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LUX IN TENEBRIS.

BY M. A. W.



HOUGH thy way be dark and dreary,
God is near;
Near to bless, and guide, and keep th

Near to bless, and guide, and keep thee, Do not fear.

'Tis a sweet thought, comfort-giving,
What betide,

He is present, ever-living
At thy side.

What though cloud and storm o'ertake thee In the night?

He'll not leave thee nor forsake thee, He is Light!

Like a child, thyself confiding
In his care,

Follow him, in him abiding, All is cheer.

Give thyself entirely to him, Do his will;

And thy life the highest mission Will fulfill.

Then pursue thy journey onward At his call.

'Tis the path that leads thee homeward, After all!

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PLAINFIELD N

Sabbath Recorder.

H. LEWIS, D. D., J. P. MOSHER, -**Business Manager**

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For the last two mornings the Editor has risen at five o'clock for the purpose of mowing his lawn. Some moral lessons have appeared in connection with this exercise. Plantain is not a desirable thing in a lawn. On ours the plantain seems to have more vigorous life than anything else. Last year it was everywhere. There is less this year, but there is enough to make one wonder where it all comes from. If it rests, as to growth, in extremely dry weather, it seems to gain the ability to rush on towards ripeness the moment a shower comes. The lesson here is, Keep the spiritual weeds out of your life. Pull them vigorously, sharply, persistently. Fight them. Get up at five o'clock in the morning, if necessary, to do it. When you have pulled the weeds, fill the place they occupied with the seeds of something better.

You must not let them "go to seed." It is bad enough to have them spring up and make such headway as they often do. It is far worse to allow them to ripen and scatter seeds to the number of a hundred-fold, for the next year's crop. Even evil thoughts can be killed, and worldly purposes can be checked, if they are forbidden to perpetuate themselves by bearing seed. Every farmer will appreciate this moral lesson, and every man who mows his own lawn will have a double sense of its fitness.

You dislike to rise at five o'clock in the morning? It is pleasanter to have another nap and to be undisturbed? That may be; but the pleasure of "a little more sleep, a little more slumber, a little more folding of the hands to sleep," is sure to be followed by a larger crop of weeds. After all, that is a very low view of pleasure. It is as nothing compared with the pleasure of feeling that the weeds are killed. A square-yard of wellkept lawn, though it does cost weariness, perspiration and rheumatism, is something to look upon with joy. This lesson is so plain that you can continue the study at your leisure. But let it be the study of your own life, your spiritual lawn. The writer has not a large lawn, but it takes all the time he can give, even rising at five o'clock in the morning, to keep it in any presentable shape. He does not need to borrow lawn from his neighbors in order to keep busy. Do not go away from home to hunt for faults, or plantain that needs pulling. Build over against your own house. Mow your own lawn.

THERE are other pleasures connected with rising at five o'clock in the morning. It is worth something to see the sun rise. This morning a slight fog hung over the landscape. It was oppressive to the breath. The morning was sultry, and had in it full promise for a scorching day. But it was worth while to see that fog hie away when the sun came up. The heat of the sun was an essential factor. A man can stand the heat of the sun when his blood is bounding because of wise activity. It is a good thing to open the pores of your being until profuse perspiration helps to cleanse it. When six o'clock came there was a little breeze from the west, with a breath of coolness in it. Beyond the matter

of pleasure, one is always made better by grappling with a duty or a task. Difficulties flee when you face them. A task is not as great as it seems when you stand dreading it. It grows while you wait, and takes uncanny shapes, as things do when the fog halfreveals and half-conceals them. Go straight at duties. Meet difficulties. Face temptations. They will flee as the fears which a dream awakens do when you are up and standing in the sunlight. Never shrink from anything that ought to be done. There is joy in attempting to do, and double joy in having accomplished, even though you sit down for a time breathless from fatigue, through the struggle to accomplish.

THE FOUNDATIONS OF DIVINE LOVE.

They are building a bridge in sight of the window near which our desk stands. In preparing for the foundation, the workmen have uncovered numerous geological records. Studying these records, the mind is carried back infinitely, that is, over a space which it is impossible to measure. The record which is being uncovered, together with the context, found in the surrounding country, shows that the locality is part of a great "overwashed plain," and that the Atlantic Ocean once held this territory, its western shore being a mountain range a miledistant. Back of that period lies the long period when ice held the continent in its grasp. Back of that, the various formations, the coal period, the various drift periods, and the great unknown period, which is covered in the historic account as it appears in the Book of Genesis by those few words: "In the beginning God created the heavens and the earth." Imagination grows weary trying to outline, much less to measure, what has gone before. Faith grasps it all, and rejoices in the larger truth that everlasting Divine love had determined to redeem men from the power and penalty of sin "before the foundations of the world were laid." This glorious truth illuminates all the measureless past, in the spiritual realm, and gives abundant reasons on which faith may build with positive assurance that through all time, as through all experience, God has ordained that everything shall work together for good to those who love him.

We watch the workmen, from time to time, noting the stones they are using, stones which Divine wisdom and care provided in this same long, unmeasured past, in order that now, being unearthed from the neighboring mountain, they may form the foundation for the safe highway over which the travel and pleasure of a city will pass. Farther back than these ancient rocks, Divine compassion laid the foundation for the world's release and the soul's redemption, and cast up an highway for the ransomed of the Lord to walk in. So, our interest in the bridge-building, while it has something in common with others, is deepened and enriched by the lessons which the upturned sands, water-worn stones and massive rocks have been teaching. Beyond all else, we hope that each one who reads these words may find his faith resting securely upon the foundations that Divine love has raised, and his life walking eagerly, joyfully, and without fear, along the pathway of righteousness, which the Father's love hath built, in Christ, the Redeeming One.

It is the law of good economy to make the best yf everything.—John Ruskin.

THE GENERAL CONFERENCE.

Fourth-day morning, August 22, dawned in North-Western New York with every element of beauty and comfort. A sky equal to that of Italy, dotted with fleecy clouds, a sunshine with some memories of August in its temperature, tempered by a breeze which suggested September, a farm-dotted landscape lying in beauty, and everything vocal with the word welcome. The faces of those that filled the streets said welcome, the committees having various things in charge repeated the welcome, and the four hundred visitors from abroad reciprocated the universal welcome and appeared to be already at home.

On an open lot, not far from the church, stands the audience tent, 60x90 feet, seated with eight hundred chairs, and the platform almost hidden with a variety of potted plants and flowers. At a convenient distance stands the dining tent, 114x40 feet, with tables for seating four hundred or more, waiting with abundant promise of good cheer, seasoned with good fellowship. The church parlor, nearby, is fitted up with writing tables and writing material bearing the stamp of the General Conference. Easy chairs and other appliances inviting to rest are found in the same parlors. All in all, nature, willing hands to serve, and hospitable homes, with doors wide open, make up the life of Adams Centre this morning.

This is written before any meeting has convened, but we have already noted representatives from Connecticut, Rhode Island, Massachusetts, New Jersey, Georgia, Alabama, West Virginia, Illinois, Nebraska, Kansas, Wisconsin and California, while Dr. Daland, just home from the East, represented Great Britain and West Africa, and Miss Susie Burdick, lately arrived from Shanghai, represented China, and from too many localities in the state of New York to enumerate. These representatives are not here as pleasure seekers, although everything contributes to personal enjoyment. Words and faces indicate that earnest men and women are here upon the Master's business. They are here to gain good, to receive strength, to catch new inspiration, and to store their hearts with new wisdom for the work awaiting them in the kingdom of Christ. Comparatively great as the financial outlay incident to the anniversaries is, we are satisfied that the money thus spent tends to the building up of the kingdom of Christ in a degree too large to measure. This is especially true of the Seventh-day Baptists who are scattered over the United States, separated at many points so widely from each other that these anniversary gatherings become a central point of life and power for the work God has put into their hands. Every lover of our common cause must rejoice in the increasing interest, year by year, which people of all classes are taking in these anniversaries. Since the change of date, bringing them within the vacation period, the added interest to the literary and religious life of the anniversaries, through the teachers and students, has become a large factor for good. Hence it is that we rejoice in the prophecy of a series of sessions crowded with important and vital thoughts and purposes which we trust will give such impulse to the work of the next year as will carry it forward at full speed, and with increasing strength.

The President's address has already been

given to our readers, and it remains for us to note some of the salient points in the program of the first day.

At 10.30 the Conference was called to order by President Maxson, after an opening service of song by the choir, under the leadership of O. D. Green, of Adams, the voices being supported by a cornet, violin and piano. Prayers were offered by Rev. L. C. Randolph, Rev. Dr. A. E. Main and President Gardiner, of Salem College. The address of welcome by Rev. A. B. Prentice, pastor of the church at Adams Centre, was in substance as follows:

After the lapse of seventeen years, you, as representatives of the various organizations of the Seventh-day Baptist churches in the United States, are welcomed here as the guests of the church at Adams Centre and of the Central Association. We rejoice to welcome you to our homes and these services, for the purpose of work and worship. You are not here as those seeking amusement or entertainment. Rather, we are here to grasp hands, that our acquaintance may be enlarged, and that each may bring to the other something of help, that we may be filled with warmer love for the common cause of Christ, and he strengthened for the common and united work which he has placed in our hands. The purpose of these gatherings is to promote the kingdom of Christ in the world, and the special work committed to us as Seventh-day Baptists.

It has been in accordance with God's arrangement through all time, that his people should gather in great assemblies to consider the interests of his cause and to gain mutual strength and wisdom for the prosecution of his work. Such meetings are needful that the work may be promoted; and whatever financial outlay is necessary, and, widely scattered as we are, that is no small item, it is money well spent for the higher purpose which brings us together. If it were not thus employed, it would be likely to be used for personal ends alone, and those gathered here and the cause of Christ would not receive the strength and benefit which are sure to come to us. We need the inspiration of contact, the knowledge that will come through various reports, and the mutual fellowship which is cultivated in these gatherings. The permanence with which the ancient people of God, the Jews, have continued to exist through all the changes of the centuries, and their loyalty to the ancient faith and to the Word of God, is largely due to the training they have received in ancient times through such meetings. By the same law we are encouraged, strengthened and united through the influences and interchange of opinion, the ripening of acquaintance, and the common consecration which is gained through these services.

No greater pleasure has ever been granted to me than the pleasure of this moment, when I welcome you, not to rich and varied entertainments and the ceremonies which accompany social functions, but rather that the highest ends of Christ's service may be served in all that we shall say and do at this time. We who welcome you at Adams Centre have been praying that unto us and unto you the baptism of the Holy Spirit may be granted during these days, and that we may be fitted for the service of the Master in the days which are to come. It is to such consecration, such waiting for the baptism of the Spirit, that we welcome you, that we may rejoice with you in the blessings that are to follow, in the strength we shall gain for future work, and in the wisdom with which we may be enabled to plan in behalf of the cause of our Master. In the name of Christ, again we bid you welcome.

Following the Address of Welcome came music by a quartet from Leonardsville, N. Y. This was followed by the President's Message. That Message was laid before our readers in the RECORDER of last week. They have already found that it was high-toned, broad as to its scope, earnest, and filled with the spirit of consecration and loyalty to God and his Word. It was pertinent, clear in its analysis of the duties awaiting our hands as Seventh-day Baptists, and full of hope as to the success of the truths for which we stand.

congregation joining as though already inspired to higher purposes, and ready for the battle cry of forward in the service of the Master. Each one seemed to rejoice in the words, "To him that overcometh, a crown of life shall be."

The standing committees were announced by the Moderator as follows:

ON FINANCE.

O. S. Rogers, Plainfield, N. J. S. W. Maxson, Adams Centre, N. Y. C. C. Chipman, New York, N. Y. Osmer W. Babcock, Nortonville, Kan. Holly Maxson, Alfred, N. Y. ON NOMINATIONS.

Wm. C. Whitford, Alfred, N. Y. A. B. Prentice, Adams Centre, N. Y. E. B. Saunders, Shiloh, N. J. T. L. Gardiner, Salem, W. Va. Geo. W. Hills, Nortonville, Kan. E. A. Witter, North Loup, Neb. A. P. Ashurst, Columbus, Ga.

Geo. B. Shaw, New York, N. Y. T. J. VanHorn, Brookfield, N. Y. M. B. Kelly, Chicago, Ill. L. C. Randolph, Alfred, N. Y. T. L. Gardiner, Salem, W. Va. Henry W. North, Leonardsville, N. Y.

Clayton A. Burdick, Ashaway, R. I. Charles J. York, DeRuyter, N. Y. R. S. Langworthy, Brookfield, N. Y.

ON OBITUARIES.

ON PETITIONS.

A. B. Kenyon, Alfred, N. Y. L. E. Livermore, Lebanon, Conn.

ON RESOLUTIONS

Geo. H. Utter, Westerly, R. I. L. A. Platts, Milton, Wis. Boothe C. Davis, Alfred, N. Y. Wm. C. Daland, Leonardsville, N. Y. T. L. Gardiner, Salem, W. Va. A. H. Lewis, Plainfield, N. J.

ON STATE OF RELIGION.

O. U. Whitford, Westerly, R. I. L. R. Swinney, DeRuyter, N. Y. G. J. Crandall, Milton Junction, Wis. A. H. Lewis, Plainfield, N. J. W. C. Daland, Leonardsville, N. Y. Martin Sindall, New Market, N. J.

ON DENOMINATIONAL HISTORY.

W. C. Whitford, Milton, Wis. E. M. Tomlinson, Alfred, N. Y. A. E. Main, Plainfield, N. J. Wm. L. Clark, Ashaway, R. I. Geo. W. Hills, Nortonville, Kan.

To this list was added a Committee on Credentials, consisting of Allen West, J. G. Burdick and J. A. Hubbard.

Dr. A. E. Main offered the following resolution:

Voted, That the President be requested to appoint a committee of three to nominate a committee of seven whose duty it shall be, after careful consideration, to report upon ways and means, of still further increasing the value of our General Conference,

which was adopted, and the Chairman named as the Special Committee, to nominate the larger committee, D. E. Titsworth, George B. Shaw and Wayland Wilcox. Announcements were made by the various committees, and others. The choir sang, "Joy to the world, the Lord has come," and the morning session adjourned.

AFTEROON SESSION.

The first part of the afternoon session was taken up with reports of standing committees, including the report of the Corresponding Secretary, L. A. Platts; of the Executive Committee, A. W. Vars, Recording Secretary; of the Treasurer, William C. Whitford (Alfred); of the Memorial Board, J. A. Hub-After the President's Message the choir bard, Treasurer, Plainfield, N. J.; of the Sabsang, "Stand up, stand up for Jesus," the bath-school Board, John B. Cottrel, Secre-

tary, Brooklyn, N. Y.; of the Committee on Denominational History, W. C. Whitford (Milton) Chairman. The report of Corresponding Secretary Platts was full, and contained so many matters of interest that it was laid upon the table for discussion at a later period. The report of the Treasurer of the Memorial Board showed the fund to be in a healthful condition, and that it had paid something more than six and one-half per cent, net, for the year, a most excellent showing, considering the low rates of interest on which capital is seeking investment. A summary of the report shows that \$82,550 are invested in mortgages, \$37,038.50 are invested in bonds, \$22,625 are invested in bank stock, \$122,500 in stock of the Babcock & Wilcox Company (Limited), \$3,100 in notes, \$1,872.57 in cash, \$5,111.57 in savings banks, \$102.66 in real estate, making a total of funds in the hands of the Board \$325,800.30.

The Sabbath-school report showed vigorous work on the part of the Board, indicated that the Helping Hand is a little more than self-supporting, that a new Intermediate Lesson Leaflet has been issued during the year, that the schools have given a generous support to the work of the Board through collections, and that the interests of the Sabbath-school received greater attention each year at our public meetings and through Institute work. Certain special reports were presented, including one from a committee appointed to visit certain Sabbath-keepers in Jersey City, N. J., and one from a committee to memorialize the National W. C. T. U. meeting at Seattle, Wash., last autumn. These reports were adopted. A. H. Lewis was appointed as a fraternal delegate to represent the Conference at the next annual meeting of the W. C. T. U., to be held in Washington, D. C., in November next.

BROTHERHOOD HOUR.

The remaining portion of the afternoon was given to the Brotherhood Hour, in which three addresses were made; the first by Pres. B. C. Davis, of Alfred University, theme, "The Brotherhood Idea." Mr. Davis said the highest good is found in right relations, and in the well-being of the individual, as related to the community. This is the fundamental ideal of brotherhood. The highest self-good is found in this higher conception of brotherhood. Much that is best in human life outside the church of Christ is based upon the fundamental principles of such brotherhood. That this brotherhood idea should be fully developed among Seventh-day Baptists is especially important for the following reasons: First, the smallness of their number numerically; second, the peculiar and persistent antagonism they meet in prosecuting their work; third, the common sympathy because of the tasks and trials, which are of great magnitude, and which demand union of effort for a common cause under the leadership of Christ. A practical application of the brotherhood idea should be made along religious and spiritual lines, in order that each Seventh-day Baptist may be kept in touch with those of like faith, and that the heart-life of the body may be kept vigorous through such sympathy and interchange of thoughts and purposes. It should find equal expression in the social life, since social relations have a great influence in upbuilding and strengthening the church. When men stand together on a common level in spiritual relations and experiences, they are strongly united, and each gives abundant support to his brother. The same is true in business and economic matters. We lose much if this element is not cultivated. The true idea of brotherhood brings those of like faith to support each other in all business relations, that the whole body may be made strong through mutual support. A fundamental element of the brotherhood idea is that men help each other "to bring something to pass."

"How May Our Churches Help Each Other?" This was the theme of the second address, by Rev. M. B. Kelly of Chicago. Mr. Kelly applied the principles laid down in President Davis' address to the individual church in its relations to the body of churches forming the denomination. He premised that churches knew too little of each other, and that the weaker and the stronger knew too little of each other's needs. This is true especially of the rural churches, which are weakened by the tendency to seek village and city life. Such churches deserve the sympathy and help from those that are large, in all possible ways. They may be aided by frequent visits from the pastors of larger churches, by meetings of various sorts, in which the representatives of the churches come together for counsel and mutual intercourse. Such intercourse prevents undesirable rivalry between churches, encourages pastors to help each other, and strengthens each to give aid to those of like faith. He commented favorably upon the Ministerial Conference and similar agencies in developing church life and promoting intercourse, and suggested that the work of the fraternities which flourish outside the churches upon a purely secular basis should be done largely, if not wholly, through the churches.

After music by the choir, the closing address was made by Rev. L. R. Swiney, who also presided at this session of the Brotherhood. He spoke of the analogy between a happy home and the church as the home of Christ, as illustrated on the day of Pentecost, and as repeated whenever the Holy spirit guides and inspires the affairs of the churches. This communion through the Holy Spirit forms the highest characteristic of Christian brotherhood. He spoke of various ways in which such brotherhood ought to be cultivated. He rejoiced that Seventh-day Baptists are widely scattered, since they thus carry the light of truth over a greater territory. He spoke of the advantages of being Seventhday Baptists, and depreciated the custom of speaking of the disadvantages which come from obedience to God in Sabbath-keeping, or in any other way. In closing, he magnified the blessing of obedience, because devout Sabbath-keeping brings communion with Christ, and so strengthens and enlarges the brotherhood which men bear to each other in the church. The results of such brotherhood do not end with death. Good deeds live after those who do them, and bear fruit unto righteousness. Things which we deem small and commonplace are often of greatest importance, through such brotherhood in Christ, and the people of God are built up and strengthened thereby. Handshaking is an important part of gospel truth and a great means of power for good. Love, helpfulness,

joy and communion are the fruitage of the brotherhood of men in the church.

A few items of routine business followed and the afternoon session adjourned.

EVENING SESSION.

The evening session was given up entirely to the work of the Sabbath Evangelizing and Industrial Association, the services being in charge of President D. E. Titsworth, of Plainfield, N. J. After prayer by Rev. A. E. Witter, William C. Hubbard, the Secretary, presented the Annual Report of the Association. The items contained in the report are of such value that we deem it best to publish it as a whole and it will be found herewith. The report of the Treasurer, Orra S. Rogers, was presented, and the summary of the report since the organization of the Association is also given herewith. Prof. Henry M. Maxson next gave an address upon "Industrial Missions." This address will also appear in full, since the theme discussed is new to most of our readers, in some or all of the details. Rev. W. C. Daland, late of London, who visited the Gold Coast, West Africa, and organized a Seventh-day Baptist church there in February last, made an address upon "Our Gold Coast Interests." It was replete with information, and some of the facts brought are given herewith. Among other things, Mr. Daland said:

I shrink from so great a task as attempting to give to you anything like a complete view of the interests at Ayan Maim. The development of that work is so manifestly directed by the providence of God that our interest in it must be deepened, and our responsibility connected with it is almost beyond measurement. I have been asked, "Could you come to love the African?" If you had been with me as they followed me out from the village when I was leaving for home, could have heard their impassioned pleading that I should remain with them, that question would be answered, and you would come to love them and their interests as I was compelled to do.

The people who have embraced the Sabbath belong to the Fanti tribe, and are cousins, at least, to the Ashantees, the warlike people of whom we heard so much within the last few years. The Fantis are more peaceable than their cousins, and in many respects are of a high type physically and intellectually. They are intensely black, and the slaves that were formerly sold in the United States belonged to the same type as these Fantis. They are kind, intelligent, strong-minded and intellectually keen. You will appreciate this when I say that during the three weeks or more that I was there the children learned to sing several hymns in English, learned the Golden Texts of the Sabbathschool lessons, and showed in all respects a keen desire to know and to attain. Like Yankees, and many others of the higher races among white men, they prefer to "live by their wits" rather than by mere manual labor. They make excellent accountants, bookkeepers, salesmen, and the like, and as they become educated they all seek these higher occupations. Compared with the stirring New Englander, with his stimulating climate and his uncongenial soil, where a large amount of labor is necessary to subsistance, the Fanti may be called indolent. That indolence is partly due to climatic effect, but more to the fact that the provisions for their existence are so easily secured, where the earth "scratched by a woman's hand," will furnish food supplies for a number of people.

Like most Africans, they are naturally religious, their heathen worship being a system of Fetish in which evil spirits and demons form a large factor. They believe in God as omniscient and all powerful, but think it is of no use to pray to him, since if he were moved by the prayers of men, he would be only a "fool God" and of no account. The native population in the Gold Coast section is made up heathen Mohammedans and Christians, the heathen being largely in the ascendency. The Christians are found mainly in the larger towns upon the coast. Back from the coast the natives live in small villages. Christian converts in the Gold Coast States are mainly Wesleyan Methodists. There are very few white missionaries. There are several self-support-

ing churches made up wholly of blacks, the preaching, teaching and business being carried forward by them. As you already know, the Seventh-day Baptist church consists of 22 members. The pastor, Joseph Ammooko, has been a Christian since 1848. He and the group gathered with him have been keeping the Sabbath for a little more than two years. These, in common with the other African tribes, have no written language. Missionaries-missionary work in the Gold Coast has been carried on more or less for an hundred years—have reduced the language to writing and created dictionaries. The native Christians are but little developed along the higher lines of what we know as Christian ethics. Hence it is that social morality is at a low stage, and the more so since most of the white traders who visit that country, or reside there are men without Christian principles, whose example before the blacks cultivates indolence, favors drunkenness, promotes social immorality, and is directly opposed to the higher work of missions in many respects.

Among the needs of Sabbath-keeping natives there, a white missionary minister and his wife are first in importance. As much as any other thing these people need is to see, in actual example, representative Christian homes, and be taught the nobility of labor, honest dealing and purity, through the example of the white men. A schoolmaster, having a wife, is almost equally essential, for the children of Sabbath-keepers are not permitted to attend the schools which are sometimes established by the Wesleyan missionaries. Keeping the Sabbath will exclude them from such schools. It is also important that in connection with the schools and mission work, various forms of handicraft should be taught, that the natives may learn the dignity of labor and the value of it in promoting home-making and in securing life's comforts.

At the close of Dr. Daland's address an open parliament was held, conducted by President Titsworth. In this parliament many pertinent and practical questions were asked and answered concerning the Industrial Mission, under the direction of Mr. Joseph Booth in East Central Africa, and concerning the West Coast interests of which Dr. Daland had spoken. We cannot make room for these various questions and the informal exchange of opinion which characterized the parliament. The interest was so great that the session was prolonged beyond the ordinary hour, because the audience insisted on knowing more relative to the African fields. One thought pervaded the parliament, as it did the entire session. As Dr. Daland put it, "The responsibility resting upon us is prodigious, and however difficult the task may seem, it is evidently the will of God that we should continue to aid and occupy these fields. In some way we must seek to do his will. President Titsworth made an eloquent and earnest appeal at the close of the session. The reader will find by studying the reports of the Secretary and Treasurer that the work of the Industrial Mission, including the securing of an improved coffee plantation of two thousand acres, has been developed within the space of two years to a point far beyond what had been hoped for by its sanguine friends.

A REPORT OF THE DIRECTORS OF THE SABBATH EVANGELIZING AND INDUSTRIAL ASSOCIATION,

Covering the First Year and One-half of its History.

We desire first to return thanks to him who has abundantly blessed our efforts and gratefully acknowledge the moral and financial support so freely given by our people.

For the sake of history let us briefly rehearse the events leading up to this work.

This message from Africa first came to us on the Sabbath, for it was on July 9, 1898, that Mr. Joseph Booth, an industrial missionary from Nyassaland, British Central Africa, occupied the pulpit of the Plainfield his work among the negroes of Africa.

Mr. Booth had already spent many years in Africa in this work, founding no less than fifteen Industrial Mission stations along Baptist lines, many of which are flourishing to-day. He therefore spoke from experience and with authority. During his remarks he stated that ever since his attention had been called to the Sabbath by a minister in Africa, he had not been able to read certain Scripturesbearing upon the subject without some feeling of unrest; but that he had not given the question serious thought. After a full and free discussion of the subject with Dr. A. H Lewis and Dr. A. E. Main, he saw the Sabbath in the true light and accepted it. His wife, Annie S. Booth, soon joined with him, and offering themselves for membership, both united with the Plainfield Seventh-day Baptist church, September 24, 1898. This move cost him friends, friendships and business, and he turned to us to carry forward the the work so dear to his heart.

With our China mission, and all denominational interests in need of additional assistance, how could we take up a new mission work on entirely different lines on the dark continent of Africa?

Joseph Booth, an Englishman by birth, an American by adoption, is a clear-headed, able, conscientious, devoted Christian. He has but one purpose in life—the evangelizing of Africa along industrial lines. It is his great desire to carry the news of salvation to the 150,000, 000 Africans who are in darkness. He put this, the the Lord's work, before us so persistently and with such force that we dared not refuse to enter this open door.

INCORPORATION.

It was at first proposed to form "The Sabbath Missionary Union," but after consultation with the Seventh-day Baptist Missionary Society, it was thought best not to operate according to prevailing missionary methods, but to incorporate the Association and proceed as a business organization, covering a separate field in an entirely different manner.

Accordingly, on January 30, 1899, the "Sabbath Evangelizing and Industrial Association" was regularly incorporated under the laws of the State of New Jersey, which are very favorable to charitable and benevolent corporations.

OBJECTS.

Among the objects of the Association as set forth in the Certificate of Incorporation is the "planting in Africa, and other countries, of Industrial Missions for the education and training of the natives in Christian doctrine, and educating them to be farmers, mechanics and good citizens, and developing among them carefully selected industries and manufactures, and devoting the proceeds to be derived therefrom to the support and duplication of such mission centres."

We are aiming to establish a self-supporting and self-propogating mission on Seventhday Baptist principles.

The Association was incorporated with a capital stock of \$20,000, divided into four annual series of 5,000 shares; value, \$1.00 each. After about 3,000 annual shares had been sold, it was thought best to start the work, and Joseph Booth, his wife, Annie S. Booth, and their infant daughter, Mary,

Seventh-day Baptist church, and told us of 1899, their ultimate destination being Blantyre, British Central Africa, where they arrived July 16, 1899.

> Mr. Booth started at once to look for a suitable location for a plantation, and was followed by many of the natives who formerly knew him. In preaching to the natives, Mr. Booth taught the ten commandments, emphasizing each. The natives began questioning whether there were commandments for white and different commandments for black men. Being assured they were for all men alike they were aroused, and, through Mr. Booth, petitioned the Queen of England that they be "relieved from bearing arms against their brethren," that "the hut tax should be used for their own education," and after a time, "their country should be restored to them."

> Mr. Booth was held responsible for this, and was summoned before her Majesty's Consul and Commissioner-General and ordered to desist. This hedid. Later he was ordered to give \$2,500 as surety that he would not teach the natives seditious doctrines. Not having this amount, there was no alternative for him but to go into Portugese territory if he would avoid being deported.

> This enforced stay in Portugese territory was perplexing and discouraging, a sore trial both to our missionaries and the friends at home.

> To be seven days' journey in the wilderness, hunted by armed bands who sought to secure the reward offered for his apprehension, without adequate shelter in the rainy season, and cut off from supplies or communication with the home office, are conditions which would try the soul and test the faith of most men. It looked as though the whole plan of our work would, per force, have to be changed. Happily the Association was put in a proper and favorable light with the British Government, the ban was removed, and Mr. and Mrs. Booth returned to Blantyre in January last.

> Their joy at thus being free again was soon saddened by the death of their little son, John Gorden Booth, March 28, 1900, aged one month and two days. In a private letter written from Mitsidi Hospital, Mr. Booth says: "Yesterday morning, early, being troubled about my wife and babe, the latter ill and the former quite weak, I left the station at Cholo for this place, distance fully forty miles, and arrived here at sunset. Not ten minutes after my arrival our little boy of one month and two days breathed his last. This morning at 9:30 he was buried side by side with my son, John Edward, who was buried in the little cemetery here on the 23d of February, 1894. Our baby boy was named John Gorden, his arrival had revived the hope that the Booth family was not to die out with me. I feel the old sore painfully reopened whilst standing between the graves of my two boys, the one of 18 years, the other so young. My wife was too ill to be here.' Surely to-night our hearts go out in sympathy to Mr. and Mrs. Booth in Africa. We mourn with them when they mourn, we rejoice when they rejoice.__

Mr. Booth again actively canvassed the region round about looking for a site suitable for plantation purposes.

PLANTATION.

Our original plan was to purchase 1,000 sailed from New York to London April 19, acres from the British government, till the whom could speak English, and two of whom

virgin soil, and spend four years in bringing the plantation to bearing, but changes are going forward in Africa as in civilized countries, and Mr. Booth found that land had doubled in value while the price of labor had quadrupled. Some six months are also required to obtain possession of land. This delay would not allow of our taking advantage of this season.

At this juncture, through the kindness of Mr. Miller, manager of the Zembesi Industrial Mission, founded by Mr. Booth during his former residence in Africa, we had the opportunity of purchasing a large plantation, partly in bearing, for \$15,000. Mr. Booth and Mr. Miller both pronounced the opportunity a most favorable one.

The officers, though somewhat staggered by the proposition to raise so much money on so short a notice, considered the proposition favorably, and, after careful thought, submitted the case to the full Board of Directors. By a large majority they favored the consumation of the undertaking, especially as it would enable us to save the two seasons' work we had lost by unforseen difficulties, and put us in possession of incomebearing property. Accordingly, May 20, 1900, the Board formally accepted the proposition and purchased the estate, paying \$9,761.70, June 8, 1900, and giving a note, without interest, due September 9, 1900, for £1,000, about \$5,000.

The plantation consists of 2,001 acres, by Government survey, situated about 30 miles south of Blantyre; 250 acres are cleared and planted with about 300,000 coffee trees. A comfortable home is partly built. There are also storehouse, tools, implements and coffee pulper.

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

The former owner had allowed the weeds to grow during the rainy season, but Mr. Booth soon had a force at work, hoeing and cultivating the coffee plants. As many as 478 have been employed at one time. During the harvesting season, which has just closed, about 150 coffee-pickers were employed, and as many more were engaged in other capacities.

From a letter just received from Mr. Booth, under date of June 22, we think we can fairly estimate the results of this year's yield at not less than \$2,000.

Many women are among the workers, some choosing the hardest kind of work. All are paid according to the quantity of work done, thus the women are put on the same basis as the men. After the day's work is over all who wish attend a service of song and worship, usually led by some native Christian. A special class in English is also taught daily. On the Sabbath Mr. Booth has a congregation of three or four hundred—truly a goodly number, and greatly to the credit of the Industrial system. Thus the natives are taught the value and dignity of labor, are rewarded for their industry, and brought daily under Christian civilizing influences.

In a recent letter Mr. Booth reported a church of twenty-nine members, twelve of could write it. Seven of these have been selected, and are in special training for evangelistic work.

All this work—financial, educational, evangelistic—now rests upon the life of one man; and, although it is being grandly done, it is altogether too taxing, and the Directors feel it imperative that some man, or man and wife, be sent to Mr. and Mrs. Booth at once.

In addition to our work on the East Coast, the West Coast of Africa has claimed some of our attention.

Knowledge that Seventh-day Baptists were located on the Gold Coast, West Africa, began Sept. 10, 1898, when the first letter from these people was read before the Richburg church. From the first they wanted to know more of us as a people, and to send two of their young men to this country to be educated for missionary work among their own people.

The friends at Ayan Main have shown great faith, persistence and earnestness, and repeatedly implored us to send a missionary and school-teacher to them. We arranged with Rev. W. C. Daland to go to them and minister to their need, and report. The Association paid all expenses, the Missionary Society continuing his salary the three months he was absent from the London church.

Dr. Daland will tell us of this visit later in the evening, of the conditions existing, and the needs of these people; but we wish to record our deep appreciation of the masterly way he performed this service, which must be of great value to the denomination in shaping future plans for African work.

Dr. Daland spent over three weeks at Ayan Main, baptizing twenty-two persons, organizing them into a church Feb. 10, 1900, and ordaining Rev. Joseph Ammokoo as pastor, four of whose sons were made licentiate preachers. He also opened a school on the 16th of February, taught them many hymns, explained church methods, and left them organized for both educational and religious work. They greatly desire that we send a white missionary or preacher, and it is necessary that some one go, if this work is to go forward and prosper. The scope of our work is limited chiefly to Industrial Missions, and we cannot assume large additional obligations until our plantation in East Africa is on a paying basis. We have, however, undertaken to support the school for one year, and contribute to Rev. Joseph Ammokoo's salary as pastor of the church and general missionary.

The Association has now been in existence one year and a half. The report of the Treasurer will cover financial matters. In that time we have placed two missionaries in the field, have seven native evangelists in training, and sent out three natives to establish a sub-station near Kamis, purchased a plantation of 2,000 acres, harvested our first crop of coffee, collected over \$17,000 from about 900 subscribers, formed the Seventh-day Baptist church of Plainfield, British Central Africa, with twenty-four members, and with the co-operation of Seventh-day Baptists, the church at Ayan Main, West Africa, with twenty-two members, taught hundreds of Africans the value of work, and brought them under Christian and Sabbath influence.

NEEDS.

Help ought to be sent to Gold Coast. been adequately punished already, and that perature-modifier than We need a missionary to go to East Africa it would be unwise to take the Imperial Pal- tian Endeavor World.

at once, to take charge of the mission and educational work, and be an assistant to Mr. Booth. Who will go?

We need 1,000 additional subscribers to stock of the Association. Who will help us?

We need the prayers of our entire denomination, that this Mission may be productive of much good.

Respectfully submitted,

W. C. Hubbard, Secretary.

Approved at Adams Centre, N. Y., Aug. 22, 1900.

RESUME OF TREASURER'S ACCOUNTS FROM DATE OF ORGANIZATION, FEBRUARY 1, 1898, TO JULY 1, 1900.

RECEIPTS.

	From payments on stock, First Series \$3,815 50 "Second" 2,425 25 "Third" 642 00 "Fourth" 485 00	
	Total from stock for General Fund	47
	Total receipts \$18,779	22
ļ	DISBURSEMENTS.	
	Expenses of management, revenue stamps, postage, printing, etc) 22
1	RESOURCES.	
	Cash on hand July 1	1 00
ı	DEBT STATEMENT.	
	Note due Hermon Werth, on plantation, £1,000, about	00
	ORRA S. ROGERS, Trea	s.

NEWS OF THE WEEK.

Just after our last issue went to press, authentic news came to hand that the allied forces had entered Peking, and that the envoys and foreigners imprisoned at the British Legation were rescued with comparatively small loss of life. The Ministers will remain in Peking until negotiations for indemnity are under way. The present week opened with further news that there was stubborn fighting at two gates of the city, the Russian and Japanese troops attacking one and the American and English the other. Our readers will remember that Peking is a sort of triple city, there being on one side the Tartar city, at another the Chinese city, and between the two, as a center to the greater city, is the imperial city, a sort of holy of holies, and is surrounded by a strong wall. The allied forces are reported to have entered the Sacred City of Peking on Aug. 17. The walls were blown up with dynamite, and the inner city was carried with the assistance of 4,000 armed native Christians. The allies' flags are now floating over the Imperial Palace.

As to the Empress Dowager, no trust-worthy news has been received, and her movements are still a mystery. Fires, fighting and dissention are apparently following in the wake of the relief of Peking. The Daily Mail publishes dispatches from the Chinese capital, dated as late as Aug. 17, declaring that a great fire was then raging in the Imperial City. The Russian commander had declined to accept the decision of the other generals not to violate the Imperial precincts, and street fighting was going on. General Chaffee maintained that the Chinese had been adequately punished already, and that it would be unwise to take the Imperial Pal-

ace. This explains the withdrawal of the Americans after breaching three gates.

The appeal of Li Hung Chang to open negotiations for peace was rejected at a Cabinet meeting, the Administration holding that no recognized Chinese government existed.

Orders have been issued by the War Department directing that the troops on the transport Meade, intended for Taku, China, be sent from Nagasaki, on arrival there, to Manila. Orders also have been issued diverting all other transports with troops for China from Nagasaki to Manila. About 4,-000 troops will be affected by this order.

The Taft Commission in the Philippines reports a most hopeful outlook concerning a stable government. The Commission expects to take charge of the government September first. Very little trouble is anticipated. "Not over a score of rebel leaders remain in arms." An amnesty will probably be granted to Aguinaldo under specific conditions.

LIVE; DON'T DRIVE.

A pet admonition for the heated season is, "Don't rush!"

But why should one rush, unless one is obliged to, when the pavements and walls are sizzling with heat, the atmosphere laden with sticky moisture, and the sun trying his best to bake the brains and make the blood boil?

And if one is really compelled to rush—and there are certain imperious "musts" that even dog-days cannot abrogate—pray what substitute is there for rushing? The man whom bread and butter or other urgent considerations impel to rush would like nothing better than to adopt the precepts of the keep-cool school of philosophy. But the fact is, the greatest sticklers of us for a calm and peaceful frame, sometimes find ourselves compelled to hurry like a fire-engine. We simply cannot command all the perverse elements of this life.

Just here comes into play the sagacious optimism of "Samantha Allen," "If you can't be kom, be as kom as you can." After all, it is the impatient, perturbed spirit that invites sunstroke and nervous prostration, more than it is the accelerated movements of the body. The racer who is straining every nerve to win the contest, and who keeps his powers under firm control for that purpose, may not have half so much fever in his blood as the excited, howling spectators or the nervous backers. He may be one of the coolest men on the ground, because he must be cool, and he has prepared himself to keep calm, that he may do his best with the least friction.

The work of this world has little respect for seasons. Newspapers must be issued, meals must be cooked, trains must run, houses must be built, regardless of the state of the thermometer. Living in a normal way is always safe and comfortable. It is driving, not living, that makes hot weather fatal. The man who keeps his spirit controlled and cool is better fortified against heat than he who fumes and worries and gulps down iced drinks.

Let God keep the heart calm, and the most intense living will not overtax the body, in the most debilitating temperature. The way to cool off is to cool out—from the heart to the surface. A peaceful soul is a better temperature-modifier than an electric fan.—Christian Endeavor World.

Missions.

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

THEODORE DAVIS, son of the Rev. D. H. Davis, and Miss Susie M. Burdick, left Shanghai, China, by the "Empress of Japan, the 21st of July, and, after a very good and quick voyage, arrived at Vancouver Wednesday morning, Aug. 8. Miss Burdick arrived at her father's home in Alfred, N. Y. on Aug. 13 Theodore went to his grandfather Davis, at New London, N. Y. Mrs. D. H. Davis went with them as far as Nagasaki, Japan, and it was thought that Mrs. Crofoot and her baby, Dr. Palmborg and Alfred Davis would come on to Japan later. Mr. Davis and Mr. Crofoot would stay on at Shanghai. There is not much to do at the Mission now. Most, if not all, of the boys and girls of the boarding-schools have gone home to their parents, because of anxiety and fear. Miss Burdick writes "that when they left there was no fear for the safety of Shanghai. There was plenty of anxiety for North China and the places away from the ports. It is a sad time for China, but there is a feeling that it will mean better things for mission work when the troubles have passed."

REPORT of Dr. Platts' evangelistic work at Cartwright, Wisconsin:

My work in Cartwright began July 12, and closed the 31st-a little less than three weeks. Work was prevented earlier on account of a diphtheria scare in the village, and the first week of the work was much hindered by almost incessant and heavy rains. My Quartet came two days later, and gave most faithful and efficient help. We canvassed the whole town (the ladies going by twos and I going alone), talking with the people, inviting them to our meetings, and leaving with them our cards of invitation. Besides this, posted in public places and left at stores and shops small printed bills announcing meetings at the Seventhday Baptist church and inviting people to come. In this way we got our work before the people, and in a remarkable degree (I was told) won their attention and sympathy. We had large and attentive audiences; even the rude boys, who sometimes disturb public assemblies, gave our messages respectful hearing. The pastors of the United Brethren and Methodist churches came often and gave us good help; and I preached for them and the Quartet sang at their regular services. In this respect a much better spirit prevails throughout the town. We are unable to report any conversions; but seed has been sown that will bear fruit.

Another feature of this work was the pastoral visit ing with families which are new in Cartwright. Within about a year, seven or eight families have come into this vicinity for homes, some of them, most of them, having settled from three to five or six miles away from the village. In these families are twenty or more adult persons, some of whom have already united with the church, and others of whom will do so soon. We visited all these with a view to increasing their interest in the church and religious work, while engaged in the struggle to build for themselves homes in this promising land. With all the traveling over rough roads to accomplish this visiting, we missed no evening service, all held at the church, except one evening in a schoolhouse three miles from town.

In brief: I preached twenty-two times in eighteen days; held after-meetings at all our evening services the Quartet sang twice at every service, besides leading the congregational singing, aiding in the after meetings, etc. In our daily work we had private meetings in the forenoon for counsel, prayer, Quartet practice, and preparation for the evening service; the afternoons, to giving calls, sometimes together, sometimes separately, in families, or with individuals on the streets, in stores, etc. The ladies sang in families, in boarding-houses, and in front of the store, by request -everywhere with grateful appreciation on the part of the people. The results of this consecrated service cannot be told here.

ONE of the Alfred quartets went to Shingle

sisted the Rev. D. B. Coon in a series of meetings. The attendance was very large nearly every evening, although there was a show in town for several evenings, as had been also the case at Scio. The people seemed to take more interest in the meetings than in the show, as every evening there was a very good attendance. The field at Shingle House presented many discouraging features. Infidel meetings held there years ago still exert their influence, as shown by the great unbelief which prevails in the village. However, several expressed their desire to lead Christian lives. Our church there appeared to be greatly revived.

MR. WALTER GREEN writes:

The quartet evangelistic work at Bell Run, Pa., opened well. There is good attendance notwithstanding the busy season and the heat and dust. Two have started in the Christian life. The meetings are to be held here until Conference time at least. Rev. George B. Shaw came here last Monday to stay with us during the campaign. The boys, after closing at Shingle House, are spending part of the week with us, before going to the Quarterly Meeting at Hebron Centre, Pa. They will probably continue the work at Hebron the following

EVANGELIST J. G. BURDICK reports from Calamus, Iowa, August 12:

Just baptized eight; seven will probably unite with the Welton church. One of them is a woman 77 years old. Have been here twelve days. Close to-night. The heat has been intense—just broken. Am feeling well.

REPORT of Rev. George W. Hill's work and the quartet with him in Central Wisconsin:

We closed at Grand Marsh last Sunday night (August 12), with house overflowing. Not more than twothirds could squeeze in. Some were there from Glen, seven miles away; Oxford, six miles; Easton, eight miles; Westfield, thirteen miles; Friendship, fifteen miles. We had a great meeting, indeed.

Grand Marsh is about twenty miles from Kilbourn City, my railroad station, and we pass through Glen. The people of Glen would not permit me to go to the train without at least one meeting there, so we held a meeting there on Monday night, with full and interested house. I came here on Tuesday night. My quartet is still up in that country giving concerts. They had six advertised when I came away. They plan to pay most of the expense of our campaign in that way. The people up there want them to give still others. I doubt if they do. yet cannot tell. They cannot stay much longer, as two are to be in school and another is to teach. I have a grand quartet. The boys have worked like heroes and are popular wherever they go.

In putting statistics of Marquette and Grand Marsh together we have the following, which is but a fraction of the results of the work. I was on the field, not including going and coming, twenty-eight days; preached thirty-nine times, including one Sabbath discourse; baptismal services, two. At Marquette, three joined the church by testimony and three by baptism. At Grand Marsh, one by testimony, two by letter and ten by baptism. Total, nineteen. Four of them were converts to the Sabbath. The M.E. church at Marquette received two mem-

I hope a man may be provided for the Grand Marsh field—at least a part of the time.

RELIGIOUS STATISTICS.

Dr. H. K. Carroll has published in the Christian Advocate full tables of statistics of the churches. Coming as they do more than two months later than those in the Independent many items are more up to date than those that we were able to give. He places the summary for 1899 as 151,771 ministers; 188,496 churches; 26,971,933 communicants, showing a gain, taking the totals, of 2,228 ministers; 1,661 churches; 348,230 communicants. The Independent's figures, as will be remembered, were 153,901 ministers, 187,803 churches, 27,710,004 Something of the divergence is members. due to different methods of computation. House, Pa., July 23, and for three weeks as- | Thus Dr. Carroll retains the figures for the | them not.—Henry Drummond.

Jews at 143,000, fully 900,000 less than the figures furnished by competent Jewish authorities. Perhaps though, the most notable fact is in regard to the Methodists, where Dr. Carroll's statistics are very complete, and include six months later returns than those in the Independent. According to these the entire Methodist bodies, seventeen in number, have 36,561 ministers, 53,908 churches, 5,-809,877 members, allowing a gain entire of 381 ministers, 081 churches and 1,045 members. The Methodist Episcopal church shows a very heavy loss, of 21,713 members, although the number of churches has increased 315. In the different branches the African Methodist Episcopal and the African Methodist Episcopal Zion show considerable gains, as also the Colored Methodist Episcopal. In several cases, notably in the Baptists, North, South and Colored, the Southern Methodists, Roman Catholics and Congregationalists, the figures are estimates, the desire being to bring them down to the latest possible date, rather than to take the older figures. Dr. Carroll finds the same difficulty as the Independent in securing complete and accurate returns, resulting in very great and uncertain changes. There is an interesting comparison between the figures for the current year and those of the Census, showing that the largest per cent of gain has been by the Disciples of Christ—71 per cent; then follow the Lutheran Synodical Conference, with 52 per cent; the African Methodist Episcopal Zion, 51 per cent; the African Methodist Episcopal, 42 per cent; the Roman Catholic, 36 per cent; Protestant Episcopal, 30 per cent; Southern Baptists, 29 per cent; Northern Baptists, 24 per cent; Congregational, 23 per cent; Presbyterian, 22 per cent; Southern Methodists, 21 per cent; Methodist Episcopal, 20 per cent; Colored Baptists, 18 per cent. The largest numerical gain during the current year is by the Lutheran Synodical Conference, which reports 120,545.—The Independent.

MISSIONARY BOARD MEETING.

A Special Meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in Westerly, R. I., Wednesday, 8th August, 1900, at 9.30 A. M., President Wm. L. Clarke in the chair.

There were present 18 members.

Prayer was offered by A. McLearn.

Records of meeting of 18th July were read and approved.

The Reports of the Corresponding Secretary, Treasurer, and the Committee on Permanent Funds, were received and together adopted as the report of the Board of Managers to the Seventh-day Baptist Missionary Society, at its annual session to be held in connection with the General Conference, to meet with the church at Adams Centre, N. Y., in August, 1900.

O. U. Whitford and L. T. Clawson were appointed Auditing Committee.

The Committee on the London Field was continued, with instructions to report at the regular October meeting of the Board.

Adjourned.

WM. L. CLARKE, President. A. S. BABCOCK, Rec. Sec.

Whenever you attempt a good work you will find other men doing the same kind of work, and probably doing it better. Envy

Woman's Work.

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

FROM MRS. DAVIS.

[The following letter from China, written to Mrs. Geo. J. Crandall, of Milton Junction, Wis., will interest the readers of this page.]

WEST GATE, Shanghai, China, June 29, 1900. My Dear Sister, Mrs. Crandall:

When your dear, kind letter came to hand so long ago, I did not intend it should remain unanswered all these months. morning on looking over my unanswered ones, to see which I shall take in hand today, yours appeals to me as the first, after writing a circular letter to my brothers and sisters. I sincerely hope all these dreadful reports which have gone over the wires from China to the home-lands during the past week, have not reached so far as Milton, but no doubt they have, and you are all anxiously looking for the next, hoping it may be more favorable. We were startled yesterday by receiving a telegram from our Board that "if it was unsafe, to leave Shanghai." We do appreciate the loving care which prompted our Board to send that message. It has brought them very near to us. To think only a few hours could bring this loving message, and we were so glad to be able to wire back to them that all is quiet in Shanghai. But what shall I tell you about the terrible war in the North.

You have without doubt been reading about the secret society of Boxers, who have for many months been making life miserable for all native Christians. It made its appearance about one and a half years ago. Mr. Gammon, in the Bible Society *Record*, says:

"It rapidly attracted multitudes of men, both old and young, who formed into small bands of gymnasts. Each band was conducted by a 'demonized' leader, who, by the selection of an epileptic patient, or by the aid of hypnotism, caused a 'medium' to display wild and unnatural symptoms or to utter wild and strange speech, thus serving as a basis for the claim of this society to spiritual power. Every follower was assured of immunity from death or physical injury, their bodies being spiritually protected from sword-cuts and bullets." He further says that "one year ago the society had added vast numbers to its ranks, and all were armed with broad swords, and in some cases with fire arms. Gymnastic exercises and drills were going on in hundreds of villages, and they soon announced their intention of rising up against the Roman Catholics, there having been a strong feeling of hostility toward them for years; a feeling which was intensified in 1898, when the Catholics purchased a temple in the village of Li-Lien-Yuan and replaced it by a church. At that time eighteen villages united and attacked the chapel. The 'Boxers' became so powerful and so much in evidence that the Governor of Shantung sent a force to disperse them, which only excited them to more open and bitter opposition toward the Catholics, against whom they began to stir up violent opposition. They represented to ignorant multitudes that the sympathies of the government were with them and adopted as a a motto, 'Exalt the dynasty and exterpate the foreigners.' One placard which was widely circulated by them reads as follows:

THE UNIVERSAL BOXERS SOCIETY:
You are personally invited to meet on the seventh
day of the ninth moon,
Elevate the Manchus,

Kill the Foreigners.

Unless this summons is obeyed you will lose your head

From the time this placard was issued up to the present, Shantung has been a scene of riot Aimed originally at the Roman Catholics, the movement gradually grew into opposition to every foreigner and the natives in both Catholic and Protestant churches were the sufferers. Hundreds of native Christian families were rendered homeless, many were killed and the 'Boxers' unchecked, looted and burned and robbed and killed until they were beyond control." Mr. Gammon says: "A recital of the various attacks cannot be given here, it would fill a volume. In December, in one district alone, the homes of two hundred families were looted and burned, all available property confiscated, and the sufferers forced to flee without food or sufficient clothing in the midst of an unusually cold winter (in the North). Some were captured and held for ransom, others were taken to temples and forced to kneel before heathen idols, but most of them were taken in by missionaries and given such aid and protection as was possible. In the meantime the officials have been wholly unmindful of the terrors surrounding them. Indeed it is now known that the former Governor of Shantung had encouraged and aided the 'Boxers' in their organization, and this (apparently) with the approval of the central government (this means the government at Peking, the Empress Dowager and her ministers). What was at first anti-Catholic, then anti-Christian, now proves to go deeper—it is antiforeign.

"The Peking government spoke of the 'Boxers' as 'patriots,' and they were believed to be formed as a sort of militia to prevent the encroachments of the Germans in Shantung and to support the government. Thus the pillaging and rioting went on unchecked, notwithstanding repeated warnings and petitions both from the native sufferers and missionaries. Minister Conger acted promptly on all information as received, but in spite of ready acquiescence and polite letters from the Tsung-Li-Yamen (Foreign Bureau) nothing was really done to put down the rebellion, now so-called because it had passed beyond official control. Finally Mr. Brooks (English S. P. G. Mission) was captured by the 'Boxers,' mutilated and beheaded and then the extreme gravity of the situation was revealed. The government could no longer govern and afford protection, nor stay the rebellion."

Of this event Minister Conger wrote: "This has finally aroused the authorities here to the extreme gravity of the situation, and a special edict has been telegraphed to General Yuan, Military Governor, to forthwith arrest and punish all offenders and also to punish all direlict officials, and he promised prompt and energetic compliance." Despite this edict it was apparent that there were varied counteracting forces at work. There was evident pressure on the wrong side from Peking and this met with ready response on the part of the Chinese. When the missionaries asked for troops to defend the troubled districts, Mr. Conger telegraphed that "Yomen sent instructions to send troops," but no troops were sent. also interrupted. Then a few miles this side

The Shantung Governor, who had aided and fostered the "Boxers," was removed under foreign pressure, but although supposed to be in disgrace for his failure to suppress the "Boxers," he was received with honor by the Court in Peking, and presented with a scroll written by the hand of the Empress Dowager—a mark of high favor."

These things occurred months ago and I did not intend to write so much of Mr. Gammon's letter, but if you have not fully understood the origin of this serious trouble it may be of interest to you. It has been goingon and on all these months. Our Shanghai editors have been faithful in their warnings to our ministers in Peking and the home governments, that if they did not take things in hand, there would soon be no safety for foreigners in China, especially in North China. How it is we cannot understand, but our foreign officials have evidently been deceived by the false promises of the Tung-LiYamin. They have been flattered by the Empress Dowager, who not many months ago made a reception, inviting all the ladies in the foreign official circles in Peking who have since been loud in her praise. I think if it had been Shanghai ladies she had invited her reception would have been conspicuous for the scarcity of guests. Great indignation was expressed here that the ladies in Peking should accept of her hospitality.

Finally the ministers became somewhat alarmed and sent down for a body-guard. In a few days orders came for troops, and Admiral Seymour (English) left Tein-tsin with two thousand troops of different nationalities to relieve Peking. This was more than two weeks ago. We have had reports that the railroad was torn up by the "Boxers." They were trying to repair the road as they went along. Have had fights with the "Boxers" and Chinese soldiers, etc. Two or three days ago word came that Admiral Seymour was within eight miles of Tein-tsin, detained with dead and wounded. Could hold out two days longer if help could be sent. Fortunately more foreign troops have reached Tein-tsin (to relieve it after a week's bombardment from Chinese soldiers) and were able to send on a relief for the Admiral. This morning's paper says he has been brought back to Tein-tsin with some sixty killed and over three hundred wounded. This is all we know about him at present and how Peking is faring we do not know. The telegram came one week ago that Peking was "wiped out" and we suppose this went home, and this is what has stirred our people at home, and we do not wonder, for we, here in Shanghai, were full of terror when the dreadful report came. We do not yet know the truth, but from various reports, mostly from Chinese sources, we hope and expect that the first report in not wholly true. This morning's paper had a message from an English officer in Tein-tsin stating if it had not been for the Russian troops, not a live foreigner would have been left in Tein-tsin. Of course there were many Russian soldiers near or on the spot when the troubles began. Peking is about eighty miles north of Tein-tsin, and since the new railroad, has been easy of access, but as you will already understand the railroad was much of it destroyed before Admiral Seymour started for Peking, and the telegraph of Tein-tsin is Takoo, the head of navigation where steamers from Che-foo and Shanghai land their goods and passengers who go by rail to Tein-tsin. About a week ago it was found that the Chinese were laying torpedoes across this river. The foreign gun-boats objected, and that night the Chinese from the forts opened fire and they had a fearful battle, but the foreigners were successful and took possession of the forts. This of course angered the Chinese and was probably the cause of the bombardment of Tein-tsin.

The foreign governments have wanted it strictly understood that they were only wanting to put down the secret society, and should not attack the Chinese soldiers except when they stand in the way of their accomplishing their object. Japan is sending a large number of troops to China, and other nations also. We can only see a day before us now. No, not an hour, but we are hoping that Central China will remain quiet.

The officials in this part of China seem favorable to foreigners, and have issued proclamations warning the people to be quiet, and to treat foreigners and native Christians kindly, deploring the condition of things in the North and censuring the Central government for the course they have taken, petitioning foreign governments to help them establish a righteous government with their lawful Emperor as its head, if he is still alive.

Hope I have not wearied you with all these details and trust ere this reaches you there may be a peaceful termination of this whole matter. The natives in Shanghai are terribly frightened, and many are moving away to their homes and many foreigners are "very ill at ease," to put it mildly. We have had difficulty to keep on our schools. The girls are all leaving to-day. We hope to keep the boys two weeks longer, until they have their examinations. Five have already gone. When their parents send for them, fearing to have them remain, we don't feel it wise to keep them. We expect our Theodore to start for the home-land in three weeks. It is a great trial to think of sending him away from us.

About a month ago Mr. and Mrs. Crofoot and baby Alfred went to the hills. We received a letter from them yesterday. They were well and happy. Mr. Crofoot has his teacher, and I expect is getting on finely with the language. He passed his first six month's examination with honors. If this trouble continues they may think it best to return to Shanghai, but we hope it will not be necessary. We had hoped to go up for a few weeks after the school closed.

We have all been very busy the past week getting off Dr. Swinney's goods. It is a sorrow to me that she can never return to her loved work and people.

Your sister in the work,

SARA. G. DAVIS.

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

(Concluded from last week.)
TRACT DEPOSITORY.

The report of the Publishing Agent shows that at the opening of the year there were on hand in the Tract Depository 2,067,046 pages. To this supply has been added during the year, 1,646,000 pages, of which amount 400,000 pages have been tracts of an Evan-

gelical nature, and the remaining 1,246,000 pages are Sabbath tracts.

There have been distributed from the Depository-during the year 935,686 pages.

The Sabbath Reform matter published in the RECORDER during the year amounts to an aggregate of 2,705,684 tract pages. This gives an aggregate of 3,641,370 pages of Sabbath tract literature distributed from the office during the year.

In addition to the publications which have been issued during the year, the Board has a great interest in the work of President W. C. Whitford, who has in hand the preparation of a biographical history of the Seventh-day Baptists. The President has secured much material, and, in hope that his work might be forwarded, the Board has made an appropriation of \$200 to aid him in completing his MS. It is believed that the work will have a permanent value in securing greater attention to our history, and that through the knowledge of what that history has been the younger members of the denomination will be awakened to greater zeal and corresponding effort in their future work. It is well known that the individuals who have been prominent throughout our history have been men and women of such personal power as makes their biographies valuable in a double sense. The Board trusts that the work undertaken by President Whitford may be completed and published at an early day, and thus become a valuable aid in extending knowledge, increasing interest, and securing greater efforts in all denominational work, including Sabbath Reform, in all time to come.

BOOKS.

During the year a second edition of one thousand copies of "Swift Decadence of Sunday: What next?" has been published, and an edition of five hundred copies of "Letters to Young Preachers and Their Hearers."

Special and continued effort should be made by all friends of our work to circulate these books. The book first named, "Swift Decadence of Sunday," etc., presents such a clear and terse summary of the statements made by the friends of Sunday, that it constitutes one of the strongest lines of argument which can now be adduced; that is, the argument of facts as they appear in the results of the popular theories. While these have been stated from time to time, and in various ways, by the friends of Sunday, this book is the only grouping of the facts now in print. Every thoughtful man, whatever his religious views or theological opinions, must be impressed by these facts; and, since they are statements made by the friends of Sunday, they have a double importance in showing how regard for that day has decayed, and how a long train of evil results has followed. The book is placed at cost price, with the purpose of giving it wide circulation, according to the plan announced last year, and which was followed in the circulation of the first edition. The Board asks all friends of the cause to give special attention to the circulation of this book during the next year.

The "Letters to Young Preachers and Their Hearers" form a complete treatise upon the question of homiletics, and are therefore of importance to all preachers and students for the ministry. The matter is presented in such form as to make it pleasing and profitable reading for those who are not preachers.

A study of this book will enable all hearers to appreciate better both the weakness and the strength of sermons to which they may listen, and the value of pulpit services, as connected with their own individual lives and with the work of the church in general. This book also is issued with the hope and purpose that it may find a wide circulation among our own people. A copy of it ought to be in every family, and friends desiring to make presents, whether to students for the ministry or others, will do well to secure a copy of this book as a memento of their regard and interest. The cost of publishing the above number of tracts and books, and the distribution of the same, amounts, in round numbers, to \$2,700. The receipts from sales, in round numbers, aggregate \$600.

BOUND VOLUMES.

The work of securing bound volumes of our publications for our College libraries has been continued throughout the year. The quota for the libraries at Milton and Alfred is well nigh complete. The special efforts of the Committee during the year have been in the direction of securing the older Conference Minutes, and the early publications of the denomination. Fair success has been met with, but the Board takes this occasion to urge upon the attention of pastors and house-keepers the duty of searching in every possible place for such publications, that this important enterprise may be carried to completion.

SABBATH LITERATURE LIBRARIES FOR REFERENCE.

The action of the Conference last year recommending that the churches establish special libraries of our books, for reference, has been forwarded by the Board, in that it has made provisions for such libraries, according to the list which was published in the Sabbath Re-CORDER for January 22, 1900. We believe that only one order has been received. That came from the church with which the Anniversaries are being held at this time. Provisions have been made at the book table for taking orders for such libraries during the present session, and we hope that the representatives of each church will attend to the matter at this time. The Tract Board has purchased from D. Appleton & Co., of New York, the remaining stock of "History of Sunday Legislation," and has made arrangements with Mrs. Allen for copies of the life and writings of President Allen, for these libraries. The proposed library is of great value, and churches, Christian Endeavor Societies, Sabbath-schools and individuals will find it both wise and profitable to avail themselves of the opportunity to secure these books for permanent reference.

THE SOUTHERN BRANCH OFFICE.

Early in the year it was found feasible to open a branch office of the Tract Society at Columbus, Ga., with Rev. A. P. Ashurst as manager. The Board felt that an enterprise of this kind upon that field might be of much more permanent value than a more irregular and intermittent way of circulating literature there. The branch office was established on the 15th of September, 1899. The report of Mr. Ashurst, under date of July 31, 1900, covers a period of ten months and a half. From that report we extract the following:

"Notwithstanding the fact that this has been pioneer work, your representative de-

sires to make grateful acknowledgement of the Master's guiding hand, and of many manifestations of his presence and blessing in opening ways for your agent to present his work to the people, and the evident blessing which has followed the words of truth that have been sent into every nook and corner of the state of Georgia. Cheering words come constantly from anxious readers of the printed pages, that have been sown like the leaves of autumn. I speak advisedly in saying that I think no part of the world offers a better field for Seventh-day Baptists than the one in which I am now laboring. I also think that there is no better means for bringing conviction concerning Sabbath truth to the hearts and consciences of people than by sending out literature published by the American Sabbath Tract Society. One cannot enter into argument with a tract. It is read in quiet hours when the mind is receptive and when the Holy Spirit works with convicting power. I have both general and special lists of names on record, and to these are constantly added new names to whom the tracts are sent in systematic order. . .

In the city of Columbus, my home, I conduct cottage prayer-meetings, teach Bibleclasses, and preach as I have opportunity in the churches of the city and surrounding country. Besides the methods already mentioned, there is much correspondence growing out of the distribution of literature, which bids fair to eventuate in some decided action favorable to our cause. May I be permitted to recommend to the Board the advisability of fixing a permanent station at this or some other point in this section of the South? An industrial or self-sustaining mission commends itself to your agent as one of the most practical methods of giving permanency on this field. Our converts wish to know if we have come to stay. It seems to me that we must take the open field, that the battalions must be placed upon a war footing, and that we should move onward in the line of this work, summoning to our aid all who believe with us that whatever should be done must be attempted and that it can be accomplished under God. Tracts have been distributed according to my monthly record to the number of 438,089 pages."

It will thus be seen that nearly one-half million pages of Sabbath literature have been circulated upon that field during the period since the branch office was established. The Board trusts that this new form of work will find hearty commendation in the hearts and gifts of the people, and that similar agencies may be established at other favorable points during the coming year.

The suggestions made by Mr. Ashurst, looking toward an industrial mission in the South are worthy of consideration. A committee of the Board has the subject of industrial missions in charge, and is under instructions to report upon that question at the October meeting. Self-sustaining Sabbath Reform Missions in the South, or elsewhere, will be doubly valuable by lessening the demands upon the treasury of the Society, and by offering opportunities to those who accept the Sabbath, for business and for the establishment of Sabbath-keeping communities.

In this connection it is well to note that the Depository at Milton Junction, Wis., which is under the direction of the North-Western As- if such is his aim. The geometrical problems sociation, is doing steady and good work to be demonstrated, the Latin verbs to be get a good standing or cut a swell; or it may

upon the North-Western field. The report from the custodian of the Depository, William B. West, will be found in the Minutes of the North-Western Association for the current year, showing that 11,266 pages of tracts have been distributed, and \$2.95 worth of books have been sold.

While many pages of literature distributed through these agencies go unread, there is no doubt that the distribution of literature in these various ways, and by methods which partake of permanency, is the most valuable and feasible method of spreading truth which we can now pursue.

Having given an outline of the work which the Society has done during the past year, it is well to turn toward the future, consider the magnitude of that which remains to be done, and the preparation necessary for its accomplishment.

THE PLACE OF SPIRITUAL NURTURE IN EDUCATION.

BY W. L. BURDICK,

Corresponding Secretary of the Seventh-day Baptist Education Society.

(Concluded from last week.)

III.—THE MEANS TO BE USED.

The means by which soul-nurture may receive its rightful place in education are at hand.

The first requirement has already been indicated. There must be higher aims and loftier ideals in it all. Instead of the ambition to be a judge, a governor, or a legislator, and to be talked about, there must be an ambition to become nobler in life, more loving, reverent and humble in the presence of God and man. The aim on the part of the student as he pursues his course, of parents as they support him, and of the teacher as he directs his steps, must be for the things which link the student to God and not to earth. There is a temptation to give the material advantages of an education dispromore strongly to the young, just as there used to be to hold up the escape from punishment as a motive for accepting Christ. Both may be legitimate; one is no higher than the other.

In work, in pleasure or in study, we attain, in a large measure, that at which we aim. If the ideal be of the earth, earthy, such are the attainments; if of the heavenly, so is the attainment. If you attend church to study fashion, fashion you will get; if to be inspired, strengthened, and brought into closer and more reverent fellowship with God, these you will get. If you walk over a stretch of country simply for exercise, exercise you will obtain; if to behold its beauties and to be inspired by the adorable presence of Him who dwells in every leaf and flower, these are yours as well as exercise. So in education; if the student follows his course for intellectual power, position, money and applause, these will be all he will get at the most; if he pursues it for the purpose of purifying his love, ennobling his thoughts, broadening his sympathies, and making himself more earnest and unselfish in conduct, these will be accomplished. There is not a lawful physical or intellectual process but may be turned into spiritual nurture if man wills it. He may derive grace and beauty of soul from everything along the whole pathway of life,

conjugated, the experiments in chemistry to be made, may be the means of making one more God-like, and giving added dignity and sweetness to the whole life; or they may leave the soul cold, barren, proud, heartless and selfish. The ancient alchemists sought in vain for some process by which other metals might be turned into gold. There is a divine alchemy, by which all things, the tasks at school, manual labor, pleasures, daily bread, deprivations, disappointments and sorrow may be transformed into spiritual culture.

It is by the applying of this alembic process to education that it becomes Christian education. Getting an education at a Christian college, being taught by Christian teachers, do not make it a Christian education. It may be anything else. It may be deistic, atheistic or naturalistic. Many specimens of all these can be found among the students and alumni of Christian schools. Does being baptized, or joining the church, or supporting the pastor, make one a Christian?" It is the condition of the heart, the spirit of the life, which transforms one into a Christian. It is the spirit with which a course of study is pursued which transforms that course into a Christian education. Of two students, each taking exactly the same studies, reciting to the same teacher, and living in the same room, one may get a Christian education, and the other an atheistic, all depending on the spirit and aim with which it is sought.

The personal character and influence of the teacher, together with the atmosphere of the school, have much to do in deciding whether a course of study enriches the soul, or otherwise. This influence commences in the preparatory school. It is not infrequent that a teacher in a school does more in determining the soul attainment of a pupil than all churchly influences. This is a point often overlooked. It is possible that, in our deportionate prominence, because they appeal | termined efforts to entirely separate church and state, we neglect our right to choose a high-minded, noble-souled, fervent-spirited teacher in preference to a wicked, worldlyminded one. While a law prohibiting worldlings and infidels from teaching in public schools would not be consistent with the principles of religious liberty, yet there is no legal or moral obligation resting upon school officers to select such; furthermore, no Christian parent who knows the silent influences going from teacher to pupil would ever want his child to sit at the feet of such an instructor. When we shall have reached that point in our common school system, where all the teachers shall have hearts throbbing with exalted impulses, dispositions rightly tempered and lives graced with a Christlike spirit, then shall we have come almost as near perfection as we shall when all parents possess these same characteristics.

The professor in the college also wields an influence over the higher life of the student which often exceeds that of the pastor in the parish. The spirit of his life and character have much to do in sublimating the daily lessons into spiritual strength for the student and in shaping the whole thought and purpose of his life. I am not a teacher, but I have been a student. The teacher's demeanor and words may be such as to leave the impression on the student's mind that the principle thing is to make a brilliant recitation,

be such as to lead him out of low, selfish, earthly aims, to exalt duty, however humble, love truth and adore God. There is much stress laid upon the personal character, consecration and spiritual life of the minister. This is as it should be. The pastor and the evangelist need these; so does the teacher in just as large a measure, since he stands in such vital relation to the student's higher life. The situation calls for more than a dedication to his special department. It demands a consecration to the exaltation of the student's soul, the teacher using his department as a means to this end. It is only just to note that Seventh-day Baptist schools have stood pre-eminent in this kind of work. The attention given to it is one of the points in which our colleges excel most others. Yet, may we not say with Paul: "Not as though I had already attained, either were already perfect. . . I press toward the mark for the prize of the high calling."

The little place given to the Sacred Scriptures in the curriculum has deprived the Christian college of one chief source of spiritual development. From the standpoint of pure intellectual training, the study of the Bible cannot claim pre-eminence over the Eniad or Iliad. But, for the purpose of making men, such as these times need, it stands alone. He who studies it breathes the atmosphere of heaven, and not the miasma of earth. Nowhere else is there to be found such noble examples, lofty ideals and perfect morals. To slight it, is to spurn that which God has given to be the counselor and guide of all men.

What the historical causes are which have so nearly excluded the Bible from the college course and not given it a very extensive recognition in theological training, we need not consider. In the presence of our long and loud professions of reverence for it, and our vieing with each other in chanting its praises, this state of affairs seems unaccountable and inexcusable. Why a student, fitting himself to be a co-laborer with Christ in uplifting the race, should be required to spend fifteen terms, more or less, studying heathen literature and thought, and not even required to attend Bible-class, is apparent neither to the looker-on nor to many who have been through the process. If there was ever a time when the intelligent study of the Christian's Bible was demanded it is now. These are trying days. They are days which test men's theories and their moral courage. It is a time when creeds are being recast and the very foundations of faith are being tested by a generation which refuses to accept the statement of priest, church or sainted forefather, without investigation. Christian civilization has started adrift. For a rock to which to anchor we must look to an intelligent, faithful and reverent study of the Book of Books. It will no longer do to build systems of doctrine on isolated passages, or to moralize to men on the sound of a text; such can only bring the Bible into disgrace. Men must be led to study it by books, in its historical settings; they must be made to think the thoughts which holy men of old thought, and their own hearts must throb with the tected against enemies. sacred emotion of an Isaiah, a Paul, and the Christ, while they muse on its matchless pages.

It requires only a casual observation to convince one that the homes, with many of | made. We want the good result of the fac-

the family altars torn down, are in no shape to do this work; that the Bible-school, with its hop-and-skip methods, cannot do it. It remains for the Christian college, the daughter of the church, to come to the rescue, raise the Bible to the chief place among the literatures of earth, and give students an extended course in Bible study, where systematic and intelligent methods may be reverently followed. The failure on the part of the colleges to give the Scriptures any prominent place in the courses of study has already resulted in the holding of summer schools to overcome the evils of this defect. These can meet this supreme want only in a very small way. In our own educational work there needs to be found those who will amply endow a chair of Biblical Language and Literature in each of our colleges, and students should be encouraged, if not required, to become skilled in the interpretation and use of the Sword of the Spirit.

With our schools, the struggle to meet the ever-increasing demands is most fierce, but in it all we must remember that the greatest need is yet in the realm of man's spirit. We need skilled hands, eloquent tongues and polished intellects; but, far above these, we need men and women, whose school-days have been to them what Isaiah's inaugural vision was to him, and to whom a college course has been a live coal from God's own altar.

THOUGHTS FROM WEST VIRGINIA.

For some time past our postal-cards have come from a big paper-mill in Piedmont, on the Potomac. Much mental and physical force has combined to shape all the pulp into the desired form for our Post-Office Department. You don't care half so much about where or what the process as you do about the results in hand. You want the message and the means of sending a message. You know readily that there was design and process. We may be much interested in the places and processes of producing this old book called the Bible, but the message con tained, and the ability to carry the message to others, is of vastly greater interest to a sin-stained world.

Down at Morgantown is our State University Commencement Hall, which will hold about 1,500 people. There I heard the Governor speak. There I saw scores of young lawyers turned loose. Society is much more directly interested in the results of their legal knowledge than in the process of attainment; but some have to give special attention to the process of training.

Some powerful mordant is needed for better fixing the principles of truth and honesty. The Divine element can only be counted upon to make fast the colors of truth and honesty. On the front of that commencement hall, one night, some "Sons of Belial" daubed in big letters the word "brewery." Probably they had been more interested in rum processes and results than in the educational processes of sound character-building. Here was groveling and the casting of staining poisons upon the great work. "An enemy hath done this." Good works must be pro-

There is also in Morgantown a factory for making watch-crystals. It is the only one of its kind; but when we look into a watch we care little where this protecting crystal was

tory that produced what is under the crystal. This thin crystal may be something like the mere forms of service. A crystal would not serve for a whole watch. A watch could be used without a glass crystal, but Christian experience cannot be without religious forms of service, which not only protect from clogs of spiritual filth, but also show forth the results of Divine process in the heart. The crystal may come from one factory, the watch from another. Religious forms of service may be of merely human make, but true religion must always have, from the same Divine Maker, the protecting crystal, the means of grace, and the heart service from the real Divine life.

The other day I took Philippi, in Barber county, the first town taken by the Union men under McClellan, in the Civil War. It is about twenty miles from here. History says there was the first battle of that war. I stood up near where the guns must have been pointed down upon the old town. I took the town very quietly on a five by seven dry plate, and brought it home. No resistance. Scarcely any noise. When McClellan took Philippi there was great noise. There was a state of fear and trembling, and a hustling into the hills for dear life. But he took the town. I took only a shadow on a dry plate. There is just as much difference in the ways people have of getting religion. Some get the real possession, and some get only a shadow on a dry plate. They don't study the process of building. "Study to show thyself approved." There may not be much noise in the use of the Divine artillery, but there will be struggles for the victory over sin.

Another thought comes in connection with this visit to old Philippi. There are signs of new life and enterprise. The earth is to give up of its deep beds of coal wealth. Capital and labor must combine-form a trust, if you please. It seems very fashionable to use this word trust in the sense of combine. Well, these miners have to trust the promise of wealth, and capital has to trust the promise of labor. If there be no stability of character on both sides, the devil gets most harvest. Such stability comes by digging in the heavenly mines. Even a poor man may develop Divine treasures and riches, independent of earthly capital. He must study the processes. Even though he may, without money and without price, accept the gift of God's priceless treasure, he will find a little earthly treasure very helpful in the work of Divine seed-sowing. When the time came for our evangelistic company to go from Berea to the farther end of the next county-sixty miles—it came in right well to have the ability to buy a good pair of mules.

The door opened by an isolated family of Sabbath-keepers, more strictly, perhaps, by a member of that family in Salem College, was entered at the appointed time, a series of meetings held in the Methodist church building, and a good work of seed-sowing accomplished. Consecrated faith finds out Divine processes and money helps work out good results. The people of Walnut, Calhoun county, know more of our people, and, doubtless, have some Bible truth more forcibly and favorably brought to their attention.

May we all study more closely God's ways, and thus find in ourselves better results. May he who reads pray for the workers in West Virginia. M. G. S.

LOST CREEK, W. Va., Aug. 22, 1900.

Children's Page.

THE SQUIRRELS' QUEER HOME.

BY KATHERINE G. HULBERT.

Half of St. Mary's River belongs to Canada and half to the United States. If you are on the east side of the river you are in Canada, but if your boat should drift over to the western shore you would be in Michigan. St. Joseph's Island is on the Canadian side, so the flying squirrels who lived in the range light were the Queen's subjects.

The range lights are big, red lanterns set up on tall poles and boxed in on three sides, so the light can only shine from the fourth. At night the wheelsmen on the vessels and steamers that ply up and down the river watch for them to steer by. But for them the boats would often get out of the deep channel and onto the dangerous rocks.

One spring day two bright eyes looked out of a hole among the roots of a hemlock tree, and glanced from side to side.

"My dear," called their owner, in a pleasantly squeaky voice, "I want you to come here and see what is happening." A minute later another pair of black eyes was gazing out into the sunshiny world.

"Do you see," began Mr. Flying Squirrel impressively, folding his paws across his breast, "that spring has really come? Over by that maple is a spring beauty, blossomed out in pink and white, and do look at that adder-tongue leaf, actually beginning to uncurl!"

"O, I've known for days that it was time to think of moving," answered madam, with a frisk and an excited squeak. "The best summer places will all be taken if we lose much more time."

Mr. Squirrel looked at his wife approvingly. "Exactly what I meant to speak of. Come, let's go house-hunting." And the two set out together.

Somehow it was unusually hard to find a summer-house that they could agree upon. One was too near the ground; boys and other hunting animals might find it. Another was too high; the little flying squirrels ought to have their first flying lessons from the nest, and from this pine tree crotch they might break their precious necks.

"Do look at that pretty red house!" exclaimed Mrs. Squirrel, as they decided that the pine tree would not do. "See how it shines! My dear, that is the very place."

"You have yet to learn that 'handsome is as handsome does," answered Mr. Squirrel. "However there's no harm in looking at the place," and he went flying across from the tall pine to the shining red box, fifteen feet away, Mrs. Squirrel following. Flying squirrels do not have wings, but their broad, flat tails and furry skins which stretch from one leg to the other are almost as good, as long as they do not care to fly upward.

Mrs. Squirrel alighted beside her husband on the red glass roof of the lantern. A light was shining through, and it was just pleasantly warm.

"It's very different from any house I ever saw before," she said, scrambling down at the back, between the lantern and the box which held it. "Not another family on the island will have one like it. See, here's the place for the nest. We shall never suffer from cold here."

bare pole, which no one will ever think of climbing," and Mr. Squirrel rubbed his paws together in delight. The matter was decided then and there, and by night the furniture of pine needles had been moved in and this energetic couple went to bed tired but happy.

It was still in the early twilight that Mr. Squirrel woke with a spring from a dream of whole cheekfuls of glossy brown beechnuts.

"The house is moving! Get up wife!" he squeaked in terror, and the couple leaped to the glass roof in front of them. Yes, they were going down, down. The red light was shining out brilliantly and showed a man standing on the ground below, pulling at some ropes.

"Come, wife, we must fly!" said Mr. Squirrel, and he gallantly waited to see that she reached the pine tree, at whose crotch they had looked that morning, before he went skimming across to the safety of its branches.

"Well, I swan" exclaimed the man; "if there ain't a pair of flying squirrels made their nest in the signal light! That's assmart as anything I ever heard of." He put his hand back of the lantern which he had pulled down that he might fill its lamp with oil, and felt about. "Yes, here's their nest. Well, ye needn't be scared of me, ye pretty things. won't hurt ye," and he laughed as he looked toward the big pine, where the gray, furry creatures were trembling. His words were in a language they could not understand, but they knew his voice was kind, and they crawled up the trunk of the tree to watch him row away on the dim river.

"He put our house back where he found it, said Mrs. Squirrel, presently. "Do you think he meant he was sorry he disturbed us?"

"Yes, I do," said Mr. Squirrel, with conviction. At any rate, we can fly again if he comes back. It's cold out here. Let's hurry into the house."

They slept in peace that night and the next one, but on the third their house moved down the pole again, and they fled once more to the neighboring pine. There was a boy with the man this time, and he seemed to know about the flying squirrels, for he said as they flew across above his head:

"There they are, pa! Aren't they pretty? I wish they knew we wouldn't hurt them, so they'd stay in the box and let us see them near by."

Then the boy—whose name was Bert—went and stood under the pine tree and said friendly things to the two squirrels, so that by the time he and his father went away they had stopped trembling, and even came down the trunk a very little way. As the spring days went by and the man and his son came every second one to fill the lamp, they forgot to be afraid at all, and would stay in the box when it was pulled down the pole and let themselves be smoothed and petted.

One day a young lady came to see them; there were two cunning, bright-eyed baby squirrels in the nest then, and they were so pretty that she told a boy friend of hers about them when she was out sailing the next day, and showed him the range light. If she had been wise, she would have found out beforehand what that boy's views were about robbing nests.

The next evening she went with the lightkeeper's son for another peep at the interesting little family, but when Bert pulled at the "That's so! Besides, it's at the top of a ropes and the box began moving down the help of their counsel and presence.

pole no Mr. Squirrel or Madam flew lightly out, and no bright-eyed babies gave friendly squeaks as she looked down into the nest.

"Why, they've gone away!" the young lady exclaimed, in dismay. "I suppose the little ones have learned to fly, and so they've gone."

"No, they never learned to fly as soon as this," said Bert, in great indignation. "Somebody's found their nest and has carried them off. I wish I knew who it was, and I tell you I'd give him a shaking-up. But I don't see who it could be, for I've never told any one but you and mother about them." The young lady looked startled.

"I'm so sorry, Bert," she said, repentantly. "I told Egbert Cowles yesterday. I never thought of such a thing as his taking them away."

"I'll go for him!" said Bert, fiercely. "I'll take you home, Miss Minnie, and then I'll get those squirrels. I won't have them cheated out of their home because we taught them to trust us." And he was as good as his word.

Can you imagine how glad that family of squirrels was to get home? They had been huddled up in Egbert Cowles' cloth cap, and then put into an ugly box, stared at and laughed at by strangers, given such things to eat as they had never seen before, teased and handled until their hearts beat so hard and fast that it seemed as though they would break.

"If you ever do such a thing again, I hope somebody'll turn you out of your home and abuse you," said Bert, angrily, to the boy who was proudly showing off his captives at the hotel.

"I didn't think of their caring. Here, take them back again if you want them," said the tall boy; and Bert hurried away and took a long row across the bay for the second time that night, pulled down the range light and gently put his little friends into their own nest. For a long time they were afraid even of him after that; but before the fall was over they had forgotten that unhappy time and stayed in their warm house until Christmas, when the river froze over, the last boat had passed down it and the range light went out for four months.—Congregationalist.

INSTALLATION OF DEACONS.

In accordance with a call issued by the First Seventh-day Baptist church of Hopkinton, R. I., for a service of Installation, the brethren of the neighboring churches met at Ashaway with the above-named body at 3 P. M., Sabbath-day, Aug. 4, 1900: The following was the order of the service:

Anthem, choir. Reading Scripture, Rev. Horace Stillman.

Prayer, Rev. L. F. Randolph. Hymn.

Relation of Christian Experience, by candidates, Wm. L. Clarke and Herbert C. Babcock.

Charge to Candidates, Rev. S. H. Davis. Charge to Church, Rev. O. U. Whitford.

Laying on of Hands and Prayer of Consecration, Rev. A. McLearn.

Welcome to the Office, C. A. Burdick,

Hymn. Closing Prayer and Benediction, Rev. N. M. Mills.

There was a large attendance and a helpful hour was spent. It is hoped and expected that good will be the outcome of the new relationship entered into between the church and the two brethren chosen to the office of

Deacon. The brethren of the First Hopkinton church are grateful for the assistance given them by those who so kindly gave the

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.	Texus the Bread of Life	John 6: 22-40
July 14.	The Gentile 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 ForthLi	ike 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
Sent 29	Review	

LESSON XI.—THE GOOD SAMARITAN.

For Sabbath day, Sept. 8, 1900.

LESSON TEXT-Luke 10: 25-37.

GOLDEN TEXT.—Love thy neighbor as thyself.—Lev. 19: 18.

INTRODUCTION.

The parable or story of the Good Samaritan ranks with the parable of the Prodigal Sov, as one of the most beautiful sayings of our Lord. The Samaritan who befriended the stricken traveler is not named, nor is he even called good in the text; but the Christian world has united in naming him "The Good Samaritan."

The question of the lawyer is an outward form very similar to that of the rich young ruler who came to Jesus saying, "Master, what good thing shall I do, that I may have eternal life?" But the lawyer was propounding a theoretical question for discussion; the young ruler, a practical question for information. Both erred in the thinking that eternal life is to be won by works. With their mental training it was impossible in either case for Jesus to teach the doctrine of justification by faith so that it could be understood. He brings to each a fuller and deeper comprehension of what the law is. The law perfectly obeyed would bring life. Only by thus striving to obey the law and realizing our failure and our condition of sin, do we come to the place where we can accept Christ's way of life. The scribes and Pharisees thought that they were righteous and even that they already possessed eternal life. There was no hope for them till new ideas could come into their souls. Jesus strives to broaden the spiritual horizon of this caviling lawyer and to teach him that, while the words of the law were in his mouth, the law itself he did not know.

It is interesting to notice that the same two passages of Scripture which the lawyer quoted in his reply are used by Jesus himself in answer to the question, "Which is the greatest commandment in the law?"

TIME.—In October or November of the year 29.

PLACE.—Perea.

Persons.—Jesus and a certain lawyer. In the parable are the Good Samaritan, the unfortunate traveler, the robbers, the priest and the Levite.

OUTLINE:

- 1. The Question in Regard to Eternal Life. v. 25-28.
- 2. The Question in Regard to One's Neighbor. v. 29-37.

NOTES.

25. A certain lawyer. Not an advocate or lawyer in our modern sense of the word, but one learned in the law of Moses and devoting himself to its study. He was very likely a scribe. Tempted him. That is, tested him. We need not suppose that the question was asked with malicious intent, but probably rather for the purpose of engaging Jesus in a dialectic controversy. The lawyer wished to measure his ability in argument and in knowledge of the law with this new teacher. Master. That is teacher, a respectful form of address; but not by any means implying that the lawyer accepted Jesus as the true Teacher or as his Master. What shall I do to inherit eternal life? He thought that eternal life was to be earned by works. See introduction.

26. What is written in the law? If the question had been asked in sincerity, Jesus would doubtless have given a different answer; but perceiving that the law-yer was himself sure of the most appropriate answer, he asked a question in return. How readest thou? It

was a common expression of the Jewish teachers in asking for an opinion upon a question of the law.

27. Thou shalt love the Lord thy God, etc. A quotation from Deut. 6:5, a passage which every pious Hebrew repeated in his daily devotions. With all thy heart . . . soul . . . strength . . . mind. The heart is regarded as the seat and center of all physical and spiritual life. It is here supplemented by the reference to the soul, strength and mind, that is, the emotional faculties, the will and intellect. The same thought may be expressed more concisely but less forcibly. Thou shalt love the Lord thy God supremely. And thy neighbour as thyself. This is a quotation from Lev. 19:18. The lawyer is to be commended for thus associating these two passages. They were not combined by Jewish teachers, although there were some who laid great estress on this passage from Leviticus.

28. This do, and thou shalt live. A perfect obedience to these precepts is all that is required of a man. Compare Lev. 18:5 and other passages. The only difficulty is that this is an impossibility. "Thou shalt live" is an equivalent to "thou shalt inherit eternal life."

29. Willing to justify himself. That is, for asking a question which he could so readily answer him self; and to show that the question was not yet definitely answered. And who is my neighbor? The Jewish teachers taught that one's neighbor is a fellow Jew.

30. And Jesus answering said. By the illustration Jesus makes his answer more forcible than by a precise statement. A certain man. Evidently a Jew as implied by the context. Went down from Jerusalem to Jericho. A journey of about twenty-one miles in which a descent of about 3,600 feet is made. Fell among thieves. Much better, "robbers," as in the Revised Version. This road was infested with robbers. Which stripped him of his raiment, etc. They robbed him not only of his valuable possessions, but took also his clothes, and beat him as well. Leaving him half dead. He might be dead or he might be living—it mattered not to them so long as he made no further resistance.

31. And by chance. Chance is the concurrence of circumstances ordered by the providence of God. A certain priest. Jericho was the home of many priests. It is probable that this priest had finished his period of service at Jerusalem and was returning to his home. And when he saw him, he passed by on the other side. He thought of his own convenience and safety, and did not stop to examine into the condition of the man lying by the wayside. Possibly he feared the contamination of touching a dead body.

32. And likewise a Levite... came and looked upon him. The Levite moved by curiosity or some other motive, approached the unfortunate wayfarer, he observed his condition, and then passed by like priest, without giving aid.

33. A certain Samaritan. A man of an alien race with whom Jews had no dealings of friendship. Compare John 4: 9. We would not expect that he would risk delay in such a dangerous place, or even inconvenience himself on behalf of a Jew; but he sees in the fallen traveler a fellowman and goes at once to his aid.

34. Bound up his wounds, pouring in oil and wine. The ordinary remedies for wounds. And set him on his own beast. Which he gave up for the use of the wounded man. And brought him to an inn. The Greek word translated "inn" is used only here in the New Testament. Unlike the inn mentioned in Luke 2 in which there was no room for the mother of Jesus, this public house had a host to look after the comfort of guests. And took care of him. The Good Samaritan did not at once turn the wounded man over to the tender mercy of strangers, but cared for him that night.

35. He took out two pence. Two denarii, worth in our money about 34 cents; but equivalent at that time to the pay of a laborer for two days—evidently a generous provision. Take care of him, and whatsoever thou spendest more . . . I will repay thee. His care was not to cease with the present, but to continue till the man was well.

36 Which now of these three, thinkest thou, was neighbour unto him. Better as in the Revised Version, "proved neighbour."

37. He that showed mercy upon him. The lawyer could not bring himself to take the hated word "Samaritan" upon his lips. Go and do thou likewise. Here is directly implied the answer to the lawyer's question "Who is my neighbor?" Your neighbor is the one who needs your care; not the Jew only, but any one in the world. The Jewish teachers did not recognize that they owed anything to the people outside of their own race. Jesus means to teach the brotherhood of all humanity.

Popular Science.

BY H. H. BAKER.

Sun-Dogs or Solar Halos.

Certain conditions of the atmosphere give rise to extraordinary exhibitions of halos, or luminous circles seen around the sun. They generally appear in the morning, or early part of the day, or in the after part when the sun is near setting.

The phenomenon is beautiful indeed, the sun being surrounded by concentric circles, showing rainbow colors, and also inverted arches. The circles are either white or colored, and sometimes we have seen both at the same time. They form around the sun in a horizontal plane and equi-distant are seen mock suns, or a special halo, called a sun-dog, having variously arranged crosses, white bands and arcs.

These supernumary circles, parhelia, mock suns or sun-dogs, also paraselene or mockmoons, are caused by the sun shining on clouds of minute ice-crystals, floating at a high elevation, and the phenomena are the result of the refraction, reflection and diffraction of light, when it falls upon crystals of ice, or ice needles, suspended in the atmosphere. We are informed that the phenomena of halos, are more frequently seen in the arctic regions than in the temperate zone, and in winter than in summer.

We think of nothing developed by science more beautiful than the separation and the blending of the rays of the sun, by prismatic drops of water, forming the rainbow, or shining on pencils of ice-crystals as seen in sun-dogs or halos.

Query—Could this phenomena have taken place before the time spoken of in Genesis 9: 8-17, or were these scientific principles established at that time?

Telephotography.

Telephotography is the art of taking a picture by a special, and variable long-focus telescopic lens attached and adjusted to the lens of a photographic camera, by which objects a long distance off, can be taken the same as though the operator was close to them. Objects ten miles away can be taken accurately, to any size desired, even to five feet square, by having the magnifying power of the lens and the size of the camera to correspond. Here is science and invention, coupled together, producing wonderful results.

The telephoto-lens, was invented about ten years ago in England. Soon after it was introduced into France and Germany, and many experiments were made, but as the telephoto camera was then in its infancy, and very defective, the pictures taken at long distances were so obscure as to be of little value. This was in 1892, but experiments were continued and improvements made, so that in 1894 a Japanese photographer obtained, at a distance of two miles, some excellent photographs, of a naval battle, fought with a Chinese man-of-war on the Yalu River, which clearly showed the effects produced by the projectiles.

The success attending this Japanese photographer created a new interest in telephotography. Experiments have been continued and crowned with success until good photographs have been obtained, at a distance of over forty miles, and those up to a distance

of ten or twelve miles on so large a scale as to be of practical value.

It is passing strange that governments will not turn their attention to inventions like the above, which will not kill, and from a balloon see how the land lays, and how many and where the Boxers are between Teintsin and Peking, and provide and act accordingly. England did send one little photographic instrument into South Africa, attached to a bicycle. I must not omit to give England's war officers the credit for that movement.

MARRIAGES.

ARRINGTON—STEIFF.—At the home of the groom's uncle, Mr. D. W. Arrington, Chicago, Ill., by Pastor M. B. Kelly, Aug. 11, 1900, Clyde B. Arrington and Ida Steiff, both of Chicago.

Whitford — Whitford.—In the Seventh-day Baptist church, at Westerly, R. I., August 15, 1900, by the Rev. O. U. Whitford, assisted by the Rev. S. H. Davis, Mr. Alfred Edward Whitford, of Milton, Wis., and Miss Mary Whitford, of Westerly.

STEADMAN—STILLMAN.—In Ashaway, R. I., Aug. 16, 1900, at the residence of the bride's father, Rev. Horace Stillman, Mr. Charles E. Steadman and Miss Floretta M. Stillman, both of Hopkinton; the father of the bride officiating.

Kirchgasser—Slade.—In Little Genesee, N. Y., July 17, 1900, at the home of the bride's parents, Mr. and Mrs. Marcus E. Slade, by Rev. D. Burdett Coon, Mr. John P. Kirchgasser, of Buffalo, N. Y., and Miss Lena Mabelle Slade, of Little Genesee.

DEATHS.

Not upon us or ours the solemn angels
Have evil wrought.
The funeral anthem is a glad evangel,
The good die not.

God calls our loved ones, but we lose not wholly
What He has given.
They live on earth in thought and deed as truly
As in His heaven.

—Whittier.

LARKIN.—At Watch Hill, R. I., July 31, 1900, Captain Daniel F. Larkin, in the 84th year of his age.

He was born in Westerly, R. I., June 10, 1817, being the oldest child of Daniel and Rhoda Larkin. Captain Larkin spent his early life in Westerly; later he moved to Virginia, where for some years he engaged in business. Returning to Westerly he was appointed keeper of the Watch Hill Light-house, and later engaged in the summer hotel business, being one of the pioneers at Watch Hill in the summer business, which has now as sumed such large proportions. In 1872, before the life saving service was established at Watch Hill, Captain Larkin distinguished himself as a man of courage and skill, by manning a surf-boat and going in the face of a terrible sea to the rescue of the passengers and crew of the ill-fated Metis, which was wrecked in a storm just off the Rhode Island coast. Through his efforts and those of his comrades many lives were saved, at great risk to the rescuers. He united in early manhood with the Pawcatuck Seventh-day Baptist church, of which he remained a member till his death. The funeral services were conducted at the Watch Hill Chapel by his pastor, who spoke from Isaiah 64:6, "We all do fade as a leaf."

Gould.—At Scott, N. Y., Aug. 11, 1900, Leila L. Gould. daughter of Archie S. and Laura J. Gould, aged 3 years, 2 months and 7 days.

Funeral service conducted by the writer, assisted by the Evangelistic Quartet.

"Like the vines that wreath our windows,
Through the summer's genial hours,
So she grew and twined about us,
Fragile as the summer flowers.
It was meet she should be like them,
For she loved the flowers so well;
Bloomed with them, while they were blooming,
And with them she drooped and fell."

J. T. D.

Ross.—Mrs. Phebe D. Ross was born in Piscataway township, N. J., March 11, 1810; her long earthly pilgrimage ended at Plainfield, N. J., August 15, 1900.

She was one of ten children, and the last to go, of Deacon LeWis and Kiziah Dunham Titsworth. At the age of eleven she joined the Piscataway church, removing her membership to Plainfield in 1868. In 1833 she was married to Mr. Austin-F. Ross, who died in 1881. Three children survive her, Mrs. Joseph D. Spicer, of Plainfield, in whose home she has long been tenderly cared for; Mrs. W. Lansing Titsworth, of Plainfield, and Mr. Richard A. Ross, of Bound Brook. ('hildren, grandchil-

dren and other relatives and friends will cherish her memory with affection and gratitude. A clear and strong faith; a bright, anchoring hope; great love for the Bible; delight in church life and in the appointments of the Lord's house; fondness for friends and pleasure in their fellowship; joy in witnessing the happiness of others—these were among her leading Christian and womanly qualities. Truly, for her to live was Christ; to die was gain.

A. E. M.

Collins.—At her home in Alfred, N. Y., Mrs. Marcelia Allis Collins, wife of Lorenzo Collins, aged 65 years.

Mrs. Collins was born in the town of Alfred, N. Y., June 29, 1835. From a little child she was mature in manner, strong and womanly in character. In 1851 she was married to Mr. Lorenzo Collins and thus early assumed the duties of a home; duties faithfully and happily performed until about two years ago, when disease and suffering rendered such service impossible. Mrs. Collins was baptized and united with the First Alfred church in 1863, since which time to the time of her death, all work of the church, and particularly that of the Ladies' Aid Society, has had her loyal and valued support. She was a generous and esteemed contributor to Alfred University, and a helpful friend to many students. She was a woman of remarkable ability and of beautiful Christian character. Her husband and an adopted daughter, Mrs. T. M. Davis, of Alfred, survive

SAUNDERS.—At Niantic, R. I., Aug. 13, 1900, Rowena Z., wife of Charles H. Saunders, in the 51st year of her age.

Mrs. Saunders was the daughter of Augustin J. and Eliza Sweet, born in Foster, R. I., May 12, 1850. She was married to Mr. Saunders May 4, 1869. In early life she was baptized and joined the First-day Baptist church at Foster Centre, R. I., of which she was a faithful member at her death. She leaves a husband, three sons, one daughter, an aged father, one sister, an aged mother-in-law, to whom she was a loving daughter, and many relatives and friends to mourn her departure. Mrs. Saunders was a noble, Christian woman, true and loyal, kind and loving in every relation and duty of life. Her sickness was long and painful, but she bore it with great patience. She said she was going home, feeling assured that she would be with Jesus in the beautiful home in heaven.

Dickinson.—Charles Dickinson in the 91st year of his age. He was born Sept. 27, 1809, and died July 27, 1900, at the home of his son William, in Shiloh, N. J., where he had made his home for the past few years.

His father, a tanner by trade, settled in Salem County, where Charles grew up, worked on the farm and finally went by water. In 1839 he married Harriet Bacon, Elder John Davis officiating. In 1844 he settled on the farm where he died. He and his wife embraced the Sabbath and Feb. 19, 1848, were both baptized and united with the Shiloh church. The wife died April 22, 1894. Of ten children only three grew up, Charles, William and Mrs. West, all present at the large gathering of relatives and friends who mourn their loss. Services at the home of William. Sermon from Gen. 46: 4, "I will go with thee, I will surely bring thee up again—and Joseph shall put his hand upon thine eyes." Mr. Dickinson has scarcely seen a sick day during his life, a very active man of good habits and life, successful in accumulating a property notwithstanding he was deafened by sickness when a child. For years he has not cared to go out among people, but was active and content at home. The excessive heat seemed to weaken him with loss of appetite, until he quietly fell asleep, to awake in trust in glory.

FISHER.—William Fisher was born October 15, 1805, died Aug. 11, 1900, at the home of his son Ephraim, near Shiloh, N. J., where he had been making it his home.

Another one of our oldest members of the Shiloh church has gone home. The wife, Mary Ann Maryatt, died in 1869. Since then he has lived with his two sons, Charles or Ephraim, their only children. William's parents died when he was a boy, and at seven years of age he was bound out to live, until he was twenty-one years of age, with a farmer, Frederick Young. After this he worked out until he married. He was a very successful farmer, accumulating a good property. In 1896, at our Shiloh revival, he made profession of religion, was baptized and united with the Shiloh church, where the wife had been a faithful member. Bro. Fisher has been gradually failing for a year; for the past three weeks he was too weak to leave his bed, and finally fell asleep in Christ. Our men at Shiloh had a precious meeting with him a few months ago. The homes of the sons will have grandfather's vacant chair. Funeral at Shiloh church. Sermon by the pastor, assisted by Eld. Burdick, of Marlboro, where the sons and families are

Coon.—Harmina Chesebro (Burdick) Coon was born in Brookfield, N. Y., Sept. 13, 1826, and died at Nortonville, Kan., Aug. 13, 1900.

She was the daughter of Benjamin and Ann (Chesebro) Burdick. On July 7, 1846, she was married to William Henry Harrison Coon, settling at Utica, Dane county/Wis. Mr. and Mrs. Coon were among the constituent members of the Utica Seventh-day Raptist church, continuing their membership until death. They were deeply interested in the welfare of the church, rejoicing in its growth and prosperity. A little more than two years ago, Bro. Coon was called to the better home. In June, Sister Coon attended the session of the North-Western Association at North Loup, Neb., after which she went to Nortonville, Kan., to visit her daughter. The remains were brought to Milton, Wis., where funeral services were held in the Seventh-day Baptist church on Sabbath morning, Aug. 18. Her former pastor, Rev. Geo. W. Burdick, conducted the services, assisted by Pres. Wm. C. Whitford, Rev. L. A. Platts and Rev. Geo. W. Hills. Three sons, Editor G. W. Coon, of Edgerton, Wis., Dayton B., and James H., of Utica, Wis., and one daughter, Mrs. Clara Stillman, of Nortonville, Kan., survive her. G. W. B.

WHY SO MANY FAIL.

President James Rea, of the New York Commercial Teachers' Association, tells, in *Success* for July, why many persons fail to obtain and hold good positions:

"Many young men fail to achieve success, because they lack the power or inclination to do hard work. The head of one of our large department stores, in addressing a body of our teachers, said: 'No man in the practical world of to-day can hope to get on if he shirks his work. I ask you to use all your power and influence to instill in the minds of those you teach the truth that a man owes work to the world, while the world does not owe him anything.' An expert accountant of many years' practice said: 'The best man I ever had in my employ was a plodder.' The writer, in his experience as a teacher, coming into contact with many thousand young men, has rarely, if ever, found a student who did not possess sufficient ability to make a successful start in life if he was thoroughly imbued with the precept—'Keeping everlastingly at it brings success.' Many young men fail to render valuable service, through lack of ability to do accurate, systematic work. The business community demands well-trained minds, capable of grasping details and carrying out instructions in a correct and orderly manner. The young man who possesses this faculty is a rarity, and never need be without profitable employment.

"Above all else, the young man who would succeed must be honest and temperate. He must be what he would appear. There is a premium upon those who possess sterling manhood, fixity of purpose, and a determination to overcome obstacles. Life's highest prizes are within their grasp."

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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.

WALWORTH, Wis.—The annual reunion of the students and friends of Bigfoot Academy was held on the old Academy grounds Wednesday, Aug. 8, 1900. Two hundred came to greet each other and listen to the following program:

Music, "America," Miss Mandane Crumb, organist. Prayer by Rev. S. L. Maxson, Walworth, Wis. Rev. E. L. Hyde, Boston, Mass., gave the address of welcome. Response to the address, Pres. Wm. C. Whitford, Milton, Wis. Music, male quartet, consisting of Dr. E. E. Campbell, W. H. Van Schaick, George Crandall, Walworth; and Warren J. Randolph, Chicago, Ill. Miss Lotta E. Davis, Lima, Col., read from O. W. Holmes, "The Old Boys." "Reminiscences of Bigfoot Academy," written and read by Miss Phebe Coon, Walworth, Wis. A duet by Dr. D. W. Ward and son Paul, Warren, Ill., entitled, "Back to My Home in Wisconsin." C. H. Burdick, Lake Geneva, Wis., presented a poem written for the occasion, "The Old and New." A letter from Rev. L. E. Livermore, Lebanon, Conn., was read by Rev. S. L. Maxson. Song by male quartet, "Auld Lang Syne." Annual address by Attorney Wallace Ingalls, Racine, Wis.

Election of officers: President, Carlos S. Douglass, Fantana, Wis.; Vice-President, D.

W. Hall, Harvard, Ill.; Secretary and Treasurer, Josie Higbee, Walworth, Wis.

Voted to hold the next reunion in the same place, next year.

Josie Higbee, Sec.

Dodge Centre, Minn.—It is not for lack of interest in denominational work that we have been silent so long. A new correspondent was elected at the church meeting in April. It being entirely new work, the writing was neglected from time to time, but, finding procrastination made the duty seem greater, a letter was finally written; then we waited and watched the columns of the Recorder for our article, but it never came. So, coming to the conclusion that our letter went to the dead-letter office, we will write again, hoping that this time our letter will be sent right.

We have, in general, a good attendance at all our services. Our pastor, Rev. J. H. Hurley, delivers such practical, every-day sermons, bringing out truths we all, no matter what our station in life, can take home and be made better by trying to live them out. Even though we may fail, we gain strength in the attempt, and, with God's help, rise above our failures and try again. The ordinance of baptism was administered to two candidates last Sabbath, Aug. 11—one a convert to the Sabbath. We are very sorry to hear of the illness of Mrs. Townsend, preventing her from working here with the quartet, at the present time.

Crops in this section are turning out better than was anticipated during the dry weather. If we trust in the Lord he will provide.

CORRESPONDENT.

AUGUST 16, 1900.

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.

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

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.

THE Ministerial Conference of the Southern Wisconsin and Chicago Seventh-day Baptist churches will convene at Walworth on Sixth-day, September 7, 1900, at 10.30 A. M. The following program has been arranged for that meeting:

1. What can I do to make available the influence of the life and character of Christ in securing for myself and for others a purer character and a diviner life? Miss Phebe Coon.

2. Does the Bible teach that the Sabbath of the Fourth Commandment will ever be universally accepted and observed? O. P. Freeborn.

3. To what extent and in what manner does the Bible warrant antagonizing evil? D. K. Davis.

4. What is the "gift of prophecy," as possessed by the church at the present time? W. D. Ticknor.

5. Ought the church to legislate concerning any form of amusements? S. L. Maxson...

S. H. Babcock, Secretary.

TWO CLASSES.

According to Mr. Holmes, the human race is divided into two classes, those who go ahead and do something, and those who sit still and inquire why it was not done some other way. To us this seems to be a good division. It is an easy matter to object to another man's way of doing things, but we should never make an objection unless we have something better to substitute. The people that usually want to know why a thing was not done in some other way are the ones that never do anything any way. If you have nothing better to offer, do not object to the way your brother is doing his work. The man who goes ahead and works in new paths is the original man and may expect to be criticised. But his chances for heaven are a great deal better than the man who sits down and objects to his methods.—Selected.

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Every friend of Higher Education and of Altred University should have his name appear as a contributor to this

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