

THE SABBATH RECORDER.

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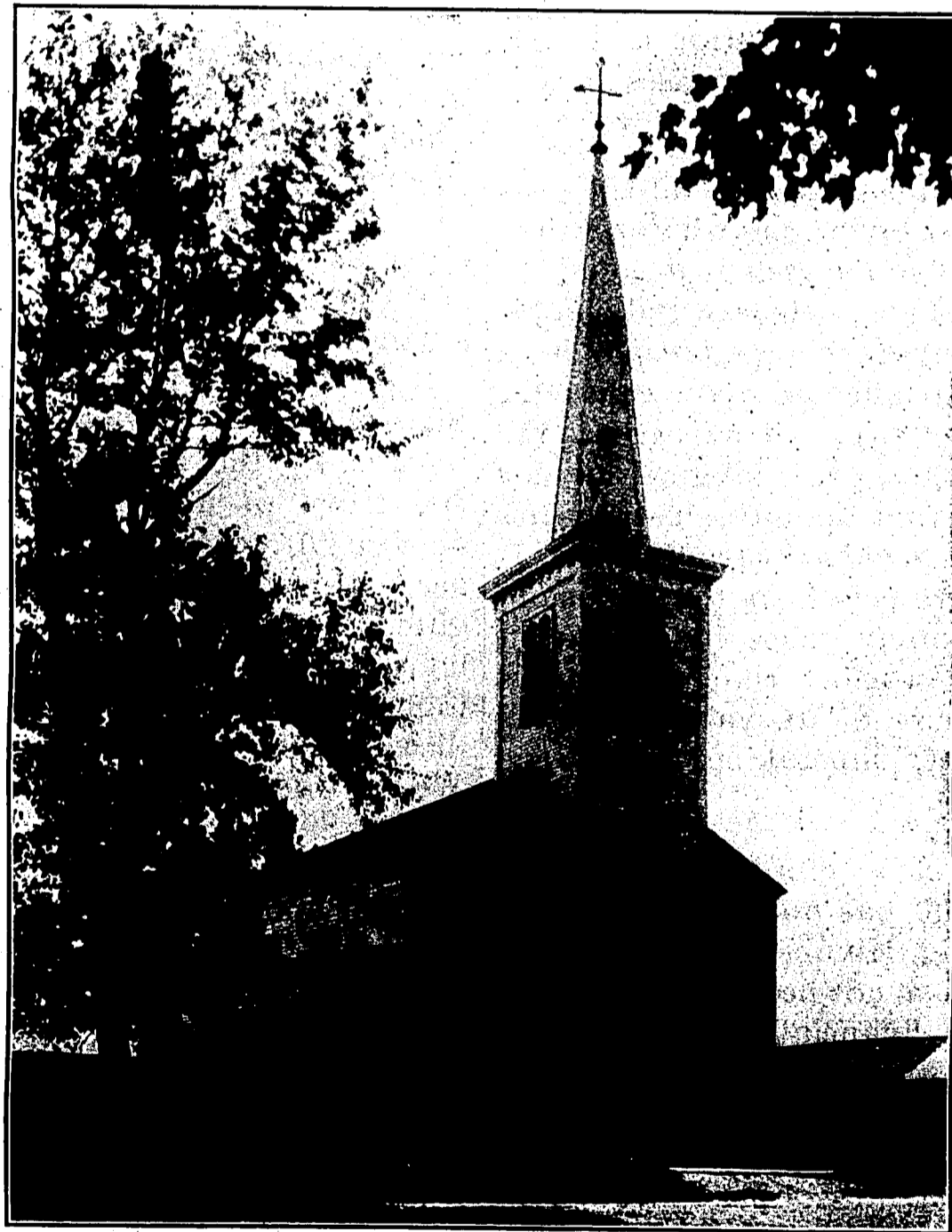
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CONTENTS.

EDITORIALS.

Paragraphs.....	530
President's Message.....	530
Extracts from the Report of the American Sabbath Tract Society.....	532
Extracts from the Annual Report of the Board of Managers of the Seventh-day Baptist Missionary Society.....	533
Report from Mrs. Townsend.....	534
Annual Report of the Corresponding Secretary of the Woman's Board.....	535
Woman's Board—Receipts.....	536
Resolutions of Remembrance.....	536
The Place of Spiritual Nurture in Education.....	536
The Brotherhood of the Kingdom.....	537
Kansas Letter.....	538
From Brother Threlkeld.....	538
Reorganization of the Preston church.....	538
CHILDREN'S PAGE.	
Unto Others.....	539
"Laddie's Fish".....	539
OUR READING ROOM.	
Paragraphs.....	540
Seventh-day Baptist Physicians.....	540
Tract Society—Executive Board Meeting.....	541
News of the Week.....	541
Correction.....	541
Tract Society Receipts.....	541
POPULAR SCIENCE.	
A Steamboat for Palestine.....	542
SABBATH-SCHOOL.	
Lesson for Sabbath-day, Sept. 1, 1900.—The Seventy Sent Forth.....	542
MARRIAGES.....	543
DEATHS.....	543
SPECIAL NOTICES.....	543



MEETING-HOUSE AT ADAMS CENTRE, N. Y.
Place of holding the Anniversaries, August 22-27, 1900.

\$2.00 A YEAR

PLAINFIELD N J

Sabbath Recorder.

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

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WE had hoped to give our readers in this week's issue, in part, or entire, leading papers which are being presented at the Anniversaries during the present week. We are not able to accomplish all that we had hoped, but we do give a full and strong Conference Number. This paper will be mailed so that it will reach nearly all, if not every one, of our subscribers while the Anniversaries are in session. Thus those who are not present will secure a good view of what is being done at Adams Centre.

WE ask not only an ordinary reading of these addresses and reports, but a re-reading, and such additional study and comparison of items as will thoroughly interest our readers, and give them a clear view of the work of the anniversaries. We know that all cannot be present at these annual meetings, and hence the effort of the RECORDER to carry to the most distant reader, as far as possible, the facts that are presented and the spirit which prevails throughout the Anniversary sessions. It is evident with each passing year that the work demanded of Seventh-day Baptists requires the deepest sympathy and the closest contact, that all the members of our beloved Zion may be as one in interest, devotion and consecration to the various enterprises the denomination has in hand.

THERE is highest satisfaction in the consciousness that you have done whatever has been committed to you as well as it could be done. The sense of completeness, and of having attained comparative perfection, is a great tonic, and its influence upon character is salutary every way. Stradivarius, the famous violin-maker, was laughed at for spending so much time upon the instruments he made. Now, a genuine "Stradivarius" is said to be worth from five to ten thousand dollars—literally many times its weight in gold. Every human effort that approaches immortality because of its value has been made in the most painstaking and careful manner.

By the hand of a murderer Italy has changed kings, but has not been relieved of her troubles. King Humbert was a benevolent ruler, but he has not been able to relieve the country of a financial burden, which is crushing her, and which threatens revolution. Italy is the most heavily-taxed nation of Europe. Her debt is 12 per cent of her total wealth, as compared with 2 per cent for the United States and 5 per cent for Great Britain. Half of her annual budget of \$320,000,000 goes for interest on the debt and for pensions, and only a little more than a third is available for expenses of the government. All departments of the government are suffering, while the people are staggering under the burden. The system of taxation is bad. Authorities declare that 50 per cent of the nation's taxes is paid by the poorest classes. The taxation has caused strife, not only between the well-to-do and the poor, but between the North, which is the manufacturing district, and is benefited by the heavy protective tariff, and the South, which is agri-

cultural, and is being ruined by it. The financial distress has engendered social evil; 50 per cent of the population are illiterate. "The state of degradation in which we hold him" (the peasant), says Villari, one of the most enlightened Italians, "demonstrates that our social life is founded on an injustice."

PRESIDENT'S MESSAGE.

To address a band of men and women like those before me, whose lives speak more eloquently for God and his truth than any words can express, is not an easy task. Whatever the world at large, or men individually, may say or think of Seventh-day Baptists, they cannot in their hearts believe that we remain a separate and distinct people for any selfish or worldly purpose. All have to admit that from our vantage point there must be, and is, a profound philosophy, and a deep conviction as to the truth we hold. The fact that in this country, so young in history, we have been cared for, blessed and preserved for more than two hundred years, is to my mind a positive evidence that God has a work for Seventh-day Baptists to do. We are standing, and shall be called upon to stand, for his truth, while the confusion of conflict goes on, until error is not only recognized, but abandoned. In the meantime we are to stand for a thus saith the Lord God, pointing out the way of safety, with loving hearts and words of kindness. We have no right to exist as a separate denomination unless we have a mission to mankind, based upon God's eternal truth, which must find expression in the world through the membership of this denomination. When the magnitude of this fact dawns upon us we feel our weakness, and wonder how the all-Father can use us, such feeble instruments, for so great a work.

Recently, on board the good ship Maasdam, on our return voyage from Europe, in a sermon by the Rev. Mr. Anderson, I heard the story of a young girl possessing the artistic gift, who had produced a fine bust of her father, in clay. When the friends of this gifted girl insisted on seeing the tools she had used in doing this beautiful work, they found them to be the handle of a spoon long discarded for domestic use, and a hair-pin. We are God's instruments by which the truth of the Sabbath must come to men, broken, worthless, though we may be. It is God's almighty power that can, will, and is using us for his glory. Recognizing the magnitude of the work, our personal weakness, and the source of our strength, as a timid child draws near its parent in times of danger, so we continually ought to draw near our Father, the source of our strength. Sometimes, however, I fear that, with the consciousness of a special mission to mankind, we may fail to emphasize the fact that primarily we are Christians, and above every purpose and effort we are to help evangelize the world; especially to persuade men and women within the circle of our influence to accept Jesus Christ as their Saviour from sin. I do not believe there is better soil in which to drop Sabbath truth than the newly-converted soul, who, now having found pardon through God's love, is looking for the true way of Christian living.

I believe if the statistics could be gathered, we would find that more people have come to Sabbath-observance through the labors of the evangelists and the work of our pastors

in revival efforts than in any other way. I believe we will grow in spiritual power, and perhaps numerically, just in proportion as we preach Jesus Christ and his power to save men from their sins. No greater blessing could result from this Annual Conference than that this grand old Adams church, which has stood for Jesus Christ and God's truth for so many years, and has so lovingly taken us into her generous hospitality, should experience such an outpouring of the Holy Spirit as would stir this entire country, and such a Pentecostal time as would make us forget business in the work of saving souls. I would that this might be the great object of this meeting; that at the beginning of the twentieth century of the Christian Era we, as Seventh-day Baptists, might mark a new era in evangelistic work, making it a time when, as Christians, we shall give our lives in complete and full surrender, emptying our hearts of selfishness, letting Jesus in, that he may possess our souls, not as a guest, but as an abiding presence. I would that we might be possessed with a holy enthusiasm, which will go with us into the home churches, but especially into the home circle. For, after all, the home is where Christian influence finds its best expression. Here I wish to speak of the home influence of Seventh-day Baptists in regard to our distinct doctrines. We often have to deplore the too evident fact that many of our Seventh-day Baptist children leave the Sabbath. I have thought that among the many causes for this, one may be found in the home conversation. There are some who think that if it had not been for their Sabbath opinions they would have been more prosperous in a worldly point of view.

This discontentment finds expression in words spoken before the impressible minds of children. They get the impression that it was unfortunate that father and mother knew of God's law regarding the Sabbath. I do not believe we are losers in a worldly sense by being true to our convictions on this, or any other question of right. But if we are losers, the blessedness of walking with God all of our days so greatly overbalances the loss as to be unworthy of regret, much less the expression of it before our children. On the other hand, how we ought to rejoice that we possess truth, and to teach our children its worth. The key-note to business success as a Seventh-day Baptist is to so fully qualify one's self that one's services will be a necessity. With this preparation, one is master of the situation, and can dictate the days he will work. This is the reason why our schools should be of the best, and why Seventh-day Baptists should have the best educational advantages of any denomination of our numbers. We must cherish these institutions of learning as a precious heritage from our fathers, and as the hope of our children. We are glad to know that in our colleges we have not only efficient teachers, but in one and all there is the evangelistic spirit. As our young people go out from the sweet home life to our schools, they enter villages where Christ is loved, and come under the influence of teachers consecrated to the Master's service. We love to think as we send our jewels, the children God has given us, into these colleges, that they will have the inspiration of the lives of such men as Whitford, Davis and Gardiner, with many others.

May God abundantly bless our schools. We send our children where the drink curse has been expelled, largely through the influence of Seventh-day Baptists, whose opinions, we are proud to say, are almost always on the right side of this and all other questions of importance.

TRACT AND MISSIONARY WORK.

In our Tract and Missionary Societies, we remember with gratitude the unselfish labors of the business men who constitute the Executive Boards. These busy men give freely of both time and money, as the urgent demands of the cause press in upon their sympathy. Sometimes we feel that these brethren are undertaking work which, from our point of view, can hardly be successfully prosecuted by so small a people; but when the time comes that the books shall be opened, I do not think we shall be condemned for undertaking too much for God and humanity. The work of these Societies is constantly expanding, so that we no longer ask where we shall find fields of labor, but where shall we find the men and money for their maintenance. The evangelistic department of our work demands more attention. The fact that the young people have so much interest in this phase of our labor gives promise of vigorous advance and growth. The quartet evangelists, going out from our colleges to use their gifts of song for the purpose of winning men to Christ, are doing a noble work. This should be fostered and encouraged. Perhaps from the ranks of these consecrated singers may come trained men, who will give their lives to Christian missions.

With what thrills of love our minds turn to those noble men who have found, and are finding, their joy in winning men to Christ, some of whom have gone to their reward, while others remain, laboring for God and men. We think of Charles M. Lewis, J. L. Huffman, and many others, whose names and work are all treasured in the archives of heaven.

SABBATH REFORM.

How this question of Sabbath Reform grows on our hands. If this was a question of twenty-four hours of time, it would look small; but when it comes to mean, as it does, a question of the loyalty of the Christian church to God, and its love for him, then it is of great moment. And we feel how small we are for so great a work. We have great reason for gratitude that we have a man so eminently fitted for this work in the person of our beloved brother, Dr. Lewis. Some means should be devised to relieve these Societies of their indebtedness. Efforts have been made for accomplishing this end, in which the employed have been asked to give part of their meager salaries, with the hope that this might be accomplished. They have given no small sums in this way, but the desired result was not forthcoming. This is unjust to the Societies. The fact is, we need united, unselfish co-operation in this matter, to bring about a satisfactory solution of this vexing problem.

I think I can say without fear of successful contradiction, that two-thirds of the enterprising business men in our large towns have come from the hills and farms. Whether this will be true of the next generation no one can tell. To-day these country places are being sadly neglected in religious culture. These hillsides had their little churches, in

which pure, simple Bible teaching was given. Many of the busy men of to-day owe much of their success to such rural Bible teaching. The trend of life now is toward concentration in towns and cities, leaving the rural churches to go to ruin. There are large sections of our own country as ignorant of real Christianity as many foreign fields, and as truly missionary ground as any in the world. If these places are to furnish our future enterprising business men, how the importance of caring for these sections stands out before us. Whether or not the next generation of business men shall be Christian will largely depend on our faithfulness to them. These people speak our language, and, to aid them, no special training is required, except a heart full of love to God and men. In our planning, these people should have a liberal share of our thought. Many of our little churches are in the vicinity of just such religiously destitute places. To maintain such missionary work would be comparatively inexpensive.

SHALL SEVENTH-DAY BAPTISTS AVOID THE CITIES?

I know of no law, either of God or man, by which Seventh-day Baptists are debarred from the great centers of commercial and business activity. The very training which our colleges give stimulates a desire for broad fields of labor. If we do business, we must go where men congregate for business.

In the past, Seventh-day Baptists have sought rural places. This semi-monastic seclusion is not imperative. If we make ourselves a necessity in a city, we can live there as well as in the country. You may say, "I cannot have religious privileges if I live in town." The answer is, make such privileges for yourself, and for others. If one decides to live in town, let him gather those within his reach for mutual work, in this way strengthening himself by helping others, and thus establishing centers of Seventh-day Baptist influences. I think that groups of Sabbath-keepers in our large cities should be carefully looked after. Do not think that a young man who has decided to live and work in a large town is, therefore, lost to us. There is the greater reason for looking him up, and showing him that we are interested in him. The very fact that he has the courage and enterprise to face life in the confusion of strife found in the city may make him of great worth to our cause. I would suggest that Sabbath-keepers in the cities be visited, and efforts be made to organize them into classes for Bible study, and arrangements for periodical visits from our clergymen. Also, that one feature of such work be to induce them to take the RECORDER. Many of our cities have such groups of Sabbath-keepers. To them the SABBATH RECORDER'S weekly visit would be a power for good. Such labor would not be expensive, and would probably be self-sustaining.

OPEN DOORS.

Perhaps never in the history of our people has there been so many open doors inviting us to broad fields of labor. I think, individually, and as a people, we feel overwhelmed with the responsibility that confronts us. That God is calling us to great things in his name, no one can doubt. The question is, Have we faith large enough? Great wisdom is needed by this body, that we make no mistakes as we enter new and

untried fields. In selecting men to control these interests, we should seek those who not only love God and men, but who possess financial ability, unquestioned integrity, and complete familiarity with the business in hand. I believe God expects us to employ our keenest common sense, well enlightened, in conducting the affairs of his kingdom, even in a greater degree than in our secular business. There is one source of great comfort in this matter. God says, if we lack wisdom, ask of him. We, at this time of choosing and making decisions, must pray for guidance and help.

OUR PUBLICATIONS.

I am not in a position to speak of any except the SABBATH RECORDER. To my mind, this paper was never better than now. It was always a paper to be proud of, but now it is simply a necessity to every Sabbath-keeper. Especially is this true for lone Seventh-day Baptists. It is like having Dr. Lewis for one's pastor. The uplift that comes from its weekly visits cannot be overestimated. But it ought to have a much wider circulation, for the world needs just such a paper. Some means should be devised by which this strong arm of our denominational work can be more widely felt outside of our own ranks. The free distribution of this excellent paper would not only bring Sabbath truth before the people, but it would do so much good from its loving, warm editorials.

SABBATH-SCHOOL BOARD.

May God bless those brethren and sisters who, without compensation, give us such excellent helps in Bible study. We, in return, should provide ourselves liberally with the publications which they furnish, for we shall be the losers if we do not use them. Pay for them, too, for they need the money to meet absolute expenses.

OUR CHINA MISSION.

Whatever may be our individual opinions of the wisdom of maintaining a mission so expensive as the one in China, by a people numerically so small, nothing but love and admiration can possess us for the noble men and women who are now imperiling their lives for Christ's sake in China. Surely Seventh-day Baptists have given of their best blood that China might hear and know of Jesus Christ. At present writing we have reason to hope that all is well with our loved ones at Shanghai. But how soon some of them may be called upon to earn the martyr's crown no one can tell. We should hasten to assure them that all needed aid, within our power, they shall have. We commend the action of the Missionary Board, giving them liberty to abandon the property, should their safety require it. I would suggest that special prayer be offered by this Conference for the safety of these, our advance guards, in heathen China.

CONCLUDING.

The slogan of Seventh-day Baptists is well expressed in the words so often heard from the lips of our pastors, as, standing in the baptismal waters, when our friends, or, perchance, our children, have followed Christ: "Done as Thou hast commanded." This is our reward, to-day, dear brethren and sisters, that we are doing as God commands. Not to be peculiar, or separate from the great work of saving men, but simply for the reason that we love God, and, loving him, we

find our joy in obedience. This life may be very short to some of us. The question will come to all: Can the Judge of all the earth say of us, "Thou hast been faithful over a few things"? As we sit here together in this dear Adams church, shall we be faithful in the few things? If so, then, as sure as the Book which has been our guide is true, so the rest of this Scripture will prove true: "I will make thee ruler over many things;" and what we have a foretaste of to-day we shall experience in its fullness by-and-by, when the Master says: "Enter thou into the joy of thy Lord."

EXTRACTS FROM THE REPORT OF THE CORRESPONDING SECRETARY OF THE AMERICAN SABBATH TRACT SOCIETY.

In presenting this, the Fifty-seventh Annual Report, the Board comes with thankful recognition of the Divine care that has marked the history of the year, even though the shadows of death have been over us. Two members of the Board have been called home since the last annual meeting, Charles Potter and L. C. Rogers, D. D. Appropriate biographical sketches of the brethren have appeared in the SABBATH RECORDER, and it remains for us, in this report, to speak of their personal relations to this Board and to the work of the Society.

In Memoriam.

CHARLES POTTER.

Charles Potter was elected First Vice-President of this Board in 1881. He occupied that position for two years. In September, 1883, he was elected President, which position he retained until he was called home on Sabbath morning, Dec. 2, 1899. During the nineteen years of his official connection with the Board he brought to our work such help as only a strong and conscientious man can bring. To all its interests he gave such support as a mind trained to business and a heart devoted to Christ's service insure. His faith in our mission as Seventh-day Baptists, and his broad views of Christian work in general, fitted him in an especial sense to support the work of Sabbath Reform with vigorous measures, large charity and deep convictions.

Beginning with the appearance of the *Sabbath Outlook*, in 1882, Mr. Potter's services in connection with the work of the American Sabbath Tract Society found large and constant expression. Closely associated with his brother, Dr. C. D. Potter, and with George H. Babcock, both of whom have preceded him to the land of rest, he joined with them, and with others who are still living, in broadening the plans and giving an impetus to the efforts of the denomination in Sabbath Reform such as it had never known before. That impetus was secured by extended plans, by generous financial support and by a just conception of the importance of the work. As President of the Society, Mr. Potter's position enabled him to enter into the work of the Society, and to foster plans necessary for its execution, as a less prominent position would not have enabled him to do. The spirit in which he and those associated with him executed the plans of the Society lifted them above the lines of denominational life, and created standards which must continue to shape the policy of the denomination, and dictate, in some sense, the lines of Sabbath Reform work for many years to come. Thus he, though dead, will continue to act with those who, having the work in charge, still draw inspiration and strength from what he has said,

and done, and been, in connection with this Society, for two decades of years.

It is well to linger here long enough to consider some personal characteristics which, consecrated by Christian faith, enabled him to do thus efficiently in the cause of Christ; not to eulogize those characteristics in him, but that we may be helped to cultivate them in ourselves. He was prompt and definite in fulfilling obligations that he had assumed, or duties entrusted to him. He loved hard work, and had no sympathy with those who shrink from it. He was energetic, persevering, determined, and did not admit that failure was possible in anything which ought to be done. He was hopeful in spirit and trustful in the guiding and sustaining presence of God. A devout lover of the church of Christ, he had abiding faith in the final success of truth. That faith, resting on the divine promises, believed much that human wisdom is unable to measure. Thus he was enabled to plan and labor with the expectation of success in the cause of the Master and of truth, even though he knew that final success must come long after his life on earth was ended. We who remain ought to cultivate these same characteristics, that we may be guided and strengthened to contribute still more toward the fulfillment of God's plans and the establishment of his kingdom among men.

It is fitting that this record should appear at Adams Centre, where, in the vigor of early manhood, Mr. Potter first made public profession of faith in Christ. What he was able to do for the work of the Master and the cause of Sabbath Reform was in no small part due to the spiritual influence that surrounded his boyhood in this place. Thus we record briefly something of what he was and what he did, that we may honor his memory and testify of our gratitude to God who aids those seeking to do his will. Let us pray that a full portion of the divine wisdom may be granted unto us, that our hearts may be filled with unfailing hopefulness, and that the deep consecration of spirit for which our brother sought may be granted unto us, for duties yet to come.

We close this reference to Mr. Potter's connection with the Society by quoting the concluding paragraph from the report of the Society presented at Lost Creek, W. Va., in 1884, where he presided. The paragraph is such a clear expression of his attitude toward our work, and also that of his associate, the Corresponding Secretary, George H. Babcock, that it seems befitting to allow those brethren who speak no more on earth to speak again through what was then written.

"The work can by no means be allowed to go backwards. It is our privilege, as well as our duty, to give it an increased impetus in the year to come. To do this will require, possibly, some sacrifice on our part, but the heart filled with the Spirit of Christ finds sacrifice a pleasure. God has honored us by putting us in the front of the battle for his truth. While in common with all Christians, it is for us to call men to Christ, and proclaim the unsearchable riches of his salvation; it is also our privilege to make known the eternal unchangeableness of his law, and to call men back to his long-neglected Sabbath. For this purpose has God preserved to himself, through all the apostasies of his children, a remnant who have held to the sanctity of the Sabbath of Jehovah. Their

mantle he has caused to fall upon us in these latter days, and with it has conferred upon us the means and the ability to carry forward his work. If we are true to him and our duty, he will use us to bring in the victory, but if we shrink and fail then shall we suffer the ignominy of defeat, but the eternal truth of God shall by other hands prevail. It is for us to determine whether we will go forward. God only can give the victory, but it is his cause, and we have his promise that his word shall not return unto him void, but shall prosper in the thing whereunto he sent it."

These words, respoken by those whose voices are silent on earth, come with double power, and increase our desire so to labor that the cause left in our hands shall "by no means be allowed to go backward." Let each one remember that "God has honored us by putting us in the front of the battle for his truth," that "for this purpose he has preserved to himself, through all the apostasies of the past, a remnant who have held to the sanctity of the Sabbath of Jehovah," whose mantle has fallen upon us in these latter days.

LESTER COURTLAND ROGERS, D. D.

The name of Rev. Lester Courtland Rogers, D. D., appears first in official connection with the work of the American Sabbath Tract Society, as its Recording Secretary, during the years 1870 and 1871. In 1872 his name appears as one of the Directors, and in 1876 he was made one of the Vice-Presidents. Soon after that he became an agent of the Society in organizing auxiliary societies among the churches, in securing funds for the work of the Society, and later as a lecturer in connection with tent work and in other ways. He sustained this relation to the Society until 1882, possibly later.

In his work as lecturer and colporteur, Mr. Rogers labored at various places in the state of New York, and for some time in the state of Florida. He organized churches at Ithaca and Norwich. At other places, especially at Hornellsville, our churches were much strengthened by his labors. His sermons and writings were characterized by unfaltering faith in the final triumph of Sabbath truth, and by strong, logical arguments in its defense.

In the year 1889, Bro. Rogers was Chairman of the Committee on Resolutions at the annual meeting of the Tract Society, held at Alfred Station, N. Y. The two opening resolutions in the report for that year give evidence that they came from his pen, and we quote them as indicating his strong faith and earnest advocacy of the cause represented by the Society.

Resolved, That we present our grateful thanks to God for making known to us his holy Sabbath, and for permitting us to be its advocates and defenders, for love of him who hath redeemed us and made us his servants, and that we do now renewedly devote ourselves to his service.

Resolved, That we, as Seventh-day Baptists, are under the gravest responsibility to observe the Sabbath with more earnest and intelligent devotion, both in consideration of our own spiritual needs, and in view of the fact that truth has most influence on the world when it is incorporated in consistent living.

During the later years of his life Mr. Rogers was associated with the University at Alfred, N. Y., but his interest in the cause of Sabbath Reform continued to the end. Since we suppose that a notice of him and his work will appear in connection with the report of the

Obituary Committee of the General Conference, nothing further is added at this place.

A satisfactory and commendable increase in the number of Life Members appears in the fact that seven new Life Members are added to our list in connection with this report. Beyond the financial help which such Life Membership brings, a still greater and more desirable feature appears in the permanent interest which this action indicates in the work of the Society. The Board expresses the hope that each year will record an increasing number of those who thus express their interest and indicate their lifelong regard for the work of the Society. The Board is deeply grateful to all who have aided in its work during the year. The evidences of regard for the cause, as shown in the Treasurer's report, strengthen the hearts and hands of those to whom the interests of the Society have been committed. Individual life is brief at best, and he who gives of material things to represent his love and devotion for the cause of God, thus continues his personal influence for all time to come; but, best of all, whatever is thus given is, under the blessing of God, transmuted into eternal riches that will welcome the giver when he enters into the higher life beyond. The value of material things, when consecrated to the cause of Christ and of truth, is not sufficiently appreciated, and can scarcely be over-estimated. It gives the Board pleasure to record these evidences of regard for the work committed to it, and to repeat its hearty thanks to the numerous friends of the cause, who, in so many ways, have aided in carrying forward the work during the past year. The Board desires to keep in close touch with the people.

The Treasurer requests us to suggest that it is extremely desirable that Treasurers of churches and other organizations should make prompt and frequent remittances, both for their own sakes and for the sake of the plans of the Society. Various sums which have been appropriated to the work of the Society during the year fail to appear in this report, because those having them in charge neglected to report them previous to the first of July, when the fiscal year closes. We trust that this suggestion will be borne in mind, and that remittances from those having money in charge will be made so promptly hereafter that each contribution for a given year will appear in the report of that year.

THE SABBATH RECORDER.

The Board has made special efforts during the year to increase the value of the SABBATH RECORDER. The various departments have been well sustained by the editors having them in charge, and steps have been taken to secure regular correspondence from various states, which will cover subjects not usually included in the Reading Room Department. The publishers of the RECORDER are untiring in their plans for making the paper interesting and valuable, in the highest degree. While it cannot attempt to take the place of a general newspaper, in the sense that a daily paper does, it does aim to give a summary of the more important news of the world, each week. The Board seeks to provide such a paper as will bring into each home, at the trifling expense of less than four cents per week, a view of all the different forms of denominational work. In addition

to this, the Editorial Department aims first to create a strong influence in favor of Christian growth, both in the individual reader, and in the churches generally. The RECORDER also seeks to present something fitted to give broader and higher culture to its varied readers, from the little children, for whose sake the Children's Page is published, to the gray-haired veterans whose attainments in spiritual living enable them to appreciate and desire that which is most inspiring and helpful to those whose aims and purposes are molded by the highest aspirations and the holiest desires. More and more do the publishers seek to furnish, in the SABBATH RECORDER, that which will give strength along all the higher lines of living, and make it a constant and powerful influence for good in every direction. The evidences that the RECORDER is appreciated encourages the publishers to continue their efforts to make it worthy of appreciation. Because of its worth, and because each loyal Seventh-day Baptist is under obligation to support it, the Board feels justified in urging its friends to extend its circulation, to build up the influences which give it moral support and standing in the hearts of the people, and to aid in every possible way toward the accomplishment of the higher purposes for which it is published.

SABBATH REFORM NUMBERS.

The Board calls attention to the Sabbath Reform edition of the RECORDER, which has averaged 7,046 copies each month during the year. The comparatively slow increase in the growth of this list comes because the names of those to whom the paper is sent are gathered with care. The value of this method of spreading the truth seems to be thoroughly assured. Hence we appeal again to the friends of the cause to secure names, that this special edition may steadily increase in the good results it is calculated to accomplish, by enlarging the field of its work. In so far as possible we urge that the names of those to be sent whose interest in the Sabbath question will insure a favorable reception to the RECORDER when it comes into their hands.

The entire cost of the publication of the RECORDER during the past year has reached a total of \$4,901.63. From the paid subscriptions and advertising patronage we have an income of \$3,621.75. A plan has been inaugurated during the past year of sending the RECORDER to newly-married persons among our own people for one year, with an announcement that it comes to their home as a wedding gift. At the end of the year such parties are invited to become permanent subscribers to the paper. Forty newly-established homes have been reached thus during the year. In this way we not only hope to enlarge the subscription list of the RECORDER, but to unite the newly-made homes more closely with our denominational work.

INTERMEDIATE LESSON PAPERS.

Under the auspices of the Sabbath-school Board, during the past six months, an *Intermediate Lesson Leaf* has been published, and efforts have been made to induce all Sabbath-schools to avail themselves of this help. At the present date—that is, July 1, 1900—we are publishing an edition of 846 copies. This Board desires to second the efforts of the Sabbath-school Board, and to place this help in all our Sabbath-schools. This *Leaf* does not take the place of the *Helping Hand*, which publication is not only holding its own with our Sabbath-schools, but through the efforts of the efficient President of the Sabbath-school Board, during the past year, has steadily grown in favor and patronage.

(To be continued.)

EXTRACTS FROM THE ANNUAL REPORT OF THE BOARD OF MANAGERS OF THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

The Board of Managers of the Seventh-day Baptist Missionary Society has aided during the past year 31 churches in the support of their pastors. These churches are located in the following states: Rhode Island, West Virginia, Pennsylvania, New York, Ohio, Wisconsin, Minnesota, Iowa, Nebraska, Colorado, Illinois, Missouri, Arkansas, Louisiana, Alabama. Over these churches are 21 pastors. In some of these churches there has been only seed-sowing the past year; in others there has been some in-gathering. There have been added to these churches 42 by baptism, 53 by letter and experience; of these 5 are converts to the Sabbath.

There have been employed by the Board during the year three evangelists, two of them six months each, one the entire year. They have labored in eight different states of the Union. There have been added to the churches through their labors, 69 by baptism and 21 by letter and experience. Total, 90.

There have been six workers and nine native helpers in the China Mission the past year. There have been two boarding schools and four day schools; added to the church during the year, none.

In Holland there have been two workers and 7 added by baptism to the two churches.

In England there was one worker and one added to the Mill Yard church.

On the Home Fields there have been during the year 25 workers; added to the churches through their labors, 111 by baptism, 74 by letter and experience; total 185; of these 5 are converts to the Sabbath; Sabbath-schools organized, 3; churches organized, none.

Among the various agencies employed for the spread of the gospel, one of the most potent is the missionary school. The educational method of evangelism is very much used in foreign missions, and is coming more into use on home fields. The missionary free school, taught for five school years in the neighborhood and community of the Cumberland Seventh-day Baptist church in North Carolina, was a great blessing to the children and the people. It was taught by Miss Emily P. Newton, a member of our church there, assisted part of the time by her sister, Miss Phebe Newton. The school was supported by three cousins in the North, Mrs. George H. Babcock, Mrs. George N. Burdick and Miss Amelia Potter. This free school was organized by Miss Newton to meet the pressing needs of the boys and girls of her neighborhood for better school advantages. The public schools in North Carolina were poor, and held but a few months in the year. The Misses Newton, having had good advantages for an education, and desiring to provide better school advantages for the young people about them, being seconded in their effort by these three cousins, inaugurated this school, and it has proved a success and a blessing. Miss Newton combined religious instruction with the teaching of the branches of a common school education, which made her school a missionary one. The total enrollment during the forty months of school in the five years was 132; 69 boys and 63 girls. If there had been suitable boarding places near, the number would have been

larger. Besides the good advantages and training which these received in this school, some were inspired to enter higher schools and obtain a liberal education. In this school the Bible was read by scholars and teachers, the Word explained, and religious devotions held. Eleven of the scholars were professed Christians when they entered the school, and eight professed conversion at revival meetings since entering, and joined some church. The attention of the scholars to the reading of God's Word and the religious instruction was good, and sometimes the tearful eyes and quivering lips indicated more than a passing interest. This school has not only been a great educational and spiritual good to the young people of that section, but a rich blessing to the teachers, and the three cousins who supported it. It was true missionary work, with God's approval and blessing upon it. Just such a school as that, with such consecrated teachers and missionaries, and such financial support, would be a power for our cause in the South and Southwest, where we now have missionary pastors and general missionaries. Such a school would do for the morals, culture and refinement of the rising generation, for the home life and for society, what pastors and missionaries could not do.

CLOSING WORDS.

MISSIONS AND GROWTH.

The work of a Missionary Society is the work of missions at home and abroad. The divinely-appointed work of the disciples of Jesus Christ, the Redeemer of men, is missions. As a people, Providence is certainly giving us in that work opportunity, means and men. In evangelism lies our life and growth. To emphasize and enforce this thought, we can do no better than to quote the words of a former able Secretary of this Society, the Rev. George E. Tomlinson: "The denomination that has most of the evangelistic element, whatever may be its distinctive tenets on various subjects, has most spiritual power and grows most rapidly. No zeal for the promulgation of the denominational doctrines, however important the doctrines or necessary the zeal, can take its place. Without this evangelistic spirit, which is the true missionary spirit, we have no power of development and but little accretion. It is the one element of growth and vigor. It is the radicalism of Christianity, not spending its energies in lopping off the branches—particular sins—but laying the axe at the root, and so securing the whole; training the branches by gaining the trunk; securing the heart, and with it the life. It is the true conservatism of humanity, making the heart loyal to truth, because of personal allegiance to Christ, and a resulting love for the brotherhood. It leads to individual effort and to organized exertion. It is the very life of our cause.

THE OLD OPEN DOORS.

There is in our own land and on foreign shores the old open doors of opportunity and service. The service has, in some instances, been long, full of anxiety and effort. God has given us some blessed fruitage. There have been some disappointments and failures. We need to strengthen our stakes, strive for greater efficiency. On the foreign field more native Christian workers should be employed. They can influence, persuade and

reach their own fellow-countrymen better than foreign workers, and with less expense to the Board. Industrial and other methods, looking toward self-support and self-propagation, should be considered and employed whenever and wherever practicable. In the home land, in the ever-whitening harvest-fields, there is an urgent demand for more efficient and enlarged work. From California, Oregon and Colorado come earnest requests for missionary and evangelistic labor. A large Scandinavian interest in South Dakota offers a promising field for evangelical effort. The South-Western Association is too large and the labor too great for one missionary; there should be at least two missionaries on that broad field to herald the Gospel through its valleys and on its mountain slopes. The work so well done for many years in Iowa should not be left to loss and decay. The Empire State needs more servants of the Master among its small churches. The Wisconsin field has already outgrown the time and strength of one laborer. Pastors of churches, evangelists and quartets should strengthen the things which remain and gather in new recruits for the Gospel and the Law, for Christ and the Sabbath. More and better knowledge of the work and the workers, of the conditions and claims of evangelism at home and abroad, and a deeper and broader interest in them all, are needed by our ministers, laymen, churches and people, to meet these demands and more successfully accomplish this work.

THE NEW OPEN DOORS.

Providence has wonderfully brought to us new open doors, important and inviting, in Africa and on the home frontier fields. We are called upon to lengthen our cords, to expand. Will we listen to the call and enter these doors? As best we can, with the ability God gives us, we ought to follow where he would lead us. There should be a candid consideration of these leadings of Providence and a prayerful seeking of the Divine direction and help. Enthusiasm and zeal for work in new fields should not lead us to forget our duty to the fields to which for years we have given our prayers, our earnest efforts and support. Our loyalty to them and the workers on them calls upon us to make the work on these fields more efficient and fruitful. Our duty is to conserve what should be conserved, and to expand where we should expand.

FAITH AND CONSECRATION.

As a people and a Christian denomination, we are to-day in a crucial time of our life and history. Great and important problems confront us. They confront our Boards, our churches, all the people. They have great bearing upon our future. Divine wisdom and direction must be sought. If it is decided by the light and leadings of the Holy Spirit to do, and what to do, there will be need of great faith. As shall be the measure of our faith, so will be the measure of our doing. Little faith, little works; great faith, great works. The success of our doing will largely depend upon our devotion to Christ and consecration to his service. It is not more consecration we need, but consecration. Conclusions must be reached; decisions must be made. With wise and mature conclusions, divinely-directed decisions, great faith, consecration, true devotion, we can attempt great things for God, and expect great things from God.

REPORT FROM MRS. TOWNSEND.

GARWIN, IOWA, Aug. 1, 1900.

To the Editor of the SABBATH RECORDER:

Three weeks ago the Milton College Ladies' Quartet, my daughter and self arrived in Garwin with a right royal welcome awaiting us at Mr. John A. Morrow's spacious residence as headquarters. The train on which we expected to leave Tama City was abandoned, and left us only the chance of riding on a freight train to reach Garwin that night, which on consultation we decided to take. The Quartet occupied the time by singing in the Ladies' Room some of their beautiful selections, and the crowd began to gather, and within twenty minutes over fifty persons stood outside listening with most courteous attention. I improved the opportunity to distribute literature from our Tract Society, and the Faith Banknote Card, and a few RECORDERS we happened to have in our grip. The result of the singing was an urgent call from the United Brethren church of the place to give them a week's service in their church; the church bearing all our expenses and entertaining us, and giving us a collection every night if we chose, which call is still pending when we get to it if we can.

Garwin church, like every other one, has had its discouragements and has suffered keenly thereby, but it is coming out from the depths grandly to God's glory and the church's honor. Five who had not given up, but felt almost, sometimes, as if they must, rallied in a short time, and rejoice again in active work in the church. Four have asked the prayers of the church and three are ready for baptism and more will follow. The Sabbath-school numbered 71 last Sabbath at closing, and the Young People's Society is doing good work. The Quartet has taken turns in leading the Society and also in reviewing the Sabbath-school lesson, and the problem is solved that a Ladies' Quartet will hold evangelistic work up, and bring as much to pass in it as a Male Quartet. The Student Evangelistic Quartet work is highly approved, as a denominational movement, by the people of Garwin and the church. Deacon L. A. VanHorn and his brother W. L., not only approved it, but each supplemented their approval with a ten-dollar bill for the work, and so along all the lines the key-note of "Look up and lift up" has been struck, and God's truth is moving out. Last Sunday evening I spoke on the "Sabbath and how it came to me," to a large and most attentive audience, and very favorable and interested comments were made on the street and other places regarding the subject. All glory to God for his great forbearance and patience toward the children of men, and may the knowledge of his truth fill the whole earth.

The Quartet has given two open air song services, and the sick have had the pleasure of their calls and the inspiration of their sweet songs. Elder H. D. Clark resigned his pastorate of the Garwin church in April, which was accepted by the church, and it is a fertile field for some earnest, faithful worker. They have no church debt, and have a small amount of money in the bank for a bell, which is very much needed. The Ladies' Aid and Young People's Societies are planning to secure the bell fund in a joint effort.

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

The early part of this Conference year marked the fulfillment of our hopes for which we had planned and labored several years, namely, the going out to China of a teacher of the Boys' School. We have rejoiced in the safe voyage, the good health granted in the new land, and especially in the success of learning the difficult language. In these troublous times, when the work in the mission is greatly hindered and the hearts of the workers are "very ill at ease," may the Good Father give them loving care and protection, and forget not the dear children who are largely scattered to their heathen homes. May there be a safe voyage to those on the sea returning to the home land, and for Dr. Swinney the comfort of the Loving Presence, and if best, a full restoration to health.

The year has been one of quiet work, mostly on ordinary lines. Dr. Swinney has been remembered with gifts from friends and collections at some of our Associations. Several hundred dollars have been raised for the debt of the Missionary Society, and payments continued for the Girls' School in Africa. The little mission bands in four Associations have united in the support of a little girl named "Ruth." Namely, Lost Creek, W. Va., in South-Eastern; Verona, N. Y., in Central; Portville, N. Y., in Western; Milton, Wis., in North-Western.

Our Board pledged to Mr. and Mrs. Booth to undertake the support of fifty girls. We can report fully half that number provided for, two in Western Association, five in Central and the others in North-Western. Some Societies have contributed garments for the African Mission, and a Christmas box has been prepared for China.

SOUTH-WESTERN ASSOCIATION.

Mrs. A. H. Booth, Secretary, Hammond, La.

I have written to the ladies of the various churches in the Southwest, some of whom answered with promises, which they had not fulfilled before I left home a few weeks ago. Two churches sent a little money, and others I never heard from. I fear the apportionment of our Association will not be fully met, though it could have been raised by the Hammond ladies, if some of our money had not been given on the debt. It is easy to be discouraged if we compare our Societies with others financially, but that is not best; rather should we do as well as we can, if it is but little. Many of the ladies are loyal to the Sabbath and to missions, but have nothing to give, neither have they any idea how to raise any money. Whether this is due to the way they were trained in the days of slavery, when women did not even have to wait on themselves, or to the effect of similar conditions which have been handed down from those times, it is true that Southern women do not know what to do, or how to do anything in a public way. Perhaps I have not done my duty in not urging them more, but I cannot when I know so many have not the comforts of life.

SOUTH EASTERN ASSOCIATION.

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

I have no glowing report to send to you, but can say that we are doing all we can to raise the amount asked of this Association. Salem is putting up a new church building. The ladies of Lost Creek raised about one hundred dollars on church repairs. Some mon-

ey has been received for the work of the Board from the women of the other churches, even where they have no organized Aid Society. We wish we could have raised more than was asked of us, but it did not seem possible. We hope to do more next year, as we will not have so much to raise for the home work. Of the Lost Creek money, ten dollars may be used for Susie Burdick's salary. We pray our Father to care for all the dear ones in China in these times of trouble, and return them safe home, if it be his will that they do not remain there. May God's blessing rest upon the work and all the workers.

WESTERN ASSOCIATION.

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

Much faithful work has been done by the sisters of this Association. Many loyal, brave hearts have united to render efficient aid to the cause we love, although much of it cannot be reported, and to these consecrated ones we look for the future success of our work, trusting that they will communicate their enthusiasm to the indifferent sisters through whose unfaithfulness has come our failure to meet the demands which our extension of interests impose upon us. The Secretary has the feeling, too, that the failure is in part due to her own inefficiency or inability, on account of illness, to give to the work that enthusiastic oversight which it demands, and for this reason she must give it into stronger hands, but will never cease to pray and labor for its advancement. This Association has given for local or home work, in the way of repairs, pastors' salaries and help to the needy of immediate neighborhoods, the sum of two hundred and fifty dollars, which does not appear in the Treasurer's Report.

CENTRAL ASSOCIATION.

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

With the close of the year comes the feeling that all has not been done which we would have been glad to accomplish. Local needs have called for more than the usual amount of funds. While these needs must be met, we must not neglect the regions beyond. We believe increasing interest is felt in the different departments of our work, and that we enter another year with renewed faith and courage. We rejoice in the progress of the work in Africa, both in the East and the West. The support of five girls, the education of whom is to be under the direction of Mrs. Booth, has been assumed in this Association, and clothing has been made and sent from different Societies. We deeply regret the serious and continued illness of our beloved sister, Dr. Swinney, and our hearts go out to her in sincere sympathy as she is forced to lay aside the work to which she has given her life, and we believe this sympathy should continue to assume a tangible form. We look with anxious hearts for favorable news from our workers in China, and pray that all may be kept from dangers seen and unseen. May the God of nations, in his infinite power and wisdom, over-rule all this turmoil and bloodshed to the glory of his name, and speedily bring China and her millions under the blessed dominion of the Prince of Peace. Some of our faithful and dearly beloved sisters have been called home during the year. God grant to us who remain a double portion of his Spirit, and that consecration of heart and life that alone can give us greatest efficiency in service.

NORTH-WESTERN ASSOCIATION.

Mrs. Nettie M. West, Secretary, Milton Junction, Wis.

In submitting our report this year we feel that we can give but imperfectly an account of the work done in this Association. This is due principally to the failure of many Auxiliaries to report to the Board their work for the past year. However, from those who have reported there seems to be a growing interest along the lines of denominational work. Early in the year letters were sent out to the different Societies, to lone Sabbath-keepers and to sisters who were located in churches not having auxiliaries, outlining the work which the Board desired to accomplish the coming year, and asking their cooperation and for contributions to the various objects. The Board having undertaken to raise one thousand dollars for the reduction of the Missionary debt, we urged in our letters that each lady member of our churches give one dollar for this purpose aside from her regular contributions. The response has been very gratifying; two churches alone raised \$173. This, however, we cannot but feel has made smaller the gifts to other objects. But in many instances the dollar has been gladly given in addition to other lines of work, and the giver has received the added blessing. While not all Auxiliaries have done for other objects what we hoped, yet in some instances the contributions have been very good, and the secret has been, not in the numbers of the Society, but in the zeal of its workers. In a few instances the small Societies have done even better than the larger ones, according to their numbers. Believing one cannot interest herself in that which she knows but little about, we urge our sisters to read the RECORDER as one of the best ways of maintaining interest in denominational affairs. Some Auxiliaries report discouraging conditions; these request our prayers. Others speak very encouragingly and report much work accomplished. One small Society has disbanded, but two new ones have been formed where none existed before. Thus though there have been failures, we trust that good has been accomplished, for God will bless all efforts put forth in his name.

EASTERN ASSOCIATION.

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

The year has been one of gladness and sadness. At the beginning we were rejoicing that the long-wished-for teacher had safely arrived to re-enforce the workers on the China field; now our hearts are filled with anxiety for the welfare of the missionaries and the little band of native Christians. God reigns; in his care we can safely leave them; though the clouds are dark, we know that they will pass away, for he has said, "I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Christ's kingdom is sure. We rejoiced with Mr. and Mrs. Booth when they sailed for Africa, and our hearts were heavy when we learned of their many trials and bereavement. We do not know why these come, but the Father does. We rejoice with them that they are now engaged in the work they love. Our sympathies are heartfelt for our sister, Dr. Ella Swinney, in her trials and feebleness, but with many prayers we leave her in the hands of the Master she has so long loved and served. From the reports of the Societies we learn that our women are interested in all the calls of the denomination. Home

Missions, China, Holland, Africa, Tract and Education are all remembered. Some of the Societies are well organized and their gifts systematically distributed. One new Society has become Auxiliary to the Board, and expresses a feeling of increased interest. Correspondence with the scattered ones is a pleasant feature of the work, its results a mutual benefit. Several have written, "it is so good to hear from those of the same faith." The Secretary would recommend that every Society engage in this work. In this way, during the past year, a sister was found who, with her family, have been Sabbath-keepers for seven years and never had seen one of our faith. The RECORDER, Minutes of the Conference and other denominational literature have been sent to the lone ones who are living witnesses of the truth. Articles have been furnished for the Woman's Page of the RECORDER and for the Yearly Meeting of the New York City and New Jersey churches, also for Association. Mother Swinney, our aged saint, has been called to the beautiful land, well ripened in years. We do not mourn, but rejoice that she has gained the rest she so longed for. The year is gone. May we, with deeper consecration, enter upon the duties and opportunities of the one before us.

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

WOMAN'S BOARD.

Receipts in July.

Dr. Ella F. Swinney, Sale of Chinese Embroidery, for Native Helpers' Fund.....	2 25
Verona, N. Y., "Sunbeams," \$3; Portville, N. Y., "Little Helpers," \$1.50; Milton, Wis., "Little Friends of Missions," \$3.50; to complete support of African Girl, "Ruth".....	8 00
Association Secretaries and Friends, for Support of African Girl, "Faith".....	12 00
Hornellsville, N. Y., Ladies' Aid Society, Susie Burdick, \$2; Boys' School, \$2.....	4 00
Main Settlement, N. Y., Ladies' Aid Society, Susie Burdick.....	2 00
Ritchburg, N. Y., Ladies' Aid Society, Missionary Debt.....	2 50
Alfred, N. Y., Sale of Photos by Mrs. C. M. Lewis, Native Helpers, \$1; Educational Fund, \$5.....	1 50
Brookfield, N. Y., Woman's Missionary and Aid Society, Tract Society, \$12; Missionary Debt, \$12.....	24 00
Central Association, Collection for Dr. Swinney.....	14 00
Utica, N. Y., Ladies, Unappropriated.....	2 00
DeRuyter, N. Y., Mrs. Jennie Palmer, "T. O." Debt.....	1 00
Milton Junction, Wis., Ladies' Benevolent Society, Native Helpers.....	3 00
Walworth, Wis., Ladies' Benevolent Society, Unappropriated	4 00
Plainfield, N. J., Ladies' Society for Christian Work, African Mission.....	20 00
Berlin, N. Y., Ladies' Aid Society, Tract Society, \$5; Missionary Society, \$5.75.....	10 75
Farina, Ill., Ladies' Aid Society, Tract Society, \$3.90; Susie Burdick, \$6.54; Missionary Society, \$3.90; African Mission, \$1; Unappropriated, \$36.66.....	52 00
Alfred, N. Y., Woman's Evangelical Society, Tract Society, \$5; Boys' School, \$21.40; Missionary Society, \$5.18; Missionary Debt, \$15.25; Education of Yung Yung, \$30.....	76 83
Leonardsville, N. Y., Ladies' Benevolent Society, Tract Society, \$10.25; Native Helpers, \$15; Missionary Debt, \$10.25.....	35 50
Plainfield, N. J., Woman's Society for Christian Work, Native Helpers, \$10; Missionary Debt, \$4.....	14 00
Alfred Station, N. Y., Woman's Evangelical Society, Tract Society, \$4.62; Susie Burdick, \$12.48; Missionary Society, \$4.61; to complete support of African Girl, \$5.....	26 71
Alfred Station, N. Y., Junior C. E. Society, Boys' School.....	7 84
Milton, Wis., Ladies' Benevolent Society, Home Missions.....	10 00
Lost Creek, W. Va., Ladies' Aid Society, Susie Burdick, \$5; Unappropriated, \$5.....	10 00
Roonoke, W. Va., Ladies, Unappropriated.....	2 10
Wellsburg, N. Y., Ladies' Evangelical Society, Tract Society, \$3; Susie Burdick, \$5; Helpers, \$5; Board Expense, \$5; Home Missions, \$2; African Mission, \$1.....	12 00
Boulder, Colo., Woman's Missionary Society, Unappropriated	5 00
Norwich, N. Y., Miss A. F. Barber, for Aggressive Work.....	10 00
Nile, N. Y., Ladies' Missionary Society, Tract Society, \$1; Susie Burdick, \$3.30; Home Missions, \$2; Missionary Debt, \$3; African Mission, \$7.....	16 30
Nile, N. Y., Ladies' Aid Society, Board Expense, \$2; Education Fund, \$2.....	4 00
Milton, Wis., Mrs. E. Coon, Missionary Society.....	2 50
North Loup, Neb., Woman's Missionary Society, Missionary Debt, \$10; to complete support of African Girl, \$3; Unappropriated, \$3.....	16 00
New Auburn, Minn., Ladies' Aid Society, Susie Burdick, \$5; Native Helpers, \$1; Board Expense, \$1.....	7 00
Fouke, Ark., Sabbath-school, \$2.50; Mrs. J. F. Shaw, \$1; Mrs. Lucy Randolph, \$1.50, for Missionary Society.....	5 00
Albion, Wis., Mrs. Sarah Burdick, China Mission.....	5 00
Independence, N. Y., Ladies' Aid Society, Tract Society, \$3.33; Helpers, \$3; Home Missions, \$3.33; Education, \$1.67; African Mission, \$3.34.....	12 00
Verona Mills, N. Y., Mrs. George W. Lewis, Missionary Debt.....	1 00
Marboro, N. J., Ladies' Aid Society, Susie Burdick, \$5; Board Expense, \$5.....	10 00
Edelstein, Ill., Ladies' Missionary Society, Teacher Boys' School.....	3 60
Chicago, Ill., Ladies' Society Board Expenses, \$10; Missionary Debt, \$1.....	11 00
Brookfield, N. Y., Woman's Missionary and Aid Society, Missionary Debt.....	8 50
Brockwayville, Pa., Mrs. Flora Groves, Native Helpers.....	2 50
Eastern Association, Collection for Dr. Swinney.....	8 64
Hartsville, N. Y., Ladies' Aid Society, Unappropriated.....	10 00
Grand Junction, Iowa, Mrs. E. Saunders, Susie Burdick.....	2 00
Wausau, Wis., Mrs. Emma Witter, Unappropriated.....	2 00
Adams Centre, N. Y., Ladies' Aid Society, Tract Society.....	6 00
Albion, Wis., Missionary and Benevolent Society, Missionary Debt.....	14 00
Elmdale, Kan., Mrs. M. A. Jeffrey, Missionary Debt.....	1 00
" " J. R. Jeffrey, " ".....	1 00
" " Friends, Boys' School.....	2 75
Stone Fort, Ill., Friends, Susie Burdick, \$1; Helpers, .75.....	1 25
Westerly, R. I., Ladies of Pawcatuck Church, Missionary Debt.....	100 00
Alfred, N. Y., Mrs. R. T. Rogers, Home Missions.....	10 00
Plainfield, N. J., Woman's Society of Christian Work, Tract Society, \$2; China Mission, \$5; African Mission, \$3.....	10 00
Adams Centre, N. Y., Ladies' Aid Society, Unappropriated.....	1 64
Leonardsville, N. Y., Woman's Benevolent Society, Missionary Debt.....	1 00
Syracuse, N. Y., F. L. Irons, M. D., Missionary Debt.....	1 00
Total.....	\$649 66
E. & O. E.	Mrs. GEO. R. BOSS, Treas.

RESOLUTIONS OF REMEMBRANCE.

WHEREAS, It has pleased our Heavenly Father to call home our aged and beloved sister, Mrs. Eliza F. Swinney, who for so many years has been an example of faithfulness in Christian life, and a worthy member of the Ladies' Benevolent Society of Shiloh, N. J., therefore,

Resolved, That we, as a Society, bear testimony to her noble Christian character, her strong faith in God and her loving dependence on him, who enabled her to bear with wonderful patience and cheerfulness many years of suffering; and that we will strive to emulate the lessons of her life.

Resolved, That we deeply sympathize with the bereaved family, and that a copy of these resolutions be sent to the SABBATH RECORDER with a request for publication on the Woman's Page.

MRS. E. B. SAUNDERS,
MARY T. DAVIS,
MRS. THEO. DAVIS, } Com.

THE PLACE OF SPIRITUAL NURTURE IN EDUCATION.

BY W. L. BURDICK,

Corresponding Secretary of the Seventh-day Baptist Education Society.

Education in its true and broadest sense is a matter of more than a few brief years in youth. It covers a lifetime. Childhood is a preparation for youth, youth for mature years, mature years for old age, and the last days busy themselves with the great unseen. So long as we can say of man that he is to be more than he is, and all true men are to be, so long is his education incomplete. The implements of education are more than schools, academies, colleges and universities; they are the daily tasks, disappointments, sufferings, hardships and environments of life, as well. That narrower use of the term which applies it to the training given at preparatory schools and colleges is, however, the one we have in mind in this address.

The higher the form of life the more numerous and complex its wants. A very few things satisfy all the demands of the amoeba; a larger number are required to meet those of the insect; a still larger those of the animal, while to satisfy the demands of man's nature requires a series of materials, correspondences, environments and fellowships, covering the widest range and spanning two worlds. As the wants of the various forms of life are not of the same order, those of the mollusk being of one order, those of the insect a higher, and those of the animal a still higher, so the wants of man's nature in his complex endowment are of different grades and degrees of importance and permanence. The needs of the physical are of one order, those of the intellect a higher, and those of the spiritual of the highest and holiest. They are the highest and holiest because they have their origin in the soul-life, which, manifesting itself in thought, feeling, conduct, hope, faith and love, makes us human, and lifts us above every other kind of earthly existence. They belong to our divine side, which, under penalty of sinking to lower worlds, we must bring out and cultivate.

What place does the ministering to these loftiest and holiest wants occupy in our educational system? does it hold the place it deserves? and if not, how can it be made thus to do? are questions before us.

I.—THE PLACE NOW GIVEN IT.

It takes but a glance at the situation to convince one that it holds only a secondary place, the leading thought being that of intellectual and material needs. From its earliest years a child's intellectual culture is the chief topic of concern. A parent may or may not

give special attention to the meeting of the child's spiritual wants, but he is sure in this day to see that from the very first the intellect is developed. Before the child can talk plainly its instruction is commenced. As soon as possible it is put into school, and kept there month after month and year after year. The child's soul nurture may never be mentioned in the family, it never being intimated that it has one, but his intellectual progress is the constant theme of discussion.

In the mind of the student himself what is the object of an education? What are the visions which rise before him as he contemplates a college course? Is it a stronger faith, a nobler love, a deeper humility, more patience and charity, more bravery in standing for the right? Oh no! The visions which rise before his mind are those of a head stored with knowledge, of intellectual power and exalted positions. These visions of judicial ermine, professional gowns, bank presidencies, and applause, exactly correspond, too, with many of the appeals made to the young to get an education.

What sort of development do parents look for in their children when they return from college? Is it purer habits, sweeter disposition, keener conscience, broader sympathies and more loyalty to truth? Many would be glad to find these, but they hardly expect much improvement in these things. What they are looking for are the counts made, the standings gained and honors won. If the student passes his classes and graduates with honor, and with as good morals as when he left home, his school-work has been a grand success.

I would not for a moment infer that either student or parent is entirely oblivious to the soul's attainments. In many cases they are deeply concerned. I mention these things to show that in this educational process, extending over eight, ten, fifteen or twenty formative years, the supplying of the spiritual wants is a secondary object, and in many cases not even that. The same is true in all, or nearly all, human activities, but the subject leads us to consider the matter only in its relation to education.

II.—ITS RIGHTFUL PLACE.

This earnest, persistent striving for intellectual culture is right. Parents do wisely when they give their children these opportunities, instead of silver and gold. Young people can well afford to make herculean efforts, sacrificing finery, pleasure, even the necessities of life, for it. But, in making the simple getting of knowledge, intellectual polish and lucrative positions the chief objects of these efforts, we are not giving the place to spiritual nurture which it deserves and the Creator intended. The chief aim of this educational process, involving long years of hard work on the part of student, sacrifice on the part of parents, and Christ-like benevolence on the part of philanthropic lives, ought to be soul-nurture, and not merely intellectual culture. The latter's rightful place is only a means to a higher end. All education which aims lower than the soul comes short of the glory of God and the exaltation of man. The command, "Seek ye first the kingdom of God," applies to study as well as to the general pursuits of life.

Some will tell us that soul-culture belongs to the church alone. It is the mission of the church. That, however, does not release the

school from a share in the responsibility. To leave the entire work of spiritual nurture to the church, means five days given to pure intellectual training and an hour or two to the higher nature, when Sabbath comes, provided the student is not too tired for even that. It is one to thirty in favor of the lower want. The school is the child of the church, reared for the purpose of helping the church accomplish its mission in the world. It may, like many another child, get heady and follow ways of its own choosing. If so, it does it to its own shame and hurt. The school should not teach sectarian dogma, but the aim on the part of student, parent and teacher, from first to last, should be spiritual power and adornment. Man is not meeting the high object of his existence and making the most of himself, when he is spending long years of toil on his intellectual wants and giving his spiritual only an occasional brush Sabbath-day, and in times of sickness and distress. Such a course is out of all proportion to the relative value and dignity of the two classes of wants. It is like a mother turning her babes into the streets while she caresses a poodle.

Such, however, has ever been the tendency among men. They have ever gratified the lower want to the exclusion of the higher. The lower the want, the more ready they are to buy its gratification, and the greater price they will pay. Men will give a dollar for a good dinner who will be greatly agitated over a rise of fifty cents in their school taxes. The itinerant showman who tickles us reaps a far richer reward than the lecturer who nourishes our intellects. Those who supply the community with candy, soda-water, tobacco and liquid fire, wear better clothes, live in better houses and drive better teams than those who supply it with its intellectual training. The meager attention paid soul-development in the strivings for education is in direct line with this universal drift of the race. Mankind in its earliest approach to civilization has been prone to deify the body; now the advanced peoples are deifying the intellect. The greatest attainments and sweetest joys will never come till they deify the soul, making everything bow down and serve it. "You will confer," said Epictetus, "the greatest benefits on your city, not by raising its roofs, but by exalting the souls of your fellow-citizens; for, it is better that great souls should live in small habitations than that abject slaves should burrow in great houses."

Not that the times demand any less physical and intellectual training; both these should be more extensive and thorough. It is their separation from spiritual training and the low aim the masses have in seeking them, I deary. They should at all points be made to pay tribute to the higher life, and not be carried on to its neglect. As God, according to his Word, created all things to serve man, the noblest work of creation, so has he designed that man's body and intellect, in all their activities, should minister unto his spirit. Physical efforts without spiritual aims tend to greed, gluttony and lust, till one becomes a mere beast; while intellectual efforts without spiritual aims chill the sympathies, blight the affections, benumb conscience, paralyze faith, and, at best transform man into a mere intellectual animal.

Education, if it is to advance our civiliza-

tion with its rich clothing and common thought, its high houses and low aims, commercial spirit and craze for pleasure, will need to enrich the soul as well as the intellect. The two will have to be wedded together in a holy union, and no divorce granted for any cause whatsoever. It is this that will give the individual life both its fragrance and power. One may pass, as many do, on account of his intellectual finish, but in life's work no amount of finish will ever take the place of proper adornment of the soul. A little bad grammar will not be so great a hindrance as an irritable temper; poor rhetoric will not make one so offensive as an irreverent, haughty spirit; an ignorance of literature will not be so dark a blot, as a proud, jealous and self-seeking disposition.

That spiritual nurture be made the end sought in all educational efforts may seem visionary to those who have looked upon it as a means of lining the pockets with gold, giving one a seat in Congress, or making him a railroad king. It is ideal, but neither visionary nor impossible. The Golden Rule is ideal, and we come far short of its realization in our lives. Shall we discard it for that reason? Though the sublimation of all intellectual training into spiritual adornment is ideal, and not always so easily realized as some other ends, yet to have any lower ideal means poison to civilization, decay to religion and death to the soul.

(Concluded next week.)

THE BROTHERHOOD OF THE KINGDOM.

A pleasant trip of about four hours, by day boat, up the Hudson, past the Palisades, West Point, and the Highlands, brings one to Newburg, itself beautiful for situation. Some seven miles further up the river is Marlborough Station, on the West Shore Railroad. One-half mile back up the hills is Marlborough village; and two miles still further back is the "Williams home," on a rounded hill top, with an elevation of about five hundred feet. The place is owned by the widow of the late scholarly Rev. Dr. William R. Williams, of Amity Baptist church, New York, and is the place of meeting for the Brotherhood.

The view from this point is a magnificent one, including the nearer surrounding hills, the valley of the noble Hudson, and the more distant hills and mountains eastward, toward the Connecticut line. Also, in an area extending four or five miles west from the river, and sixteen or eighteen miles north and south, such fruits as the peach, pear, plum, apple, grape, berries and currents abound, hundreds of acres being devoted to their cultivation.

Eight or nine years ago eleven men met at Marlborough to read to one another essays that they had prepared; and that meeting developed into the organization now known as the Brotherhood of the Kingdom. The members represent many denominations, and, for the most part, are men of education, breadth of views, devotion and great earnestness, who feel that there are certain truths which need to receive special emphasis at this time. The kingdom of God is now in the earth, and its principles ought to be put into practice in every calling and relation of life. The gospel is not only the salvation of the individual sinner, but should be preached as the needed and sufficient salvation of the home, of society, business, commerce and politics. And all real Christians, though dif-

fering widely, are brothers; and all men ought to be treated in a brotherly spirit.

The Eighth Annual Conference of the Brotherhood met Aug. 6-10, 1900, and the following is a brief outline of the proceedings:

On Monday evening, a reception and fraternal greeting in the parlors of Mrs. William R. Williams.

Tuesday—Papers and addresses. The prophet Micah, the prophet of retribution, sympathy and hope, by Rev. Mr. Jones, of Newark. The modern prophet George Fox, the prophet of the inward spirit, by Rev. Leighton Williams, of New York. Personal regeneration, the re-birth of the whole man, by Prof. Theodore F. Seward, of New York. The new evangelism, or the gospel needed for our time, by Rev. E. Tallmadge Root, of Providence, R. I. The Brotherhood idea, by Rev. C. E. Wycoff, of Irvington.

Wednesday—Hosea, the prophet of mercy, by Rev. William F. Clarke, of New York. John Wesley, the prophet of an inward experience resulting in an amended life, by Rev. Lindsay B. Longacre, New York. Church relations, by Rev. H. H. Peabody, D. D., Rome, N. Y. Jesus gave no exact model for church organization, in the strict sense founded no church; and structural differences should not so divide believers in fellowship and work. Social grades in the church are a great evil. The new church, endowed, independent and adjustable, by Rev. Warren H. Wilson, Brooklyn. On Quaker Hill, N. Y., Quakers, Baptists, Presbyterians and others were organized a few years ago into one village working church, of which the speaker had been pastor. In the discussion that followed, the plan was approved by two eminent Baptist ministers, and a Baptist professor of theology, of extended reputation for scholarship, said he would like to be pastor of such a church! Next, steps in social reform, by Mr. Eltweed Pomeroy, Newark. As a remedy for the evils of unregulated competition and the cruel use of the power of wealth, he urged the importance of more direct legislation by the people. What it means to be a Christian, by Rev. Charles E. Bronson, Philadelphia. This address was said to be one of the best; but the writer did not hear it.

Thursday—Amos, the prophet of real, practical righteousness, by Rev. Alfred W. Wishart, Trenton. Frederic Dennison Maurice, the prophet of a transition period to greater religious and social unity, by Rev. Samuel Z. Batten, Morristown. The social movement toward the removal of unjust advantages now enjoyed by the individual, and toward a higher home, intellectual, æsthetic, business, national and religious life for the people, by Prof. Walter Rauschenbush, Rochester, N. Y. Missionary extension, as indirectly transforming society, as Christianizing not Westernizing the heathen, by Rev. Frank S. Dobbins, Philadelphia. Law and the liquor traffic, by Hon. and Rev. Norman Fox, Mayor of Morristown, who tried to show that license does not indorse and legalize, but controls and restricts an evil. In the writer's opinion, the only strong thing in this long address was its recognition of the morally reforming power of the church and religion. The Gardiner Industrial Colony, by Rev. Edward Niles, New York, who gave an interesting account of reform work for boys, in the Industrial Colony at Gardiner,

ten miles from Marlborough. Our Lord's yet unanswered prayer, or an appeal for the local, federal union of churches, as being one step further in the exhibition of brotherhood and toward the coming kingdom, by the writer. At an evening village meeting in Marlborough, the problem of city saving, religiously, socially and politically, was discussed by Rev. Mr. Wycoff, Prof. Rauschenbush and Hon. Clinton R. Woodruff, of Philadelphia. Mr. Woodruff urged that deserving and competent men be elected to office and kept there, and that personal and political standards of right and wrong be the same. That evening, Prof. W. N. Clark, of Colgate University, Hamilton, N. Y., preached in Newburg, the writer and Rev. Mr. Root having spoken in Marlborough village the previous Sunday morning and evening.

Friday—Isaiah, the prophet of Jehovah's holiness, by Rev. L. W. Batten, Ph. D., New York. John Ruskin, prophet of the ideal and real, by Mr. Mornay Williams, of New York. The new discipleship, according to Christ's new commandment, by Rev. George E. Bigelow, of Chicago. A paper on the national federation of churches and Christian workers, sent by Rev. J. W. Hegeman, Ph. D., of New York. The 28,000,000 of church-members in the United States could best fulfill their part in the kingdom of God, if in federal union. The Farmers' Institute, led by Mr. George T. Powell, Ghent, N. Y., who spoke on Schools of farming. Faith, a principle of action, when one believes in something so much that he will do something about it, by Prof. Clarke.

This movement is one of the important signs of our times in several respects.

1. In the united emphasis it seeks to give, not to mere correctness of religious opinions and forms, but rather to life.

2. In the added emphasis it places upon the gospel as intended not for the saving of the individual alone, but as designed for and equal to the salvation of society, business, commerce and politics. This is the doctrine of Israel's prophets, of Christ and the apostles.

3. Not in minimizing and ignoring the value of church relations and denominational differences, but in trying to make real and practical the brotherhood idea.

4. In its intention to enter now upon some forms of greater propaganda, particularly by meetings and tracts. Hitherto it has grown slowly, as it has here and there found one in sympathy with its spirit and aims; now it seeks faster growth.

The Brotherhood of the Kingdom does not pretend to have discovered new truths or methods; it simply feels that our times demand the teaching and practicing of too much neglected but anciently known and universal principles.

PASTOR MAIN.

PLAINFIELD, N. J., Aug. 13, 1900.

KANSAS LETTER.

To the Editor of THE SABBATH RECORDER:

You may think it rather irregular to receive the Kansas Letter from Wisconsin, but your correspondent from the Sunflower State is spending a few weeks in this state with a quartet of young men in evangelistic work. The quartet is made up of Charles Sayre, of Berlin, Wisconsin; Arthur Platts, of Milton, Wisconsin; Byron Rood, of North Loup, Nebraska; and Almond Burdick, of Nortonville, Kansas—all devoted and earnest workers.

The latest and most popular attraction in this section of country is "Elder Hills' Quartet." If the people would treat the Saviour and his religion with as much cordiality and consideration as they do the Quartet, this whole region would soon be consecrated territory, and we could go back to our home duties with hearts full of joy and praise.

But, I am to write a Kansas letter. I will begin by saying that, were it not that the Kansas church at Nortonville has so much of the missionary spirit, which is the spirit of our Saviour, their pastor would not have this opportunity of going several weeks each year to engage in this kind of work. But when hearts are all aglow with the in-dwelling presence of the Divine Spirit, and love for God and souls, they are willing to undergo sacrifice and inconvenience for the work of the Lord in needy fields. Many know by experience that all that is thus sacrificed "for Christ's sake" brings added growth and richness of experience and blessing to the church which sends the Gospel, through its pastor, to bewildered and lost souls.

I need not refer to the mammoth crops of Kansas this year, as your readers have, doubtless, all noticed accounts of the fact in the papers; but there is one item of great importance to this state that is not yet very widely known; that is, the great and rapid growth of the "law enforcement" sentiment.

There have been great efforts made in the last few years, by men and corporations outside the state, to break down the prohibition laws and sentiment in this state. Brewers, distillers and liquor-dealers have concentrated their cross-fire on Kansas. Forces issuing out from Milwaukee, Chicago, Cincinnati, Louisville, Kansas City and other liquor centers, have made their power felt. There are localities in Kansas where officials have been found who were so weak in their sense of honor and loyalty to obligation and oath of office, that they have permitted these outside parties to encroach upon the laws of the state and the rights of its citizens by smuggling in and selling liquor. We are grateful that the people are becoming aroused, and the feeling is rapidly increasing against such encroachments.

A plan is being advocated for the establishing of a state enforcement commission, to be the instrument through which the state shall enforce her own prohibition laws, and not intrust this very important duty to local officials who too frequently are biased by social and business influences and considerations!

GEO. W. HILLS

MARQUETTE, Wisconsin.

FROM BROTHER THRELKELD.

[The following letter, though personal in form, contains so much of interest that we lay it before our readers in this Conference Number of the RECORDER.]

To the Editor of the SABBATH RECORDER:

As I look over your earnest appeals to every one to attend the General Conference, it creates, or rather intensifies, such a desire to go that I cannot forbear giving vent to my feelings in some way. I think I never so much desired to attend a Conference before, but need of money makes it utterly out of the question. I was quite anxious to attend our Association, but was deprived for same cause. I am more anxious to go on my wife's account, since she has never had the privileges of Conference or Association among our people. During the last year I have

been re-studying the entire line of thought and argument, "Pro and Con," on the Sabbath question, using all the materials for helps on both sides that I could get hold of. I am more than ever convinced of the hitherto unmeasured depths of importance connected with the question, and of the fact that even our own people, as a rule, are not impressed with the subject as they should be. I feel unspeakably thankful for "Swift Decadence of Sunday," "Paganism Surviving in Christianity," and the late "Studies in Sabbath Reform"; they have been such a source of help to me in the study. I have taken so much real, solid comfort in them, gained so much help and encouragement from them, that it is real pleasure to me to take both you and them with me, constantly, to a throne of rich Grace, seeking for blessings upon them as they go on a mission for God and the right. Yes, they are my constant companions in these so-much-needed studies in these days that are so effectually trying the souls of men. It is something like this that makes me want to attend this Conference more, if possible, than ever before. I expect there will be a larger attendance of our representative men and women than I should expect to see again, as the attendance will probably be lighter as Conference comes West; any way, it would be a source of unspeakable pleasure to myself and wife to be there, and have part in the services and blessings for which we look.

Our little hoping, struggling church at Bethel, with its pastor, would hereby send heartfelt Christian greetings to you, to every official, to the entire company when convened, and to say that, though absent in body, we shall be present every session in our prayers and desires for God's blessing upon you, and we feel that it is needless to ask the prayers of our brethren, for past interest and manifest concern show that prayer will constantly go up for all these little, struggling bands.

"God be with you till we meet again."

Yours for "Christ and the church,"

C. W. THRELKELD.

CRAB ORCHARD, Ill., Aug. 7, 1900.

REORGANIZATION OF THE PRESTON CHURCH.

After the earnest and acceptable labors of the Alfred University Quartet, and the Missionary pastor, W. D. Wilcox, assisted by Rev. J. T. Davis, of Scott, a meeting was called for August 4, to take action in re-organizing the church on Rogers street, Preston, N. Y. There were present representatives from the DeRuyter, Lincklaen, Norwich and Shingle House churches, and after the regular services, L. R. Swinney stated the nature and object of church organization, and invited those forward who wished to enter into the church. Eleven came forward, four of whom had been baptized that day, and the church covenant was read from the Seventh-day Baptist Hand Book. This was unanimously adopted. Rev. J. T. Davis offered the consecrating prayer, and L. R. Swinney gave the right hand of fellowship, welcoming them into the sisterhood of churches. The following officers were then chosen Deacons, Daniel Stuckey and Weston Thorp; Church Clerk, Robert Rogers. Others of the old members will be added, and we expect the work to go right on and that others will come in. May the Lord bless them abundantly.

L. R. S.
AUGUST 9, 1900.

Children's Page.

UNTO OTHERS.

BY A. A. LARKIN.

On the piazza of a handsome house in the suburbs of New York, sat two little girls, Mabel Armstrong and Ruth Himes, earnestly talking about an incident that had occurred that morning at school. Kittie Wells, a little girl of about their own age, had taken Mabel's lunch and thrown it into a brook flowing just back of the school-house. "I will never speak to her again, no, not as long as I live," said Mabel. "Nor I either," answered her little friend, "not if I live a hundred years." "Here she comes now," spoke up Mabel, "let's not look at her." Kittie came slowly along and glanced up at the girls, but they did not look at her. "Remember that we're not going to speak to her," said Ruth, as they parted for the night.

When Mabel's papa came home that night, he had some sad news to tell her. Kittie had fallen and broken her leg, while on her way home from school. Her mother was very poor and had to be away at her work all day, so that Kittie would be obliged to stay alone. Mabel was just going to say, "I don't care," when she thought of the Golden Rule which she had learned at school, "Do unto others as you would that others should do unto you." "O, mamma," she said, "I said, yesterday, that I would never speak to Kittie again as long as I live, and now she has broken her leg and will have no one to do anything for her. Can't you think of something that I could do for her? I am so sorry that I said that." Mamma soon thought of a plan that they could begin to carry out that day. So as soon as school was out, Mabel and Ruth started for Kittie's with a little basket containing two oranges, a banana and a piece of cake, with a little note on top. They tip-toed softly up to the door and finding it unlocked, walked in very quietly. Kittie was fast asleep, so they laid the basket on the bed, covered it up with a pillow, placed the note where Kittie could find it, and went quickly out again. When Kittie awoke, she found the note, and opening it wondered where it came from. This is what it said:

"Look under your pillow and see what you find,
'Tis something you'll like, the very best kind."

She looked, and was so pleased with the present that she could hardly wait for her mother to come home, so that she might tell her about it. Each day Mabel and Ruth carried some little thing to brighten the long hours which Kittie had to spend alone. The first day that she sat up in a chair, she found a note which said:

"Look under your chair and see what is there,
Such a nice little lady so dainty and fair."

O, how surprised she was, for, sitting in a very pretty rocking chair, was a large doll with golden curls, and eyes that would open and shut. On the doll's dress was a card saying that it was a present from Mabel and Ruth. The little girls soon became very fond of Kittie and were very glad that Mabel thought of the words, "Do unto others as you would that others should do unto you."

If a good face is a letter of recommendation, a good heart is a letter of credit.—*Lord Lytton.*

"LADDIE'S FISH."

BY F. GUTHRIE.

"When the wind is in the south,
It blows the bait in the fish's mouth," sang Fred Bentley, as he rested the fish-poles against the fence, and ran down the road after his hat, which the wind had blown off.

On his return, he was met at the gate by Jane, Howard, and Baby Nellie, all ready for a picnic to Chippawa Creek.

They had talked of little else for a week, and it seemed to ten-year-old Howard the day would never come; but come it did at last, and mamma had filled a basket of nice luncheon.

"A whole pie, Fred, and a lot of sandwiches and cookies, and lemons for lemonade," said Howard, hopping first on one foot, then on the other, in his glee.

It would be hard to find four brighter, happier children than fled through the little white gate that bright morning—Fred carrying the poles and bait, Howard holding Nellie's hand, and carrying the shawl and cushions for her afternoon nap, while Jane brought up the rear with a lunch-basket and umbrella.

But there came behind, very quietly, an uninvited guest, whose presence was not noticed until Fred turned to speak to Jane.

"Back, Laddie! back sir!" he shouted, throwing a piece of mud at the dog, which caused him to drop his tail, and move dejectedly toward the house.

But scarcely had the young folk gone a hundred yards on their way before he again began to follow.

Fred aimed a small stone at him this time, but Howard caught his arm.

"Let him come, Fred; you know he brought up the cows this morning, and saved us a trip to the woods."

"But he'll frighten all the fish away."

"No, I'll take him for a swim below the bend, and then I guess he won't want to be in the water."

"Come, Lad, Lad!" and the dog bounded to Howard's side, wagging his tail gratefully.

"Now, sir, since you are invited to our picnic, you must help carry the traps, and Howard fastened the shawl and cushion on his back."

All laughed, for Laddie looked very comical as he marched along with his load.

In about half an hour they reached the stone culvert over which the railway passed, and through which the Chippawa flowed. It was here the water was deepest and fishing best. A half-dozen large stone steps in the mason work of the culvert made good seats for the fishers, while a high fence separated the meadow from the railway above.

Jane put the lunch-basket and wraps under a shady tree not far from the water, and then helped Fred unwind the lines, while Howard took Laddie for a swim. Nellie went too, and laughed merrily as Laddie plunged in and brought to shore the pieces of wood Howard threw into the stream.

When Jane had finished, she hastened down to the children, and stood watching the fun for a while.

"Your line is all ready now, Howard, and I'll take care of Nellie."

"Thank you, Jane," and Howard hurried up to the culvert where Fred sat watching his cork floater bob up and down in the water.

Laddie soon grew tired of the water, and

scampered away after a little red squirrel which took refuge in a tall tree. Jane and Nellie gathered pretty white and red pebbles, and hunted for four-leaf clover until dinner-time, when Jane spread the big newspaper under the tree, and arranged the lunch neatly on it. With Nellie, she went to call the boys. Two small black bass were all Fred had to show, while Howard could only boast how nearly he had caught one, for a saucy fish had eaten his bait, and then slipped away.

They were all very hungry, and enjoyed the good things mamma had prepared. Laddie came back, tired from his frolic, and lay panting in the shade. Jane gave him his share, and then packed the remainder away for supper.

The shawl was spread under the tree, and Nellie was coaxed to lie down for a nap. Howard threw himself beside her, and Laddie, having finished his dinner, curled up near the children.

Jane picked up Howard's pole, and, seating herself on the lowest step of the culvert, swung the line into the stream. Fred had moved farther down the creek, where better success seemed to await him. Jane could see him swing his line in with a wriggling, squirming fish on it, and felt rather glad that none came to her hook.

For over an hour all was quiet save the hum of a passing bee or the soft rustle of the leaves on the big elm-tree. A loud bark from Laddie roused Jane, and, springing to her feet, she turned in time to catch a glimpse of Nellie's pink calico dress as the little one toppled from the upper step of the culvert into the creek.

There was a double splash, for Laddie had bounded to the rescue, and, as soon as Nellie came to the surface, seized her by the dress and started to swim ashore. Fred had reached them by this time, and, lifting the child's head above water, soon handed her up to Jane, who, pale and trembling, clasped her in her arms.

A gasp, and then a cry, rewarded their efforts to bring her to consciousness, and then the wet clothes were pulled off, and the sobbing, frightened child was wrapped up in the shawl.

Howard had awakened during the commotion, and was very frightened and penitent.

"I never heard her get up, Jane. I must have been asleep. What will mamma say?" and Howard was crying as bitterly as Nellie, thinking himself to blame for the accident.

"Never mind, Howard dear, she is not hurt much—only a few scratches from Laddie's paws. Help me to spread her clothes out to dry, and then we can soon go home, and tell mother."

By the time Nellie's clothes were thoroughly dried and on again, she had fully recovered from her fright, and ran along by Howard's side as fresh as when they started in the morning.

Mother listened, holding her baby close in her arms, as the children told of the accident, and how Laddie had been first to the rescue.

"What did you go to the culvert for, Nellie?" mamma asked.

"Wanted to see a fise," answered Nellie, returning the kisses mamma was pressing on her cheeks.

"Wasn't it well we let Laddie go with us, mother?" said Howard.

"Yes, indeed. Laddie is a good dog," answered mamma, feeling so thankful her darling was safe. When the excitement had subsided a little, Fred brought his nice string of fish to show to mamma.

"Fred caught every one. Isn't he a good fisher?" said Howard, proudly.

"After all," said Jane, "Laddie caught the best fish—didn't he, mamma?" And mamma assented with a smile on her lips and tears in her eyes.—*S. S. Times.*

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, N. Y.—[A letter from Bro. Geo. Seeley, to the Editor, contains some Reading Room matter, which is presented here.]

"I am still here and am expecting to remain until the last of the month, or the first of September. Then I leave for Canada. . . . I am often asked, 'What do you expect to do in Canada?' I answer, just what I have ever done, preach the gospel of Christ and also engage in Sabbath Reform work. I had begun doing this before coming away from there, and shall take it up on my return, and nothing else, God willing. The question of what I shall do was settled long ago, and nothing can disturb that decision. It is my duty to proclaim the truth, in my humble way. Proclaimed truth is the hope of the world. Truth locked up in Bibles unread, in histories stored away in libraries, is as silent as the mummies of ancient Egypt. Thus lying it is of little value; but the everlasting truth of God must be declared to men. Truth shut up in a book, or a man, is dead. Truth spoken, printed, circulated, promulgated, is mighty through God to the pulling down of the strongholds of sin. It is like spiritual artillery from Jehovah's heavenly batteries. It levels the forts of Satan, destroys his fortresses, and shatters the power of evil and error over the hearts and lives of men. Truth delivers, liberates and sets men free from the service of error. Thus they become the servants and children of the Most High. This is what truth accomplishes. Will not our people send it forth in all directions, that it may fulfill God's purposes? Since the new light of Sabbath truth has come into my own life, I want all others to hear and know it."

Bro. Sindall, of New Market, expects to begin his pastorate with this church the first Sabbath in October. We hope our dear brother will find his work here pleasant and profitable, and that his ministry will be successful in bringing many to Christ and the Sabbath. For this we pray. Church matters are proceeding as usual; good prayer-meetings, Sabbath-school doing its ordinary work, and the congregation about as it has been for the years since we came to Berlin. As we go back home, brethren and sisters, remember us at the throne of grace, while we labor in the Queen's dominions, that something may be done there to spread Sabbath truth, which is a vital truth, and our present message to the people wherever there may be the 'open door' to receive it."

HARTSVILLE, N. Y.—After a season of unusual sickness, last spring, and several deaths, the community has enjoyed its general good health, until the death of Mrs. Silas Stillman, who was with her daughter, Mrs. Daniel Whitford, and passed away, after a brief illness, Aug. 9. A good mother has found rest in the 76th year of her age. A commendable interest in and attendance on church, Sabbath-school and Christian Endeavor Society is maintained. Several new members have recently been added to the Endeavor Society. At our last meeting, among the names presented for membership were those of Rev. H. P. Burdick and his wife, as honorary members. Dr. Burdick has not, perhaps,

regained all the ground lost last winter and spring by the grip, but is hale and hearty for a man past four-score years. The first Sabbath of this month, after the morning services, a large congregation, for the place, repaired to Alfred Station, where they were joined by the Second Alfred church congregation at the beautiful baptismal waters. The assembled multitude joined in singing, prayer was offered by Pastor Peterson, and eight persons who had been accepted by the Hartsville church, were baptized by Pastor Cottrell. Dr. Burdick offered the closing prayer. These, with those baptized last winter, make eighteen that have come into the little church of Hartsville in the past few months, and we expect still others will soon cast in their lot with us. The Hartsville Sabbath-school attended the Union Sabbath-school picnic, together with the schools of the First and Second Alfred churches, the Independence, Andover and Hornellsville schools, on Aug. 9, 1900. Members of the Scio Sabbath-school also were present. The picnic was held in the Rose Grove, south of Alfred Station. Brief exercises were given by different schools, and Pastor L. C. Randolph delivered the address. Miss Emma Robinson led the congregation in singing several pieces. The Crandall Band was present, and at the close of the other exercises entertained the picnickers for some time. Supt. B. F. Rogers, of the First Alfred school, was chairman of the day. Every one of the hundreds assembled in this beautiful grove seemed to enjoy the good company, the program and the elegant picnic weather. A unanimous vote that the union picnic should be repeated next year, was taken. Steps are being taken to have a permanent platform erected in the grove, and other plans are being considered for making the Union Sabbath-school picnic a regular and permanent institution. COR.

MILTON JUNCTION, WIS.—Things with us are moving on quietly, but we hope steadily in the upward way. Our people are alive to the interests of Christ's kingdom, and laboring diligently to provide means for carrying it on. Through the kindness of the church we were granted a six weeks' vacation, part of which, in June, we spent in North Loup, amid the scenes of our early labors, visiting with the dear friends and in attendance at the Association. It afforded us great pleasure and benefit. A portion of July was spent in work in Iowa. Children's Day service occupied the last Sabbath in June, and was listened to by a very large congregation, and was a worthy effort. God bless the children and keep them safely! Bro. G. W. Burdick ably supplied the pulpit in the absence of the pastor. We have sustained a great loss in the removal, by death, of two of our earnest young Christians. We miss them from the choir, the Sabbath-school, the church service, the prayer-meeting and in the school. Their places are vacant, but their influence lives. More labor and responsibility rests upon those who remain to take up and carry forward the work they had begun.

Amid the cares and labors which make a busy time in summer, our people do not forget the milestones in the lives of their members. A pleasant event occurred at the home of the pastor on the evening of the eleventh of July. Another of those surprises which surprise, for which this people are famous.

The occasion was a birthday, and one of the results of the gathering is that a beautiful eight-day clock stands upon our mantle and by its musical chimes reminds us that time is rapidly passing, and there is much work to be done for the Master. These events stir our hearts with gratitude and move us to greater diligence in the Master's service.

We are praying for a blessing upon the sessions of the Conference which are near at hand. That, in these troublous times, our denomination may awake to the importance of its mission and recognize the claims of God above everything else, and unitedly labor for the accomplishment of the work he has for us to do, is our earnest desire. E.

AUGUST 8, 1900.

SEVENTH-DAY BAPTIST PHYSICIANS.

The physicians and medical students attending Conference at Ashaway, met together on Aug. 27, 1899, and adopted the following Constitution:

WHEREAS, Organized effort is desirable in the prosecution of any work; and,

WHEREAS, We believe that Providence has a special field of usefulness for Seventh-day Baptist physicians in the work for Christ, the church, and the Sabbath of our Lord; therefore,

Resolved, 1. That we bind ourselves together for mutual strength and benefit in an organization to be known as the "Seventh-day Baptist Physicians' Society."

2. That any Seventh-day Baptist physician or medical student is eligible to membership by signing the Constitution.

3. That the Society hold its meetings annually in connection with General Conference.

4. That officers of the Society shall be a President and Secretary, to be elected annually.

CURTIS O. SWINNEY,
PHOEBE J. B. WAIT, } Com.
EDWIN S. MAXSON,

Dr. H. C. Brown, of Brookfield, N. Y., was elected President, and Dr. Anne L. Langworthy, of New York City, Secretary, and the Executive Committee was composed of Dr. Wait of New York City, Dr. A. L. Burdick of Chicago, Dr. A. S. Maxson of Milton Junction, Wis.

The following became charter members:

Phoebe J. B. Wait, New York City, 1871.
Lucy Almy Babcock, Westerly, R. I., 1873.
Ella F. Swinney, Shiloh, N. J., 1875.
Curtis O. Swinney, Smyrna, Del., 1878.
H. Clift Brown, Brookfield, N. Y., 1881.
Leman W. Potter, Homer, N. Y., 1881.
Albert S. Maxson, Milton Junction, Wis., 1882.
Edwin S. Maxson, Syracuse, N. Y., 1886.
A. Lorelle Burdick, Chicago, Ill., 1893.
Susan Strong Randolph, Chicago, Ill., 1893.
Anne L. Langworthy, New York City, 1898.
Arnold C. Davis, Jr., Farina, Ill., 1899.
Alfred Prentice, New York City.
Grace E. Swinney, Smyrna, Del.
Eva F. Swinney, "
F. Marion Barker, North Loup, Neb.
D. C. Main, Plainfield, N. J.
Howard S. Wilson, Spotswood, N. J.

Manifestly an organization like this, to be of any benefit, should hold the combined wisdom and interest of all the physicians of the denomination. We therefore ask that all Seventh-day Baptist physicians and medical students who wish to be identified with the Society will send their names and addresses promptly to Adams Centre, together with any suggestions which they wish to make. Letters from those who cannot attend the Annual Meeting this year will be very welcome, and it is hoped that all the doctors in the denomination will be represented by letter if not by voice. Address, Seventh-day Baptist Physicians' Society, Adams Centre, N. Y.

ANNE L. LANGWORTHY, Sec.

NEW YORK, Aug. 11, 1900.

TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, Aug. 12, 1900, at 2.15 P. M., Vice-President J. Frank Hubbard in the Chair.

Members present.—J. F. Hubbard, D. E. Titsworth, A. H. Lewis, A. E. Main, C. C. Chipman, J. M. Titsworth, A. L. Titsworth, and Business Manager J. P. Mosher.

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

The Supervisory Committee reported the work going along as usual, current bills paid, and editions printed of 5,000 each of five different tracts, whose editions were exhausted.

The Annual Report of the Committee on the Distribution of Literature to the Board is embodied in the Annual Report to the Society.

Business Manager J. P. Mosher presented his report on the Publishing House for the year. On motion, the same was adopted, and summaries therefrom will be incorporated in the Annual Report of the Board to the Society.

On motion, the Business Manager was requested to prepare data concerning delinquent subscribers to the RECORDER, and present the same to the Advisory Committee, at their meeting to be held Aug. 19.

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

On motion, J. M. Titsworth was appointed Auditor *pro tem*.

The Treasurer, J. D. Spicer, presented his report, duly audited, of receipts and disbursements for the year ending June 30, 1900. Report adopted.

Correspondence was received from A. P. Ashurst, with report for the year. On motion, it was voted to request Mr. Ashurst to attend Conference.

Correspondence was also received from Sec. O. U. Whitford, G. B. Shaw, W. C. Daland, T. L. Gardiner, L. A. Platts, George Seeley and G. M. Cottrell. The latter was referred to the Advisory Committee. Letter of George Seeley was laid on the table till September meeting.

Voted that the Editor of the RECORDER be authorized to secure the services of a stenographer to assist in reporting the proceedings of Conference.

The Committee on Program for the Annual Session reported arrangements completed for carrying out the program as reported at the March Meeting, except that no conference will be held before Anniversary Week.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH, *Rec. Sec.*

OUR LIGHT AFFLICTION.

In one of Schiller's poems a beautiful story is told to this effect: When God made the birds he gave them gorgeous plumage and sweet voices, but no wings. He laid wings on the ground and said: "Take these burdens, and bear them." They struggled along with them, folding them over their hearts. Presently the wings grew fast to their breasts and spread themselves out, and they found that what they had thought were burdens were changed to pinions. Surrender to God and obedience to him are not grievous sacrifices, but life and growth and activity.—A. T. PIERSON.

NEWS OF THE WEEK.

In spite of the many indefinite and often contradictory rumors which have appeared during the week with reference to matters in China, it is now evident—August 16—that the first act in the international drama is about completed. The advance of the allied forces—evidently the American forces have been the moving power in this advance—has gone forward with unexpected rapidity, and the opposition on the part of the Chinese has been comparatively slight. The unofficial reports this morning declare that the allied forces have reached Peking, and also that the Ministers were safe as late as Monday, Aug. 13. Several important messages have been received at Washington within the last twenty-four hours from Consul-General Goodnow and Minister Conger, which are not made public. This indicates that they contain important information, which, being made public, might be disadvantageous to movements and negotiations at this time. It is certain that for many days past the position of the Ministers has been one of great peril. Whether the advance of the allied forces will result in their rescue or in their death is yet unknown. So far as we can judge, American diplomacy and the movements which American action and leadership have secured have almost reached an important victory.

The movements on the part of Russia and England both indicate that important matters at Peking are about to be accomplished. Russia has seized upon New-Chwang, evidently intending to push her interests in Northern China. Three transports, loaded with English troops, are lying in the harbor at Shanghai. Their landing has been delayed temporarily, under the earnest plea of the Viceroy of that department. This shows that England is determined to strengthen her hold upon the great Yangtze Valley. Her avowed purpose is to prevent outbreaks, which, according to universal testimony, are imminent. As a result, there is great excitement and increasing danger to the foreign interests at Peking, and thousands of people have left the city.

Miss Burdick, from Shanghai, reached Alfred, New York, on Tuesday, Aug. 14. She reports that Mrs. Davis and her son, Alfred, came to Japan on the same steamer with her, and "she hopes that Dr. Palmborg and Mrs. Crofoot are in Japan before this time." When she left Shanghai, Mr. Davis and Mr. Crofoot were planning to remain there "for the present."

The latest news as we go to press gives no official notice that the relieving forces have reached Peking, but there is good reason to believe they have. The Chinese are making almost frantic appeals for an armistice. The United States, supported by the other Powers, refuses to treat in any way until the Envoys are released. Previous demands by this Government are insisted upon. There is much confidence in Government circles that the Envoys will be released without further harm.

There is no important news from South Africa.

The meetings at Northfield, Mass., have continued through the week, with deepening interest. Mr. Moody's son is showing himself a capable leader. Memorial services in honor of D. L. Moody were held on the afternoon of Aug. 16.

On June 30, 1899, the total single-track railway mileage of the United States totaled 189,895 miles, an increase during the year of 2,898 miles, which is greater than that of any other year since 1893. The total number of locomotives was 36,703, an increase of 469 over last year. The total number of cars of all classes in the service of the railways was 1,375,916, an increase of 49,742. Of these 33,850 were passenger cars, 1,295,510 were freight cars and 46,556 were devoted to the direct service of railroads. It must be remembered, however, that cars owned by private companies and firms, used by railways, are not included in these returns.

CORRECTION.

In the SABBATH RECORDER of Aug. 6, 1900, and in the second column of the article entitled "When Did the Seventh-day Baptist General Conference First Become a Separate Organization?" are two sentences that contain mistakes. The first is as follows: "The expression 'eighty-seventh anniversary' recognizes the fact that the first regular session of the Conference occurred in 1803, ten years after its first organization." The words "ten years" should be changed to *one year*. The second sentence reads thus: "The Minutes for last year, 1899, state that the Anniversary of the Conference was the ninety-seventh, following the reckoning adopted the year before; but they call the session the eighty-fifth." The words "the year before" should be changed to *ten years before*.

W. C. W.

TRACT SOCIETY.

Receipts in July, 1900.

Churches:	
Milton, Wis.....	\$ 10 51
New York City.....	21 95
Adams Centre, N. Y.....	20 00
Chicago, Ill.....	17 45
First Brookfield, Leonardsville, N. Y.....	32 66
Plainfield, N. J.....	37 74
Pawcatuck, Westerly, R. I.....	17 56
Second Brookfield, Brookfield, N. Y.....	14 50
First Hopkinton, Ashaway, R. I.....	20 00
West Edmeston, N. Y.....	5 50
Second Alfred, Alfred Station, N. Y.....	6 66
New Auburn, Minn.....	7 00
Jackson Centre, Ohio.....	2 40
Farina, Ill.....	6 93
Sabbath-schools:	
Hornellsville, N. Y.....	3 50
Alfred Station, N. Y.....	2 04
C. E. Society, West Edmeston, N. Y.....	4 18
Bequest of Mrs. Asenath B. Rogers, Milton, Wis.....	200 00
Estate of Reubin D. Ayers, Unadilla Forks, N. Y.....	11 01
T. F. West, Medford, Ore.....	10 00
Mrs. C. D. Potter, Belmont, N. Y.....	50 00
A. S. Babcock, Rockville, R. I.....	5 00
Rev. M. Harry, West Edmeston, N. Y.....	3 00
A. W. Vars, Dunellen, N. J.....	3 00
J. G. Spicer, West Hallock, Ill.....	15 00
Rev. S. R. Wheeler, Boulder, Colo.....	1 70
G. H. Utter, Treasurer, expenses on Ayer's property.....	2 77
A. H. Lewis, cash returned.....	3 79
Ladies' Mite Society, Shiloh, N. J.....	17 10
Total.....	\$552 95

E. & O. E.

J. D. SPICER, *Treas.*

PLAINFIELD, N. J., Aug. 9, 1900.

PUT a seal upon your lips and forget what you have done. After you have been kind, after love has stolen forth into the world and done its beautiful work, go back into the shade again and say nothing about it. Love hides even from itself.—Prof. Drummond.

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Popular Science.

BY H. H. BAKER.

A Steamboat for Palestine.

The railway from Jaffa, on the Mediterranean, to Jerusalem, was no sooner completed in 1892, than a new enterprise was awakened to further increase the influx of tourists, and extend the benefits of commerce.

This new enterprise originated, and is promoted, by some German Greeks, inhabiting a cloister in Jerusalem. They conceived the idea, that by navigating a portion of the Dead Sea, which is situated sixteen miles southeast of Jerusalem, a shorter route could be made to Kerak, a town in Syria, forty-eight miles southeast of Jerusalem, the ancient Kir-Hareth, a city of the Moabites.

About the year 1131 A. D., King Faulques, one of the Crusaders, built here a castle, one of the most imposing monuments of the age. The walls and towers, now standing, are lofty and massive; the colonades, cisterns, moats and passages are of great interest and extent, and a chapel with frescoes is very curious.

This city was the ancient capital of the land of Moab, and, although the country between there and around the Dead Sea for thousands of years has been a desert and a land of solitude, yet this ancient city of Moab, being the only city of any importance east of the Jordan, has quite a market and trade, being visited by many of the merchants from Hebron and the surrounding country.

Karak has a population of about 8,000, of which about 1,800 are Christians; the remainder are mostly Moslems.

The first steamer now about to enter the Dead Sea has already been built at Hamburg, Germany, and is on its way to navigate the lowest sheet of water on the face of the globe, so low that it has no outlet, being 1,312 feet below the ocean level; yet it receives the river Jordan, the outlet from the watershed of the mountains of Lebanon.

The steamer is about 100 feet in length, and is calculated to carry freight of all kinds, is fitted for carrying 34 passengers, and is to be managed entirely by German engineers and sailors. The order is already given for the building of a second steamer for this route.

It certainly does appear that the day is breaking that Ezekiel, the prophet, saw, when, as a surveyor, he made his prophetic map of Palestine for the latter days, and drew his pen picture of the prosperity and future happiness of God's chosen people, on their return to their native land, which has already commenced.

Our sun is too near its setting for us to behold the fulfillment of what Ezekiel foretold; the shadow will fall too soon; but we think it will not go down until many who now sing

"Jerusalem, my happy home,
O, how I long for thee,"

shall actually be there.

Beware of Ointments for Catarrh that contain Mercury, as mercury will destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physician, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and is made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

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Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

INTERNATIONAL LESSONS, 1900.

THIRD QUARTER.

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

LESSON X.—THE SEVENTY SENT FORTH.

For Sabbath-day, Sept. 1, 1900.

LESSON TEXT—Luke 10: 1-11; 17-50.

GOLDEN TEXT.—The harvest truly is great, but the laborers are few—Luke 10: 2.

INTRODUCTION.

The precise time of the sending forth of the Seventy is slightly in doubt. It must have been shortly after the time of our Lord's final departure from Galilee, mentioned in Luke 9: 51; but whether before or after Jesus' visit to Jerusalem to attend the Feast of Tabernacles, it is impossible to determine with certainty. The most plausible view is that Jesus commissioned his disciples and sent them out to prepare the way for a long journey or tour through Perea and Judea to Jerusalem, in which he proposed to present himself to the people for their acceptance as the Messiah. When they had started upon this mission, Jesus went to Jerusalem for a flying visit, as we say, and attended the Feast of Tabernacles. After the events recorded in John 7: 11 to 10: 21, which occupied less than a week, Jesus returned to the borders of Galilee and resumed his slow public journey toward Jerusalem, following the Seventy. His disciples returned to him from time to time and reported their experiences.

The mission of the Seventy was similar in many respects to that of the twelve when they were first sent out. Some writers have gone so far as to say that they were the same, and that Luke has by some accident reported the number seventy instead of twelve. But that view is absurd; for Luke also reports distinctly the sending out of the Twelve. There are also distinct dissimilarities in the mission of the two bodies of disciples, and in the instructions given to them. The twelve were sent on an evangelistic missionary tour, to heal the sick, cast out demons, and to preach the kingdom of God. The Seventy had for their especial duty to proclaim the coming of Christ, who was to follow them. They are told to heal the sick, but nothing is said about casting out demons, although we find by their report that they did free the demoniacs. The mission of the Twelve was the preliminary work of their apostolate; it was the beginning of that which they were to continue after the departure of their Lord. The mission of the Seventy was distinctly temporary.

TIME.—The Seventy were sent out probably in October of the year 29, and returned a few weeks later. It is possible that they continued to go out and return till January or February of the next year.

PLACE.—Probably in Perea near the border of Galilee.

PERSONS.—Jesus and seventy men chosen from his disciples.

OUTLINE:

1. The Appointment of the Seventy. v. 1, 2.
2. The Directions Given to the Seventy. v. 3-11.
3. The Return of the Seventy. v. 17-20.

NOTES.

1. *After these things.* The events just referred to in chapter 9: 57-62. *Other seventy also.* Much better as in Revised Version, "seventy others," that is, besides the Twelve. *Two and two.* The Twelve had also been sent by twos, probably for company and encouragement. Compare Paul and Barnabas, and Paul and Silas. *Before his face.* They went before him to proclaim his coming. It seems very probable that they announced him as the Messiah. The precise number seventy may have been chosen to remind the disciples of the seventy elders who assisted Moses. It is not at all likely that this number had anything to do with the traditional number of the non-Jewish nations; for there is nothing to show that these messengers went to any but Jews.

2. *The harvest truly is great, etc.* This is to impress upon the disciples the greatness and importance of their work. Upon this and several subsequent verses compare Lesson 10 of last quarter.

3. *Isend you forth as lambs among wolves.* That is, as defenseless ones in the midst of enemies. By this Jesus would have them understand the risk that they incur.

4. *Carry neither purse, nor scrip, nor shoes.* They were not to make preparation to provide for their own wants upon the journey; but to depend upon the hospitality of those to whom they spoke. *And salute no man by the way.* This is a command to make haste. They were not to stop for the elaborate Oriental salutations. Compare 2 Kings 4: 29.

5. *Peace be to this house.* The usual words upon meeting a friend were, "Peace to thee." Jesus here directs that they should give a friendly greeting to the household to which they might come.

6. *And if the son of peace be there.* Much better as in the Revised Version, "a son of peace." If the master of the house shows himself worthy by accepting your salutation of peace, that is, if he is a man characterized by peace, then shall your blessing abide upon him and his household. *If not, let it turn to you again.* If it shall chance that any household shall not receive you kindly, your good wishes, by them rejected, shall return upon you.

7. *And in the same house remain.* That is, in the house which has shown itself ready to receive you. *Eating and drinking such things as they give.* They were to accept the hospitality offered them without scruple; for were they not bestowing a benefit of much greater value than their board? Some have thought that this expression is a permission to eat heathen food; but, as has been before noticed, there is no implication that they were to go to others than Jews. *Go not from house to house.* When once they had found a place of entertainment in a city they were not to spend time in looking up another.

8. *And into whatsoever city ye enter, etc.* That is, such cities as gave them the reception referred to in verses 5 to 7.

9. *And heal the sick that are therein.* Showing kindness to those who received them, they were to minister to their bodily infirmities. *The kingdom of God is come nigh unto you.* An offer of the opportunity to participate in the Messianic kingdom. In order to become citizens of this kingdom they must accept Jesus as Master, and thus become heirs of eternal life.

10. *And they receive you not.* It was likely that many would not receive them. The religious leaders of the nation were already in open hostility to Jesus. Many of his disciples had left him in his disappointment. It was difficult for proud or selfish people to accept as master the meek and lowly Jesus. *Go your way out into the streets of the same.* That is, out of the house which had refused to receive them.

11. *Even the very dust of your city . . . we do wipe against you.* The Jewish teachers taught that the very dust of the Gentiles is defiling. The disciples by their symbolical act were to show that they contemptuously rejected those who were unwilling to receive their message. *Notwithstanding, be sure of this, that the kingdom of God is come nigh unto you.* There is now the opportunity for you if you will only turn from your vanity and embrace it. The woes upon the impenitent cities, v. 12-16, were probably spoken in this immediate connection. We studied the parallel passage in Matthew out of its chronological order. See Lesson 6 of second quarter.

17. *And the seventy returned again with joy.* Probably some weeks after their going out. *Lord, even the devils are subject unto us through thy name.* Instead of "devils" we should read "demons." There is but one devil; the demons are the evil or unclean spirits, his ministers. These returning disciples were particularly rejoiced in their ascendancy over the demons. *In thy name.* Their miracles were wrought in the name of Jesus.

18. *I beheld Satan as lightning fall from heaven.* In the work of his ministers triumphing over the powers of evil, Jesus saw the overthrow of Satan. Although this overthrow is not completely accomplished even yet, the outcome of the contest is so certain that Jesus well speaks of it as if it had already happened. The phrase "from heaven" does not compel us to think that Satan's place was in heaven; it means that he fell from a highly exalted position. Compare a similar expression in v. 15. The phrase "as lightning" refers to the swift descent. We need not think of Satan as a dazzling light.

19. *Behold I give unto you power to tread upon serpents and scorpions.* The Revised Version, following better manuscript authority reads "I have given." Jesus had given them power over demons, and, as nothing had been said of it, they had ascertained this fact by

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experience. Now he tells them that he has bestowed upon them certain other endowments. The reference to serpents and scorpions may be literal, (compare Acts 28: 3-5); but it certainly has a figurative application also in the spiritual triumphs of Christ's followers over all the forces of evil. Compare Gen. 3: 15; Rom. 16: 20; Isa. 11: 8.

20. *Notwithstanding in this rejoice not, that the spirits are subject unto you.* They were to find their special reason for congratulating themselves not in any special powers which were bestowed upon them—not even in their ability to control demons; but in the fact of their own salvation.

MARRIAGES.

ROBINSON—WESCOTT.—At the parsonage, Alfred Station, N. Y., by the Rev. F. E. Peterson, July 25, 1900, Mr. George Henry Robinson and Miss Lucinda M. Wescott.

FURROW—RANDOLPH.—At the church in Colony Heights, near Lakeview, Cal., July 30, 1900, by Mr. Starbuck, Justice of the Peace, Mr. Earl C. Furrow and Mabel Randolph, both of Colony Heights, Cal.

SWEET—HATCH.—At the parsonage in Rockville, R. I., Aug. 12, 1900, by Rev. A. McLearn, Mr. John A. Sweet and Miss Laura J. Hatch, both of Voluntown, Conn.

DEATHS.

MONROE.—Lucy H. Bigalow was born in Oneida County, N. Y., Oct. 7, 1836, and died at her home at Lake Bluff, Ill., July 11, 1900.

She came West with her parents at an early age and settled in Illinois. After her marriage to G. W. Monroe, April 4, 1860, they moved to Milton, Wis., where she embraced the Seventh-day faith and united with the Milton church. After a few years they moved to Iowa, then to Illinois. Though cut off from the privileges of the Sabbath her faith was not shaken. She was an earnest Christian, a courageous temperance worker, and

interested in all social reforms for the betterment of humanity. Besides the husband, three children, F. G. Monroe, of South Dakota; Mrs. Hattie Monroe Witherstone, of Lake Bluff, and Miss Margaret M. F., remain to cherish her memory. M.

PIERCE.—August 8, 1900, of paralysis induced by general debility, Mrs. Jane Pierce, in the 76th year of her age.

Her maiden name was Jane Hall, and she was born in the town of Chili, Monroe County, N. Y. She married there Russell Bowers, and four years afterwards moved to Wisconsin and settled in the town of Lima. One of their children, Wilson Bowers, now resides in Iowa. When the mother was about twenty-eight years old, her husband died at Newville, Wis. Five years subsequent she married Samuel Stennett Pierce, who died in 1882. To them were born two sons, now surviving, the older named after his father and now living on the homestead, on Thiabean Point on Koshkonong Lake, north of the town of Milton, Wis.; and the younger, Herbert Lewis Pierce, now residing at Fort Atkinson, Wis. The funeral services, conducted by President Whitford, and attended by a goodly number of relatives, neighbors and old settlers, were held at the house occupied by her son Stennett. The singing was furnished by the Milton Lady Quartet, and was very effective. Mrs. Pierce was known for her great industry, kindness among her acquaintances, and exceeding affection for her family. W. C. W.

STILLMAN.—At the home of her daughter, Mrs. Daniel Whitford, of Hartsville, N. Y., Aug. 8, 1900, Almira Williams Stillman, in the 76th year of her age.

Sister Stillman, the daughter of Nathan and Huldah Williams, was born Oct. 6, 1824. When about sixteen years of age she was baptized, and united with the First Alfred church. In 1867 she removed her membership to the Second Alfred church, of which she has been a faithful member ever since. She was married Feb. 15, 1845, to Silas Stillman. Two children resulted from this union, Sardinia (Mrs. Silvanus Whitford), and Huldah

(Mrs. Daniel Whitford). Sister Stillman was a faithful Christian, a loving wife and mother, and a kind neighbor and friend. Job. 14: 14. F. E. P.

ODELL.—At Alfred Station, N. Y., Aug. 11, William, infant son of Frank and Rosella Odell, aged 27 days.

It is well! Tho' from thine arms
Death hath snatched thy babe away,
Yet, all is well. From out life's harms,
Safe in the Shepherd's bosom doth he lay.

Count him not lost; all is well.
Tho' gone from sight, his baby prattle stilled,
Yet does the tiny voice heaven's chorus swell—
Bow submissive ye; the Father hath so willed.

F. E. P.

POTTER.—At her late home in Alfred Station, N. Y., Mrs. Margaret Adela Potter.

Sister Potter was the eldest child of Edwin and Elvira Willard. She was born Aug. 20, 1845, in Holland Patent, N. Y., and died Aug. 11, 1900, aged 54 years, 11 months and 21 days. She was married March 2, 1864, to Ellery Heseltine Potter, who departed this life Nov. 23, 1866. To them were given two children, Silas Mason and Ella Harriet Hamilton (deceased.) Besides her son, two sisters and two brothers remain. Soon after her marriage, she united with the Episcopal church; but since 1891 she has observed the Sabbath, and been regular in her attendance upon the services of the Seventh-day Baptist church, and given liberal support to every line of its work. She was greatly beloved and will be sorely missed. "Blessed are the dead who die in the Lord." F. E. P.

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.

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.

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 Canisteo 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.

THE Annual Meeting of the Seventh-day Baptist churches of Iowa will convene with the Welton church, in Clinton County, beginning at 10 o'clock A. M., Aug. 31, 1900.

Preacher of Introductory Sermon, Eld. H. D. Clarke; alternate, delegate from the Minnesota Semi-Annual Meeting.

Essayists, Nettie VanHorn and Jay Wells, Grand Junction; W. L. VanHorn, Garwin; Hattie O. Mudge, Welton. J. O. BABCOCK, Sec.

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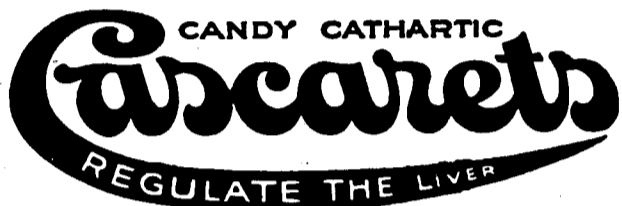
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NEVER think that God's delays are God's denials. Hold on; hold fast; hold out. Patience is genius.—Buffon.

HE that allows himself everything that is permitted is very near to that which is forbidden.—St. Augustine.

SNARES are traps for the unwary.—John B. Gough.

It is better to receive than do a wrong.—Cicero.



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