

THE SABBATH RECORDER.

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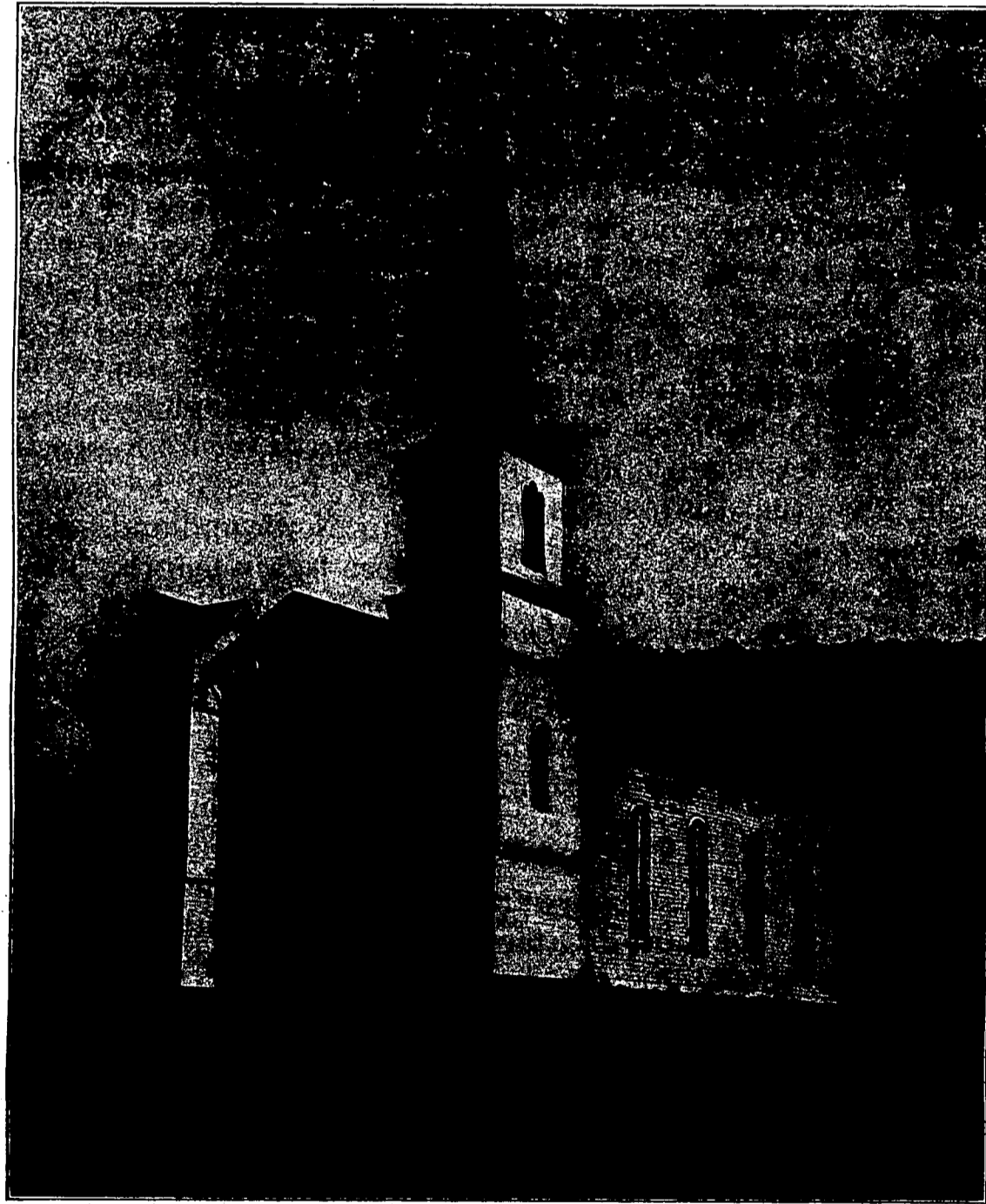
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THE LITTLE GENESEE (NEW YORK) CHURCH.
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PLAINFIELD N. J.

Sabbath Recorder.

A. H. LEWIS, D. D., - - - - - Editor.
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WE often sit in darkness and sorrow, wondering why help from without comes not, and why God cannot reach us with comfort. In such an hour the soul needs to know that the trouble is mainly with itself. God does not leave us to sit in sorrow and in doubt, if we keep the door open to his coming. The Comforter, the Spirit of Truth, waits at the closed door, longing to bring comfort to the hearts that sit in sorrow. Be slow to complain because God does not comfort you. Be sure that you have not, consciously or unconsciously, forbidden him to comfort you, by refusing or neglecting to unlatch the door. Perhaps the door will open soonest, if, forgetting yourself, you go out seeking some one else whom you may help, and forgetting your own sorrow while you seek to cure the sorrows of others. Sorrow, disappointment and doubt are ever about us; but comfort, light, and the sweet influences of divine love are equally near us. If we welcome sorrow, give houseroom to doubt, and tabulate our burdens, thus filling all the soul's room, the Comforter can find no place, and so we continue to sit in darkness.

THE project for a Pacific cable moves forward, so far as plans are concerned. One is to run a cable direct to the Hawaiian Islands, and thence to Guam and the Philippines. The northern route proposed is by way of Alaska, the Aleutian Islands, the Kurile Island and Japan. The people of Alaska urge that the northern route is preferable, and the distance is shorter to the Philippines by this route; but, since we must have a cable to Hawaii, it would seem better to make that the first point and run a line from there northward. While this will not include so many stations in connection with Russian territory, it would give the United States more nearly absolute control of the cable. The Government is now paying excessive charges for the use of foreign cables between the United States and the Philippines, and we trust that in the interests of both civilization and commerce, the project for a cable to be governed by our own nation will be soon perfected.

INCREASE your income by diminishing your desires. Few attainments contain greater elements of success than the ability to do without money which you have not earned. Getting into debt doubles temptation to do wrong. It places a man at the mercy of others, and makes it difficult for him to tell the truth. It is bad for a man to feel that he is mortgaged to somebody else. Still there are two sides to the question. The purpose for which men get in debt must settle the question as to whether it is wise to be in debt. If a debt be created as an investment, it may be a blessing. If it be created for enjoyment alone, especially for the enjoyment of an appetite, or for mere pleasure, it is a constantly increasing burden. Benjamin Franklin said: "Consult your purse before you do your fancy." That is a good way of putting it. A debt made in a legitimate transaction, which involves a fair certainty of growth in business and final success, is well. For any

other reason, aside from the necessities which come with illness and misfortune, debt should be avoided as one avoids the plague. It may seem hard to a young man, wanting some special thing to gratify pride or appetite, to accept these statements, but he who accepts them will find them a blessing. He who refuses to abide by them will go deeper into the morass of sin and wrong-doing.

FIGURES have lately been published which indicate the great amount of labor which editors and publishers expend in the selection of material for use. It is said that the *Ladies' Home Journal* had eight thousand manuscripts submitted for consideration last year, out of which it selected only eighty. The Bowen-Merrill Company, of Indianapolis, had the manuscripts of a thousand books offered them, out of which they chose six. A caller, a few minutes ago, suggested that our waste-basket undoubtedly contained a large amount of wisdom. This is undoubtedly true; and not a little matter which an editor must reject, is rejected not so much because of its being of no value, as because it is not appropriate to his wants, at a given time. In the matter of book manuscripts the same principle holds good, to a degree; but it is true that not a few books are printed which contribute no permanent value whatever to the literature of the country. Writers for the press may find both comfort and discouragement in these facts.

A SEA-MONSTER UNMASKED.

An article in the New York *Independent* for January 18, written by Rev. Mr. Harvey, LL. D., F. R. S. C., presents important facts bearing on the stories in which myth, fable, fact and fiction have been blended together, concerning the Devil Fish. To satisfy his desire for scientific investigation, and to clear up the case, Mr. Harvey has made a careful study of the Cephalopoda. He waited for a long time to secure a specimen of the "big squid." In 1873 he secured from a fisherman in Newfoundland the arm of a squid, nineteen feet in length, "strong and tough as leather, about as thick as a man's wrist." This was a tentacle of the modern giant cuttle fish. "A long, ribbon-like, fleshy substance, broadening out like an oar at the extremity, where it was covered with suckers, the largest being an inch and a quarter in diameter, the smallest not larger than a pea, all having teathed, horny rims." This tentacle had been taken from a squid which some fishermen found floating on the surface of the water. Supposing it to be part of a wreck, they had rowed close to it, and one of them struck it with a boathook. Infuriated by the blow, the fish reared itself above the surface, presenting a pair of ferocious eyes, and striking the gunwale of the boat with its large beak. At the same moment, like the dash of an arrow, it wrapped this nineteen-foot arm around the boat, catching the gunwale at the same time with a shorter arm. The boat began to sink, when this boy, twelve years of age, seized a tomahawk, and with two swift strokes severed the arms where they crossed the gunwale of the boat, whereupon the squid swam away. The men thought the fish to be at least sixty feet in length.

A few weeks later another devil-fish was brought to the shore on the coast of New-

foundland. The body of this fish was eight feet in length and six feet in circumference at the thickest part. Eight of the arms were over six feet in length, and where they joined the body were at least twelve inches in diameter. The under surface was entirely covered with a double row of suckered disks, all having teeth. Each tapered to a tongue-like point and had about one hundred suckers. The long tentacles were twenty-four feet each, extremely pliant, wholly cartilaginous and very strong. These were about four inches in circumference, except at the extremity. No suckers appeared upon these until the broadened extremity was reached, where about seventy were found upon each arm. The fish had ten arms and an aggregate of eleven hundred suckers. From the extremity of the tail to the tips of the tentacles it measured thirty-two feet. Its greatest width, including the body and tentacles, was fifty-one feet.

These facts secured by Mr. Harvey show that Victor Hugo's celebrated devil-fish, as described in his "Toilers of the Sea," which was only five feet between the extremities of the extended arms, was a mere infant compared with the one described by Mr. Harvey. The mouth of the devil-fish is shaped like the beak of a parrot, and the force of its stroke easily carries death to any ordinary fish. A living man caught by it would be like a chicken in the grasp of an eagle. These facts show that the reality surpasses the myths and fables of other times.

PROFICIENCY.

A story is told of Thomas Edison which shows the value of doing something, over and above making the claim that you can do it. A green-looking countryman applied for work at the New York office of Maury Smith in 1871. Mr. Smith was then manager of the Consolidated telegraph lines, in opposition to the Western Union. He was in want of expert operators, and told the green-looking young man that everything depended upon what he could do. "Try me," said the stranger. He was sent to a table and told to receive a message then due from Washington. "You will have to work pretty fast, for our Washington man is in the habit of rushing things," said Mr. Smith. The line did not run to Washington, but Mr. Smith connected the receiver with another part of the operating room and put his fastest operator at work there, sending a 2,000 word message. Edison grasped a pen and, reading by sound, dashed off the copy in a legible hand. Apparently indifferent to everything else, he caught the faintest click of the machine. The sender crowded the message 20, 30, 40 words a minute. The operators gathered around, at first curious, then amazed. Edison wrote off page after page without a break, and at the last click of the instrument a 40-minute message had been received perfectly and lay in a heap of manuscript on the table. The green boy got the job instantly. The incident is worth more than it relates. Its lessons to young men, and older ones as well, are these: Fit yourself to do something well. Seek an opportunity to do it. Talk little about doing it, but grasp the first occasion to show what you can do. The world waits for deeds. It cares little for words. Not what you say you can do, but what you can demonstrate, determines the success of your life.

WESTERN ASSOCIATION.

The Sixty-fifth annual session of the Seventh-day Baptist Western Association was held with the church at Little Genesee, N. Y., June 7-10, 1900. I. L. Cottrell, Moderator, and Charles Stillman, Secretary. It was opened with a service of praise and devotion, conducted by the chorister of the Little Genesee church, Dr. O. E. Burdick, and the pastor, Rev. D. B. Coon. The introductory sermon was preached by L. C. Randolph, of Alfred, N. Y. The following summary of the sermon is furnished by him:

THE STUDY OF THE BIBLE.

1. John 5: 39: "Search the Scriptures." There is almost universal respect for the Bible, but this respect does not always lead people to search it. Few homes would be willing to be without it, but in many of them you might write in the dust that has gathered upon its lids the word *neglect*.

2. 2 Tim. 2: 15: "Rightly dividing the word of truth." Not claw-hammer exegesis, tearing a text away from its connections and natural meaning, but systematic study in order to understand just what the Scriptures say.

3. Prov. 3: 1-3: "Write them upon the table of thine heart." Of what profit are all the intellectual disquisitions of the heart, out of which all the issues of life remain untouched? The Bible is the Spirit's own sword.

Practical recommendations: A Seventh-day Baptist Northfield, the morning watch for devotional Bible reading, local classes for Bible study with reference to personal work.

The reading of letters from the churches occupied the time until the hour for adjournment.

AFTERNOON.

Letters from the churches and communications from corresponding bodies occupied the first part of the afternoon session. M. G. Stillman appeared as delegate from the South-Eastern Association, O. D. Sherman from the Eastern, T. J. VanHorn from the Central, and S. L. Maxson from the North-Western.

A Thanksgiving and Consecration service was conducted by W. D. Burdick. The general theme was: "Thankfulness for the honor and privilege of being Seventh-day Baptists." Many testimonies were given, and the service was helpful and uplifting. This was followed by an open parliament on

CARE FOR PASTORLESS CHURCHES.

A large number of speakers took part in the discussion. The leading points brought out were as follows:

Develop the sense of personal responsibility in the hearts of the members, and teach them that, with Christ as their leader, they are not "pastorless." Cultivate in such churches the missionary spirit and lead them to labor for others, and thus to growth.

The larger churches, with pastors, must aid the churches without pastors, by sympathy, preaching and fellowship. This is an important means of reflex blessing for the large churches and for their pastors who go out frequently to aid smaller churches. Large churches suffer from depending too much on able pastors. Weakness and inefficiency are induced when any church leaves too much for the pastor to do, or expects too much from him.

Much depends on the church. If the people are indifferent, or hopeless, or inactive, little can be done to help it. If the church will not try to help itself, the case is nearly hopeless. The best form of help is to help churches to help themselves. Churchless preachers should go out to aid the pastorless churches.

Secretary Whitford said that the problem involved was one which gave great trouble to the Missionary Board, and that experience had shown that the churches must take the lead in securing pastors, by choosing acceptable men and doing all possible to make the church self-supporting. The Board finds it best to require this of all churches which they aid.

Unordained men from larger churches should go out to aid smaller churches. Efficient work can be done by consecrated laymen. We depend too much upon ordained men. Sometimes churches become too particular about preaching and depend too much on the sermon. They want the best, or none.

Most valuable of all measures for aiding such churches is the development of spiritual life and power, on the part of the people, as individual Christians. The combined influence of the members of the church is greater than the help of the preacher.

EVENING SESSION.

O. E. Burdick led a praise service at the opening of the session. This was followed by a sermon by M. G. Stillman. Text, Heb. 10: 22; theme, "Holiness and Righteousness before God." We are to be messengers of peace and righteousness for Christ, but this cannot be unless we are righteous. We can do God's work only as we are led by him. These are some of the essentials to such holiness:

Faith in God and Christ stands first. This faith brings us into right relations with holy things and with righteousness. It includes a Holy Bible, a Holy Church, a Holy Sabbath, and money and talents sanctified to Christ's service. It brings us into loving obedience under God's holy law, and into a service fulfilled through love. Thus men become an holy priesthood and an holy nation. Men who are thus holy before God live lives of holiness before men; they are free from hypocrisy, and the kingdom of Christ is exalted by them in holiness and peace. We need to rise to higher conceptions of our duty and privilege, to live in holiness before God and men.

SIXTH-DAY—MORNING.

Reports of officers, committees and delegates filled the morning hour. The delegates from Sister Associations, and the representatives of the Education, Missionary and Tract Societies, were welcomed to seats in the Association. A special committee was appointed to consider the matter of entertaining the Anniversaries in 1901.

Next came two interesting and valuable papers: "The Apocryphal Books of the Bible," by B. F. Rogers, and "Our Young People," by Mrs. P. A. Burdick. Mr. Rogers' paper was of such a character that no satisfactory summary of it can be made here. The substance of the paper will appear in our columns at some future time.

Mrs. Burdick's paper contains so much of value, to both parents and young people, that we reproduce it on another page.

After these papers, Rev. S. Burdick made a timely address upon

RETURN TO BIBLE AUTHORITY.

To depart from fundamental truth, and so from God, is sure to bring evil results. Study of the Bible is now more extended than ever before, and yet the faith and practices of men are little modified. The true basis of union for Christians is the Word of God. Hence it is

that a thoughtful and radical return to the Bible is an imperative need of the hour. Emotion and sentiment cannot take the place of conscience and obedience. Our position as Seventh-day Baptists demands that we lead in teaching the world the way of return to the Bible, to the Sabbath, and to Christ, its Lord. Sabbath Reform cannot come, unless men come back to the Bible as the supreme authority in Christian life and faith. If we fail to teach thus, and to live as such teachers ought to live, our failure will be doubly disastrous.

SABBATH-SCHOOL HOUR.

Prof. W. C. Whitford conducted the Sabbath-school Hour. In opening he said: The Sabbath-school means a careful, continuous and prayerful study of the Bible. Of all people Seventh-day Baptists are committed to such study.

PRIMARY METHODS.

These methods were considered in an excellent paper by Mrs. J. B. Whitford, of Nile. The primary teacher is born. The essential elements of success in such teachings are love, tact and patience. To these must be added self-forgetfulness, superior knowledge, and an earnest desire to teach. The plan of teaching must be simple, and her methods clear. The paper assumed, rightly, that the primary teacher should be a woman. The teacher must be full of resources and illustrations fitted for children. Young children are easily influenced, and quick to respond when approached by such a teacher. Simple rewards for merit may be used; but this should be done with care and wisdom. Illustrations for the eye are valuable. Children should be kept informed and in touch with our missionaries and their work.

THE SABBATH-SCHOOL TEACHER.

I. L. Cottrell said: There are one and one-half million teachers in the Bible-schools of the world, and twelve million people are connected with Bible-school work. The teacher must interest the class, and hence must be interested in his work, because of the value of children and their relation to the future of Christ's kingdom.

The teacher can go no higher than his own spiritual experiences have prepared the way. Life teaches far more than words. Soul-touch surpasses all else as a teaching power. In a work so great, dealing with destinies eternal, carelessness or neglect soon become sin.

THE SUPERINTENDENT.

L. C. Randolph enumerated some of the things which the successful superintendent must use: (a) "Shoe leather." He must be seeking new scholars, visiting homes, visiting teachers, going about to upbuild his school. (b) "A watch." He must be on time, conducting the school with promptness, system, order and harmony. (c) "A head." He must plan, organize and conduct his school as a military leader does an army. He must protect his school from intruders, and keep each member in living touch with himself. (d) "A heart." The superintendent must love his work and his school. Sympathy, watchcare and love — overflowing love — must fill his work. These ideals are high, but that must not discourage us. The actual of to-day will be lifted toward that which is better, if our ideal of excellence and attainment are high. Low standards bring poor

results. The superintendent is an important factor in the life of the church and the work of the pastor.

LESSON HELPS.

W. C. Whitford said of Lesson Helps, they are a hindrance when they take us away from the Bible, or displace it in our study. This is illustrated by the boy who, when asked to find the lesson in the Bible, said: "My lesson is not in the Bible, it is on the 'dodger!'" Lesson helps may contain error as to facts or doctrines. They should be tested by the Bible. Be careful about accepting them as ultimate, or of equal, authority with the Bible. The main value of the helps is to make the lesson and the outlying facts more plain. They furnish information to aid in reaching conclusions, but they are not the foundation for our faith, nor the standard for our practice. The Sabbath-school Hour brought many good things.

AFTERNOON SESSION.

The Missionary Hour came first. It was conducted by Secretary Whitford, and a report of it will appear on the Missionary Page. This was followed by

A SERMON

From O. D. Sherman; Luke 12: 36 and 43. Seen from the earthward side, and for the moment, much in life seems harsh and disappointing. We often fail to secure what we want; but God grants grace to bear disappointment and failure. Thus we are taught to trust God's care over all of life and our plans. In this way we are prepared to meet life's changes in a way which brings strength to faith and to effort. The Bible is the great source of furnishing men unto all good works. Ignorance of the Bible is the cause of most of our failures, both in religious work and in ordinary life. Do the work next at hand, glad to do what is least, that you may be prepared to be called to larger and higher work. Faithfulness in little things is highest success, especially in matters of honesty and righteousness. Unconscious influence is the greatest factor in right living and in the growth of Christ's kingdom. Blessed are they whom the Lord finds doing little things, bravely and well.

EVENING SESSION.

The prayer and conference meeting was led by F. E. Peterson, the music by W. D. Burdick. The central thought was, "Let your light shine; character is the real source of influence." The tone of the meeting was high and hopeful. At least one hundred and fifty persons witnessed for Christ in words and by rising when the hour for closing came.

SABBATH MORNING.

The day was cool, calm, beautiful. Nature kept glad Sabbath. At 10.30 the praise service began, conducted by two quartets from Alfred. People came early, and the service of song and prayer was enjoyed greatly by the people who crowded the house to repletion at an early hour. When the time for the sermon arrived, a second congregation was waiting for admission, when not even standing room was left. Six of the eight members of the original Evangelist Quartet, of Morgan Park, of 1892, are now pastors in the state of New York; five of the six were on the platform taking part in the service. The sermon was preached by T. J. VanHorn, delegate from the Central Association. Text, Matt. 28: 10. The text was associated with

a great religious feast of the Jews, which brought highest hopes and deepest disappointment to the followers of Christ. Hopes blasted by the death of Christ, partly revived by the news of his resurrection, were deferred, and trembling in the balance, as the disciples were bidden, Go to Galilee to meet Christ. So, all life is filled with alternate exaltation and depression; Jerusalem and Galilee. Sabbath joy and rest is followed by days of weariness and labor. This gathering, with its spiritual exaltation and social enjoyment, its feasts of wisdom and love, will be followed by common tasks and homely duties. Still, God has ordained that the visions which come to the Mount of Transfiguration shall carry light and strength to the days that follow. To gain the good we ought, we should find more joy in all Christian service. Fear must give place to confidence, and faith must drive doubt away. Cherish the promises which assure that Christ and the Holy Spirit will be with you always. Rejoice in the abundant promises of everlasting love. Welcome the homeliest duty to which God calls you. Hail the open door of opportunity, for personal duty and denominational enlargement. Be glad that Christ calls you to so many places of usefulness, at your own door, on the golden sands of Africa, in the crowded cities of China. Remember the truth embodied in Murillo's painting of the "Kitchen Angels." There is no drudgery to the life of one who does all in the name of Christ. Christ's kingdom is built by kitchen angels. Go to any Galilee where Christ calls, and he will meet you there.

SABBATH-SCHOOL.

The Sabbath-school, at 3 P. M., was conducted by O. M. Burdick, Superintendent at Little Genesee. The lesson, "Death of John the Baptist," was taught to a crowded audience, under the following heads:

THE POWER OF CONSCIENCE.

F. E. Peterson.

Evil results follow every act of wrong. Conscience fears the ghosts of evil deeds and evil thoughts. Only Divine forgiveness can take away fear, and the futile flights of an avenging conscience.

WHAT SHALL I ASK?

W. D. Burdick.

A sinning mother teaches her child to make a horrid request. Herein is a grave lesson for all mothers. Children are walking interrogation points. They constantly appeal to mother for guidance and instruction. Destiny hangs on a mother's answer. What are you telling your children to choose, right or wrong? High ideals or low standards? Christ asks you to commend them to walk in the ways of wisdom and life. Your answers help to determine the destiny of your loved ones.

HEROD'S SUCCESS.

Eugene E. Hyde.

Herod was prince of dissemblers. He was schooled in deceit. He gained all worldly success, but fell into sin, was tortured by fear and surrounded by trouble. We may gain earthly good and power, but no true success, except we walk in obedience to truth and the commands of Christ.

HEROD'S FAILURE.

J. M. Mosher.

There is an apparent success which is failure, and a seeming failure which is suc-

cess. John's life was a real success. Herod's was deepest of failures. The highest joy of his drunken revelry was the beginning of direst failure. All worldly success, without Christ, is failure.

JOHN'S FAILURE.

E. P. Saunders.

Judged by God's standard, the life and work of John the Baptist was a grand success, because it was a life of brave obedience to God and truth. Human standards, low, short-sighted and imperfect, may judge John's work a failure, but wisdom will always assert that John's "failure" was great success.

JOHN'S SUCCESS.

L. C. Randolph.

At first glance, the man who goes to jail, fails to finish what he undertakes, loses all his friends, gives place to some one greater than himself, and has his head cut off, is far from success. But seen in full, John the Baptist, beheaded in a dungeon, was accorded highest welcome in heaven. Seen in its true light, his work, as a forerunner of Christ and the kingdom of God, was all success. If our work is with God, and for truth, we shall be successful, as helping to prepare the way for something better.

APPLICATION.

B. C. Davis.

This lesson shows five bad things of which we need to be warned.

1. Bad actions. Herod began by an act of sin. This made falsehood and sin and murder to follow.

2. Bad companions. It was a low, drunken, sensual crowd, which came to his birthday party, and by them he was led on in evil-doing.

3. Bad amusements. These are always dangerous. The simple acts may not be intrinsically wicked, but the mind is always most open to temptation when joy abounds. Bad amusements are dangerous beyond what we are accustomed to think.

4. Bad promises. A bad promise is better broken than kept; but wisdom says, stop before the promise is made. This drunken king makes a promise which binds him to murder.

5. Bad marriages. These are the sources of endless evil results, which are too well known to need repeating here.

Let us be warned against these five bad things, for they always bring trouble, trouble, trouble!

The Christian Endeavor prayer-meeting followed the Sabbath-school. It was led by H. N. Jordan.

EVENING SESSION.

A praise service was followed by the Young Peoples' Hour, conducted by Eva St. Clair Champlin, by whom it will be reported for the Young People's Page.

FIRST-DAY—MORNING.

Business, and a devotional service, led by T. J. VanHorn, occupied the first hour. This was followed by

A SERMON

by S. L. Maxson. Text, Matt. 28: 16-20; theme: "The Great Commission." God's love includes all human souls. It is a delusion to think that God ever hates any one of his creatures. Men flee from God through mistaken fear, but his love follows to redeem them. In Christ, God is revealed teaching men how much he loves them. Christ was a teacher pre-eminently. Men learned slowly,

Christ taught patiently. He was discarded, derided, crucified. But the breaking up of his school was for three days only, and the work was renewed by the Resurrected Rabbi. Our text is a diploma-commission. In it we are graduated with honor, to continue the work which Christ began. We "go" when we give of our substance and our love to send others in our name, and in the name of Christ. Chances to work, and to find rich treasures, are all around you. Seek men, one by one. The commission also carries the duty of being baptized into Christ, that we may live new, clean, redeemed lives. Let God write this blessed diploma-commission in your heart, anew, to-day.

EDUCATION HOUR.

A vigorous hour followed, devoted to education. It was conducted by President Davis. He gave a statement as to the history, nature and purpose of the establishment of the School of Clay-Working and Ceramics, at Alfred University. Schools of technology are one of the demands of modern industrial education. Such schools of agriculture, veterinary surgery and forestry, are already in the state of New York. This one for instruction in clay-working is the second in the country. It will aim to give, by a four years' course, full instruction and practice as to the nature of clays and their uses. It will create new industries, increase the value of your clay banks, and be of untold benefit to your children. Although a state school, its management is committed to the University.

L. C. Randolph spoke of the religious and helpful influence which our schools offer to our own young people. This is in strong contrast with the corrupting influences of many of the larger universities. The Quartets contributed enjoyable music to the session.

AFTERNOON SESSION.

The business of the Association was completed, practically, before two o'clock, at which time the

WOMAN'S HOUR

Was conducted by Mrs. B. C. Davis. It will be reported for the Woman's Page by Miss Mary Bowler.

SERMON.

At three o'clock, A. H. Lewis preached from Matt. 5: 17-19, and Rom. 3: 31; theme: "The Falsehood of Notalawism, and Our Duty Concerning That Falsehood." The popular doctrine of notalawism is a direct denial of Christ's words, and of Paul's conclusion. It has been the source of abundant error, and, in its later revival, it is an insidious foe to the Christian church. Our work is to oppose this falsehood, on broad and Biblical grounds. No-Sabbathism, holidayism, and irreligious revelry abound wherever notalawism is found. The decay of vigor and growth in the leading Protestant bodies is due to this cause, for it takes the grip out of faith and life out of conscience. Nothing will arrest the downward trend, except divine authority and a revival of conscience toward God. Questions and remarks in the open parliament brought out the fact that interest in Sabbath Reform is increasing everywhere, among thoughtful men, and that God is guiding the course of affairs, so that reaction in favor of truth will come. The preacher's parting words were: "Push the battle in faith, courage, and the assurance of victory."

The report of the Committee on the State

of Religion is subjoined. It presents interesting facts.

To the Seventh-Day Baptist Western Association:

Your committee would respectfully report that it has been a year of quiet, steady work throughout the Association. The net loss of fifteen members does not indicate a decline in the real strength of the churches, but a pruning out of dead wood in the membership. There have been no sweeping revivals, but an onward movement in church life, especially in the line of Sabbath Reform.

The eight pastors of the Association are all newcomers; that is, each one came from outside its borders to enter his present pastorate. They have been here, on an average, only about two years. Three of them have resided in the Association at a previous period; but five have entered it thus for the first time. They are, therefore, young in the work of the Association, and the past two years may be characterized as years of transition and adjustment. We trust they may also be found to have been years of preparation for a forward movement all along the line. There are hopeful indications, pointing to a deeper spiritual awakening. Pastors and the churches are knit together for their work. The student evangelistic movement has expanded to three quartets instead of one. Outside appointments are being held by pastors. The churches are showing a disposition to release the pastors for periods of evangelistic work. There is manifest a hungering and thirsting after spiritual power, and for a more thorough grounding in the doctrines of the Bible. Among the other good signs are: The reviving of the Semi-Annual Meeting, the holding of a Sabbath Reform Institute, and a Bible-school Institute, the projected building of two new church houses, the extension of practical Bible study.

Let us join in a chain of prayer for a deep, widespread awakening during the coming year.

L. C. RANDOLPH,
J. G. MAHONEY,
D. B. COON, } Com.

CLOSING SESSION.

This was introduced by a praise service, led by Mrs. W. D. Burdick. The rest of the evening was occupied in conference and prayer, under the lead of J. G. Mahoney. The testimonies were abundant, as to the helpful nature of the sessions and the strength of soul which those giving testimony had received. All agreed that the Spirit of Truth, Love and Wisdom had filled the days. Fellowship in Christ and pleasant social intercourse prevailed. The people of Genesee gave cause for abundant praise, in the matter of service and hospitality. Between the choir and the quartets, the music of the sessions left little to be desired, and the evidence of good, in a sense deeper than mere enjoyment, was prominent on every hand. Pleasant memories are everywhere as people go homeward. Faces we used to meet no longer wait to greet their friends, but faith sees them on the other shore.

Mrs. Thomas B. Brown was not able to attend the public services, but she did strengthen the hearts of her friends by cheerful words and a peaceful face, which tells of a victory already won, while she waits to join her husband, so long the able and honored pastor of other days.

OLEAN, N. Y. En route for North Loup, Neb.

NEWS OF THE WEEK.

William McKinley, of Ohio, and Theodore Roosevelt, of New York, were respectively nominated June 21, by the National Republican Convention, at Philadelphia, for President and Vice President of the United States.

The New York Herald prints the following from its Washington correspondent: "Additional gravity is given the Chinese situation by the serious condition of affairs existing at Tien-Tsin, as explained in a dispatch received by the Navy Department, under date of June 20, as follows: Tien-Tsin being bombarded, American Consulate and much of foreign concessions destroyed. Relief en route, including 130 Americans, in command of Major

Waller. It is feared that the "bombardment" referred to is being done by the Chinese troops, and if this is true it may mean war with China. It is pointed out that the Boxers are not in possession of any artillery, or if they are, the Chinese troops must be acting in co-operation with them.

The War Department has made public the following notice of amnesty, which was issued by General MacArthur, June 21, at Manila:

"Notice of Amnesty.—Manila, June 21, 1900.—By direction of the President of the United States, the undersigned announces amnesty with complete immunity for the past and absolute liberty of action for the future to all persons who are now or at any time since February 4, 1899, have been in insurrection against the United States in either a military or a civil capacity, and who shall within a period of ninety days from date hereof formally renounce all connection with such insurrection and subscribe to a declaration acknowledging and accepting the sovereignty and authority of the United States in and over the Philippine Islands. The privilege herewith published is extended to all concerned without any reservation whatever, excepting that persons who have violated the laws of war during the period of active hostilities are not embraced within the scope of this amnesty. All who desire to take advantage of the terms herewith set forth are requested to present themselves to the commanding officers of the American troops at the most convenient station, who will receive them with due consideration according to rank; make provision for their immediate wants; prepare the necessary records, and thereafter permit each individual to proceed to any part of the archipelago according to his own wishes, for which purpose the United States will furnish such transportation as may be available either by railway, steamboat or wagon. Prominent persons who may desire to confer with the Military Governor or with the Board of American Commissioners will be permitted to visit Manila, and will, as far as possible, be provided with transportation for that purpose. In order to mitigate as much as possible consequences resulting from the various disturbances which, since 1896, have succeeded each other so rapidly, and to provide in some measure for destitute soldiers during the transitory period, which must inevitably succeed a general peace, the military authorities of the United States will pay 30 pesos to each man who presents a rifle in good condition.

"ARTHUR MACARTHUR,
Major General, United States Volunteers, Military Governor."

CORRECTION.

The following list of deacons, and the dates of their ordination, should be read as a corrected list in connection with the sketch of the Berlin (N. Y.) church, published June 4, 1900:

William Greenman, 1796, John Green, 1794; these men were ordained on these dates. Nathan Vars and Truman Saunders came into the deacon's office in the last years of Eld. Satterlee's ministry; I have no means of knowing the exact date. In 1818, John Bliss and Sylvanus Carpenter and Zebulon Scriven were ordained to the office of deacon. Asa Coon became a deacon in 1822, and John Whitford, Jared Green and Joshua B. Maxson were set apart to the office in 1855. In 1856, James L. Green was set apart to the work. In 1877, J. Byron Whitford and Jairus B. Satterlee were ordained to said office, and Caleb Bentley and F. J. Green were appointed deacons during the ministry of Eld. George Seeley.

Missions.

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

SEVEN Seventh-day Baptist ministers made the long journey from the Western Association at Little Genesee, N. Y., to the North-Western Association at North Loup, Neb. The journey was a pleasant one, not hot and dusty as it is likely to be in June, but very comfortable. We were all in the same sleeper, and the time passed away very enjoyably in reading, viewing the country along the route, in singing and conversation. No little amount of sleeping was done, for who would not get tired and need rest after a round of four Associations? The country, what we saw of it, was looking fine. The crops bid fair for an abundant harvest, though the season is late. The grass was good, the corn small, yet a fine stand, but the months of July and August, with favorable showers and sunshine, will make out of that fine stand of corn a large harvest. The prospects for fruit are good. Our train arrived in Chicago on time Tuesday morning. Mr. Ordway and Dr. A. L. Burdick met us at the station. Mr. Ordway, with his usual generous hospitable spirit had invited us all to his home to dinner. Some accepted, others had previous engagements. The day was spent in making calls on friends and in doing Chicago University. Mr. Ordway with his inexhaustible kindness assisted several of the delegates in securing reduced rates from Chicago to North Loup and return and to other places of visitation and destination. We were all indebted to him for reduced rates from the Western Association to Chicago.

At 6 P. M., we all met at the station of the Chicago and North-Western Railroad to take our train, and found there several delegates from Wisconsin. Several Chicago friends were there to see us off. At 6.30 P. M. we all left on a fine train, the Overland Limited, for Grand Island, Neb., via., Omaha, and arrived there next day at 11.56 A. M. There was some opportunity for us to see portions of Western Iowa and Eastern Nebraska. There were fine showers during the night, the country looked fresh in living green, and though there were evidences of a late season, the prospects for large crops appeared to be good. Iowa is the great corn producing state of our country. Eastern and Southern Nebraska is not much behind her in that respect. We saw along the route in both states large herds of cattle fattening for market. After a good dinner in a restaurant, having been joined by Bro. Geo. W. Hills of Nortonville, Kansas, and Bro. J. H. Hurley of Dodge Centre, Minn., we took the train for North Loup at 1.30 and arrived there at 3.22 P. M. A large crowd met us, and after hearty handshakes we went to the homes assigned us, thankful to the loving Father who had protected us and given us a safe journey.

THE North-Western Association began its sessions with a good attendance and fair weather. There were but few delegates from the widely separated churches, but the Seventh-day Baptist people of Nebraska came out in full numbers. Some persons and families drove across the country, 30, 40, and 140 miles, to attend the meetings, some of them lone Sabbath-keepers. One family drove in from Boulder, Colo. The Association was like a General Conference to them

and a feast to their hungry souls. The devotional services, the choir, congregational and quartet singing, the sermons, were full of the presence and power of the Holy Spirit. The North Loup brethren and sisters just gave themselves up to attend the meetings, and care for the delegates and visiting brethren and sisters. The various hours were replete with information and inspiration in the lines of denominational work. The North Loup church is one of our largest churches in the Northwest and holds an influential and important position on the frontier for our cause. It has many gifts, not least the gift of song. Of the four quartets of ladies and gentlemen going out of Milton this summer, seven of them are from North Loup. The church itself has a gentlemen quartet and a lady quartet which did some fine singing during the Association as well as the excellent choir. The country about had been suffering a drought, but it was broken by heavy showers which made a small fresher. The closing session was full of interest—a good sermon by Dr. Platts, followed by a conference led by Geo. W. Hills. It was a fitting closing not only for this Association, but the entire round of Associations. Over one hundred gave testimony in 40 minutes, besides the prayers offered. Seven or eight raised their hands for prayers, and it seemed very much like a revival meeting. All the Associations have been, indeed, revival meetings.

SOME of our people are of the opinion that it does not pay to hold our Associations, that the Conference and the Anniversaries are sufficient for all of our denominational purposes. Business, methods of work, planning and providing for lines of denominational efforts can all be done at Conference. Our belief in the past has been more firmly established by our late attendance to all the Associations that we cannot afford to dispense with them. In fact, there is no disposition in any of the Associations to do away with these gatherings. The interchange of delegates by the Associations is a strong source of unity among our people, binding them together in fraternal bonds of sympathy, purpose and co-operation. A great many of the people who attend these Associations cannot attend our Conference and Anniversaries. At the Associations they get the information in regard to our various lines of denominational work through the Tract, Missionary, Educational and other Hours which they would not otherwise obtain. They not only are informed, but are aroused and inspired to do better things for our work and mission as a people. But our Associations are becoming more and more meetings of spiritual development and uplift. Warm, earnest gospel sermons, devout devotional services, soul uplifting singing stir up Christian hearts to greater consecration, benevolence and spiritual activity and lead the unsaved to seek the Saviour. In many instances the churches where the Associations were held have been greatly blessed by the warm spiritual influence and power of the meetings, and have been left in a ripe condition for a revival effort. No, these Associational gatherings more than pay for all the expense and care they cause, by the fraternal sympathy and unity, information and inspiration, spiritual life and power they bring to our people. May these Associational meetings become year by year more powerful means of spiritual good to our people.

FROM D. H. DAVIS.

For some weeks I have desired to find an opportunity to write you a few items from China, but the various duties that have crowded upon me from day to day have made it impossible for me to do so until the present. Our work during the year thus far has been quite encouraging, within the past few months several have manifested an interest in the gospel and given in their names as those who desire to be Christians. We know of others who seem to have a desire to know the truth but have not yet come to the point where they are ready to make a stand for it. Our schools are all quite full. We can accommodate no more in the building which is occupied by the Boys' Boarding School. This school might be greatly increased had we the means and accommodations for it.

A movement is now on foot in the English Settlement of Shanghai to establish a school for teaching Chinese children. Thirty thousand taels have already been subscribed by Chinese merchants and business men, and the Municipal Council have voted 5,000 taels yearly for running expenses besides giving the site for the erection of the buildings. It is proposed to provide for the accommodation of 500 boys. One thing to be feared is that this school will not be one in which religious truth will have any prominence. This educational scheme does not take into consideration the needs of the Chinese girls.

Our Shanghai papers recently reported that the Empress Dowager was about to close the Imperial University at Peking, of which Dr. W. A. P. Martin is President, but in a letter received from him since, he says the Empress has made inquiries about the University, and has now promised to give it a trial for three years more. It is to be hoped that before the expiration of this period something providential will happen to China or the Empress Dowager, to one or both, so that not only this institution may continue its work, but many others may be established for the teaching of Western sciences and Christianity throughout the Empire.

I am glad to report to you that Mr. Crofoot has passed his first examination in Chinese with honors. He is in a fair way to make a sinologue of the first degree. I asked Dr. Parker, President of the Anglo Chinese College, to conduct his examination. The Doctor said he would mark him 99. Very few make as good progress in the same time. He has given special attention to the written character for the reason that his work in the school will necessitate a thorough knowledge of the written language. If the character is well learned there will be little trouble about the talking; that is sure to come in time. He has given us some assistance working examples in Algebra by having them interpreted; we are waiting patiently the time when he can assume full charge of the school. We do not however wish him to be in too great a hurry, but have ample time for the study of the language before he takes this burden.

Our hearts have been made sad in the recent death of Foh-tung, one of our servants. He was the son of the old man who has been cook and cooly in the Boys' Boarding School for so many years. The son had been connected with us for eight or ten years, and we had come to think very much of him as he was a kind and faithful boy.

For two or three years he has had a cough

and been failing; the last year has been able to do only a little work. Since coming to us he learned to read the Testament. About a year ago he said he wanted to become a Christian, but being associated with others who did not believe, he deferred taking a stand until a month or so before his death. He said he truly believed, and that he found much comfort in reading his Bible.

A few hours before he died he said he would soon die. He called every one to his bedside and thanked them for all they had done for him, and left messages for those who were absent. He said he had made a mistake in postponing being a Christian, but that he was trusting only in Jesus. His burial was purely Christian, and is a great joy to us and his father that he went trusting in the mercy of Christ the Saviour.

We were very sorry to hear of the illness of Dr. Swinney; we do pray that the Lord may be pleased to restore her to her friends and the cause of the Master. We have never until recently abandoned the idea that she might again return to the work in China. It would be a great pleasure to have her again associated with the work, but unless she is thoroughly well and strong it would not be wise to come to this trying climate.

The missionary community of Shanghai have just been called to mourn the death of Miss Haygood, who for a number of years has been in charge of the woman's work of the Methodist Episcopal Mission in South China. She was highly esteemed as a faithful Christian worker not only by the members of her own mission, but by the Christian community of Shanghai at large.

China has just been favored with a visit from Dr. Clark, the founder of the Y. P. S. C. E. movement. The object of his trip to the East was to revive the interest in Endeavor work. Two or three conventions have been held in China with very good success. There is, I believe, some prospect of a general secretary being sent from America to look after the interest of this branch of Christian work.

For the past week or two evangelistic meetings have been held in Shanghai by the Rev. Richard Tjader, a Swedish evangelist who was associated with Moody in his last work. It has been my privilege to hear Mr. Tjader only once. I was much pleased with him.

Just now we are making our plans for Theodore, our eldest son, to return to the home land to attend school at Alfred. The time of his leaving Shanghai has not been definitely decided; it will be either June 29, or July 20, on the Empress of India, or the Empress of Japan. Mr. Joy Fitch, son of a missionary of Shanghai, one of Theodore's special friends, is expecting to take passage for America on July 20. It would be pleasant for them to go together. This would give time for a short visit at my father's before Conference, which he could attend, and then go to Alfred in time for the opening of school. You can imagine with what heaviness of heart we send him off on this long journey, and how solicitous we shall be for him during the years of our separation. We send him forth with an earnest prayer that God may ever be with and guide his feet in the paths of virtue and of peace.

SHANGHAI, May 13, 1900.

I CONFESS to you that if I can but live and die serving and honoring the Lord Jesus, it will make no difference to me whether I am eaten by cannibals or by worms.—John G. Paton.

Woman's Work.

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

THE Woman's Hour at the Central Association was conducted by the Associational Secretary.

A portion of Scripture was read by Mrs. W. W. Ames, of DeRuyter, after which Mrs. S. C. Stillman, of Leonardsville, led our hearts in prayer.

Very encouraging reports, from the several Societies, were given, showing that faithful work is being done.

Cecil Childs told us, in a sweet way, "How to Spend a Penny," and a class of girls, under the direction of Mrs. Dolphin Burdick, gave us "A Lesson in Love." A solo, "The Three Calls," sung by A. Neil Annas, of DeRuyter, was a tender appeal to the young people for faithful service. This was followed by a recitation, which was finely rendered, by Miss Mabel Babcock, of the same place.

Mrs. T. J. VanHorn, of Brookfield, read a message from our dear Dr. Swinney, urging us to greater interest and complete consecration in the work of the Master. A collection was taken amounting to ten dollars and thirty-seven cents. Prayer was then offered by Dr. A. H. Lewis, who asked God's blessing upon our work, and especially remembered Dr. Swinney. A short season of prayer followed, in response to a request from Sister Martha Frisbie, of Scott, presented by her pastor, that she may be restored to health and to her place of usefulness in the church and in the work that she so much loves.

The singing by the choir and the Men's Quartet, was inspiring and appropriate, and the hour was a helpful feature of the Association. "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." If we possess this Spirit our work shall be a success because of his blessing.

MARIE S. WILLIAMS, Sec.

[THESE few lines from Dr. Ella Swinney were dictated, as she lay upon her couch in her Shiloh home, just before she went to the Hospital on Chestnut Hill, Philadelphia. She is now very comfortably situated on high ground, 500 feet above the level of the sea. They were read at the Eastern and Central Associations.—Ed.]

When we think of the work of the women in its varied departments, and the number of women interested, and compare this view with that of the beginning of the Woman's Board a few years ago at Lost Creek, it can give us nothing but joy and pleasure. The increasing power is not only the devoted spirit of those that began, but the increased number of women in the various churches who have become greatly interested year by year.

My hope and belief has always been, that the influence of the women in the work at home and abroad would become a very great power in our denomination. Along the whole line which seems almost complete, I see nothing more that is needed but that all the devoted sisters that are not interested should join in and become interested in the denominational work; again, that the older ones and those yet to come in, should become thoroughly imbued with an earnestness, *thorough earnestness*, that would, with God's help, sweep every obstacle before them.

Sisters, everywhere, and in every church, let me ask you to become more interested in the Lord's work. I would say earnest as your lives and hearts can make it; yes, desperately in earnest.

Very sincerely your co-worker,

ELLA F. SWINNEY.

THE "Woman's Hour" of the Eastern Association was held First-day morning, May 27, at Berlin, N. Y.

The services were opened by singing, "Oh, to be Something." Scripture lesson, Psa. 67, was read by Mrs. Frank B. Vars. Prayer by Dr. A. E. Main.

A very interesting and profitable letter from Mrs. G. H. F. Randolph, Fouke, Ark., giving an account of their work in the Southwest, was read by Mrs. George Burdick. Rev. E. B. Saunders presented some thoughts from the Ecumenical Conference, giving a tribute to the power and influence of women upon the mission field.

A letter from Mrs. D. H. Davis, Shanghai, was read by Mrs. A. L. McLearn. She speaks of the strong desire of Dr. Palmborg to remove her work to Len-oo. She says the Doctor is fond of the Chinese and they respect her. The authorities of the town have invited her to locate her work there, and it is to be hoped she may be able to do so.

The workers at home and abroad tell the same story of Jesus' love and the beautiful land.

A quartet of men sang, "That Beautiful Land."

Mrs. G. H. Babcock gave a very instructive paper upon "Manners and Customs in Africa."

A letter from Dr. Ella Swinney was read by Mrs. A. H. Lewis. All hearts joined with Dr. Lewis in prayer for God's blessing upon all the workers in the field, especially asking his tenderest remembrance of Dr. Swinney in her hour of need.

All joined in singing, "Blest be the tie that binds," and the Woman's Hour was of the past.

SECRETARY.

LETTER FROM MRS. DAVIS.

NINGPO, China, Feb. 9, 1900.

My Dear Mrs. Randolph:

Your kind letter of November 28 reached me a few weeks ago, and I have just been waiting for a favorable opportunity to reply and thank you for the order which you kindly sent. Miss Burdick will be pleased to receive remuneration for the work done by the girls in the school. This is the China New Year holiday. Last Monday Mr. Davis and myself came down to Ningpo, one night's journey from Shanghai, to visit our old friends, Mr. and Mrs. Goddard, of the Baptist Union Mission. Mr. Davis returned to Shanghai last evening, and I am to remain a few days longer. After the schools closed I felt pretty weary, and am sure the rest and change will be a blessing to me. Just the day before we left home, Dr. Palmborg started for Lin-oo, where she hoped to spend a few days prescribing for the sick. She took one of her students in the hospital to assist her, and the Bible-woman to preach to the women. She expected to be away from home nine days. This is the place where the Doctor is so anxious to go to live, and establish the medical work.

Miss Burdick is very well, and her schools are prospering. Mr. and Mrs. Crofoot and baby Alfred were also well when I left home. Mr. Crofoot is hard at the study of the language. We shall be glad when he can take charge of the boy's school, but of course he must have time first to learn something of this difficult language.

Just before I came away we had a meeting to consult about what is best to do to make provisions for the Boarding School, a house

for Mr. Crofoot and family, etc. It is so difficult to know what is best. Naturally, Mr. and Mrs. Crofoot would like a place where they can keep house by themselves as soon as possible. They are now living with Miss Burdick and Dr. Palmborg.

Doctor Goddard was born in Ningpo, or at least in China, and Mrs. G. was the daughter of Dr. Dean, so long a missionary in Siam, Bangkok and Hong Kong. They have one daughter, a missionary here with them now, and four children in America, three of them in school. One a son in Medical College in Philadelphia, preparing to come to the mission field. It is a pleasure to spend a few days in their restful, quiet home. The first evening we were here the Ningpo Missionary Association was held at Dr. Grant's, who is also of this mission. There were about twenty-five in attendance, including English church, Methodist (English), American Presbyterian, Baptist Union and China Inland Missions. The paper for the evening was read by Dr. Goddard on reminiscences of the early missionaries of Ningpo, mostly those who came while Dr. Goddard was still a boy in his father's home and before his return to the homeland to complete his education (Dr. Goddard is a graduate of Brown University). The account was intensely interesting as he described their personal appearance as they impressed a young boy. Such men as Dr. Martin, Dr. McGowan (afterwards located in Shanghai, and family physician and intimate friend of our Dr. Carpenter), Bishop Russell, Mr. Gough, with whose wife we spent three weeks in London, and many others who did pioneer work, not only in Ningpo, but other parts of China. The most of them have already passed on to their reward, but their works do follow them.

There is one mission here in Ningpo which I have not mentioned. It is undenominational, composed entirely of ladies from England. About seven years ago a Miss Hopwood, her sister and another lady came to Ningpo. They now have eight ladies, with another on the way. The second day we were here Mr. Goddard took us to call on them. It being some distance and a wet day, we took sedan chairs, the only conveyance, except by boat. We found some of the ladies at home; others were out among the people "preaching," Miss Hopwood said, which sounded a little peculiar to me, for we in Shanghai rarely use this word when speaking of our ladies "talking with the women." They received us very kindly, and after the usual cup of tea, which was taken without milk and a Chinese earthen spoon, Miss Hopwood telling us they ate Chinese food, so did not use foreign spoons or milk. The ladies, who by this time had nearly all returned, showed us around the new home which they have just been building. A very pretty chapel (wish we had one as good or at least as large) with home to accommodate ten ladies, each having a separate sleeping apartment, with general sitting-room, dining-room, one for writing, another for sewing, where they had a sewing machine. Then very large nice quarters for their native workers. Then to the new school-house which they are just building, where they hope to accommodate twenty boys as boarders, teaching them English, so they will largely pay their expenses. I asked if they were to have a girl's school, and they replied that they could not yet afford it, as it cost so much

more for the girls. These ladies all believe in "divine healing." I use that term with some reservation, for I trust we all believe in divine healing, but this seems to be the usual term applied to those who discard all use of medicine, as is the case with these ladies, and a goodly number of others on the mission field. They claim to depend entirely on the Lord for the support of their work. Their faith has surely received a full reward. Dr. Goddard says their land and buildings must have cost thirty thousand dollars.

OUR YOUNG PEOPLE.

A paper by Mrs. P. A. Burdick, read before the Western Association at Little Genesee, N. Y., June 8, 1900.

A little more than two centuries ago, on the wind-swept island of Newport, there was founded by seven Christian men and women, the first Seventh-day Baptist church of America. From this beginning, small in numbers but great of purpose, we have grown to our present strength. The truth we hold has been unpopular and of slow growth. All great reforms, all great truths grow slowly. God teaches us in the natural world that the plant which is to have the longest life is slowest of growth. He himself takes one hundred or it may be two hundred years to perfect the giant oak, which with far-reaching roots, and grandeur of branches, defies the storms and seasons of hundreds of years, seeing about it, as it grows broader and more majestic, generation after generation of other trees, spring up, grow old and die.

Grand as has been the work accomplished by the men and women who have lived and labored for this truth during these long years, we are standing to-day upon the threshold of a new century, in which must be met a broader conflict than the past has known. As one by one the tried and faithful lay down their arms for the reward, it is the young people growing up in our homes who must fill up the ranks, and to whom we look for the victories of to-morrow. Anxiously the question is repeated in every thoughtful mind, What about the training our young people are receiving to fit them for this great work? You believe the seventh day to be God's Sabbath, which he has expressly given to the world. You keep it holy because you believe it to be his command and will, but it requires something more than the fact that you believe it and keep it to make a Sabbath-keeper of your son or daughter, when away from their home and church; they must meet the temptation and opportunities of the world and its work.

Would a farmer expect his son, whom he had never taught any of the principles or details of farm work, to become at twenty-five years of age, a practical, successful farmer? Because one's father is an artist, poet or preacher, will the son as a natural sequence, become the same? It required years of special training to fit the father for his work, it will require the training of years to fit the son for the same work.

It would be well for us if we could put away from us this erroneous idea, that a child born into a Seventh-day Baptist home must, because of that fact, remain a Seventh-day Baptist. Into every young life there comes a time when questions must be answered, when wealth, worldly success, a broader field of usefulness, all tempt the young soul. You must have given him a stronger reason, a firmer hold upon the truth than the simple

fact that father and mother believe it, if you expect him understandingly to meet all obstacles and stand firm. Do you love the Sabbath yourself? you can teach your child to love it, as you teach him to reverence the God who ordained it.

Sabbath literature should find a prominent place in every Seventh-day Baptist home. If a man is a Prohibitionist he does not read or give to his children the *Washington Sentinel*, or the *Wine and Spirit-Gazette* from which to learn or teach temperance principles. Does a Republican nourish his child on Democratic newspapers; or a Democrat spend his time and money for Republican literature? Politically, we expect a man to read and give to his children those papers which express what he believes; should we be less thoughtful and careful for the religious training of our children? How about the SABBATH RECORDER? It is a sad fact, which cannot be too much deplored, that only about one-third of our families have it as a weekly visitor in their homes. Think of it, two-thirds of the homes in our denomination without the SABBATH RECORDER! What religious paper do the children in those homes read? If any, then it must be one whose teachings are directly opposed to the truth we believe, and the child who asks bread receives a stone. You would say, without hesitation, that a sea captain was a lunatic, or worse, who expected the giant engines on his ship to propel her through the leagues of ocean, to a distant port, with no fuel to feed her furnaces; but he is wise, compared with the man who thinks to see this truth triumph, in the hands of any people, unaided by the strength and wisdom gained by careful, prayerful study, not alone of the Bible, but of Sabbath literature as well.

As a people we have reason to be proud of the position we have always held in regard to education. Our schools offer advantages equal with any. Notwithstanding this fact, too many of the young people of our families are sent into Sunday-keeping communities and to schools conducted by other denominations for their education. Is it any wonder that with such environment continued year after year, the hold of our peculiar belief weakens, and so many are lost to us entirely? If you wish your child to remain a Sabbath-keeper, growing stronger and firmer in the truth, keep him under the influence and guidance of that truth during his formative years. There can be little doubt that if these young people were to remain in our schools until their college training was complete, the loss to us as a denomination would be vastly less.

Many a soldier has been thoroughly trained for his work, and still in time of need his post of duty been found vacant; and we find that something more than faithful, thorough training is essential to make loyal Seventh-day Baptists.

The young man who came to Christ asking the way to inherit eternal life had evidently been carefully trained, for from his youth he had kept all the Commandments, and yet when the Divine Master required of him a personal sacrifice and that he follow him, he went away sorrowful. Alas, that he should be only one of many who hesitate at our Master's command, and turn away sorrowfully from what seems a difficult path. It requires a willing, consecrated heart to follow

Christ everywhere. A young man or woman stands upon the threshold of life. As they look out upon the world before them, ambition for worldly honor, success in this or that calling, wealth, and wider opportunities for work, all seem to beckon them away from the rugged and unpopular path of this truth. It must indeed be a willing, consecrated heart, that turning aside from all these temptations, can say cheerfully and gladly,

"Dear Lord, with my hand in thine,
I'll go where you want me to go."

Those who have gained this victory know how the blessedness of walking with God brightens and beautifies all of the onward way. One looks with saddened heart after those who turn away, trying to satisfy themselves with this or that argument, or perhaps as one lady said to me a few days ago, "I am well aware I have no argument, that will seem an argument to you, but it was the easiest thing to do for us all to go together." She had had faithful training, but the consecration was lacking.

Ruskin once said, "All work with God is wise work." It is more than that, it is the grand, the beautiful, the heroic, the blessed work. Can any one afford to forego the strength, the purity, the uplift, of a life spent in working with God, for anything the world can give them?

It is by the sacrifice of self, by devotion to a great truth, and the Maker of that truth, that the soul grows stronger, life richer and fuller.

As those who have labored through long years of patient toil, of sacrifice, of hope deferred and seeming defeat, look abroad from the vantage ground gained, over the ever widening and deepening conflict, the prayer of the Prophet of old, must surely be repeated in each heart for our young people. "Lord open their eyes that they may see" not only the invincible hosts who are with us in this work, but the grandeur and possibilities of the work itself.

"Thrice blest is he to whom is given
The instinct that can tell
That God is on the field when he
Is most invisible."

"Blest, too, is he who can divine
Where real right doth lie,
And dares to take the side that seems
Wrong to man's blindfold eye."

"For right is right, since God is God;
And right the day must win.
To doubt would be disloyalty,
To falter would be sin."

DEATH OF REV. U. M. BABCOCK.

Rev. Uri Martin Babcock was the son of Joel and Anna Green Babcock, and was born in Mad River Township, Ohio, Aug. 20, 1837, and died of pneumonia, at Alfred, N. Y., June 9, 1900, in the 63d year of his age.

He was the eighth child in a family of fifteen children. Converted at the age of about sixteen years, he was baptized by Rev. Thomas E. Babcock, and joined the Jackson Centre, Ohio, Seventh-day Baptist church. He was married Oct. 5, 1859, to Rebecca L. Davis, daughter of Calvin and Lydia Davis. To them were born three children, two of whom died in infancy.

In the early part of the Civil War he enlisted for three years, or during the war, as one of Fremont's body guard in Co. E., Benton's first legion of Missouri Volunteers, and served about fourteen months, and was then honorably discharged.

He graduated from Alfred University in the Classical Course in the Class of 1876, and in

the Theological Course in 1877. He was ordained to the gospel ministry by the Hartsville Seventh-day Baptist church, and served that church as pastor for about fourteen months, and in the fellowship of which church he passed away; thus his first and last pastorate was with the Hartsville church.

Brother Babcock had previously been licensed to preach by the Jackson Centre church, and commenced preaching, as occasion required, at the age of eighteen. He has served as pastor ten churches in five Associations of the Seventh-day Baptist denomination. He was a thorough Bible student, a good preacher and sustained an unblemished moral character.

He was deeply interested in all reformatory movements of the day, and as he often remarked, the circumstances of his youth served to make him a radical reformer, and this grew with his years, as all know who have been associated with him in work.

For some time he had been in rather feeble health, but a few days before his death he took a severe cold, which resulted in pneumonia. He is survived by his wife, one son, W. O. Babcock, and three brothers.

Thus there has passed from our midst a capable gospel minister, a good man, and a valued friend.

His funeral was held at the First Alfred church, June 11, 1900, conducted by Rev. B. F. Rogers, assisted by Revs. L. C. Randolph and I. L. Cottrell, and his body laid at rest in Alfred Rural Cemetery. The Grand Army Post conducted the services at the grave. B. F. R.

IN MEMORIAM.

DANIEL MAXSON BURDICK.

Daniel Maxson Burdick was born in Lincklaen, N. Y., Aug. 15, 1813, and passed from his earthly home in Little Genesee, N. Y., to his heavenly home, at the close of a beautiful Sabbath, May 5, 1900.

He was the oldest of a family of nine children. His father died when the lad was but fifteen years old, which left him and the next younger brother to care for the farm and the home. The heavy responsibilities thus falling to him in early life helped him to be thoughtful, serious, and active throughout his earthly career. Three brothers, Edon and Franklin, of Little Genesee, N. Y., and John, of Albert Lea, Minn., and one sister, Abigail Saunders, of Albion, Wis., are yet living. In 1836 the family moved to Allegany Co., N. Y., since which time, except for brief intervals, Little Genesee has been the home of the subject of this sketch. In early life he manifested a taste for learning. After teaching several terms of school, he attended Alfred Academy, covering a course of study sufficient for graduation. He taught forty-seven terms of school. He held a state certificate which permitted him to teach anywhere in the state for life. At different times he was Town Superintendent of Schools in Wirt and Genesee, Allegany Co., N. Y., under the old educational law. Natural diffidence kept him from accepting more prominent positions. Aug. 26, 1837, he married Salla Maxson, who survives him. They lived very happily together for nearly sixty-three years. To them were born five children. One boy died when seven years old; one son gave his life for his country, dying in Andersonville prison; and the daughter, Mary, died about six years ago. Two sons, Rodolphus and

Oscar, live to comfort the mother and perpetuate the good name of the father. When twenty-four years of age he experienced faith in Christ and united with the First Genesee Seventh-day Baptist church, of which he has been a faithful member for more than sixty years. He filled a large place in the services of the church, and will be greatly missed. He always made a practice of maintaining family worship. A faithful husband, a loving father, an honored citizen, and a Christian man has departed the tenement of clay to be forever at home in the Father's house.

D. BURDETTE COON.

THE CHURCH AT LITTLE GENESEE, N. Y.

The RECORDER is under obligations to O. E. Burdick, M. D., for the following sketch of the church at Little Genesee.

The First Seventh-day Baptist church of Little Genesee was organized July 9, 1827, by the Elders Wm. B. Maxson and John Greene, with fourteen constituent members, all of whom were from that great mother of churches, Hopkinton, R. I. Their names were as follows: Joseph and Lydia Maxson, Ezekiel and Susan Crandall, Henry and Lucy Green, Amos and Esther Green, Joseph and Lydia Wells, Benjamin Maxson, Nancy Kenyon, Joel and Phoebe Maxson.

For a number of years services were held in private houses, but in 1838 their house of worship was dedicated, Eld. Walter B. Gillette preaching on that occasion.

The house was enlarged and remodeled, as it now appears, in 1879 and 1880, Rev. A. H. Lewis preaching the dedicatory sermon. Thus for sixty-two years, with scarcely a break in its weekly recurrence (with the exception of the few months spent in repairing the house) has the "Word" been spoken within its walls, and its influence has spread in ever widening circles reaching even from the Atlantic to the Pacific. The church will celebrate its 73d anniversary next July, by a roll-call of its entire membership, when we hope to hear from all who are either resident or non-resident members.

The pastors who have served the church and the time served are as follows: At its organization the church appointed Henry P. Green as leader. In 1831 he was licensed to preach, and in 1835 he was ordained, and until 1842 or 1843, with the occasional help of different men, he was the principal preacher. S. S. Griswold was pastor from 1843-1845; J. L. Scott, 1845-1847; H. P. Green, 1847-1848; James Bailey, 1848-1853; Thos. B. Brown, 1854-1877; M. S. Wardner, 1878-1881; Geo. W. Burdick, 1882-1893; S. S. Powell, 1893-1898. D. B. Coon began his work in February, 1899, and is at present our pastor.

The deacons who have served this church since its organization, are about as follows: George Potter, Peleg Babcock, Dennis Saunders, Jairus Crandall, Joel Crandall, Ezekiel R. Crandall, Joel B. Crandall, Eden P. Burdick and Sibeus B. Coon. E. R. Crandall, E. P. Burdick and S. B. Coon being the present deacons.

CONCERNING CONFERENCE.

I would like to urge the Societies whose anniversaries form a part of Conference Program to furnish, either to me or Brother Vars, the Conference Secretary, their completed program for their hour. If every one concerned gives this immediate attention, there will be no confusion in the matter.

S. C. MAXSON, Pres.

Young People's Work

By EDWIN SHAW, Milton, Wis.

WHAT IS WRONG IN CARD-PLAYING?

BY DAVID M. EVANS.

Card-playing seems to pervade every class of society. Card-parties for playing whist, euchre and cinch, in various styles, are among the most popular evening entertainments in many parts of the country. Newspapers of wide circulation dignify the play by establishing a special department for it under an editor learned in the craft. Noble men and women of mature years, as well as young people, indulge in the recreation to such an extent in some communities that it may fairly be termed a "craze."

All admit that there are serious evils connected with the play under some circumstances, but some maintain that they are not inherent. A common expression is, "There is nothing wrong in cards *per se*." It is contended that, when played by respectable people, in a respectable place, cards are harmless and free from evil, except, perhaps, that the play is frivolous, and leads to a waste of time—a common characteristic of all recreations.

Notwithstanding all this, is there not a prevalent feeling—a sort of instinct, even among its devotees—that there is something wrong in the play? Strip it of its vile associations, ignore its temptations to cheating—"nigging"—and its proneness to provoke quarrels, and yet there is a residuum of distrust, which points to some hidden miasma to be feared. Parents dread to have their children learn to play, and tolerate it at home to prevent the greater evil of a stealthy knowledge in bad surroundings. Educational institutions forbid the play because of its vicious tendencies. The conclusion is inevitable that there must be something wrong "*per se*." What is it?

The play at cards is founded upon deception. That is the essential fundamental principle of the play. By the rules, the player who deceives his opponent the most adroitly, overreaches him the most cunningly, and misleads him the most thoroughly, is esteemed the best player. This reverses the ordinary rules of morality by turning the vice of deception into a virtue, and crowning the arch-deceiver with honor. By such ethics the moral nature is debauched, for the mind is made familiar with a species of deception deemed a virtue, and, therefore, justifiable under certain conditions. The conscience is made to recognize a legal deceit, established as a rule of conduct. Thus the habit of card-playing undermines character, destroys the altruistic spirit, and so blunts the moral sensibilities that it becomes easy for the card devotee to carry the card-table ethics—where any tactics, not in violation of law, are justifiable—over into social and business life, a practice quite common. A business man said, recently: "I have noticed that, when I have dealings with a card-player, I must look on all possible sides of the matter, or I am sure to be cheated." This is one insidious poison of the play.

Then, again, card-playing is a vicious recreation, because it is not a true game. It is merely a contest in deception, supplemented by chance. It leaves little or no room for brain power. It substitutes the pernicious

principle of deception for the element of strategy, which is the only foundation of a genuine game. It confounds deception with strategy. This may seem to be a mere play upon words, but the difference between the two is radical in giving character to contests. A play founded upon deception has no uplift, no creative power, but it is of necessity "*per se*" and philosophically harmful. On the other hand, the true game, founded upon what—for want of a better word—is called "strategy," is uplifting, stimulating the mental faculties, and invigorating the physical powers. A clear apprehension of this vital distinction will compel every thoughtful mind to condemn, even on this ground only, the play at cards.

But it may be said: "There is deception in all games. In chess, or checkers, a move may be made having no other purpose than to deceive an opponent as to the real point of attack. In blind-man's buff the captive uses every possible ruse to make the captor believe that he has caught some other person than the captive. In base-ball the pitcher does his best to mislead the man at the bat by throwing the ball in curves, or in some other peculiar way. All these are recognized as games the ethics of which moralists generally do not condemn. Is not the root-principle of the deception practiced the same as that used in card-playing?"

Most assuredly it is not. The artifice to secure an advantage in these and all true games is always such as can be successfully met by an opponent who adequately uses his rational and physical powers, knowledge and skill.

The purpose of the move on the chess-board needs only keen perception, quick discernment and sound judgment to forestall it. The power of protection is left by the rules of the game, in possession of the player who is attacked. He can meet the assault by the use of his wits. Hence the game is a species of mental gymnastics which trains the faculties for service outside of such games.

In like manner, the game of blind-man's-buff calls for the exercise of brains, though in a somewhat different direction. The captor must make careful observations, and grasp every identifying feature of his captive.

In the game of base-ball, if the batsman exercises properly his judgment, is quick of eye, prompt in decision, and duly skillful, the pitcher will put forth his curves in vain.

Such artifices serve as test of faculties, skill, agility and strength. They call forth the powers of mind and body to meet emergencies, and are here called strategy to distinguish them from the practices put forth in card-playing.

On the contrary, in card-playing, by the concealment of the cards, by the element of chance, and by the rules of the play, the false pretense, the cunning *finesse*, and the misleading ruse, constitute a deception against which there is no protection whatever. No penetration, no foresight, no perception however quick, no judgment however sound, no astuteness of brain nor ability of any kind, can ward off an attack. Even should the victim, by a happy guess, conclude that a card was played to mislead, he would be helpless to defend himself, unless chance had furnished him with a certain card. His mental powers cannot assist him, for the rules do not call them into play. There is, therefore,

here no battle of brains, no trial of mental force or physical prowess. It is simply a play of "make-believe" or "lying"—perhaps rather a harsh term—in which the most competent deceiver has the advantage. This is brought out glaringly in the so-called game of poker, where it is frequently the case that the most audacious make-believer or "bluffer," although holding what is called the poorest hand, wins the money. I might add that, to be a true game, the cards should be played with the faces up, so that the players could see them. Then they could exercise their foresight, make calculations, and provide for attack and defense, with such intelligence as they might possess, instead of being, as now, victims of chance, and helpless in spite of their wits.

The distinction drawn between strategy and deception as the underlying principles of the true game, and the mere play of cards which is ranked as no game, may seem finely drawn. The difference between ozone and malaria is also slight. But one is invigorating and life-giving, while the other is baneful and death-dealing. So the true game is healthful, building up and developing mind and body for the serious work of life, while card-playing is degenerative, leading to a false standard of conduct, and to a dependence upon the hazard of chance. It is essentially and "*per se*" demoralizing, with an influence akin to the play of "stealing" and "picking pockets," sometimes practiced by the "hoodlums" of the street. These plays cultivate, like card-playing, undesirable qualities, but as they are not quite analagous, so they are not quite so vicious in principle; for they are wanting in the deleterious element of chance, and leave the victim some room for defense by the exercise of vigilance.

For these reasons it is evident that the common feeling of distrust as to the ethics and moral influence of card-playing does not rest upon prejudice nor bigotry, but upon deep philosophical principles. The instinctive dread of the immoral and corrupting influences of the play has sound reasons for its basis, and it should be cherished until it becomes a positive fear.—*S. S. Times*.

REPORT OF THE YOUNG PEOPLES' HOUR AT THE WESTERN ASSOCIATION.

After music by the Quartet, Mr. Ellis led in prayer. Then all the Quartets sang together, and effectively. Miss Mary Stillman, of Hornellsville, read a paper entitled "Shirking," which made all feel that hereafter Christian duty should be put first. Miss Avis Jordan and Mrs. Evelyn W. Clarke, of Nile, sang a duet, "Awake, my soul," which was beautifully sung, and received with enthusiasm. Professor W. C. Whitford, of Alfred, read an interesting paper, "The Cost of Service." A violin solo was then played by Mr. Mark Coon, of Utopia, accompanied by Miss Slade, of Little Genesee. Miss Annie Sullivan, of Genesee Forks, read a bright paper, "Does It Pay?" These papers may appear later in the RECORDER.

The remaining time was devoted to a symposium, conducted by Rev. I. L. Cottrell. The general question, "What Would Jesus Do If He Were a Member of the Western Association?" was responded to briefly by Mr. Cottrell, after which he introduced others, who answered the more definite questions given them.

What would he do in Evangelistic Work ?

L. C. RANDOLPH:

Would do the same as he did in Judea and Galilee.
His heart would yearn for all sinners.
He would have a great desire to send others out into the work.
He would give them all of the necessary power.
Would be greatly interested in student evangelistic work.

Let us sit at his feet and be instructed.

What would Jesus do in Temperance Work ?

MISS BROWN:

No drunkard shall inherit the kingdom of heaven.
He would do what we are trying to do.
We cannot all be missionaries, but all can help raise the fallen about them.
The power of women over young men is very great.
Intemperance is one of the greatest curses.

DUTIES OF CHRISTIANS.

Follow in paths laid out for us.

Each has an influence.

Cannot reap unless we sow the seed.

Some have more ability than others.

We shall be rewarded for everything that we do.

MRS. T. J. VANHORN:

Fruit of the prayer-meeting.
Spice and variety, good singing, prayers, testimonies, with no time lost, and each taking a part.
Should be *true* worship.
Each should thereby be lifted into a high plane of living.
Silence is not always lost time.
Rest in the Lord, and wait patiently for him.
Be reverent.

If Christ were among the young people in the Western Association, what would he have them do in matters of amusements ?

A. H. LEWIS:

There should be nothing worldly in our lives.
Everything in Christ and truth.
A great deal is done thoughtlessly.
(1) Dancing.
Recreation and exercise are necessary, but when unnecessary they are wrong.
Dancing in its *natural* state is all right.
Effect of bad hours and over-exertion.
Language of dancing music is destructive.
The greater the joy the greater the danger.
Carelessness.
(2) Card-playing.
Results in the habit of recklessness. This applies to every game of chance.
Effect of a family adopting card-playing.
It is a popular wordly game.

What would Christ do were he a Seventh-day Baptist ?

MISS BERTHA LANGWORTHY:

Same now as then.
Importance of proper companionship.
Put yourself wholly into his hands.
Wait on the Lord for answers.
"I'll do what you want me to do, dear Lord. I'll be what you want me to be."

PAUL LYONS:

Christ would not subscribe for the *Sunday-School Times* unless he could have the *SABBATH RECORDER* at the same time.
He would not go to the post-office on the Sabbath.
He would not work so hard during the week that he could not devote his Sabbath to *true* worship.
He would vote as he prayed.

Last on the program was a vocal solo, "O, for a closer work with God," by Dr. O. E. Burdick, accompanied by Miss Wells.

The young people of the Western Association are particularly gratified and encouraged by the work of the Evangelistic Quartets. May all become evangelists.

OUR MIRROR.

PRESIDENT'S LETTER.

Dear Young People:

The character of our lives depends very largely upon the character of our thoughts. This fact is recognized in the proverb, "As he thinketh in his heart, so is he." Prov. 23: 7. Again, our thought is greatly influenced by what we read. If you accept these two prop-

ositions, then the conclusion immediately follows, that the character of our lives depends very largely upon the character of our reading.

Paul said to Timothy, "Give heed to reading," but the "evolution" of literature had not then reached the stage of the yellow-backed novel, and the trashy, sensational newspaper, or he would have perhaps added, "but give greater heed to the choice of your reading matter."

Even if we eliminate all literature of the sensational character from our catalogue of books, there is still danger of becoming narrow in our thinking as a result of partiality in our choices. It is well for us as young people to acquaint ourselves with Chaucer, Shakespeare, Byron, Emerson, and the host of other great literary characters, without which we cannot hope to take the place in the literary and social world which we desire; but if we hope to be practical Christian workers, we need in addition to this much reading of altogether a different class. No one can make a strong Christian worker who does not possess a strong Christian character, and in order to develop a strong Christian character, it is absolutely essential, first, to acquaint one's self with the great Bible characters, and second, to read religious biography.

We know something about Luther, Melancthon, Calvin, Knox and Zwingli, but how much do we know about their early training, their home life, and the many experiences which helped to prepare them for the great work to which they were called? What do we know about Wicliff and John Huss, Cranmer, Latimer and Ridley, Savonarola, Robert Brown, Spencer, Francke and a host of other religious characters, the story of whose lives would surely awaken us to renewed zeal, and greatly strengthen us for our work?

We cannot read the lives of such missionaries as Adoniram Judson, George Dana Boardman and John Williams without being greatly benefited. I am convinced that we young people should all read more along this line.

M. B. KELLY.

CHICAGO, Ill., June 17, 1900.

SEMI-ANNUAL MEETING.

The Semi-Annual Meeting of the Seventh-day Baptist churches of Minnesota convened with the New Auburn church June 1, 1900.

The Introductory Sermon was preached by Rev. E. H. Socwell. Text, Rom. 8: 9, "If any man hath not the spirit of Christ he is none of his." This was a very interesting and helpful discourse. The meeting was then called to order by the Moderator, D. T. Rounseville. The Committee on Program was appointed as follows: Mr. Henry Bailey, Dea. Sanford and Mrs. Bigelow.

Moved and seconded that the new By-Laws adopted June 1, 1899, be read. By-Laws were read by the Secretary.

Dea. Sanford was elected Moderator for the ensuing year; Mrs. E. S. Ellis, Recording Secretary; and D. T. Rounseville, Corresponding Secretary.

Vote of welcome was tendered the Iowa delegate, Rev. H. D. Clarke, and an invitation to participate in the deliberations of the meeting.

Report from the Iowa field by Rev. H. D. Clarke, and from the New Auburn church, by Rev. E. H. Socwell.

Meeting adjourned with prayer by Rev. J. H. Hurley.

Sixth-day evening, at 8:30, a praise service was conducted by Elder Hurley. This was followed by a sermon by Rev. H. D. Clarke, from the text found in 1 Cor. 9: 24, "So run that ye may obtain." Teaching perseverance in the race for eternal life.

Sabbath morning, at 9.45, a praise service was conducted by Elder Clarke, followed by a sermon at 10 o'clock by Rev. J. H. Hurley. Text found in 2 Kings 5: 1 and 14, "But he was a leper. And he was clean." Showing the leprosy of sin and how we may be cleansed by the blood of Christ. This was followed by the Sabbath-school, conducted by the Superintendent of the New Auburn Sabbath-school.

At 2.30 P. M., a talk was given by Rev. H. D. Clarke, on "Sabbath-schools as related to our denominational life." This was followed by a Y. P. S. C. E. meeting, conducted by Rev. E. H. Socwell. An essay from Miss Wells, of Dodge Centre, was read by Rev. J. H. Hurley.

At 7.30 praise service, conducted by Elder Socwell, followed by Sermon by Rev. J. H. Hurley.

June 3, at 10.30 A. M., praise service, followed by a sermon by Rev. E. H. Socwell. Text, John 8: 11, "Neither do I condemn thee, go and sin no more." This was followed by an essay by Miss Nellie Coon, upon the subject, "Lord, what shall I do?"

At 2.30 P. M., sermon by Rev. H. D. Clarke, followed by a business meeting called to order by the Secretary in the absence of the Moderator.

Dea. Sanford was elected Moderator *pro tem*. Minutes of the last business meeting were read and approved.

Elder Ernst, of Dodge Centre, was elected delegate to the Iowa Yearly Meeting. Apportionment of expenses of the delegate to the Iowa yearly meeting to be attended to by the Moderator.

Time and place of next meeting to be arranged by the Executive Committee.

Remarks by Dea. Sanford.

Voted to adjourn at close of the evening meeting.

At 7.30 P. M., praise service, followed by sermon by Rev. J. H. Hurley. Text, 1 Cor. 5: 7, "For even Christ our passover is sacrificed for us." The sermon was emphasized with this searching question, "Are our hearts sprinkled with the blood of Christ?" Then followed a good conference meeting.

The meeting was adjourned with benediction by Elder Hurley.

Thus ended an inspiring and beneficial series of meetings.

MRS. NETTIE COON, *Rec. Sec.*

D. T. ROUNSEVILLE, *Cor. Sec.*

RESOLUTIONS OF RESPECT.

The following action was taken by the First Brookfield church in regard to the death of their pastor, Rev. H. B. Lewis.

WHEREAS, the Divine hand has removed from our midst our beloved brother and pastor, H. B. Lewis, whose first membership was with this church, and who, after many years, returned to become our pastor for a little time, until called to the spirit land; therefore,

Resolved, That as a church we gladly bear testimony to his sterling worth as a Christian believer, a faithful advisor and friend, and a minister outspoken in every good cause and work.

Resolved, That while we tender our heartfelt sympathy to those of his home circle who mourn his departure, we rejoice with them in the record which he has left of a life work devoted and consecrated to the good of his fellows. As the years go by, truly it may be said of him, "He being dead, yet speaketh." His earth life is ended. Ours the loss, his the gain; ours to struggle on a little longer in the race, his the finished course and immortal crown.

Children's Page.

TO A LITTLE MAID,

How should little maidens grow,
When they're ten or over?
In the sunshine and air,
Wholesome, simple, fresh and fair,
As the bonny daisies blow,
And the happy clover.

How should little lassies speak,
When they're ten or over?
As the birds do, and the bees,
Singing through the flowers and trees,
Till each mortal fain would seek
The merry-hearted rover.

How about her eyes and ears,
At this stage of growing?
Like the clear unclouded skies,
Not too eager nor too wise,
So that all she sees and hears
May be worth the knowing.

And the little maiden's heart?
Ah! for that we're praying,
That it strong and pure may grow;
God, who loveth children so,
Keep her from all guile apart,
Through life's mazes straying.

—Journal of Education.

BIRTHINGTON'S WASH-DAY.

"Is your mamma at home, Bessie?" asked Mrs. Brown as she stood at the front door.

"Well—yes, I *think* she is at home," replied little Bessie. "But I suppose she is washing, Mrs. Brown. I am washing, myself, up in the nursery, all my doll's clothes, you know, so I haven't seen mamma since breakfast; but I suppose, of course, she is washing."

"But why?" inquired the good neighbor. "Is Bridget ill?"

"Oh no," said the child. "Bridget is very well; but this is a very particular wash-day, Mrs. Brown. It's somebody's wash-day. I can't remember his name, but everybody ought to wash, for Fred told me so."

"What can the child mean!" exclaimed Mrs. Brown. Just then Bessie's mamma appeared.

"How do you do, Mrs. Brown?" she said. "I am so glad to see you. Come in and spend the morning, will you not?"

"Well, I did mean to stay for an hour," replied Mrs. Brown; "but Bessie assured me that you were washing, and so"—

"Washing!" exclaimed Mrs. Gray. "Why should I be washing? What do you mean, Bessie dear?"

Bessie looked much troubled, and her lips began to quiver.

"Fred said it was a wash-day!" she said. "Somebody's—oh! now I remember. Birthington's wash-day, he said, and everybody must wash. And so I thought"—

"Bless your little heart!" said her mother. "Fred is a naughty boy to tease you. He meant Washington's birthday, dear, and only turned it upside down in fun. It is a holiday, and you may run over and ask Eva Ford to spend the day with you. Run away, my blossom."

Now wasn't Fred a naughty boy?—*Companion.*

LITTLE Edith, a fresh-air-fund girl, while taknig her first walk in the country, noticed a brilliant butterfly alight on the ground before her. "Isn't it too bad," she exclaimed quickly, "that somebody's sweet-pea flower got broken off and blown so far away out of the garden."

SMALL Margery had just been stung by a wasp. "I wouldn't a minded its walking all over my hand," she said between her sobs, "if—if it hadn't sat down so hard."

ONE OF MOTHER NATURE'S STOREHOUSES.

Would you like to go with me this morning to a little house not built with hands? Yes, to a tiny house painted green, with a beautiful round tower that reaches high above it, so high that it is always the first part of the house to catch sight of the rising sun, and the last to which the sunbeams say good-bye.

This little storehouse has no counters nor shelves, no glass windows nor clerks, and the queerest part of it all is the strange stock kept here, and the funny little customers that come to the house. The stock is all kept up in this tall, pink tower, stored in tiny cups that are so small that you and I cannot see them with our naked eye. The stock is something we all like, however, and good things are always wanted by everybody, thus it happens that the oddest, busiest lot of customers come to this place that you can ever imagine. They came with a noise and a bustle, for are they not always in a hurry to get home to their babies, who must have some bread to make them strong?

So they come buzzing just like so many bees that they are, and creep up to the tower where the sweets are kept, and fill their pockets full (for you know bees have pockets as well as our papas in which to carry bundles). And what kind of money do you suppose they pay for this honey? Why, gold dust that they carry all over their wings and bodies.

Thus it is that the bees go shopping and visit the little storehouses—the clover plants.—*Clara Edolina Woldert, in Child Garden.*

A BOY'S MOTHER.

My mother, she's so good to me,
Ef I was good as I could be,
I couldn't be as good. No, sir;
Can't any boy be good as her!

She loves me when I'm glad or mad,
She loves me when I'm good or bad.
An' when my pa comes home to tea
She loves me when she punishes.

I don't like her to punish me,
That don't hurt, but it hurts to see
Her cry. Nen cry, an' nen
We both cry—an' be good again.

She loves me when she cuts and sews
My little coat and Sunday clothes,
An' when my pa comes home to tea
She loves him 'most as much as me.

She laughs and tells him all I said,
An' grabs me up an' pats my head,
An' I hug her, an' hug my pa,
An' love him purt' nigh as much as ma.
—James Whitcomb Riley.

HATTIE'S PRESENT.

One day the door-bell rang, and, as the servant was busy downstairs, Hattie and her mamma went to the door. On the steps was a man holding a small box, with a hole in the top, which he held very carefully. He was the expressman, and he said, "I guess this is for the little girl herself."

They carried it into the house, and peeping through the hole in the top, Hattie saw a dear little canary bird, yellow, with brown wings.

"O, mamma," she said, "I know it's from Uncle Henry! He promised to give me one when I was there last summer."

In the bottom of the box was a slip of paper on which was written, "For my niece, Hattie. If she forgets to feed the bird, it must be given to sister Mabel." Hattie looked ashamed, for her last bird died because she forgot to care for him, and the cage had been empty many weeks.—*Selected.*

A LEVEL mind is not always the measure of a square man.—*Ex.*

HOW NANNIE HUNG THE KITTENS.

A TRUE STORY.

Nannie was never tired of playing in the attic; for, besides all the chests and trunks and dishes for playhouses, there were two of the dearest real live kittens in an old basket under the eaves.

One was maltese and white, and the other a glossy black; and no one knew they were in the world but Nannie and Tabby, their mamma.

They soon learned to scamper about and box each other's ears with soft paws, and run sideways at Nannie's ball of yarn. Then Nannie tried to make dolls of them.

She wet the fur on the tops of their heads, and parted it straight down the middle with a fine comb every morning, in spite of their wriggings and cries.

She tried to make them go to sleep under a blanket in a basket on the chest when they wanted to run about. One day she tied each of them around the neck to the handles of the basket, and ran down for her work.

When she came back, there hung the two kitties, over the edge of the basket, nearly dead.

Nannie put them into the basket, cut the cords, and after that let them play in their own way with uncombed heads.—*Teacher's World.*

A HOME.

One sunshiny afternoon Leil and her friend Katherine were playing in the yard when they noticed a little round hole in the ground near the barn door, and piled up beside the hole a little mound of fresh brown earth. Leil went into the house and told her mamma about it, and mamma said: "A gopher must be digging himself a home in our yard."

Mamma went out with the little girls, and they all stepped softly until they were quite close to the hole, then stood very still and waited. Soon a little brown nose appeared above the top of the hole and two bright little eyes looked inquiringly at the children.

"Oh, isn't he cute?" Leil said. But the little gopher heard her voice and was so frightened that he slipped down out of sight before Leil could wink her eyes.

Soon the gopher got over his fright and then he came again and again to the top of his hole with the dirt he had scratched loose with his sharp fore-feet. He pushed out the dirt with his head.

Once the gopher came entirely out of his hole. Then Liel saw that he was about as large as a big rat, and Katherine noticed that his back was black and brown striped, but no one said a word for fear of frightening him again.

For an hour the little fellow worked with all his might, and the girls watched him until mamma called them in to tea.—*Grace M. Tilden, in Child Garden.*

A GENTLEMAN going into his stable one day found his little son astride of one of the horses with a slate and pencil in his hand. "Why, Harry," he exclaimed, "what are you doing?" "Writing a composition," was the reply. "Well, why don't you write it in the library?" "Because the teacher told me to write a composition on a horse."

TWO LITTLE boys witnessed a balloon ascension for the first time recently. "Oh, look, look there!" exclaimed the youngest. "What is that?" "It's a b'loon!" replied the elder. "What makes it go up so fast?" "Gas." "What is gas?" "Why, gas is—it—is melted wind."

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.

BERLIN, Wis.—The Semi-Annual Meeting of the churches of Central Wisconsin, held at Coloma, June 8-10, was a time of spiritual blessing and awakening. Eight delegates found their way from Berlin, through the deep sand of Waushara Co., to Coloma, a distance of forty miles. Eight were in attendance from Marquette, some fifty miles distant. Mrs. John Langworthy also was present from Dodge Centre, Minn.

Eld. M. B. Kelly, of Chicago, was present, and preached at each session, giving us strong and appetizing food.

All were greatly encouraged and stimulated to renewed effort in the work of the Gospel.

M.

JUNE 18, 1900.

PLAINFIELD, N. J.—It has been our privilege to be among the first to meet, and welcome and hear Rev. Dr. W. C. Daland, upon his return from Europe and Africa. Last Sabbath morning he addressed a large congregation, including our New Market friends and a few from the New York church; and on Wednesday evening, at a well-attended reception, he gave another address. We hope that many will hear him at Conference, and that we shall more and more realize how great a door of usefulness the Divine Providence has opened for us in West Africa.

Last Friday night we did the unusual thing of giving up our regular prayer and conference meeting; but it was that we might enjoy the unusual privilege of hearing the Rev. John S. Paton, the venerable missionary to the New Hebrides.

At the High School Commencement, last night, two of our young women received the honors of "honorable mention," prizes, and the valedictory address. PASTOR MAIN.

JUNE 22, 1900.

MARRIAGES.

CARTER—HOPKINS.—At 5455 Monroe Avenue, Chicago, Ill., by Rev. M. B. Kelly, May 30, 1900, Marvin C. Carter and Katherine Hopkins, both of Chicago.

EDWARDS—OSTRANDER.—At the home of the bride's parents, Battle Creek, Mich., June 12, 1900, Miss Minnie Bell, eldest daughter of Rev. and Mrs. W. Ostrander, to Daniel Walter Edwards, of Chicago, Ill, formerly of Saginaw, Mich.

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.

GREEN.—In Hebron, Pa., May 1, 1900, Mrs. Jane Green, in the 85th year of her age.

The subject of this notice was born in Berlin, N. Y. Her maiden name was Ginold. She was married at Alfred, N. Y., Nov. 15, 1838, to Rensselaer Green. To them were born six children, but only three now survive her. She made a profession of faith in Christ in early life, and remained a consistent Christian until death. Her first church home was at Alfred, N. Y., then at Persia, and finally with the First Hebron church, Pa. She has been an invalid since 1876. Her life of patience and happiness has been preaching Christ to all who knew her. Funeral May 3. Sermon by the writer. Text, Job 5: 26. G. P. K.

SUTHERLAND.—Nancy Kinney Sutherland, wife of W. G. Sutherland, died at her home in Shingle House, Pa., June 8, 1900, in the 60th year of her age.

She was born in Jasper, Steuben county, N. Y., Jan. 14, 1841. In her father's family there were twelve children, six of whom are now living. On the 19th day of March, 1878, she was married to William G. Suther-

land, of Sharon, Pa. She was the mother of three children, Dora, Ella (Mrs. Ben Nichols) and Vinnie. Mrs. Sutherland was the possessor of many excellent qualities, and was greatly beloved by her family and friends. During years of suffering, and when on beds of pain, no murmuring was ever heard from her. When a young woman she was converted, and united with the East Cameron First-day Baptist church. Some time after, by letter from that church, she joined the Annin Creek First-day Baptist church, where she remained a member until death. Her faith was strong in the Redeemer, and we know she is with him. Funeral conducted by the writer June 11, 1900, assisted by Elder Osborn, of the M. E. church. Text, 1 Thess. 4: 18. G. P. K.

DAVIS.—Mrs. Lucy A. Davis, wife of James H. Davis, and daughter of the late Jesse and Charlotte Clarke, died at her home in Robinson, W. Va., April 30, 1900, aged 51 years and 5 months.

She was married in 1872 and joined the Salem Seventh-day Baptist church in 1864, and afterward transferred her membership to the Greenbrier Seventh-day Baptist church, and lived a faithful Christian to the day of her death. Her influence was not confined to her own home, but she reached out after others and touched the hearts of those who were in trouble and need, and in this she merited the words of the Scripture, "she hath done what she could." On the 18th of February, 1900, she went to Greenbrier, the home of her childhood, and visited a number of her old friends, which she enjoyed very much. She returned to her home on the 23d of March. The deceased leaves a husband, four sons, four daughters, a mother, three sisters and five brothers. She was a faithful wife, a loving mother, and leaves a large circle of friends who will sadly miss her. The funeral sermon was preached at the Seventh-day Baptist church at Greenbrier on June 2, 1900, at 3 o'clock, with a large attendance, by the Rev. Meredith, of Salem.

A. B.

BARBER.—Lucy V., wife of Frank E. Barber, and daughter of D. F. Wilson, was born at East Portville, N. Y., Nov. 18, 1878, and died at Ceres, Pa., June 1, 1900.

She was married Aug. 12, 1896. About three years ago she changed her membership from the First-day Baptist church, of Franklinville, N. Y., to the Seventh-day Baptist church, of Portville. She lived a conscientious Christian life, beloved by all who knew her. She leaves a husband and little daughter. Funeral at her home church June 3. Sermon by the writer. Text, Mark 14: 35. G. P. K.

SIMPSON.—Near Jackson Centre, Ohio, June 7, 1900, Mrs. Hettie Jane Simpson, aged 37 years, 4 months and 22 days.

Sister Simpson was the beloved wife of Payton R. Simpson, to whom she was married April 28, 1881. Seven children were born to them, six of whom are left to mourn the loss of a kind and devoted mother. Soon after her marriage, she was baptized by Elder Huffman, and joined the Seventh-day Baptist church, of Jackson Centre, of which she remained a faithful member till death. She suffered much for many months, but was patient and resigned to the will of God. A large congregation attended the funeral services, which were held Sabbath morning, June 9. A. G. C.

LAWHEAD.—In Jackson Centre, Ohio, June 9, 1900, Charles Bernard, infant son of Albert and Effa Lawhead, aged 6 months and 16 days.

This is the third time that the death-angel has visited this home and claimed their one little lamb. "Of such is the kingdom of God." A. G. C.

VANHORN.—At his late residence, near Welton, Iowa, May 20, 1900, John Black VanHorn, in the 68th year of his age.

The deceased was one of ten children, six sons and four daughters, born to Bernard and Elizabeth Van Horn, and was born in Clark county, Ohio. Early in life he professed religion, and became a faithful member of the Seventh-day Baptist church of Stokes, Ohio. In 1855 he moved to Iowa, and settled in Clinton county, at the place where he lived at the time of his death. In 1856 he was married to Martha Babcock, who survives him. He also leaves a son and three daughters. The little church at Welton will greatly miss his faithful labors. The funeral sermon was preached by the writer in the church to a large congregation of sympathizing friends. Text, John 14: 2, 3. M. B. K.

COON.—Sarah Dorleska Coon was born in Petersburg, N. Y., and died in Adams, N. Y., June 13, 1900, aged 76 years.

She was a daughter of the late George Armsbury, and the widow of Joseph S. Coon. When a child she came with her parents to Adams, where her life has since been. She was a member of the Adams Seventh-day Baptist church, maintaining her loyalty to the faith of her people to the end. A. B. P.

CIVILIZATION vs. CHRISTIANITY.

Writing of "Missions in South Africa," Rev. Charles S. Morris, Field Secretary of the African Baptist Industrial Mission Society, says in the *Examiner*:

Without the missionaries the condition of the natives would be worse by far than if the foot of civilized man had never touched South African soil. Civilization simply has no message for a savage but death and extermination, unless it is accompanied by, or better still, fore-run by the gospel of Jesus Christ. The devil of heathenism, when not cast out by the Son of God, seems to get the seven evil spirits of civilized sin, and together they go back and re-enter the savage, and the last state of that man is worse than the first. Without the missionaries the natives, who here and there are becoming somewhat educated, who here and there wear civilized clothes, and thousands of whom worship the true God, would be wandering skin-clad, daubed in red paint; the women, as in all heathen countries, man's beast of burden and his toy; the men strutting from kraal to kraal, drinking Kafir beer, selling their daughters for so many cattle, or bargaining for other wives—all steeped in vice, degraded, superstitious, hopeless, reprobate.

Special Notices.

North-Western Tract Depository.

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

THE Sabbath-keepers in Syracuse and others who may be in the city over the Sabbath are cordially invited to attend the Bible Class, held every Sabbath afternoon at 4 o'clock, with some one of the resident Sabbath-keepers.

THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath.

I. L. COTTRELL, Pastor.
201 Canistota St.

THE Mill Yard Seventh-day Baptist church holds regular Sabbath services in the Welsh Baptist chapel, Eldon St., London, E. C., a few steps from the Broad St. Station. Services at 3 o'clock in the afternoon. Church Secretary, C. B. Barber, address as above. Sabbath-keepers and others visiting London will be cordially welcomed.

THE Seventh-day Baptist church of New York City holds services at the Memorial Baptist Church, Washington Square South and Thompson Street. The Sabbath-school meets at 10.45 A. M. The preaching service is at 11.30 A. M. Visiting Sabbath-keepers in the city are cordially invited to attend these services.

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

SABBATH-KEEPERS in Utica, N. Y., meet the third Sabbath in each month at 2 P. M., at the home of Dr. S. C. Maxson, 22 Grant St. Preaching by Rev. G. W. Lewis, of Verona Mills. Other Sabbaths, the Bible-class alternates with the various Sabbath-keepers in the city. All are cordially invited.

THE Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. Pastor's address, Rev. M. B. Kelly, 5455 Monroe Ave.

SEVENTH-DAY BAPTIST SERVICES are held, regularly, in Rochester, N. Y., every Sabbath, at 3 P. M., at the residence of Mr. Irving Saunders, 516 Monroe Avenue, conducted by Rev. S. S. Powell, whose address is 4 Sycamore Street. All Sabbath-keepers, and others, visiting in the city, are cordially invited to these services.

SABBATH LITERATURE and lectures on the Sabbath question may be secured in England by addressing the British Sabbath Society, Major T. W. Richardson, 31 Clarence Road, Wood Green, London, N.

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Popular Science.

BY H. H. BAKER.

Asphaltum.

Asphalt is one of the most mysterious materials known that is manufactured in nature's secret laboratory ready for use. It is of a bituminous character, quite widely diffused over the earth, and is of very great practical importance. It is extensively used in a variety of ways, and is peculiarly adapted for covering all kinds of constructions to protect them from decay and the ravages of time.

The composition of asphalt varies greatly in different localities; however, in all places it is found to be amorphous, having the general appearance of pitch. It melts a little below the temperature of boiling water and takes fire when heated and burns with a bright, but smoky, flame.

Asphalt was known among the Egyptians, and was used to some extent in embalming bodies and was evidently transported from Lake Asphaltites, where it was found and from which it took its name. This lake is now known throughout the world as the Dead Sea.

Asphalt was used as mortar in making walls in ancient Babylon, and for cementing pools and cisterns and hanging gardens. The asphalt used in Babylon was obtained from a tributary of the river Euphrates; it is still yielding asphalt at the present time.

Eirinus, a Greek physician, in 1712, discovered a bed of asphalt at Val de Travers, in Switzerland, which probably is the most valuable of any yet found. The asphalt was used for lining of cisterns, for cementing material in walls and for flooring in warehouses, etc. After some time, the material fell into disuse and the bed was forgotten, and so remained until 1832, when it was again reopened and successfully re-introduced and has produced some of the finest paving material in the world.

One of the most remarkable deposits of asphalt, so far as known, is located on the Island of Trinidad, a little north of Venezuela, South America. Here it takes the form of a lake, containing about one hundred acres and is of unknown depth, intersected with small streams of water. The asphalt is quarried in blocks by excavating an area of about eight feet square by four feet deep. It is remarkable, that as soon as the blocks are removed, the pressure from underneath forces up the asphalt and fills the cavity in the space in five or six days, having a hardness equal to that removed. This indicates that the supply in this locality is inexhaustible. Apparently there must be a tremendous power employed, not only to express this amount of pitch from sandstone or shale, but to force it to its present position.

There is another bed at Seyssel, in France, which in quality about equals that in Switzerland, and has been much used for pavements in Paris. Considerable quantities of very fine asphalt used in this country are imported from Cuba and from Caxatambo in Peru; that from Peru has a very high lustre.

We think asphalt is manufactured in the following manner; starting with naphtha, which is a clear, limped and colorless liquid, containing a mixture of hydrocarbons, many of which will evaporate on exposure to air, takes up oxygen from the air, which becomes brown and thick; by a continuation of this process of evaporation and oxidation, this material is gradually transformed into mineral tar or pitch, and continues on until it becomes a solid glassy mineral, thus giving us the asphalt. There are two principal methods that have been adopted in laying pavements. One is called the mastic process and the other the hot compressed process; the latter is the one now extensively used.

New York, Philadelphia and many of the half dozen smaller cities around us are using asphalt for paving their streets, and we are creditably informed that our authorities here in Plainfield contemplate laying down a few yards by way of experiment. We know of no mineral in nature manufactured for ready use so nearly and completely as asphaltum, and we hasten to say with the Psalmist David, "O Lord, how manifold are thy works; in wisdom hast thou made them all; the earth is full of thy riches."

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.....	Matt. 16: 13-28
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 II.—JESUS THE BREAD OF LIFE.

For Sabbath-day, July 7, 1900.

LESSON TEXT—John 6: 22-40.

GOLDEN TEXT.—Jesus said unto them, I am the bread of life.—John 6: 35.

INTRODUCTION.

John tells us that as soon as the disciples recognized Jesus walking upon the water, they wished to receive him into the boat, and that immediately they came to the land whither they were going. We learn from Matthew and Mark that they did not land precisely at Capernaum, but rather at the plain of Gennesaret a few miles to the south. Here he performed a great many miracles of healing. It is particularly noted by both Matthew and Mark that many were healed by touching the hem or fringe of his garment.

Our present lesson is a part of our Lord's discourse concerning the Bread of Life. Many have thought that the teachings of this chapter are in regard to the Lord's Supper. It is possible that Jesus may have had in mind that ordinance which he was to institute a year later; but it is probable that there is no more than an indirect reference to that holy supper. At this time Jesus is beginning to teach the people that the way to true life is only through a personal apprehension of himself. They were eager to take him and make him their king—an earthly monarch. He was a King and desired their allegiance—not an outward and formal allegiance, but a devotion of heart and life. This was to be accomplished through a receiving of him in a most intimate manner, figured by the eating of bread.

TIME.—On the day following the feeding of the Five Thousand about passover time of the year 29.

PLACE.—Capernaum. Compare John 6: 59.

PERSONS.—Jesus and the multitudes.

OUTLINE:

1. Seeking the Wonder-worker. v. 22-25.
2. The Work of God. v. 26-31.
3. The True Bread of Heaven. v. 32-35.
4. The Result of taking this Bread. v. 36-40.

NOTES.

22. **The people which stood on the other side of the sea.** That is, the multitude that had been fed with the five loaves and two fishes. **Saw that there was none other boat there.** The sentence which includes verses 22, 23 and 24 is a little complicated in construction; but the meaning is clear. The multitude saw, not on the morning, but on the very day of the great miracle, that there was only one boat there, the one in which Jesus and his disciples had come, and in which the disciples had departed without Jesus. They supposed therefore that Jesus was somewhere in the vicinity on that [the Eastern] side of the lake. The Evangelist adds that there were other little boats which had come from Tiberias, a city on the southern coast of the lake. These boats had probably arrived after the disciples had sailed. At all events Jesus could not have gone away in these boats, for they were there on the morning after the wonderful feast.

24. **When the people therefore saw that Jesus was not there.** After they had become convinced that Jesus was not anywhere in the vicinity, they procured passage in the boats from Tiberias which were so opportunely at hand, and sailed across to Ca-

pernaum. We are not of course to suppose that all the five thousand went across in these boats; but a part of them. They went to Capernaum perhaps because they had heard Jesus give direction to his disciples to go thither; possibly because they understood that that city was his home. **Took shipping** is an old English expression for "entered the boats," or "got into the boats," as the Revised Version renders.

25. **On the other side of the sea.** The particular place was in the synagogue at Capernaum. The general expression is used here, because their amazement was from the fact that he was anywhere on the western side of the lake in so short a time, especially as they knew that there was no boat to take him, and thought that he must have walked. **Rabbi, when camest thou hither?** For the moment they lose sight of the reason for their seeking him in their wonder at finding him there.

26. **Jesus answered them and said.** As was very often his custom. Jesus did not answer the question directly. He lets them perceive his insight into their character by telling them why they were seeking him. **Ye seek me, not because ye saw the miracles.** Much better "signs." Their motive was not a spiritual one; it was not because they saw in his mighty deeds the manifest tokens of the truth of his teachings and of his true Messiahship. **But because ye did eat of the loaves and were filled.** Their motive was rather carnal; because their physical appetite was satisfied; because they thought that they had found in him a leader after their own hearts, who would provide for their temporal necessities and lead them in political revolt against Rome.

27. **Labour not for the meat which perisheth, etc.** It is very much better to translate "food" instead of "meat." They are admonished to set their desire not upon the things of this world, the satisfaction of physical wants, or the acquiring of temporal prosperity; but rather upon the heavenly possessions whose end is eternal life. We are to *labor* by self-denial and earnestness of purpose; but that which we attain is *given* to us. **Son of man.** A frequent expression by which Jesus spoke of himself, emphasizing his humanity. It is implied that the people understood to whom he referred. **For him hath God the Father sealed.** Put your trust in the Son of man, for the Father, even God, has authenticated his work. That is, God has certified that Jesus is the dispenser of this heavenly food whose result is eternal life.

28. **What shall we do that we might work the works of God?** The connection of this question with Jesus' saying in the preceding verse is made plain by the fact that the Greek word there translated "labour" is the same as the one here translated "work." The people are sufficiently interested in his instruction to ask how they may fulfil his direction.

29. **This is the work of God, that ye believe on him whom he hath sent.** They had asked for "works"; he told them of one work. They expected to be told of some concrete *good work* which they were to perform; he told of the moral act of belief. This is the fundamental requirement as is shown by the frequent repetition in this chapter and elsewhere. Compare verses 35, 36, 40, 47. This belief is more than intellectual comprehension; it is the acceptance in trust, and the holding through personal allegiance.

30. **What sign shewest thou then, that we may see and believe thee?** At first thought this question seems strange after these people (or at least many of them) had so recently seen the miraculous feeding of the five thousand. But they were asking for something more grand than common bread. They regarded the miracle of the giving the manna in the wilderness as the greatest of miracles, and suggested that Jesus do something as great as that in order that they might believe upon him.

31. **As it is written, he gave them bread from heaven to eat.** A free quotation of Psalm 78: 24. The subject of the sentence is "God." But they let it be inferred that Moses was meant, and wished Jesus to do something equal to Moses.

32. **Verily, verily, I say unto you.** A frequent expression found in this Gospel, always introducing something important. **Moses gave you not that bread from heaven, etc.** Our Lord denies their implica-

tion that Moses gave the manna; and then denies that the manna was true heavenly bread.
 33. For the bread of God is he which cometh, etc. Better as in the Revised Version "is that which cometh." The personal reference to Christ is not given till verse 35. This is the real heavenly bread in its life-giving quality as distinguished from the manna, which was not better than any other food.

34. Then said they unto him, Lord evermore give us this bread. It is better to render "sir" instead of "Lord." Compare John 4: 15. As the woman of Samaria knew not of the water of life, but thought it something desirable, so these men thought if there was anything better than the manna, they would like to have it.

35. Jesus said unto them, I am the bread of life. The "I" is very emphatic. He that cometh to me shall never hunger, etc. The way to take this *divine bread*, Jesus himself, is through coming and believing. We need not suppose that they did not at once see that he was not referring to the physical eating of his flesh.

36. But I said unto you, that ye also have seen me, and believe not. We have no record that our Lord had said these precise words. He may have spoken these words on this occasion (John failing to record them), or it is possible that there is a reference here to what Jesus spoke at Jerusalem. John 5: 37, ff.

37. All that the Father giveth me shall come to me. In contrast with the unbelievers. And him that cometh to me I will in no wise cast out. There is a loving reception for every one who will come.

38. Not to do mine own will, etc. The impossibility of an ungracious reception of those who trust in him is shown from the fact that Jesus came according to a certain plan of the Father; and that plan was the preservation of all those who by faith came into the keeping of the Son. At the last day. The resurrection day.

40. That every one which seeth the Son, and believeth on him, may have everlasting life. This explanation shows that clause "which he hath given me" in the preceding verse is not restricted in its application except by the recognizing of Christ and acceptance of him.

WISCONSIN LETTER.

Wisconsin news is not particularly brisk just now for some cause. The sessions of the Quarterly Meeting of the Southern Wisconsin and Chicago churches, lately held at Milton, were characterized by an unusual degree of spiritual earnestness and power.

The semi-annual session of the Rock county Sunday-school Association was held in the Milton Seventh-day Baptist church last month, and was the occasion of some very interesting discussions and suggestions. The President of the Association is Prof. Smith, of Beloit College, who presided with dignity and great efficiency. Prof. Bacon of the Preparatory School of the same Institution delivered a most delightful and instructive children's sermon; Miss Brown, of Eau Claire, Superintendent of the Junior Department of the State Y. P. S. C. E., and Miss Jackson, of Janesville, Superintendent of the same department of the Southern District Convention, discussed the Junior work of the Sabbath-school. Addresses were given upon the subject of Bible-study and missions, by former Secretary, J. T. Wright, a business man of Janesville, and Dr. Platts, of Milton; and the General Secretary of the Y. M. C. A., of Janesville, gave a Bible-reading. Following close upon these interesting gatherings, Bro. H. D. Clarke, of the Sabbath-school Board of our General Conference, is visiting these churches and their Sabbath-schools in the interest of the work represented by that Board. Surely, we ought to be thoroughly aroused to the importance of this department of Christian work, and our minds and hearts ought to be filled with the best things concerning it.

The General Federation of Women's Clubs has just closed its third biennial session in Milwaukee. If the reports given in the *Daily*

Sentinel, of the "Cream City," and in the *Daily Record*, of Chicago, are to be taken as a fair index to the spirit and purpose of these organizations, one is tempted to think the presence of women in politics would not necessarily prove a purifying element. From the first arrivals in the city until the report of the Nominating Committee was adopted, on the closing day, it seemed almost as though the main business was a scramble for office. Was this the case? Or did it appear so because the reporters' eyes are so riveted upon struggles of this sort that they could see nothing else, even in a women's convention? Another question which early appeared and which caused, or occasioned, much controversy was that of admitting clubs of colored women to representation in the Federation. This disturbing element appears to have entered the convention in a twofold form. First a proposition for "re-organization," which practically meant such change in the constitution of the Federation as would make clubs of "white" women only eligible to membership; and, second, direct application on the part of some colored women's clubs for representation in convention. Aside from any personal ambition which may have dominated several feminine breasts with respect to the high offices of the Federation, the color question appears to have been the storm center of the whole struggle for the presidency. The office, at the opening of the convention, was held by Mrs. Lowe, of Atlanta, Ga., who made what seemed to some a very unnecessary display of her contempt of the colored race throughout the convention. Her re-election, while not permanently settling the vexing question, was considered a marked victory for the opposers of the colored clubs. The gathering gave opportunity for a large number of "Receptions," "At Homes" and other "Social Functions," in which the Wisconsin women did the generous part and did it handsomely. There were papers and discussions upon a variety of subjects, supposed to reflect the spirit and purpose of the organization and to suggest, at least, the methods by which its worthy ends are to be reached; but of this the daily reports give so little that the uninitiated cannot speak with any degree of certainty. It would seem that such an assembly of brilliantly cultured women ought to have given forth some things which would have attracted the attention of the daily newspaper reporter, and which would have added something to the information and satisfaction of the general reader.

Preparations for the Student Evangelistic work take on more definiteness of detail as the time for opening the summer campaign draws near, and plans for the Commencement Week of Milton College are being made with great earnestness and promise of an interesting series of exercises.

The North-Western Association occurs this week, and will have become a thing of the past before this letter is in type.

L. A. PLATTS.

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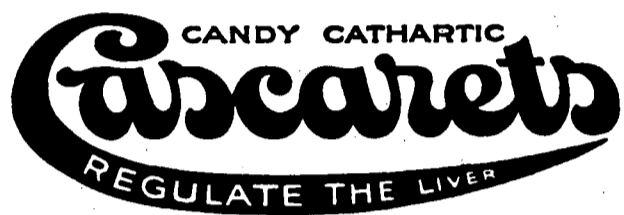
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