIXTH-DAY—MORNING.

The morning hour was given to business, including the consideration of questions connected with the coming Anniversaries at Adams Centre, in August, next. George W. Lewis conducted a devotional service, and the sermon of the forenoon was preached by S. L. Maxson, from Heb. 7: 16; theme: "The Power of an Endless Life." All men are anxious to live and to be remembered, and yet life as we see it here is transient. Throbbing life and pale death walk hand in hand. Birth-cries and death-sighs commingle with each passing hour. Death is restlessly busy in cutting life short. In spite of this, the voice of our innate immortality rises above the conflict, giving hope and peace. Christ revealed this endless life, and showed that what we call death is but a passing incident. Hence joy fills our songs, hope gives life to our creeds, and we know that we are safe in this Endless Life, through Christ. Even the earth side of life is power. God has made man superior to all else, and commanded him to subdue the earth and master all below himself. In doing this, men come to love earthly things too well, and so fall

into sin. But from this thralldom we have escaped. Christ brings eternal emancipation from the slavery of sin, as well as of death, and opens for us the doors to everlasting life, love and peace, in heaven.

AFTERNOON SESSION.

A. B. Prentice conducted the praise service at the opening of the afternoon session, the theme of the service being "Rejoicing in our First Love." A special committee reported the following resolution touching the General Conference, which will be of interest to all our readers:

Your Special Committee respectfully reports the following resolution:

WHEREAS, There has been some discussion in the RECORDER, and elsewhere, over the best method of meeting the expense of entertaining the Anniversaries; and

WHEREAS, The President of the Conference has suggested that the Associations, this year, consider these questions for the advice of the Conference; therefore,

Resolved, That this Association ask the General Conference, at its session in August next, to consider the advisability of arranging for furnishing dinners and suppers to all in attendance, thereafter, at a price sufficient to cover the expense.

A. B. PRENTICE,  
G. W. LEWIS,  
J. T. DAVIS, } Com.

The Missionary Hour came next, and this was followed by a sermon from Secretary Whitford. Both of these will be reported by him for the Missionary Page of the RECORDER.

SIXTH-DAY—EVENING.

The evening session began with a praise service. This was followed by a sermon preached by T. J. VanHorn, from Jeremiah 18: 3, 4. By this vivid symbolism God teaches us his power, love and helpfulness in remaking and saving marred humanity. Divine love is anxious and persistent in remodeling us that we may follow in ways of righteousness. Our duty is to be plastic and obedient in his hands. By the wondrous alchemy of his purifying love, he takes from us the elements which spoil and mar that which he seeks to fashion in beauty. He can accomplish this only as we surrender to the guidance of the Holy Spirit. Earth's precious stones are only baser material changed and molded into beauty and richness. The sapphire is refined clay. The emerald is common silica, and common soot and charcoal may become the lustrous diamond, fit for a king's coronet. So divine chemistry comes to us that we may be transformed from earthliness to spiritual gems of the greatest worth. Christ is the potter, and the Holy Spirit attends his will, to make each redeemed one a gem in Christ's crown of rejoicing.

A precious season of prayer and testimony followed the sermon; and the evening service gave a strong impulse toward higher spiritual life and peace.

SABBATH MORNING.

On Sabbath morning the sermon was by A. H. Lewis. Elder J. M. Todd—now past eighty years, but vigorous in body and soul—assisted in the service. Text, Isaiah 58: 12; theme: "Rebuilding the Waste Places in Scott, and the Central Association." The main value of a sermon is in its pertinence to time and place. In rural districts and villages in the state of New York and in New England, Christianity is suffering a decline. This is due to a growing spirit of worldliness, too prevalent no-lawism, and hence the loss of conscience and a sense of personal responsibility. Rebuilding must be sought on the firm foundation of divine authority

and hence of resurrected conscience toward God. Among the essential factors in such re-building are these:

1. Love and loyalty to the Bible as God's Book, the source of all ethical and religious truth. This includes faith in the future life and the everlasting presence and help of divine, sacrificial love.

2. Love and loyalty to the Sabbath as God's day, the primary purpose of which is not physical rest, but spiritual development and soul-communion with God and truth. With the loss of regard for the Sabbath comes the destruction of public worship and the study of the Bible. Sunday, resting on a false foundation, has gone into decay, and the hope of the Christian church lies in a return to the Sabbath, interpreted by Christ's words and example.

3. Love and loyalty for the church of God. In spite of human imperfections, the church is the only organization devoted to the upholding of the Bible and those standards of right and wrong, on which all the better interests of human life rest. The Seventh-day Baptist church in Scott seeks young men and women for consecration and service at the altar of God. The saloon, a little distance from this altar, seeks boys for sacrifice to sin, shame and impurity. These represent the ever-present battle between sin and righteousness, purity and impurity, Christ and Satan.

4. In the upbuilding for which we plead, the people hold the determining influence. It is people, and not preachers, homes not sermons, which determine the character of churches and the destiny of communities.

#### AFTERNOON SESSION.

This session was occupied, first, by the "Model Sabbath-school," conducted by L. R. Swinney. The lesson, Matt. 9: 35-10: 8, was taught as follows: "The Busy Christ," S. W. Maxson. Christ was never idle. Whether as carpenter's boy, or teacher, as healer of the sick, or comforter of the sorrowing, he was constant and untiring in service. His followers must be abundant in good works, always busy, teaching, guiding, uplifting. Seventh-day Baptists should lead in such good work. Guardians of special truth, they must be doubly strong to do and defend all truth.

J. M. Todd taught concerning the "Compassionate Christ." Divine love in Christ seeks to redeem all men from sin, and to build all men up in righteousness and peace. Accepting this compassion by faith, we are fitted to obey the truth, and made strong to aid others. Such service is joyous beyond description. Christ's compassionate love makes him all-powerful to redeem and help those who come to him.

"The Missionaries of Christ" were spoken of by B. C. Davis. Christ's followers are his helpers, missionaries to carry on the work which he began. When they are taught by him they form the "Model Sabbath-school," and go out, thus taught, to bring others to Christ and to build up the kingdom of God. Christ gives them power to do that work and to live in obedience to him. As Christ ministered to the bodies and souls of men, so must we minister, in his name. Opportunities and means to do will never be wanting.

"The Little Missionaries" were described by Mrs. T. J. VanHorn, in a paper, tender and powerful. God uses children to do his

work. Christ set highest price on childhood. We have too little appreciation of it. Parenthood is our highest honor, if it be in righteousness. The babe of to-day is the herald of Christ to-morrow. Parents decide the character and destiny of Christ's "Little Missionaries." He will have you teach and train them.

Closing summary of the lesson and of our duties as Christ's missionaries was made by L. R. Swinney. This summary was enriched by references to the work of his sister, Dr. Ella F. Swinney, in China.

#### SERMON.

After the Sabbath-school, came a sermon by J. G. Mahoney. Text 1 Cor. 3: 21-23; theme: "The Privileges of the Saints of Christ." They possess all earthly blessings. God's love changes trials, and even persecutions, to blessings. Paul, the powerful and cultured apostle, wrote priceless truths from his experience, and his words, together with the words of the wise and good of all ages, including the words of Christ, belong to the saints. All the scientific treasures of the world can be used for the advancement of Christ's kingdom, and for the work of the saints. Life is a preparatory school for higher attainments in the next world. Death is only the dressing-room for eternity. It is the glorious release which translates the saints of God to scenes of larger knowledge and richer living. Christ possesses us, and we possess him. This is the highest of all our riches, for, being his, we are also God's, and nothing can pluck us out of our Father's hands. Eternal love and infinite power secure and keep their own.

#### YOUNG PEOPLES' HOUR.

Evening after the Sabbath was given to the young people. The exercises were under the direction of T. J. VanHorn, by whom they will be reported for the Young Peoples' Page of the RECORDER.

#### FIRST-DAY—MORNING.

Nearly all of the unfinished business of the Association was transacted at the opening of the day's service.

The report of the Committee on the State of Religion gave a favorable picture of the religious work of the various churches, and of the general results for the year, while it voiced the desire for greater consecration to the cause of Christ and of Sabbath Reform.

#### TRACT SOCIETY HOUR.

Secretary A. H. Lewis conducted the services of this hour. He showed that the work of the American Sabbath Tract Society is our only specific and peculiar denominational work. It involves the reason for our existence, and all other forms of our work suffer, as interest and devotion to our work as Sabbath Reformers are allowed to go into the back-ground. He urged that Seventh-day Baptists make systematic and thorough re-study of the whole Sabbath question, in order to the doing of the work in hand. The SABBATH RECORDER is our great bond of intercommunication and union. Pastors should institute classes for special study of our literature, each week, or, at most, each month. Secretary Whitford and others took part in the open parliament, and much interest was shown in the Society and its work.

#### SERMON.

O. D. Sherman preached from Ecclesiastes

9: 11. "Time and chance happen to all." Solomon was wisest of men. He was well-born, had ample means and wide experience, and we do well to heed his words of wisdom. Out of that experience he sought to solve the various problems of life and the events of history. These are some of his conclusions: (a) God reigns. Obey him, and you shall be blessed. (b) Our faith in him should be abiding, for he changeth not. Chance is opportunity, not freak or uncertainty. (c) God will give each man a fair chance, here or hereafter. Men are indolent or foolish, or both, who complain that opportunity for doing good never comes to them. Apply these truths to yourselves. Scott has opportunity for great work. Helped of God, the people of Scott can redeem it. Largest opportunity often comes in little things. Time and chance and success await loyal Seventh-day Baptists. Stay with God and truth, and so find safety and success.

#### FIRST-DAY—AFTERNOON.

The afternoon of First-day was occupied by the Woman's Board Work, under direction of Mrs. T. R. Williams, Associational Secretary. It will be reported by her for the Woman's Page. One item we must note. At the meetings of the Woman's Aid Society in Brookfield, selections from back numbers of the RECORDER are read, as part of the weekly program. We hope that a similar custom prevails elsewhere, for Mrs. Rogers' page contains much that is worth re-reading many times.

#### FIRST-DAY—EVENING.

On Sunday evening, a crowded house waited to hear the sermon by President Davis, from Ezekiel 2: 1; theme: "God's Message to the Human Soul." Israel was far gone in disobedience and its results. The prophet was to bear God's message of rebuke and warning to them. Lessons for us: 1. God has a message and a work for every man. We must be his, and taught of him, in order to do his work. Truth is the core of that message, and we must be in closest touch with God, if we become his heralds. 2. We must stand in quick attention, before the message can be received. God's spiritual messages abound, and our lives should be attuned to receive them, as instruments are in wireless telegraphy. We are born to believe, and faith is the normal attitude of the souls of God's children. All truth, spiritual, scientific, material, historic, is from God. Whoever learns anything of truth, learns something of God. Will you heed God's messages, stand on your feet and move forward, where truth and duty lead? Dare you be negligent, indifferent or rebellious? The sermon was strong with truth, and glowing with fervor. It was a flood of inspiration, especially for young people, and a fitting close for a series of meetings of unusual richness and power.

The musical work of the choir was commended in a special resolution of thanks. The people were untiring in service for the delegates. The repaired and re-decorated church edifice, with its memorial windows, was comfortable and attractive. All who were present will remember the Central Association meeting of 1900 with pleasure and profit. The RECORDER secured several new readers.

A PEACEFUL man doeth more good than he who is well learned.—Thomas a' Kempis.

### SABBATH EVANGELIZING AND INDUSTRIAL ASSOCIATION.

After privations, exposures, and anxieties of the most trying nature, Mr. and Mrs. Booth are at last under their own roof on a plantation belonging to this Association.

When the Colonial Government changed its attitude and Mr. Booth again undertook the work of starting a plantation, he found that changes had been made in the land laws which now surround the taking up of wild land with so much official red tape that it would take six months to get possession; as a result it would be impossible to get new land in time to start a plantation this season. He found also an unexpected change in the labor situation, caused by the Portuguese officials refusing to allow their natives to go over into British territory to work on the plantations, thus causing a scarcity of labor, which has increased the cost for wages three or four fold, adding another difficulty to the work of starting a new plantation.

At this juncture, through the kind offices of Mr. Miller, who is now the manager of the Zambezi Industrial Mission, founded by Mr. Booth during his former residence in Africa, we had offered to us the opportunity to buy a plantation with 300,000 coffee trees set out, some of them already in bearing condition. The owner possessed several estates, but his wife is in poor health, and he experienced such difficulty in getting labor that the trees were not being properly cared for, so that it seemed doubtful if he could successfully harvest this season's crop. He therefore offered Mr. Miller his plantation of 2,000 acres, 250 of which were cleared and set out to coffee, for \$15,000, two-thirds to be paid down and the balance by a note at six months. Mr. Miller, who is an expert in this work and has already bought several plantations in a similar way for the Zambezi Industrial Mission, turned this offer over to Mr. Booth, pronouncing it a most favorable opportunity, and at the same time offering to arrange the sale and forego the commission of 5 per cent, which would properly be due him.

When Mr. Booth transmitted the proposition to the officers of the Association, with a full statement of the arguments for and against the purchase, it seemed, at first thought, impracticable; but after prayerful consideration, submitting the case by letter to the full Board of Directors, it seemed to nearly all of us to be a providential opening that would enable us to save the two seasons we had lost by the unexpected difficulties, and would put us at once in possession of a plantation much larger than we had planned, at about the cost originally estimated, in spite of the great increase in the cost of labor and of land.

The one difficulty, of course, was to raise the money. This we could do only by borrowing in anticipation of future payments for stock, or by inducing the stock-holders to pay now the payments they have pledged to pay in the next two or three years, as originally planned. Both plans were followed. Quite a number have paid up for all four series of their stock, and various members of the Association have generously loaned enough to enable us to make the first payment of \$10,000.

The note for \$5,000 does not begin to bear interest until October, but it will then bear 10 per cent, the prevailing rate in British

Central Africa. It will be greatly to the advantage of the Association, therefore, if we can take up the note instead of letting it remain. This we can do easily if the subscribers will anticipate the payments they have pledged for next year and the year following, and send in now not only the payment for this year, but for two or three years at once.

Mr. Booth began work upon the plantation in March. The little church of twenty members that he had established out on the Kami River at once moved bodily to join him, forming the nucleus of his plantation staff, and in a short time he had 150 natives at work hoeing the weeds about the coffee trees at the rate of 10,000 trees per day. (The trees stand six feet apart each way, and the weeds were from two to four feet high.)

The planters ascribe to the missions part of their difficulty in obtaining labor because the native is more ready to work for a mission than for a planter. He recognizes that the aim of the planter is to get all he can out of him, while the missionary's aim is to put all he can into him. Mr. Booth's power with the natives is shown by the fact that he now has 400 at work.

A telegram received from Mr. Booth a few days since says that the status on the plantation is excellent, and that he is now harvesting a moderate crop of coffee.

He and Mrs. Booth have made a special request that they may be allowed to choose a name for the mission, and call it Plainfield, not in honor of the Plainfield church, but to commemorate the fact that it was in Plainfield that God made known to them his will regarding the Sabbath-day.

The purchase of a plantation with funds largely borrowed seems justified by the unforeseen change in conditions that has taken place during Mr. Booth's stay in America. The permanent success of our whole plan rests upon forming a productive plantation at the earliest possible date on a self-supporting basis for the mission work. Under the new conditions this would take more time and more money than we planned. By purchasing a plantation we have saved several years' time, and the cost is about the same as originally planned; but we own 2,000 acres instead of 1,000.

Our study of the conditions both in Nyassaland and in Hawaii, where the labor-cost on coffee plantations is much higher, leads us to believe that the purchase is justified financially. One station of the Zambezi Industrial Mission, started by Mr. Booth six or eight years ago, produced last year a crop worth about \$29,000, from 270 acres, while the average yield of five stations was seven hundred weight per acre; coffee being worth when cleaned about \$275 per ton. This is, of course, a much better average than our plantation can give for some time, until Mr. Booth has brought it into good condition, but it shows the possibilities and seems to warrant the belief that in four or five years the plantation will pay for itself.

The one great financial risk is that it all rests, at present, on the life of one man; but the directors are already planning to send another man in September who will be able to carry on the work in case anything should happen to Mr. Booth. It has been our plan, from the first, to send another worker as soon as practicable, but it seemed best to wait until we had a house to shelter him and

thus save unnecessary risk of life. The new plantation now makes it possible to send one.

From a missionary standpoint, it has seemed to some questionable to establish our station so near Blantyre instead of going into the wilderness. It should be remembered, however, that this plantation is to be the home or central plantation of a system of plantations; that from it, as a base, we hope to locate one station after another, reaching out into the wilderness; it is necessary, therefore, that this home station should be comparatively near the commercial center for the greatest success and efficiency in working the whole, as is shown by the reports of other missionaries in the reviews.

On the financial success of this first mission, the success of the whole movement depends; therefore, it is essential that we should, while we are financially weak, pay especial consideration to securing conditions that will assure that success. But there is no lack for opportunities for evangelistic work, even on our present station (forty miles from Blantyre). Mr. Booth now has about 400 workers with him, and these are gathered daily for religious services. When we consider that the preacher has these same hearers, day after day, affording specially favorable opportunities for definite, careful and continuous religious teaching, and then after the working season is over many of them go back to their native villages, miles away, carrying the message with them, we see that the missionary has extraordinary opportunities for doing the work of the Master on a mission plantation, even when it is located near the commercial center. What one of our pastors has a congregation of three or four hundred each Sabbath? It may be well to say that the Consular Report shows but 350 white men, including missionaries, in the whole of British Central Africa, so that forty miles from Blantyre is not very close to civilization.

The officers of the Sabbath Evangelizing and Industrial Association have taken upon themselves the financial obligation in purchasing a plantation, believing it to be the wisest way to accomplish the purposes of the Association. We trust that all interested in the work will show their approval of our action by paying in advance at once for as much as they can of the stock they have subscribed to pay for in the next two years, or by subscribing for additional shares.

Our latest letter from Mr. Booth, dated April 31, showed that he and Mrs. Booth and Mary were all well. On that date our Association was represented in Africa by two missionaries; a church of about 20 members, 12 of whom can speak English, while two can write it; a plantation of 2,000 acres with a comfortable house, and a coffee field of 250 acres from which a crop is now being gathered; 400 native laborers who are each day under religious instruction; a school carried on by the missionaries and the native church members; and regular Sabbath services with a congregation of three hundred or more each Sabbath.

Truly, a wonderful beginning that justifies our faith and ought to arouse new zeal among our people to furnish the money that shall make success sure.

DAVID E. TITSWORTH, *Pres.*

WM. C. HUBBARD, *Sec.*

## Missions.

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

THE aged and invalid mother of Dr. Ella F. Swinney passed to her heavenly home Sabbath morning, June 2. Appropriate funeral services were held at Shiloh, N. J., and burial there. Pastor L. R. Swinney writes: "Mother surely was a wise woman. Last Tuesday (the Tuesday before her death) she received a letter from Dr. Ella saying she was comfortable and feeling better. Then mother said 'Lord, it is enough now. Let me die. I am ready.' She gave it all up next day and ate heartily. Thursday morning she had paralysis and sank away as sweetly as a child goes asleep." "Mother" Swinney's prayer was heard; one that she had long prayed, that she might go home and be with her precious Saviour and the loved ones who had gone on before. We can but rejoice that she has found release, and has made an abundant entrance into heaven.

It is known to the readers of the RECORDER that Dr. Ella F. Swinney is now in the Hospital for Consumptives on Chestnut Hill, Philadelphia, Pa. In a letter written before her mother's death to her brother, Dr. C. O. Swinney, she writes: "I like this place very much, indeed; it is one of the nicest hospitals I ever saw, and best of all I can breathe so easy here,—the air is so good, and ground high, being 500 feet above the sea. I rise about 9 A. M., sit about and read and walk around and lie down as I wish to do. I am a great deal stronger than when we came here a week ago to-day. Some things are tough to endure; their treatment is heroic. But I grit my teeth and get along; there is no way for me but to be a heroine in it all, and be brave and try to endure to the end. This seems to be just the place for me. Another advantage I have, I do not have to think about mother, nor my home or anything, no care on my mind. Did not think I could ever laugh again, but am already at it, and some times even feel that I am getting full of mischief, as of old; so you see there has come to me new strength already. They have plenty of fruits and vegetables and best of meats here. I go to the dining room for my dinner and supper, and they just make me eat all that I can possibly manage to hold. Dr. Cohn, the greatest specialist in this city, examined me the other day. He said he wanted me to do three things: 1. Eat all I could. 2. Sleep all that is possible. 3. Be out of doors most of the day time. He is an elderly man and has his eyes open. He said there was no difficulty about my getting better, but perhaps that is the same story he tells every one."

A NUMBER of us on our way from the Central Association to the Western Association stopped off at Ithaca and visited Cornell University. Samuel Clarke of Independence, N. Y., and Irving Hunting of Westerly, R. I., who are students in the University, and were in attendance at the Association, invited us to make the visit. They returned to Ithaca on their wheels in time to meet us at the station and conduct us to the campus. We deposited our baggage, overcoats and umbrellas in the Library building. About three hours were spent in visiting different buildings and departments of instruction, places of interest, the gorge, a projecting point

where we could have a splendid view of Cayuga Lake, the city lying at the foot of the lake and on the sloping hillsides. Cornell University, its campus and buildings, are on the hillside east of the city. The campus is beautiful and the buildings large and fine; all showing what plenty of money can do in building up a great University and equip it to do its grand work. All honor to Ezra Cornell for founding and equipping this great University. It was our privilege to meet and shake hands with some of its instructors. After an excellent dinner at the Ladies' Dormitory and Boarding Hall, we took the train for Western New York, the two young men seeing us off from the station. It was a delight to us all, on so fine a day, to thus do Cornell University, which was so interesting, pleasant and profitable, and the thanks of the party were given to Mr. Clarke and Mr. Hunting from grateful hearts for the privilege and their kind attention and guidance.

THE Western Association opened with showery weather, but with good attendance. The weather became fine and the attendance increased. Sabbath-day and Sunday it was large. Spiritual inspiration, life and power ran high. All the sermons and exercises of the Association were excellent. The Missionary Hour was one of the best in the round of the Associations. The conductor gave quite an elaborate account of the Ecumenical Conference held in New York, which the people listened to with great interest. Dr. Lewis gave an interesting survey of the new open doors for us to enter in mission work. The conductor spoke upon the old open doors and gave the remainder of the hour to open parliament. The old student quartet, Brethren Randolph, Burdick, Van Horn and Peterson, gave two soul-stirring and impressive songs which added very much to the interest of the hour. At the Association the student quartet evangelistic movement ran high. The student quartets gave a great impetus to the movement at the Association by their fine singing. Nearly \$100 were pledged one day of the Association toward sending them out during the summer vacation. One church pledged one Sabbath-day over \$200 for this work, and more is coming in. The young men are enthusiastic over their summer evangelistic work. May the Holy Spirit attend and bless their labors to the end of the salvation of many souls, the reclaiming of many wanderers, and the building up of the small churches. The Little Genesee people provided and cared for us all right royally and faithfully. They did us all good, and we trust their visitors and the meetings were a source of blessing to them.

### LETTER FROM J. W. CROFOOT.

Dear Mr. Whitford:

For some time I have been intending to write you in regard to some of the customs of the people that seemed strangest on my arrival. Perhaps the strangest or at least the most noticeable is the way of burying or not burying the dead. Graves have to be put in lucky places, and there are no stated cemeteries; or if there are any, very few, so that all the fields are dotted with graves. Since we are so near the sea level that water fills all cellars or wells at high tide, the natives do not often dig graves, but only put the coffin on the surface of the ground; and if they are able, financially, they build a house

of brick over it, just large enough to cover the coffin; and then if they are able, build a mound above that. These mounds are to be seen everywhere. Many graves are simply the brick place just large and high enough to contain the coffin. Many poor people are not able to afford even that, however, so they cover the coffin with straw bound about it; or in many cases simply set the bare coffin on the ground and leave there, hoping to bury it some time probably. Most of the graves receive no attention except in the spring, when paper money and other useful paper articles, such as trunks, clothing, etc., are burned at them. The result is, of course, very disagreeable to foreigners in some cases. The mounds grow tall reeds, which are gathered for fuel, but the mere brick graves evidently crumble away together with their contents. Within one hundred yards of our mission building are graves so caved in as to expose the bones. Of course there is no drainage here except of the tide in the canals.

A son may not be buried before his father, nor a wife before her husband, and there are some other regulations or rather superstitions of the same sort, so that in the case of a man who lives to an old age several of his family may be in their coffins in the house waiting his death before they can be buried. Recently, Dr. Palmberg told of a woman who said she would never have another coffin kept in the house. She kept her mother-in-law's coffin because her father-in-law was alive, and she had to, but it was very disagreeable with the worms all the time dropping out of it.

Every one must be buried at home; so those residing at a distance from the ancestral home form burial guilds, which build houses for the temporary reception of the dead of their city. These buildings, each devoted to the dead of a city, are very numerous, and often contain great numbers of coffins, some of which are never taken away, I suppose. They are called Way Kways. The Ningpo Way Kway is between here and the English settlement. A smaller building, the Zau Shing Way Kway, is about two hundred yards west of us. It contains about 900 corpses now, and I think that is about the usual number there, for though I saw sixty coffins by the roadside being taken away from there one day recently, it is not many days that pass between the times when we hear the beating of the gongs and the wailing of the mourners and the constant "hah ho, hah ho" (labor song) of the coolies who bear the coffin, suspended from bamboos on their shoulders, all indicating that another coffin is being taken there.

It is by no means an unheard of thing for a missionary to have graves in his front yard, but sometimes poor people will sell graves and move the bodies away. There was a large grave mound in the school-yard when we came. The boys had some flag-poles, bamboos of course, erected upon it. But the owners of the grave, *i. e.*, the descendants of the occupants, had to have some money with which to celebrate the new year, so sold the grave to Mr. Davis, and it was taken up on January 18, the day the Christmas box and our goods came. But that's another story. The mound had eight compartments, seven of which had been occupied, and all were well built of good brick and in good repair, though the coffins were entirely decayed. The bones were taken up and put into unpainted

coffins about 2½x1x1 feet in size and taken away to be buried elsewhere. The dead whose bones were removed may be expected to haunt the people who sold the grave, and perhaps us, too, so far as I know. I read the other day of a famous general who plans to be sure of a lucky grave by being buried in several places. Some of his hair and nails will be put in different places, and his body in another, so that one resting place must be easy if another is not.

Small children are not buried at all, that is individually, but are thrown into small buildings called baby towers, and are supposed to be taken out and buried when the tower is full.

My progress in learning the language is not so great as I hoped it would be in six months, but I am by no means discouraged. I can ask questions, but the replies I get are not confined to my vocabulary, strange as it may seem. I expect to have an examination on my half-year's work, when Mr. Davis returns from Mok Kan San, where he and Theodore are attending to some repairs on his house, which he has kindly invited us to share with him this summer. During his absence of about a week, I am measuring out the daily rice and taking the daily accounts with the school cook as well as helping the native teacher out of some difficulties in Algebra, which I have been doing for some time.

I was much impressed by a remark which Miss Burdick made at our Sabbath-morning prayer-meeting last week, to the effect that though we may do something in the way of keeping up interest in our work, by writing of strange customs and the like, the thing that must bring people to do their share in the work of evangelizing the world is a realization of the fact that God commands it.

Perhaps it would be worth while for you to state in the RECORDER that we are much more sure of getting our mail promptly if it is directed only "West Gate, Shanghai, China," rather than "Seventh-day Baptist Mission, or "via" anything.

Alfred Burdette Crofoot continues to kick and thrive and laugh and make everybody love him. He already has excellent literary tastes. You should see him devour the "Children's Page" of the SABBATH RECORDER if he can get his hands on it. He is the only fellow I ever met who seemed to enjoy my singing.

WEST GATE, Shanghai, China, May 2, 1900.

#### GRACE SUFFICIENT.

You can choke a lamp with oil, but you cannot have in your hearts too much of the divine grace. And you can get all that you need if you choose to go and ask it from Him. Remember the old story about Elisha and the poor woman. The cruse of oil began to run. She brought all the vessels that she could rake together, big and little, pots and cups, of all shapes and sizes, and set them, one after the other, under the jet of oil. They were all filled; and when she brought no more vessels, the oil stayed. If you do not take your empty hearts to God and say, "Here, Lord! fill this cup, too; poor as it is, fill it with thine own gracious influence," be very sure that no such influences will come to you. But if you do go, be sure of this, that so long as you hold out your emptiness to him, he will flood it with his fulness, and the light that seemed to be sputtering to its death will flame up again.—*Alexander Maclaren, D. D.*

## Woman's Work.

By MRS. R. T. ROGERS, Alfred, N. Y.

"To HIS own thy Saviour giveth daily strength;  
To each troubled soul that liveth, peace at length.  
Weakest lambs have largest sharing  
Of this tender Shepherd's caring;  
Ask him not, then, when or how—  
Only bow."

### ORIGIN AND DEVELOPMENT OF SEVENTH-DAY BAPTIST PRINCIPLES AT SALT POND.

BY MRS. FLORA E. CARTWRIGHT.

Read at the Woman's Hour, at the Western Association, Little Genesee, N. Y.

Would that it were possible for the words and skill of a master to portray this thrilling story.

Most of us have, at some time in our lives, been conscious of a feeling that it would be nice to live in a story. A more interesting one than this of the Origin and Development of Seventh-day Baptist Principles in Salt Pond it would be hard to find.

Our knowledge of it began on the 10th day of September, 1898, when the first letter from Gold Coast was read before the church at Richburg.

The letter bore date of July of the same year, and was a plea for information and help,—a call in the dark,—coming from the sense of their great need, and sent in the faith that we as children of the All-Father were worthy of our heritage. They asked about the Bible and hymn books which we use, the denominational "newspaper" and church regulations, and asked that we should send them a missionary and send tickets so that one or two of their boys might come to us for education in our belief.

The reply sent asked them about themselves, and what we know about them can be best told, as we learned it, in their own touchingly quaint phraseology.

From a letter, dated March 30, 1899, we learn that they "Had found the Sabbath truth *already*" in the March of the preceding year, and had also learned of us as a denomination and determined to write to us. As to how they learned of our people, they say: "With regard to the address of your church at Richburg, we found by our writers who always give themselves to the studies of newspapers and books, but the Tract Society known by the Richburg church through Miss Cartwright."

Of the Sabbath, they say: "And respecting the Sabbath question of our newly-discovery, we are to explain that, studying so closely Watson's Theological Dictionary, it was chanced to enter into sight in page 144 under the neath of the same book, stating that there is other denominations who are called Seventh-day Baptists and observe the seventh day of the week as originally and divinely instituted, on ground that the old law of the Sabbath is unrepealed, but still stands in force as it was. Thereby we examined the Bible and found no change of the Holy Sabbath made by Christ or any of his Apostles whatever."

They give seven apt Scripture references by which they are proving this position.

In speaking of their lack of good terms with their First-day neighbors they refer to them as "Those who are . . . keeping Sunday, the first of the week, as their new-invented and man-made Sabbath instead of keeping the very Sabbath which is the seventh day of

the week (the Saturday) are falsely on the ground that the Sabbath is abrogated without express authority from Christ or any of his Apostles."

In regard to their needs they say: "We beg leave to hasten and request a grant of one minister to be here owing to our dangerous state, having suffered one dead without an assistance of a minister for an obit. Also we are in need of Lord's Supper, baptism and church ministration." "Had not been our incapable we would have paid the passage of the requested missionary who may regulate the church as to plant the day school, too."

In another letter: "Although some of us have lands to support us therewith, had not being our ignorance and incapability of improving it, we would have done enough for the church. So it urged us under the *necessity* to request your gracious and kind aid, being *brethren*, to lay before the Conference for a grant of assistance besides the missionary to be sent to us for full organization of the church together with planting the day school, because we are afraid that our boys and girls shall not continue of keeping the Sabbath if they be educated in the First-day-keeper's school."

The letters were forwarded to the official boards, and brief notices of them appeared in the RECORDER; also a letter regarding the subject to the young people.

There was considerable private correspondence and conversation and many prayers. A little money was given, expressly for the work there, and at Conference, last summer, the Sabbath Evangelizing and Industrial Association gave some minutes of their hour to the consideration of the interests in Gold Coast, which had been entrusted to them. This resulted in a much-broadened and deepened interest in the work there, and in February of this year Dr. Daland visited them.

Most of us have followed with keen interest his letters in the RECORDER, telling so vividly his experiences in reaching the land, visiting the different places, preaching, baptizing, ordaining a minister and deacons, and organizing the little church and school there, with native ministers and teachers who, though imperfectly equipped for the work laid upon them, are bravely trying to hold it up until some one better qualified can come to them.

Their joy and thankfulness at the visit of Dr. Daland are expressed in their letter to the RECORDER and in a private letter.

"We are greatly thankful to you . . . and to all others who have given us aid and information hitherto. Dr. Daland landed at Salt Pond on the 30th of January, 1900, and reached Ayan Maim on the 2d of February. He performed all the desires of the church. He baptized 22 members and ordained Rev. Joseph Ammokoo as pastor of the church. Charles, J. M., P. J., and E. G. Ammokoo were made licentiate preachers. He also opened a school on the 16th of February. . . . We trust that he will tell you all about the location there, and about our condition and manner of life, which is so miserable."

From the private letter: "We are so thankful to you and all your helpers for the best endeavors which have been rendered by you in accordance with our request, . . . and still we ever pray for your further endeavors. We refer you to Isaiah 35: 3—'Strengthen ye the weak hands, and confirm the feeble knees;' and Daniel 12: 3, latter clause—'They that

turn many to righteousness [shall shine] as the stars forever and ever."

Here we have a very incomplete picture of the little native church of Seventh-day Baptist Christians at Ayan Maim, Gold Coast, West Africa. A little company of believers, 22 in number who, having discovered the truth for themselves, had the strength and courage to follow it, applied to us as older and stronger brethren for guidance and help, and having received a helpful visit from one of our ablest men, are left to keep the lamp of faith alight, which they are bravely trying to do, as we learn from their letters telling of plans for building the "church, manse and school."

As to our further responsibility, I wish to quote from one of Dr. Daland's letters:

"In my first letter to you, written on the outward voyage, I stated that I had an opinion regarding the call of God to us as a people to do missionary work in West Africa. That opinion is now stronger than it ever was, and I truly believe that the coming out of the Sabbath-keepers at Ayan Maim and all the events and circumstances in connection with their becoming one of our churches constitute a sign from God that he has a work for us to do among them. I hesitate to affirm this, because the task of maintaining a mission there will be an enormous one.

"But what I wrote on my way hither has only been confirmed by what I have seen. The opportunities for work here are vast and the results certain to follow.

"What I also wrote in regard to leaving the church here to itself is more than confirmed. To leave these people to work out their own salvation is to doom them. I give this as my opinion. It seems to me that God has spoken. If we hear and heed his call he will surely bless us. If he has spoken and we do not heed, he may work his will without us, but we shall lose the blessing. May God bless the brave Sabbath-keepers in Africa and prosper their cause."

SARA TITSWORTH GREENE.

A TRIBUTE.

When God comes down into the sick room, touching a pain-worn body into rest, and releasing an eager soul from the burden of the flesh, in that same moment that the freed soul enters upon its untold beatitude, the ministry of memory begins for those who remain. Common words and deeds become holy, words and deeds of love and friendship assume new preciousness, and are laid away among the heart's treasures, and thoughts and expressions of Christian experience begin to shine like beacon-lights along the path which the beloved ones so lately trod in company with us. And so their works do follow them, and the usefulness of their lives flows on in the lives of others.

The dear sister, whose earthly life has just passed beyond our ken, has left behind her many such influences, and it eases our sense of loss to dwell a little upon some of these recollections, as they come to us, in these first days of her absence.

She was glad to go. She had sat too long at the Master's feet, and served him too faithfully, to have any fear of what death could do.

She had studied long, and well nigh perfectly learned, the lesson of sitting still for God, instead of serving actively, of offering up the desires of her heart instead of the work

of her hands. "Sit still, my daughter," she had heard him say, and her answer had been in the closing words of a poem laboriously copied, and kept in her Bible:

"Dear Lord, help me this lesson sweet to learn,  
To sit at thy pierced feet and only yearn  
To love thee better, Lord, and feel that still  
Waiting is working, if it be thy will."

But not in idleness, she waited. Very faithfully she used her privilege of intercession, not alone for her own family, and those bound to her by ties of kinship and frequent intercourse, but for many whom she never saw, who were ill, or sad, or going astray. Especially there was a burden upon her mind for Christ's disciples, that they might be led to a deeper consecration of heart and life. The young people of the church were often in her prayers, and the last Conference was a time of special pleading in the sanctuary of her spirit, that all who attended might be blessed, and the whole church strengthened and purified. And, when, a few months ago, the dainty lace-work, which had beguiled many tedious hours, fell from the too-feeble hands, she said: "I must fold them the oftener in prayer."

Her sympathy was ready and warm for all who needed it, not only in larger matters, but in the little things which make up the sum of our daily life. Generous and large-hearted, she would have chosen to meet every material need of which she knew, and she grieved to find herself unable. Yet, many a one going to her with a desire to cheer and comfort her, came away richer in faith and courage for the contact.

The pencil marks set about the following passage in a little book for daily reading show us how practically she tried to live her faith:

In my attempts to promote the comfort of my family, the quiet of my spirit has been disturbed. Some of this is, doubtless, owing to physical weakness, but with every temptation there is a way of escape, there is never any need to sin. . . .

This is of great importance, to watch carefully—now I am so weak—not to over-fatigue myself, because then I cannot contribute to the pleasure of others, and a placid face and a gentle tone will make my family more happy than anything I can do for them.

Essential patience was hers. She chided herself for the expressions of suffering which sometimes escaped her, not realizing as those who loved her did, that the impatience was of the nerves, physical, and that all the time her spirit was sweetly patient before her Lord. She yearned to enter into the divine submission of Gethsemane, and was comforted in thinking that the cup she drank made her a partaker in the sufferings of Christ. Not many weeks ago she found renewed strength in the thought, that in this life only is it given to suffer for God—that though when she had entered upon the heavenly life, many glad and rapturous ministries would be hers; here, only, could she suffer patiently for his sake. And she said to a friend: "That is very bracing. I want you to pray that I may not lose my chance to serve him with my pain."

And while she thus prayed and served and waged her patient strife, the growth of soul went mysteriously on, until she was ready, before she guessed it, for the bright day when her love and loyalty were perfected in a moment, and she went forth to meet the Master face to face.

She has fought the good fight. She was set in the forefront of the battle, where the

enemy had most advantage, and the struggle was hot and keen. The dust of the conflict sometimes obscured her peace, but she kept the faith and won her crown. From the sunny rooms where the sense of her presence lingers, and from the quiet churchyard among the hills where rests the frail tene-ment, still she seems to speak—especially to those who, along the path of physical trial, are pressing on to the heavenly heights—she seems to speak and say:

"Bear up, bear on, the end shall tell;  
The dear Lord ordereth all things well."

A. M. R.

#### STEWARDSHIP.

A paper by Prof. Edward E. Whitford, Brookfield, N. Y., read at the session of the Central Association at Scott, N. Y., May 31, 1900.

Last year the present writer touched upon the subject of what we should do with the Lord's money that we call our own, or, in plain words, upon the subject of giving. It may not be out of place this year to consider the subject of stewardship, or how we shall manage with what matters we may happen to have charge of in connection with the church; and such a subject is important not merely to trustees and the various treasurers and other officers, but to all, for all are or should be interested that the church and denominational affairs shall be well managed.

In a conversation the other day concerning the carrying on of the business of a church, a gentleman remarked, "I think church affairs should be managed as well and as carefully as you do your own." His wife quickly responded, "Better than you do your own." All of which serves to enforce the idea that church stewardships should be managed with care and faithfulness.

I have no doubt that all Seventh-day Baptist church trustees are businesslike and faithful in the discharge of their duties, but a few suggestions can do no harm. Trustees should keep a careful record of all their proceedings, for their own reference if for nothing else. If they draw orders on the treasurer to pay incoming bills, they should keep a careful record of the same, and also keep the treasurer informed of such action, so that he may have an idea of the probable demands to be made upon the treasury, and thus assist him in providing more readily for all payments. Trustees should conduct no important business when separate, letting, for instance, some interested party visit them one after another to procure assent to some measure.

All who have church funds in their hands should manage this stewardship in a faithful and businesslike manner, and in such a way as to be above even suspicion of defalcation. A treasurer should have the proper books for his accounts and should make his entries in such a manner that not only he himself can tell in a moment the state of the various funds in his keeping, but also he should keep them so neatly and accurately that a stranger, upon examining the books, could tell the condition of affairs without verbal explanation of the treasurer. All items should be entered at the time of their occurrence, and vouchers should be kept as far as possible for all payments, and no payments should be made without the treasurer's knowledge that the said payments would be with the approval of the trustees.

Any person into whose hands moneys come to be handled for the church or for any benevolence should make account of them carefully



and take pains to carry out promptly the intents of the donors in regard to the disposing of the same.

While the present writer believes that church trustees, clerks, treasurers, etc., should receive no salary for the performance of their duties, still neither should they be called upon to meet expenses for stamps, records, etc., which properly belong to the whole church. I have seen a church clerk pay out of his own pocket a dollar for the record of an important paper, when the expense properly belonged to all. Officers should make their contributions like any other members of the church.

In every church there should be an auditing committee, whose duties should be to examine the accounts of the various treasurers connected with the church, compare the items with the accompanying vouchers and see that the footings are correct. This is recommended not because of any fears that the treasurers would be unfaithful, but because it is business-like, and as a measure of protection to the treasurers themselves, for an honest treasurer is as apt to make a mistake against himself as against others, and to err is human; and because a treasurer expecting to have his books examined will naturally take more pains and care with his accounts.

The conduct of the Apostle Paul is an example to us all in the conduct of religious money matters. We notice toward the close of his third great missionary journey with what especial fervor Paul put himself to the task, upon which he had so long been engaged, of completing the great fund from the Gentile churches which was to be carried up to Jerusalem as a gift to the poor saints there; and how scrupulously he guarded himself against any imputation of self-interest in connection with this money, and what pains he took to have others appointed with him to take charge of these gifts. In Achaia for instance, where we remember the Christians were in the habit of laying aside at home their contributions on the first day of the week, and where this system had been going on for more than a year, certain treasurers elected by the whole church were appointed to take the sum from the individual contributors and carry it up to Jerusalem in company with Paul. Gaius of Derby, and Timothy of Lystra, represented the churches from the province Galatia, two other delegates from Asia, and three delegates from Macedonia, all sharing the responsibility of carrying the great contribution to the needy fellow-Christians at Jerusalem.

Church clerks have a stewardship which is of no little importance. It is their duty to make a careful and clear record of all proceedings of the church, to record additions and losses in the church membership promptly, with the dates thereof, and further, to preserve all these records with care and diligence. It is the duty also of the clerk and treasurer to keep their records in such a way that accurate reports can be made to General Conference and other bodies when such reports are called for.

Deacons, too, must not forget that in the Word such officers are called stewards of the Lord. They should use care in all matters intrusted to them on the part of the church, and take care that their conduct brings no reproach upon the church or upon their high office.

In conclusion, let me again emphasize that we all have stewardships from God, that we should use them "According as each hath received a gift, ministering it among yourselves, as good stewards of the manifold grace of God."

#### SKETCH OF THE SEVENTH-DAY BAPTIST CHURCH AT SCOTT, N. Y.

The RECORDER is indebted to Deacon E. H. P. Potter for the following sketch:

The Seventh-day Baptist church at Scott was organized as a branch of the Seventh-day Baptist church of Preston, New York, on January 10, 1819. Elders David Davis, Davis Rogers and William B. Maxson alternated in supplying the Preston church and the branch church at Scott with preaching. There were so many additions as a result of their labors that it was thought best to organize a separate church at Scott, and this was done on the 16th day of July, 1820, with 24 members. John Maxson and Holly Maxson were elected to serve as deacons. Rev. Wm. B. Maxson was then living in Scott. Elders John Greene, Amos R. Wells and Daniel Coon visited the church quite often, and they, in connection with Elder Maxson, furnished the church with preaching. Elder Joel Greene, who embraced the Sabbath about that time, coming from the Methodists, was ordained to the ministry on the 15th of August, 1824. He served the church as preacher and pastor most of the time until 1834, at which date there had been admitted to the church 293 persons. Job Tyler was ordained to the ministry on the 15th of May, 1825. He preached for the church from time to time, when Elder Greene was absent on various missionary tours.

About 1834 an itinerant system was entered upon by several churches, including Scott. Elders Alexander Campbell, Eusebius Burdick and Ephraim Curtis occupied the circuit for two years. Elder Orson Campbell commenced his labors as pastor of the church in Oct., 1836. He died in Oct., 1840. Elder Russell G. Burdick was pastor of the church from 1842 to 1847, during which time an extensive revival occurred, and the church was much strengthened. Elder Varnum Hill served the church as pastor for three years following the close of Mr. Burdick's services.

There seems to have been a good religious interest in the church, with additions each year, until about 1863; after that time revivals were less frequent and less effective. Elders G. W. Morton and J. R. Irish supplied the church in 1851, Enoch Barnes in 1852, and Elias Burdick in 1853. A. W. Coon was pastor from 1854 to 1859. J. B. Clark was ordained to the ministry on the 2d of January, 1859, and was pastor until March, 1862. Elder William M. Jones was pastor from August, 1863 to 1869; Elder J. E. N. Backus from 1869 to 1871. Elder A. W. Coon was pastor for the next three years, and he was succeeded by Elder D. K. Davis, who served as pastor for three years. Elder J. J. White was pastor from 1879 to 1883, and Elder F. O. Burdick from 1884 to 1889. J. A. Platts was ordained August 20, 1890, and served as pastor for one year. Elder B. F. Rogers was pastor from December, 1891, to October, 1899. The present pastor, Elder John T. Davis, commenced his labors January 1, 1900.

There have been some additions to the church under the labors of most of the pastors, but since 1863 most of the ingathering of members has been in connection with the work of evangelists, such as Elder Charles M. Lewis and Elder J. L. Huffman. Since the organization of the church about 600 names have been enrolled as members, but through removals, deaths and desertions, the membership

has been reduced to a small number at the present time.

Charles Clark and Willard D. Wilcox were ordained as deacons in June, 1830. Martin Wilcox, Henry C. Hubbard and John Barber, 3d, were ordained as deacons in July, 1836. E. H. P. Potter was ordained deacon January 2, 1859, and Lewis S. Hazzard in 1879. These two continue to officiate in that office.

For the first three years after the organization of the church its meetings were held in private houses. The first house of worship was begun in 1822 and completed in 1824. In 1840 it was enlarged to the present size, and a bell was then added. It was remodeled upon the inside extensively in 1875. In 1900 it was redecorated and otherwise repaired, several memorial windows being added at that time. A pleasant parsonage was erected in 1883. The first business meeting held in the new house of worship appears upon the record under date of October 11, 1822.

#### TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, June 10, 1900, at 2.15 P. M., Vice-President J. Frank Hubbard in the Chair.

Members present—J. F. Hubbard, D. E. Titsworth, W. M. Stillman, A. E. Main, J. A. Hubbard, J. M. Titsworth, C. C. Chipman, C. F. Randolph, H. V. Dunham, H. M. Maxson, W. C. Hubbard, A. L. Titsworth, and Business Manager J. P. Mosher.

Prayer was offered by Rev. A. E. Main, D. D. Minutes of last meeting were read.

The Supervisory Committee reported that the remaining copies of "The History of Sunday Legislation" had been purchased, and that a copy of each of the bound publications of the Society had been placed in the Plainfield Public Library, in accordance with the action of the last meeting.

Correspondence was received from Secretary Lewis, E. E. Whitford and Frank P. West.

The Recording Secretary reported having sent a letter of sympathy to Treasurer Spicer, in accordance with the action of the last meeting.

The remaining time was given to the discussion of general features of the work, which demanded no special action.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH, *Rec. Sec.*

#### NEWS OF THE WEEK.

The following summary of the war news indicates a serious condition of affairs, which must necessarily implicate our own nation in the protection of our subjects in the Chinese Empire. From Hong Kong it was reported that the foreign legations in Peking had been burned, and the German Minister, Baron Von Ketteler, had been killed; Boxers are said to have attacked the legations on June 13, and to have been repulsed with Maxims; five foreign Ministers asked for safe conduct and informed the Tsung-li-Yamen that they could have no further relations with the Chinese Government, but their request for safe conduct was curtly refused; a supply train, owing to the destruction of the railway, was unable to reach the international force under Admiral Seymour, which remains at Lang-Fang, midway between Tien-Tsin and Peking; outrages by Boxers are reported at Tien-Tsin.

Lord Roberts reports the occupation of the town of Rustenburg, in the Transvaal, by a force under General Baden-Powell; General Ian-Hamilton routed the rear guard of General Botha; other British successes were reported.

## Young People's Work

By EDWIN SHAW, Milton, Wis.

THE Young Peoples' Hour at the Eastern Association was on the evening after the Sabbath, commencing at 7 o'clock. In the absence of the Associational Secretary, Miss L. Gertrude Stillman, the Hour was conducted by C. A. Burdick, of Ashaway, R. I. Devotional exercises were conducted by Rev. E. B. Saunders, of Shiloh, N. Y., followed by singing by the congregation. The Conductor read the Secretary's report, which showed an encouraging state of affairs among the societies. The report urged the necessity of spending a while each day alone with God, and in meditating upon him.

Mrs. Frank J. Greene, of Berlin, sang a solo, after which a paper, prepared by Miss Florence Merritt, of Ashaway, R. I., was read by Mrs. John Millard, of Berlin, N. Y. The paper had for its subject, "The Influence of Religion in the Home." It urged the necessity of being as courteous, as kind and thoughtful to those who were with us in the home, as we are to strangers and transients; that the influence of such actions would be very great and would not cost much to render.

A solo was then given by D. E. Titsworth, of Plainfield, N. J.

Martin Sindall, of New Market, N. J., read a paper prepared by Miss Louise Ayres, of Westerly, R. I., on "The Strength of the Individual Society the Strength of the Local Union." The paper emphasized the fact that a union of societies of young people cannot be stronger than its weakest member, as a chain is not stronger than its weakest link; therefore the necessity of each society being strong; the society is composed of individuals, the necessity of each member being strong. The needs of the quiet hour, and a hearty labor in whatever work was before one, were urged as a means of strength that every member ought to use.

The hour closed with singing by the congregation.

In response to my query of a few weeks ago as to "What Ails Us?" I have a letter from a friend who has diagnosed the case as follows:

We are suffering from long-standing spiritual dyspepsia, induced by improper and often poisonous diet. This has led to many serious complications. The Great Physician has prescribed a certain diet, but our debased natures crave other foods. A mixture of these two diets always causes mal-assimilation, which in a short time affects the heart and then the entire system. Unless speedily remedied this disease is likely to produce fatal results.

Lack of faith prevents our relying on the directions of the Master; else why should we hamper our appetites with such a condiment as higher criticism? Or why enslave ourselves by the narcotic of self-seeking?

The only remedy is an unconditional surrender of our wills to him. Then we can rely on his word. If this can be brought about I believe there are glorious possibilities before us as a people, such as we have never dreamed of.

YOUNG PEOPLES' HOUR, Central Association:

Why I am a Seventh-day Baptist, H. N. Doran, DeRuyter.

What would Jesus do, Miss Eliza Wilcox, DeRuyter.

Opportunity, Adelaide Clarke, Brookfield.

Consecration, Miss Green, Adams Centre. Read by Wayland D. Wilcox.

I WOULD rather preach or teach truth which is in Christ Jesus with the bread of affliction than to do any other things with the earthly luxuries, pleasures and honors.—*Joseph Nesima.*

## WHY I BECAME A SABBATH-KEEPER WITH BAPTIST PROCLIVITIES.

BY H. M. DORAN.

The title of my paper would seem to indicate that I was once other than an observer of the Bible-Sabbath or Seventh-day. That is true. I was formerly a keeper of Sunday, and continued as such until the year 1898, when I became convinced that all history and the Bible itself unerringly pointed to the seventh day as the Divinely-appointed day for worship and rest. I can find throughout the Bible no warrant for a Sunday-Sabbath. History does not make it any clearer to me that the Sabbath was ever changed to Sunday by Divine authority; at least, the only change I can find being man-made. If we are to accept Christ as our model and pattern, we should follow closely in his steps. And as all my study seems to reveal to me, from all sources where I have taken the pains to investigate, that Christ kept the Sabbath, or seventh day, even so all Christians ought to keep it also. Becoming, therefore, convinced, I have since 1898 kept the Sabbath. And, like the late Rev. J. E. N. Backus, I am looking for a Sunday Bible. In conversation a short time since with one of the most able clergymen in the state, I asked him if he thought the Sabbath was the seventh day. He replied, "It used to be, but all is now changed under the new dispensation." I told him I could not find anywhere in the Bible where the Lord Jesus Christ changed it, and no one else had the right to do so. The trouble with the First-day Sunday ministers is, they make the assertion but fail to bring on convincing proof. And also, in regard to baptism, the Word distinctly says, "When Christ came up out of the water the Spirit of the Lord descended on him like a dove." How could he have come up out of the water unless he had been down into it? Clearly showing that he was immersed by John, and not sprinkled, or poured, or baptized by any other method.

To sum up, I came into fellowship with the Seventh-day Baptists because they represent my idea of a denomination which is closely following our Saviour and aiming to do as nearly as possible as he did. I could not find any other denomination with which I was in so much accord as the Seventh-day Baptists. The keeping of the Sabbath is not now popular, nor has it ever been. But what of that? Christ says, "Seek the truth and the truth shall make you free." To get that liberty from Christ I became a Sabbath-keeper with Baptist proclivities, and still remain well grounded in the faith.

From the above considerations I am firmly convinced that the blessed Bible and the life and teachings of our Lord Jesus all go to show that the Sabbath of Jehovah is none other than the seventh day, and that as long as the Ten Commandments are binding upon the human conscience, all men, everywhere, should observe and keep holy the seventh day, the Sabbath of the Lord.

### \$100 Reward, \$100.

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

Address, F. J. CHENEY & CO., Toledo, O.  
Sold by Druggists, 75.  
Hall's Family Pills are the best.

## 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.

MILL YARD CHURCH, London.—Our church is very much cast down at the departure of our pastor, who is leaving for his new field of labor. He and his family have become endeared to us all. But we know that success does not depend upon any man, and our trust is in God. On Sabbath, May 26, after the service, an informal meeting of the church was held, to bid farewell to Dr. Daland and to talk over our prospects. A letter was read from the Corresponding Secretary of the Missionary Society, stating that action in regard to Mill Yard would be deferred till after Dr. Daland returned to the United States. Our pastor said he would state the needs of the church in the best possible manner when he should meet the Board of Managers in June. Mr. Barber, the church secretary, stated that arrangements had been made for the conduct of the services during June, and asked for advice and suggestions for the time after that. Deacon O'Neill spoke with much feeling of the pastor's departure, and moved a vote of thanks and appreciation of his service. Bro. Richardson seconded this, and said that in losing Dr. Daland we were all losing "a sincere friend, an able man, and a thorough Christian." The Rev. Dr. Lee, a clergyman who has often attended our services, asked the privilege of supporting the motion, saying a few appropriate words. After a reply from the pastor, the meeting was closed with prayer by Deacon O'Neill. It was a pleasure for us to have with us Mr. and Mrs. I. B. Crandall, Mr. and Mrs. Charles H. Stanton and Prof. and Mrs. C. E. Crandall from the United States. A number of the members of the church and some friends went on the tender on May 31, accompanying our pastor and his family to the ship on which they are sailing to their home. May God protect them and bless them, and grant us grace and help according to our needs!

M. Y. C.

SCOTT, N. Y.—The Central Association started well with the sermon by Rev. Madison Harry, and seemed to rise higher and higher in interest and power till Sunday noon, when we were suddenly called to Shiloh, N. J., to the funeral of our dear old mother. Many united in saying that the closing sessions of the Association were the best they ever attended. May all our meetings thus gain in spiritual favor and power.

L. R. SWINNEY.

### WORK IN THE NORTHWEST.

The tent work of the Seventh-day Baptist Mission Society is in session at Big Springs, Union county, S. Dak., conducted by Elder J. G. Burdick, of New York, and C. C. Van Horn, of Welton, Iowa. They will be in Viborg, Turner county, June 12, for a stay there of two weeks, and then go to the Big Sioux church, in Moody county, to stay two weeks. The Society will assemble for their Yearly Meeting June 29, in the tent. Those wishing to attend the Yearly Meeting will please inform N. P. Nielsen, Dell Rapids, So. Dak., box 303. A cordial invitation extended to all.

C. SWENDSEN.

# Children's Page.

## A NEW SIGNAL SERVICE.

A cyclone in the nursery  
Sent Noah's ark a flying;  
It made the dolls turn pale with fear,  
And almost fall to crying;  
It rent the house of jointed blocks  
From turret to foundation,  
And pulled poor Rover's tail until  
He howled in desperation.

The cyclone in the corner stood  
(Her other name was Florence),  
Her face was overcast with clouds,  
The tears rained down in torrents;  
And, looking in the door just then,  
Her teasing brother Truro  
Inquired with feigned anxiety,  
"Is this the weather bureau?"

"A weather bureau? What is that?"  
She asked, and stopped to wonder.  
"It tells about the storms," he said,  
"Of wind and rain and thunder.  
Hurrah! I'll get a flag, and make  
This room a signal station;  
And you shall show me every day  
The weather indication."

"What's that?" inquired the puzzled child;  
Again the tears had started.  
"Hold on a minute, you shall see,"  
Said Tru, and off he started.  
He waved a banner in his hand  
A minute or two after;  
It might have been enchanted, for  
It turned her tears to laughter.

"This means no storms to-day," he said;  
"Why, Flo, how did you know it?"  
Now every time you smile like this,  
The flag shall fly to show it;  
I'll hang it by the picture here—  
This one of the Madonna:  
'Twill tell you're trying to be good,  
And trying upon honor.

"Though out of doors 'tis cold and damp,  
From wind and rain together,  
Sweet looks will change the dreariest day  
To bright and pleasant weather.  
But if you are a naughty girl,  
And fly into a passion,  
The flag shall disappear at once  
In a very hasty fashion."

A great improvement this has wrought  
In temper and in manner,  
For in the nursery still I see  
A pretty blue silk banner.  
And this I know, that earnestly  
A little maid is trying  
To be a good, sweet child, and keep  
Her signal flag a-flying.

—Golden Days.

## THE EDUCATION OF DEAR JIM.

BY LAURA E. RICHARDS.

Dear Jim was in many ways a joy to his parents; he was cheerful and affectionate, and he twinkled all over whenever you looked at him. But he had one bad habit; he used to run away. In fact, running away was his delight, and he did rather more of it than anything else. It was not only because he did not like school, and thought it a foolish waste of time to sit at a desk and do sums. It was not only because he did not want to turn the wringer or shell the pease, or weed the potato-patch. No! for often he did these things most willingly, being, as I have said, cheerful and affectionate.

It was because something seemed to get into his feet and make them run. To run away from the village, run and run till no houses could be seen any more; then to gallop through a field of long grass, or lie down and roll in it; or to climb a tall tree and sit and swing and talk to the birds; or to find a clear, brown brook and wade and dabble in it, and scare the frogs—these things made the heart of dear Jim to sing with joy. While he was doing them he never thought about his mother, or reflected that she might be wondering where he was, and looking for some one to help her with the pease, or the clothes, or something else. O, no! he thought only about the things that he was doing, and that were making his heart sing; but when he came home and found that his mother had

been anxious about him he was always very sorry, and he would tell her so, and would twinkle at her till she said "dear Jim!" and forgot to scold him. Still, the running away had to be stopped in some way; everybody said that, and dear Jim saw it himself, though he did not see what he could do about it, because, as he explained, something got into his feet and made them run.

When he was little they used to tie him to the fence, and that worked pretty well, except that he got wound up tight every few minutes, and some one had to come and straighten him out; and the neighbors did not like it when he made their little dogs fight, or screamed and jumped up and down to frighten their pet cats; and dear Jim said he could not help doing these things, because that was the way he was made. But now he was too big to be tied, and the question was, what should be done about it? They talked it all over, his mother and his father and his two sweet sisters and his three tall brothers, and they were very serious indeed, and declared that it must—be—stopped.

It was on a lovely summer afternoon that they had this particular talk. Dear Jim had run away after dinner, and no one knew where he was. If they had known, they would have seen that he was having the most delightful time that a boy could possibly have. He had found a place in the pine woods where the trees were not so very near together, and where the sun found room to send down great, warm sunbeams that lay along the carpet of pine needles and made them smell like everything good there is in the world. At first he lay for a good while on the needle carpet, staring up into the green tent of the pine branches, and watching the sunbeams twinkle through the green. Then he saw a hole in the tree under which he was lying, and wondered what was in it; then he thought he would climb up and see, and so he did. And when he rapped on the tree by the hole, out came one, two, three, four, five flying squirrels, young ones, and scattered up the tree as fast as they could go, and then sat and chattered at him.

You will readily see that nothing more delightful than this could well happen to a boy, even in the woods. First, dear Jim thought he would throw sticks at them; but then he thought he would not, and this was the better thought of the two; so he lay still and watched, and presently the squirrels were not frightened any more and came flying and running down, and played with each other and frolicked about, and did not mind the boy any more than if he had been a squirrel, too.

The first thing dear Jim knew the sun was gone, and the pine wood began to grow dim and shadowy. Then he found that he was hungry, and when he thought about it he was dreadfully hungry; and then he perceived that it must be tea-time—although he came right away after dinner, and had only been there a very few minutes—and that he must go home. He did not hurry very much, for there were a good many things to look at on the way; so it was twilight by the time he came up the village street and saw the house where he lived. They were all sitting out on the piazza, his father and his two sisters and his three tall brothers; and when dear Jim saw them he felt very glad and as if he had been away a long time.

When he came up to the piazza they were all talking. Nobody looked at him until he came up to the steps; then his eldest sister turned her head toward him and said: "What is it, little boy? What do you want?"

Dear Jim thought this was very strange. "Run along!" his sister added. "Go away, little boy!"

She did not speak unkindly, but it was as if she had never seen him before.

"I have come home," said dear Jim. He laughed and tried to come up the steps, but his eldest brother stopped him.

"You have mistaken the house, little chap!" he said. "This isn't where you live. Trot along, or your mother'll be looking for you."

"Why! why, I'm Jim!" said dear Jim. "I have come home to supper. I want to go in the house."

"Child's lost his way!" said the second brother. "What's your name, young shaver?"

"I—I'm Jim!" cried the child; he tried to keep his voice straight, but he felt very queer inside, and his heart seemed to be going down, down, inside of him. "Don't you know me? I am Jim, and I live here!"

"There! there!" said his other sister, in her sweet voice. "You mustn't play tricks on people, little boy! Run away now, for we are busy, and cannot stop to talk to you."

Dear Jim felt as if his heart were going to break. He looked from one face to the other, but though they were the faces he knew, they all looked strangely at him. He wondered if it was a dream. No, it could not be.

"I'm sure you know me," he faltered. "Lucy! Father! Don't you know me? I'm your Jim. I've been in the woods, and now I have come home. Don't you know I always come home? Where's mother? She will know me. Mother! Mother!"

They all rose to their feet, and one said, "I can't stand this," but at that moment the door opened, and some one came flying out. Next minute dear Jim was in his mother's arms, and hugged up close against her cheek, and they were crying together, and she was saying over and over: "My little Jim, my little boy, my own, own little boy!"

Dear Jim did not care for anything any more; he forgot he was hungry; he just wanted to stay there, and cling round his mother's neck, and hear over and over again that he was her own, own, own little boy. A moment ago he had been alone in the world, and not belonged to anybody; now he had his mother, and his mother had him.

"It was a pretty hard lesson for the little fellow," said his father to his eldest brother. "But I don't believe he will run away again."

And dear Jim never did.—*Congregationalist.*

## FRUIT INSTEAD OF CANDY.

"I wish," said the doctor the other day, as he watched a group of school children troop out of a candy store, where they had been spending their pennies, "that I could form a society among little folks in which each member would take a pledge to spend all his pocket money for fruit instead of candy." It seemed a funny way of putting it, didn't it? But the physician was very much in earnest, and at the moment it probably occurred to him that, as children like clubs, an anti-candy club would be a very good one for them. He wanted to do two things—to stop their eating the unhealthful sweet and to coax them to eat more fruit. An apple or a banana or an orange can usually, one or the other of them, be bought for the price of a little candy, and the fruit is much better in every way than the sweet.—*New York Times.*

## DENOMINATIONAL LOYALTY.

BY MISS DORA GARDINER.

A paper read at the Young People's Hour at the session of the South-Eastern Association.

As Seventh-day Baptist young people, what greater call comes to us to-day than that of denominational loyalty. Who, in a few years at most, must fill the places of our now active workers? Who will sustain our churches and carry on our denominational work?

God is calling home, one by one, our faithful fathers and mothers—those who have worked and sacrificed so nobly for our cause, and who have stood true to their convictions and steadfast to their principles. Upon whom will the duties and responsibilities now fall? Who will fill the vacant ranks and bear our standard onward? Surely this work lies in the hands of the young people. Upon our shoulders must fall the weight of care and responsibility.

The future success of our denominational interests depends almost entirely upon the fidelity of the young people of to-day.

There is an obligation resting upon us which should deeply concern each one. Ours, indeed, is a grand mission. Not only does it become our duty to plan for and carry out the work of our respective churches and societies, but, as Seventh-day Baptists, we have a noble mission to perform,—that of keeping alive the down-trodden Sabbath. The fulfillment of this great duty wholly depends upon our loyalty to our own cause, our fidelity to God's truth, and our firmness in the principles and convictions of conscience.

Look at the history of our denomination. See how through the centuries our cause has been maintained. Note the struggles, sacrifices and hardships endured by our forefathers as they earnestly and loyally labored to establish churches throughout the land and plant their Christian faith. As young people, should we not be proud of our ancestors, proud of their faithfulness, and stability of character?

Do not our times demand even greater loyalty than that shown by those faithful workers? Surely, if for no other reason than that of being true to the faith of our forefathers, we should stand firm and loyal to our denomination and its Sabbath. Instead of regarding it as a cross, we should deem it a great privilege, a sacred honor, to be Seventh-day Baptists, and rejoice to loyally stand by and support our own cause. Naturally, it would seem that a denomination so small, compared in numbers with the other denominations of the world, long ago would have become extinct. But no, God did not mean that Seventh-day Baptists should die. And see how, from the days of the martyrs, on through the long struggling years to the present time, God has sustained and led us. Yes, we have been marvelously preserved by God; and surely it is for some great purpose.

Should not this fact alone prompt us to greater efforts and loyal service?

To be a true Seventh-day Baptist does require consecration. Surrounded as we are by those who disregard the Bible Sabbath, with the tide of worldly influences sweeping us on every side, consecration is needed on our part in order to keep us firm and unwavering in our faith and true to our conscientious convictions of the right. By consecration, I mean not that which is merely emotional. It is not hymn-singing, praying and love-rapture alone that God wants, but a living service in his name and for him. It is the

practical consecration that is needed—such consecration as will make us willing to surrender all our plans to the Lord, to be set aside or approved by him as he may choose; that which will enable us to be true to conscience and God's Word at any cost, ready to follow our true convictions and stand for the right, no matter what inducements full of promise, what questions of ease, position, or worldly honor, tend to draw us away from the rock of our faith. It was this kind of consecration that marked the lives of many of the Bible characters; and thank God we still have among us to-day those who are living just such true and consecrated lives.

Perhaps there is no other time that we need this spirit of loyalty and consecration more than when we choose our vocation in life.

So many trades and such a variety of professions all extend urging invitations to us. Every line of business holds out strong inducements. If, now, we forget the cause of God and our obligations to be loyal to his law, we will likely act upon the principle of worldly policy. The question of ease and worldly advantage will draw strongly away from the line of religious faith we have been taught to revere; and unless we keep the cause of God well in mind, we will yield to the pressure and go with the world.

When Saul of Tarsus saw that light from God, and felt its power, he did not ask what would be the most convenient or promising thing to do. Neither did he inquire what would secure the most wealth. The only question with him was, what would God have him do.

We have all received the light from God and heard his voice. He has revealed his truth, and the all-important question should be, "What wilt Thou have me to do?"

If we act upon the principle of worldly policy, we will be sure to smother conviction and put out the light.

No man can do violence to his conscience without untold damage to his own better manhood; and he who tries to bring his conscience to the point where it will allow him to sin against the light he possesses, must soon lose his self-respect.

Moses, with the open door to the throne of Egypt before him, turned away from it because of his loyalty, choosing rather to suffer afflictions with the people of God than to enjoy the pleasure of sin for a season; he made a choice that secured for him an "inheritance incorruptible." He preferred a clear conscience with God's favor, even though it closed every door to princely honor and worldly fame. He would yield every pet plan of his own in order to be loyal to God's law. Balancing the best the world could offer with the worst that religion could bring in cross-bearing and privations, he deliberately turned away from the former and accepted the latter because it was right. If the multitudes who have forsaken the Sabbath, always for worldly advantage, had only been thus loyal, no one can tell how much the good cause would have advanced thereby.

How sad it is that so many of our young people seem to choose their life-work with so little regard to the chains of the Sabbath upon them. We should be willing to give up our first preference for life-work and do something else when the first choice necessitates a compromise of principle in order to follow it. Perhaps this may close some lines of business

to us, but that is a cross we should cheerfully bear in order to be true. Every one who lives for God and stands by his truth must expect to bear some cross. This is ours. But the spirit of true consecration will make this cross seem light.

Really, it is no hardship to be a Seventh-day Baptist. The trades that are closed to us are fewer than appear at first thought.

It is a fact that there are some kinds of business, and it may be one or two professions, wherein one would find it exceedingly difficult to be true to the Sabbath. But while that is the case, in most of the professions one can be true if he has the cause sufficiently upon his heart.

The Sabbath-keeper may have to encounter peculiar difficulties, but there are no insurmountable obstacles blocking up one's way to a genuine success, merely because he keeps the Sabbath. The busy world of mankind is looking out for men and women who have the disposition and the ability to bring things to pass. It wants the labor of only those who have given good proof of their efficiency and will sooner or later set all others aside. There are many trades and professions in which one can keep the Sabbath if he only makes himself thoroughly competent.

But it is not in the choice of our life-work alone that we need this loyal consecration in order to be true.

There are indeed many other decisive tests which come to us as young people.

If all would be guided by conscience when they make the various choices that are sure to come to every life, we would not have so many disloyal ones falling out of our ranks to-day. Let me ask you who are now making decisions for life, have you consulted conscience in the matter? Have you had your obligation to God and the claims of his truth uppermost in heart and mind in making your choice?

Will your plans be likely to lead you to abandon God's truth, and cause you to turn back upon the faith of your fathers and mothers?

Do you have to keep arguing with yourself and with others, in order to silence the misgivings of conscience regarding the proposed course?

Is it a matter of continued regret to you that the Sabbath of Jehovah stands in the way of some of your most cherished plans? Have you all but decided to carry out the plans at the expense of this? If any have reached this critical point—oh, let me ask, would it not be wise to stop long enough to count the cost? The cost to oneself by the loss of that which comes through a sense of sacrifice for conscience sake can never be measured.

When one throws away this he flings off the truest part of himself and parts with the only source of true peace. The things you may gain in the world cannot bring soul-rest; and nothing can save a keen approving conscience. A conscience smothered and silenced by selfish motives does not give true, joy-bringing peace. It must be a live conscience, and that ever true to its light.

Now the question comes: How can we raise the standard of loyalty among us?

It is evident that no one can be loyal to something in which he is not interested. Hence, to become more loyal to our cause, we should cherish a special interest and a special

pride in Seventh-day Baptist enterprises and institutions because they are ours; just as we feel a peculiar interest and pride in the affairs of our family, neighborhood, or country.

We need more denominational pride, for a Christian can grow more firmly fixed in his own faith and at the same time increase in love toward all others who may call upon the name of the same Lord, even though they subscribe to a different creed. We should take special pains to familiarize ourselves with the history of our denomination, and the workings of its churches and societies. This can be done only by faithfully reading the RECORDER and other denominational literature. Whenever it is possible, attend our Anniversaries—the Association and Conference; and by all means, stand by, work for, and support our own home church, its Endeavor Society and its Sabbath-school.

If we thus faithfully fulfill our entire duty, keep our noble cause ever at heart, we will not find it difficult to be loyal to our denomination and its interests, true to our conscience and to our God.

Oh, that we especially as Seventh-day Baptist young people of West Virginia may be endowed with this spirit of true consecration and loyalty. Let us never forsake the cause of Christ or the sacred truths of God's Word; but with a listening ear to the still small voice of conscience may we faithfully follow its dictates and willingly perform the duties which are ours. Then with God's approving smile, and his sweet peace within our hearts, may we receive the words, "Well done" as the reward of loyal service in his name and for his noble cause.

MARRIAGES.

SHEPPARD—ROSS.—At the residence of the bride, in Plainfield, N. J., June 12, 1900, at 5.30 P. M., by Rev. Arthur E. Main, Mr. Albert Reeves Sheppard, of Chicago, Ill., and Mrs. Florence Potter Ross, of 434 West Seventh street, Plainfield.

DEATHS.

NOT upon us or ours the solemn angels  
Have evil wrought.  
The funeral anthem is a glad evangel,  
The good die not.  
God calls our loved ones, but we lose not wholly  
What He has given.  
They live on earth in thought and deed as truly  
As in His heaven. —Whittier.

GREENE.—Polly Melissa, wife of Deacon O. DeGrass Greene, born Nov. 28, 1833, and died at Adams Centre, N. Y., June 3, 1900.

A more extended notice elsewhere. A. B. P.

HEAD.—At Albion, Wis., June 3, 1900, Rollin Alexander, only son of Mark A. and Isabell G. Head, in the 14th year of his age.

A bright, promising boy, full of life and hope, just budding into youth, with prospects of a successful and useful life inviting him to enter. But such is human life. We know not what a day may bring forth. Funeral at the house Wednesday, P. M., June 6, conducted by the writer, assisted by Prof. J. Q. Emery. S. H. B.

CLARKE.—Thomas Marsh Clarke was born at Newport, R. I., Dec. 23, 1810, and died at Westerly May 21, 1900.

He was a worthy and faithful member of the First Hopkinton church. In the absence of his pastor, Rev. Clayton A. Burdick, the pastor of the Second Hopkinton church attended the funeral, which was held at the home of his son, William L. Clarke, and spoke from Gen. 47: 9.

A fuller notice in another column. L. F. R.

INGLIS.—William Inglis was born in Dunfermline, Scotland, March 28, 1821, and died in Marquette, Wis., May 13, 1900.

At the age of 13 years he came with his parents to the dominion of Canada, where he learned the blacksmith trade, which occupation he followed in the dominion until 1850, when he came to Wisconsin, purchased a small farm near Marquette, in Green Lake county, and in the following year moved to it with his family. Here he continued to reside, improving and cultivating his

farm, and also working at his trade, until a few years ago, when he rented his farm and moved into the village of Marquette, where he spent the remainder of his days. On the 22d of September, 1845, he was married to Miss Augusta Elkins, a native of Vermont. To them were born four sons, the oldest of whom died at the age of five years; and the other three, together with the mother, survive the husband and father. Mr. Inglis' parents were Presbyterians, and those of his wife were Congregationalists, and both he and his wife early became interested in and identified with the religious interests of society. During a series of meetings conducted by the Seventh-day Adventists, in 1860, he, with several others, embraced the Sabbath, and for the greater part of his subsequent life was a worthy member of the Marquette Seventh-day Baptist church. He was modest and unassuming, honest and upright, kind and sympathetic, and ready to do what he could for the temporal, social and religious interests of the community of which he was a part. Funeral services were conducted by the writer at the home of his son Andrew, May 15, in the presence of a large gathering of neighbors and friends, by whom the deceased was held in high esteem. Scripture text Num. 23: 10. S. H. B.

AINSLY.—Lafayette Warren Ainsley, at the home of his aunt, Mrs. O. G. Palmiter, in Albion, Wis., May 26, 1900, in the 18th year of his age.

Over-exertion producing heart-failure, from riding his "wheel," is thought to have been the cause of his death. He leaves a widowed mother and an only sister to mourn his untimely decease. Funeral and interment at Sumner, Wis., conducted by the writer. Sermon from Luke 12: 39. S. H. B.

COON.—Adelaide L. Coon was born in Berlin, N. Y., Oct. 8, 1843, and died at Adams Centre, N. Y., May 31, 1900.

She was the oldest of four children of John Greene Coon and Dorcas (Vars) Coon. When she was 4 years old her parents moved to Adams Centre. When about 13 years old she was converted and joined the Adams church, being baptized by Elder James Summerbell. She ever maintained her Christian profession, and for some years past, especially, she lived a truly consecrated life. She died happy in the Lord. She leaves an aged mother, a sister and two brothers. We shall miss her from the church, the Sabbath-school, and the Christian Endeavor services. A. B. P.

SWINNEY.—Mrs. Eliza F. Swinney died at the residence of her son, Dr. C. O. Swinney, at Smyrna, Del., on Sabbath-day, June 2, 1900, in the 86th year of her age.

When 19 years old she married Ethan B. Swinney, near Bridgeton, N. J., but after the death of her husband, in 1880, she lived with her children in Smyrna, Del., but returned to New Jersey in 1883, when her son, Dr. John G. Swinney, went to Shiloh, and remained with him until his death in 1894. The past five years she was shut in the most of the time from rheumatism, and at times was a great sufferer, yet always cheerful and bright. Death came in the form of paralysis, releasing her spirit in forty-eight hours, and she "entered into rest" just as the sun was rising Sabbath-morning. Funeral services were held Sunday evening in Smyrna, by Rev. J. L. Estlin, and on Monday morning the remains were taken to Shiloh, N. J., where services were held on the following day, and burial made. Mrs. Swinney was a woman of high religious temperament, her highest purpose being to live a useful life. She was ready at all times for any good word or work. She leaves but three children of nine—Dr. C. O. Swinney, Dr. Ella F. Swinney and Rev. L. R. Swinney. An extended biography will follow.

STERLING.—Polly Drusilla, daughter of John and Esther Burdick Dye, and wife of Myers Sterling, was born in Lincklaen, N. Y., April 26, 1837, and died in DeRuyter, N. Y., Oct. 19, 1899.

In early life she made a profession of religion and joined the Lincklaen church, and after marriage joined in DeRuyter. For many years she suffered from valvular contraction of the heart, but having finished her work, she peacefully passed away. L. R. S.

MERCHANT.—Morris Rollin Merchant was born in DeRuyter, N. Y., Sept. 25, 1833, and died Jan. 5, 1900.

He was a prominent business man and acquired considerable property, but having lost it all, he set about just as zealously, seeking the kingdom of heaven. L. R. S.

HALBERT.—Elnora L., oldest daughter of La Derna P. and Mercelia A. Nichols, and wife of Wm. Halbert, was born in Georgetown, N. Y., July 24, 1860, and died at Oxford, N. Y., Jan. 5, 1900.

In early years she accepted the Saviour, and this was her joy and stay through life. The writer being in Preston, had the great privilege of attending her funeral and speaking words of comfort to the mourning friends. L. R. S.

WATERS.—Frederick A., son of Eli and Susan Waters, was born in Truxton, N. Y., Feb. 29, 1852, and died suddenly of pneumonia, in Fabius, N. Y., May 7, 1900.

L. R. S.

BURDICK.—Benjamin Stillman Burdick was born in Lincklaen, N. Y., March 14, 1811, and died in Fabius, N. Y., April 18, 1900.

He was a devout Christian, a conscientious citizen, and, with his beloved wife, most helpful in caring for the poor and needy. L. R. S.

ANGELL.—Mary Lorian, daughter of D. B. and Ann York Cardner, and wife of Frank Angell, was born on Cuyler Hill, N. Y., July 31, 1860.

She was baptized, with her husband and two sisters, and doing her part as wife, mother and follower of Jesus, she entered into rest April 17, 1900. L. R. S.

CLARKE.—Silas Spencer Clarke, M. D., was born in Lincklaen, N. Y., June 17, 1824, and died May 6, 1900.

He was the second in a family of eleven children. His older brother, Rev. Joshua Clarke, died five years ago, and two brothers and four sisters are still living. In early life he professed faith in Jesus and joined the Lincklaen church, and afterward in DeRuyter, where we have known and honored him for his devout study of the Bible and his earnest helpfulness to his pastor. In 1848 he was married to Miss Mary Jane Champlin, of Mystic, Conn., and she, with the three children, were such a comfort and blessing to him in his last sickness. Graduating in 1848, he practiced medicine for over fifty years, and was widely known as a diligent and devout physician. With care and economy he gathered a competence, giving largely to the church and to all our denominational enterprises, and after months of suffering, in patience and hope, he passed away. L. R. S.

BABCOCK.—Deacon Jonathan Hanks Babcock was born in Otselic, N. Y., Sept. 5, 1836, and died March 22, 1900.

He was brought up in the pious family of Clark Coon, in Lincklaen, and while in DeRuyter Institute professed faith in Jesus and joined the DeRuyter church. Uniting by letter at Lincklaen, he was ordained to the high office of deacon, and for twenty-five years has filled that office in DeRuyter. He was married to Miss Amy E. Burdick in 1859, and God blessed them with eight children, six of whom grew up, and the mother, dying in 1880, they have been such a comfort and joy in his advancing years. As a church officer he was wise in counsel and prudent in action. His health has been failing and he suddenly fell prostrate on the street, and immediately passed away. In the absence of the pastor, who was in New Jersey, caring for his mother, Dr. Bull, of the Congregational church, officiated. L. R. S.

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.

COMMENCEMENT WEEK.

Milton College, June 22-27, 1900.

1. Annual Sermon before the Christian Association, Friday evening, June 22, by Rev. M. B. Kelly, of Chicago, Ill.
2. Public Session of the Iduna Lyceum, Seventh-day evening, June 23. An address by Miss Eleanor M. Brown, '92, of Chicago University.
3. Baccalaureate Sermon, Sunday evening, June 24, by President Whitford.
4. Public Session of the Rhilomathean Society, Monday evening, June 25. An Address by Prof. Edwin Shaw, '88, of Milton College.
5. Annual Concert of the School of Music, under the direction of Prof. J. M. Stillman, Mus. Doc., Tuesday evening, June 26.
6. COMMENCEMENT EXERCISES at 10.30 o'clock, Wednesday forenoon, June 27. The Master's Oration, by Channing A. Richardson, '96, of Milton.
7. Annual Meeting of the Alumni Association, at 2.30 o'clock in the afternoon. Address by Prof. David C. Ring, '97, President of the Association; by Prof. Albert Salisbury, '70, President of the Whitewater State Normal School, and by Rev. Frank E. Peterson, '85, of Alfred Station, N. Y.
8. Class Day Exercises, at 4 o'clock in the afternoon.
9. Senior Concert by the North-western University Male Quartet in the evening.

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## Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

### INTERNATIONAL LESSONS, 1900.

THIRD QUARTER.

June 30.	Jesus Walking on the Sea.....	Matt. 14: 22-33
July 7.	Jesus the Bread of Life.....	John 6: 22-40
July 14.	The Gentle Woman's Faith.....	Mark 7: 24-30
July 21.	Peter's Confession and Christ's Rebuke.....	Mark 16: 13-26
July 28.	The Transfiguration.....	Luke 9: 28-36
Aug. 4.	Jesus and the Children.....	Matt. 18: 1-14
Aug. 11.	The Forgiving Spirit.....	Matt. 18: 21-35
Aug. 18.	The Man Born Blind.....	John 9: 1-17
Aug. 25.	Jesus the Good Shepherd.....	John 10: 1-16
Sept. 1.	The Seventy Sent Forth.....	Luke 10: 1-11; 17-20
Sept. 8.	The Good Samaritan.....	Luke 10: 25-37
Sept. 15.	The Rich Fool.....	Luke 12: 13-23
Sept. 22.	The Duty of Watchfulness.....	Luke 12: 35-46
Sept. 29.	Review.....	

#### LESSON I.—JESUS WALKING ON THE SEA.

For Sabbath-day, June 30, 1900.

LESSON TEXT—Matt. 14: 22-33.

GOLDEN TEXT.—Of a truth thou art the Son of God—Matt. 14: 33.

#### INTRODUCTION.

The Feeding of the Five Thousand was the most conspicuous miracle that our Lord had performed. The people were stirred with enthusiasm in regard to this powerful teacher. Some may have seen in him the expected Messiah; but all agreed that he was the leader around whom to rally for a revolt against the Roman government. They planned to take him by force, and to make him a king. Jesus therefore withdrew into the mountain. He also sent his disciples away in the boat, probably that they might not be influenced by the multitude, and join with them in the plan to make him king by force. From John 4: 17, Mark 6: 45 it may be inferred that the disciples were to touch at Bethsaida on the northern shore of the lake to receive Jesus into the boat before continuing their voyage to Capernaum. Matthew and Mark tell us that Jesus went up into the mountain to pray. He was in especial need of comfort from God, the Father, since the great miracle seemed a failure from a spiritual point of view. The people did not think of him as the provider of heavenly bread, that is, spiritual food for their souls; but rather as one fitted by his marvelous ability to furnish resources to lead in an insurrection. It may be possible also that Jesus felt the need of prayer for strength to resist the temptation of the devil to accede to the wish of the people and become their king as they desired.

The incident of our lesson is somewhat similar to that of an earlier voyage of our Lord with his disciples across the lake just before he healed the demoniacs of Gadara. Then he was asleep and was aroused by the disciples in the extremity of their danger. He stilled the tempest by a word, and filled the disciples with wonder at his power. Now, the disciples are again in danger, and their master is at a distance from them upon a mountain engaged in prayer. But he is not unconscious of their danger, and not less able to save than he was before.

TIME.—On the night after the Feeding of the Five Thousand, about passover time, April, A. D. 29.

PLACE.—The Sea of Galilee. This lake, situated as it is 620 feet below the level of the Mediterranean Sea, and surrounded by lofty hills, is subject to sudden and severe tempests.

PERSONS.—Jesus and his twelve disciples, the multitude. Verse 33 probably refers to a few others besides the disciples.

#### NOTES.

22. **And straightway Jesus constrained his disciples to get into a ship.** That is, to embark in the boat in which they had come. From the Gospel according to John we have the impression that Jesus sent the multitude away and retired into the mountain before the disciples departed; but John is speaking more particularly of the thought of the people in regard to Jesus. The order of events as given by Matthew and Mark is more likely. **To go before him unto the other side.** That is, to the western side of the lake. It is evident that the disciples were reluctant to leave their Master, who could rejoin them only by a long walk.

23. **He went up into a mountain apart to pray.** It is to be noted that during his earthly ministry, our Lord was frequently engaged in prayer. Particular reasons for

prayer at this time are suggested in the Introduction. **And when the evening was come.** That is, after sunset,—the second evening. The first evening was the latter half of the afternoon. Compare verse 15. **He was there alone.** The disciples had gone at his command; and the multitudes had heeded his direction to go away, although it seems that many of them did not go far, for they were back again the next day looking for Jesus. Compare John 6: 22. Jesus was left to spend the night alone in prayer.

24. **But the ship was now in the midst of the sea, tossed with waves.** It is probable that the weather was pleasant and the wind favorable when they started. A heavy head-wind arose during the night, and the sea became very rough. They were about half way across the lake, which is about six miles wide.

25. **And in the fourth watch of the night.** Between three and six o'clock in the morning. **Jesus went unto them.** He perceived their danger and went to their relief. It is not necessary to suppose that there were clouds and rain with the wind. As there was a full moon at this time, Jesus could easily see the boat from the mountain, whither he had retired for prayer. **Walking on the sea.** It is idle to inquire just how he did this. It was another wonderful miracle.

26. **They were troubled, etc.** They were greatly disturbed by the sight which they beheld, and cried out for fear. Their eyes told them that Jesus was walking toward them upon the water; but they could not believe the testimony of their senses, and thought they were seeing an apparition—a ghost. The translation "spirit" is misleading. The Greek word used here is not that which is so often rendered "spirit."

27. **Be of good cheer; it is I; be not afraid.** Jesus at once reassures them by his voice. Their fears are allayed.

28. **And Peter answered him and said, Lord, if it be thou, etc.** This incident in regard to Peter is recorded only in Matthew's Gospel. It shows a mixture of presumption and doubt which accords with the character of Peter. He thought that if he but had the permission of Jesus, he also could walk upon the water. As Jesus had given to his disciples authority over diseases, and ability to cast out demons, why can he not give them the power to walk upon the waves. There is no doubt implied in the clause "if it be thou."

29. **And he said, Come.** The desired permission was given. The best way to teach Peter his own weakness was to let him find it out for himself. **He walked on the water to go to Jesus.** He was able to do as he thought, and took a few steps upon the water.

30. **But when he saw the wind boisterous, he was afraid.** Here was the failure. He let the difficulties and dangers which surrounded him crowd out of his mind his confidence in Jesus. **And beginning to sink, he cried, saying, Lord, save me.** If in his fear he lost confidence in Jesus' ability to enable him to walk upon the water, he still retained his trust in Jesus' power to save him from danger.

31. **And immediately Jesus stretched forth his hand and caught him.** We can imagine our Lord hastening to the rescue of his disciple. He had compassion upon the multitude who were as sheep without a shepherd; he was ready to save this apostle who called in time of danger. **O thou of little faith, wherefore didst thou doubt.** A gentle reproof for this disciple—this presumptuous disciple. "O thou of little faith" is represented by one word in the Greek.

32. **And when they were come into the ship the wind ceased.** Literally "Wearied itself out." A very expressive word. This was apparently also a part of the miracle. John adds "and straightway the boat was at the land whither they were going." They were able to complete their journey in a few minutes without further hindrance.

33. **Then they that were in the ship.** It is barely possible that these words refer to the twelve disciples, but more likely to the boatmen, and possibly also to other passengers. **They worshipped him saying, Of a truth, thou art the Son of God.** They recognized him as the Messiah. It is very likely that these men had been of the number of the five thousand on the previous day.

## Popular Science.

BY H. H. BAKER.

West Point War School.

This school is situated on the west shore of the Hudson River, thirty-eight miles from New York City.

At this institution young men are taught how to be brave and how to kill other men skilfully and scientifically.

It is at this school where examinations are held, and where exhibitions take place showing how people are killed, which, in part, is done after this fashion:

It was 20 minutes past 4 o'clock on the 4th day of June, 1900, when a squad of young troopers called cavalry, lined up along the east side of the drill grounds. The cadets, as the young men are called, were to give an exhibition before a Board of Visitors appointed by the War Department, and show how dexterously and furiously they could each one kill two of any other nation, putting them *hors-de combat* in the shortest possible space of time.

Cadet Morris was selected and called captain, or rather, he was to take command of the first exercise. The young troopers wheeled into line and rode while the horses marched quite a distance on the dusty plain.

Soon a cloud of dust was seen rising in the distance, and as it drew near flashes of flame could be seen, like shooting stars, leaping forth from the cloud of dust. The roar of musketry from a hundred carbines was something terrific. Instantly a turn was made, and the young troopers were dashing away in another direction, charging imaginary rebels in close order, fighting furiously, leaving the dead and wounded, pursuing the rebels until they sought shelter in the last ditch. This closed the first exercise.

Cadet W. S. Grant took charge of the second exercise.

A skirmishing movement was now to be developed. A line of troopers was thrown out, covering a large field, using war language. At word of command, the men dismounted, took from their saddles some ropes (called "lariats") and attached them to their horses, which, by this time, were well covered with sweat and dirt. The horses being trained, stood still, while the young men, running forward, commenced firing, pursuing the rebels. Volley after volley was fired at them, they having taken refuge in an imaginary growth of weeds and underbrush in an adjoining field. When the rebels were seen fleeing in every direction the bugle gave a certain sound, and every man returned to his horse. Then in a trice they were seen flying in another direction, blazing away at another imaginary company of insurgents. These they very soon discomfited. The horses, under the influence of spur, seemed to join in the excitement, and more than one took occasion by plunging to show that he wished to unhorse the spursman. Thus closed this exercise.

Cadet Slattery was in command of the next performance. This consisted in fighting dismounted.

The men were formed in groups of four, the fourth man holding the four horses, while the others deployed and imagined themselves to be infantry in order to assault an imaginary fort. They were led to the attack in gallant style, every man vieing with each other to be first to scale the battlements and drive the rebels from their guns, tear down the hated flag, and in its place plant the Stars and Stripes. Although the fort was stubbornly defended, and the carnage great, yet the gallant sons of liberty gained a signal victory, taking many prisoners and much ammunition. Notwithstanding the dead and the groans of the dying, the people gave a great shout of approval.

Cadet Davis took command of the next exhibition on the program. This was to form a line of living breastwork, and from behind it fight their imaginary foes. This part of the exercise became very interesting, because each man's horse was to be prostrated and form the breastwork.

It is well known that it takes a horse some little time after he is commanded to lie down to make up his mind to do it, and accomplish it, but in war the word of command means instant action. By use of the lariat, the horse is down, and before he has time to consider he is so fixed that if a ball goes through him he can neither rise, nor kick, nor in any way injure the man lying behind him while he is deliberately killing those before him.

As there is no law in war against cruelty to man or animal while fighting, therefore the horse must protect its rider at the risk of its life, and yet both may be slain in cold blood. All seemed to breathe easier when the firing ceased.

The Board of Visitors occupied a tent at the side of the field, and from it watched these scientific proceedings, which show the proficiency our young men may attain in the high and glorious art of killing people.

This drill formed but a small portion of the military tactics taught young men in this school of warology at West Point.

IN MEMORIAM.

THOMAS MARSH CLARKE.

We are indebted to the *Westerly Daily Sun* for the following sketch.

Thomas Marsh Clarke, the subject of this sketch, was born at Newport, R. I., Dec. 23, 1810, and died at Westerly, May 21, 1900. The first of his ancestors in the Clarke line, of whom we have historic record, was John Clarke, of Suffolk county, England, who was there buried March 3, 1559.

Thomas M., 1810, is the subject of this sketch. He married Anna, daughter of Deacon Daniel Lewis of Hopkinton, Nov. 9, 1834. Their children were Wm. L., 1835, now at Westerly; Dan W., 1839, who died at Westerly Nov. 27, 1899; Sarah A., 1843, who died at Hopkinton June 26, 1858, and Emeline N., 1848, now the widow of the late Marshall R. Allen, and a resident of Pawtucket. Of their grandchildren only four are now living. For eleven years preceding November, 1898, the said Thomas M., his son, his grandson, and his great-granddaughter had their home beneath the same roof.

With his parents, Thomas M. came from Newport to Hopkinton in 1821. After having attended the common schools of Newport and Hopkinton, he attended private schools at Westerly and Milltown (now North Stonington), and afterward taught for several terms in district schools in Hopkinton and Westerly, and often during his later years has he been comforted by pleasant memories of the days when William and Henry Langworthy, John Potter, Calvert B. Cottrell, and many other bright boys and girls were numbered among his pupils. The religious life of the family while at Newport was identified with the Methodist church, but after coming to Hopkinton several of the family, including the parents, united with the Seventh-day Baptist church. Thomas M. was baptized Sept. 3, 1831, and united with the Seventh-day Baptist church of Hopkinton, Oct. 25, 1834, and was a member of the same church at the time of his death.

Mr. Clarke's business life well illustrates the no-home experiences of the tenant farmer. In 1835 he began housekeeping on the farm of Oliver Davis in Westerly; he removed thence in 1836 to the Ward farm near Noyes Beach; thence, in 1838, to the Denison Palmer farm in Stonington; thence, in 1839, to the White-Hall place in said Stonington; thence, in 1841, to Giles Wheeler's farm in North Stonington; thence, in 1846, to Hopkinton; thence, in 1849, to Jamestown, R. I.; thence, in 1850, to Groton, Conn.; thence, in 1857, to Hopkinton, where he bought a farm that for 19 years was his home. Starting again in 1876, he went to the Gardiner farm at Mill-

stone Point, Conn., where he remained until 1882, when the declining health of his wife induced him to drop the cares of active life and find a home in the family of the oldest son. There the declining years of life have passed, the mother entering rest December 20, 1891, while the father having for long years borne the burdens of old age, has at length found the peace that his soul desired.

He leaves one sister, Jerusha M., widow of the late Rev. Henry Clarke, who resides with her daughter, Mrs. S. H. Farnham, at Westerly, and one brother, Benjamin F., in Jacksonville, Ill. He has always been active and zealous in religious concerns, and in his various sojournings has joined by letter the Seventh-day Baptist churches at Westerly, Greenmanville, and Waterford.

While a resident of Hopkinton, he was for several years a director in the Ashaway National bank, and represented the town in the General Assembly for the years 1859, 1860, and 1864. He also was always a practical advocate of good schools, and has served as treasurer or trustee for many years in various school districts, located in several towns; and was one of the staunch workers in the starting of the Hopkinton Academy.

For three-fourths of the nineteenth century his influence has helped those coming within its scope to make sure the foundations on which to build their best hopes of prosperity and happiness, both for time and for eternity, until at length, in harmony with his oft repeated prayer, he has been permitted to come in peace to the end of his earthly career. The declining years of his life have been an unflinching testimony to the inestimable worth of the Christian's hope, and we trust that for him is an abundant entrance into the joys that he anticipated, as in tender mercy prepared by his Redeemer for the redeemed.

MRS. O. DEGRASS GREENE.

Polly Melissa Greene was the second child of Paul and Hannah (Jones) Greene, and was born Nov. 28, 1833. August 18, 1855, she was happily married to O. DeGrass Greene, who for many years has been an honored deacon of the Adams church. She was one of eleven children, eight girls and three boys, all of whom, save one who died in her nineteenth year, lived to have families of their own, residing at Adams Centre, N. Y. Her own children are Ann M., the wife of Rev. E. T. Tomlinson; Hannah M., wife of George E. Britton; and O. DeGrass, Jr.

In early life she became a Christian and united with the Adams church; and during all the years since she has been true to Christ and loyal to his church. She was a woman of marked intelligence and refinement, of a happy, sunny disposition, thinking always of others, and how to make them happy. She was, indeed, a leader in the church, and hers was such leadership as always helps. Nothing that promised prosperity to the cause of Christ or his church ever failed to enlist her interest and her generous support. There was no place in church or society where she was not ready to work to the extent, and often to more than the extent, of her strength. For many years she was a prominent member of the choir, of which her husband was leader for forty-five years. She had been looking forward with interest and planning with her characteristic unselfishness for the Anniversaries to be held with us this year. For sometime her health had been somewhat impaired, but we did not think that she was to leave now. It was a great shock to us all when the word came Sunday afternoon, the 3d inst., that she had gone home. She was ill but a few hours, and was about till a few minutes of her death, the cause of which was heart trouble. The funeral was held at the residence June 5, and was attended by a large number of people, who deeply sympathize with the stricken husband and other relatives. We would not call back the crowned saint from glory, but it is hard for us to spare her.

A. B. PRENTICE.

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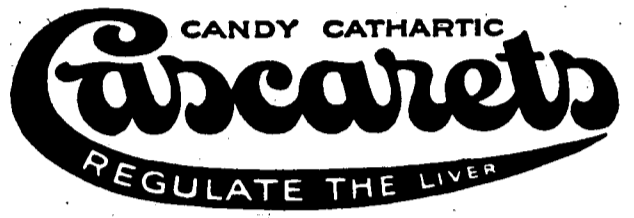
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