

# THE SABBATH RECORDER.

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## GRAND CANYON OF THE YELLOWSTONE.

BY CHARLES LEMUEL THOMPSON.



Oh! sentinel rocks of the Yellowstone,  
Shattered and splintered and splendid  
still,  
Decked in the robes ye have caught from  
the sun,  
Colors the painter had ne'er looked  
upon,

What are the secrets within you that thrill,  
Oh! sentinel rocks of the Yellowstone?

Oh! royal-robed rocks of the Yellowstone—  
Warders of ages, that come and go—  
When the glacier's plowshare tossed you high  
In fanciful battlements far to the sky,  
What artist followed to garnish you so,  
Oh! royal-robed rocks of the Yellowstone?

Oh! lonely rocks of the Yellowstone,  
Catching the centuries' solar fire,  
Basking in beams of the solemn night,  
Palls ever the flash of the eagle's flight?  
Does the roar of the cataract ever tire,  
Oh! lonely rocks of the Yellowstone?

Oh! prophet rocks of the Yellowstone,  
With your wild prismatic light aglow,  
Ye hint the walls of eternal days  
Where onyx and jasper and gold will blaze,  
And the river of life will flow—  
Oh! prophet rocks of the Yellowstone!

—The Independent.

## Sabbath Recorder.

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

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### THE GENERAL CONFERENCE.

[Concluded from last week.]

#### SABBATH MORNING.

Sabbath was a beautiful day, but the increasing heat told infinitely upon the strength and vigor of the assembled multitudes. A vigorous breeze at times gave some relief. The services on the Sabbath were in charge of Rev. A. B. Prentice, pastor of the church at Adams. In connection with the opening services there was music by the Alfred Quartet, No. 1, and a solo by Harry Prentice of New York City, "Oh, Lamb of God." The devotional exercises and Scripture reading were conducted by S. H. Davis, the preacher of the morning, and by Pastor Prentice. The text was from Matthew 14: 16, Christ's words to the disciples when they proposed to send the hungry multitude away to find food, "They need not depart; give ye them to eat." From this theme the duty of the church to give the bread of divine life to the hungry multitude, Mr. Davis drew most pertinent lessons, strongly put and clearly enforced. He said in substance, all times and occasions were important to Christ, and the day on which these words were spoken was a "day of destiny" to thousands of those who listened and were refreshed through the miracle he wrought. Equally is it true that all days and opportunities are favorable for work on the part of his followers, and all days are days of destiny to some soul. As Christ gathered the five thousand that he might give them earthly food, in that great dining-room, sky-roofed and flooded with the golden light of the setting sun, the hour was laden with messages of love, leading souls to eternal life while their hands were filled with the food their hunger craved. Everywhere from that day to this, those who go forth in the name of Christ can find famished ones, few or many, waiting to be fed and longing to be uplifted. We are to uplift men and to feed them unto eternal life, not upon theories but upon Christ which is the "Bread of Life." In him is the never-failing supply, feeding all things, comforting those who sorrow and guiding all who are in doubt. Consider two important truths in this connection. One, Christ never asks his people to do the impossible, never requires anything at their hands without giving adequate help, wisdom and guidance. The experience of God's people, as represented by Moses at the Dead Sea, by Elijah on Carmel and under the Juniper tree, as in weariness and despair he prayed to die, are illustrations of the helping presence of God when the need is sorest on the part of those who love him. Weak faith is likely to cavil; as Andrew answered the Master, "What are so few among so many?" as he looked upon the handful of barley loaves, scarce supply enough for one. It is not ours to measure the extent of the everlasting truths through which God redeems men. A single word and brief sentence may carry with it truth that shall save a soul from death, and render life glorious in the coming land of immortality. Second, Christ unites his divine, miraculous power with the natur-

al agencies that men control. God works with his people. He follows the paths of their ordinary experience. When he would give sight to a blind man he helped weak faith through the anointing clay and the washing at Salome. So in all times he adds his miraculous power to what otherwise would be human weakness, to the accomplishment of the highest ends. Our great need that we may do his work in feeding men upon the bread of life is such consecration of life as will bring to us the fullness of the divine indwelling. This is our need for the years which are before us. Opportunities are limitless, and we must believe that out of the supply our weak hands hold the divine blessing will give miraculous fulfillment, as to the lad who bore the meager supply in his well-worn basket. Of the wants of men in our own land, in China, in Africa and everywhere, God says to us as he said to the little group of disciples, they need not depart, give ye them to eat. And when any doubting Thomas shall inquirer, what can so few loaves do toward feeding such a crowd, faith must put away his doubts, criticism must be silent, and obedient hands must hasten to bring whatever supply they hold to the Master, that his divine blessing may complete the work.

A joint collection was taken for the Tract and Missionary Societies, the Leonardsville Quartet sang an appropriate selection, and the morning service was adjourned.

#### AFTERNOON SESSION.

The first service on Sabbath afternoon was under the direction of the Sabbath-school Board. Devotional services were conducted by Rev. L. D. Burdick, of Marlboro, N. J. The general theme was "The Bible." The first speaker, M. B. Kelly, of Chicago, discussed "The Bible as the Word of God." The basis of his thought is expressed in this sentence: The Bible is the Word of God. He supported the theory of verbal inspiration in respect to the Ten Commandments, and the theory that the Bible, as a whole, is the thought of God, clothed in human language. Whatever imperfections appear through the weakness of language or through the errors of transcribers, does not weaken the value of the Bible as the work of God. The purpose of the Bible is to reveal the enormity of sin, and to point the way to salvation from the penalty of sin and from sin. Having this high purpose in view, it is true that the Bible is given by the inspiration of God, and is profitable in all things. As the Word of God, it is an authoritative book, dealing with the fundamental truths of man's duty and destiny. God's character is revealed in it, in spite of the imperfections which come through human elements and agencies.

George W. Lewis, of Verona Mills, N. Y., discussed "The Bible as the Hand-book of Seventh-day Baptists." We need such a divine hand-book. By no lesser standards can we be able to withstand the evil influences of an age so worldly as ours; nor can we be fitted and furnished for every good work without such a hand-book. We need to make it our hand-book, because we are Sabbath-keeping Baptists. As such, we ought to know more of God, to come into higher spiritual communion with him, and to gain greater love and stronger faith in him through his Word. Keeping this as our hand-book we shall be more evangelistic and more denominational in all

our work, whether it be of missions, Sabbath Reform or of education. We need to learn from the Bible how we ought to keep the Sabbath as well as when. When the power of the Bible is absent from life, all good is correspondingly decreased.

Rev. Dr. A. E. Main, Plainfield, N. J., spoke upon "The Bible as Literature." No adequate summary of Dr. Main's paper can be given here. In it was shown that the Bible includes the highest form of expressed thought and language, both as to strength and beauty. The Hebrew sentence is the masterpiece as to logic. Certain books of the Bible, such as Job, Isaiah, John's Gospel, the Epistle of Paul and many other books present finer specimens of literature than can be found in any other language. The Bible was the chief agency in molding the English language, with its wonderful simplicity, directness and power. In support of these positions, Dr. Main quoted from men like John Ruskin and others, showing that the highest literary authorities placed the Bible first, in power, purity, precision and beauty, so far as structure is concerned. The finest poems of ancient classical times, Greek or Latin, fall below the sublime poetry of the Old Testament. A startling and telling contrast was shown by placing the examples, as of the address of Ruth to Naomi, alongside of similar type of literature in the most classical period of Greece.

Literature of such surpassing beauty and power demands a place in all forms of study, and doubly so since eternal truth is thus clothed in the highest form of speech and expression, that it may bless, uplift and redeem men. One of the Alfred Quartets sang, after which Rev. I. L. Cottrell, of Hornellsville, N. Y., discussed "Denominational History and Doctrine in the Sabbath-school." He said that the value of influence as it comes upon each succeeding generation from those who have preceded, and the interlocking of lives and events in history have a double meaning in the history of the Seventh-day Baptists, from the time of the English Reformation to this day. The nobility and power of those who have defended the Sabbath and the Word of God, as our denominational ancestors, is calculated to inspire us to higher living and intense loyalty to the work, while anything of such study is not likely to be secured in the family, and the Sabbath-school forms the most favorable agency for placing it before our young people and children. The work of the Sabbath-school would be strengthened by extending it to this field, and we must accept the truth that the responsibility is great which urges us toward the introduction of such study in our Sabbath-schools.

#### EVENING SESSION.

The evening after the Sabbath was given up to the work of the Woman's Board, under the charge of Mrs. R. T. Rogers, Editor of the Woman's Page of the RECORDER. Mrs. Rogers read the Scripture lesson, and prayer was offered by Mrs. T. T. Burdick, of Edmeston, New York. The report of the Corresponding Secretary, Mrs. Albert Whitford, was read by Mrs. Whitford. That report has appeared in full in the RECORDER. An appropriate hymn was sung by D. E. Titworth as a solo, entitled, "When the Harvest Time is Over." The report of the Treasurer, Mrs. G. R. Boss, was read by Rev. Dr. Platts,

of Milton, Wis. It showed a total of \$4,083.68 collected by the Board during the year, the greater part of which had been appropriated to the work in China. Mr. E. E. Green, of Adams Centre, sang a solo, "One Sweetly Solemn Thought," after which Mrs. O. U. Whitford, of Westerly, R. I., read an address upon "The Practical Side of the Ecumenical Conference." We have been supplied with a summary of the paper, and most of the facts presented were published in our columns in connection with the holding of the Conference a few months since. Mrs. Whitford's paper was a fine analysis of the work of the Conference, of its value along various practical lines connected with foreign missions. If it goes upon the permanent records of the Woman's Board, it will furnish valuable material for future reference. Two or three sentences in the summary are these: It was the greatest and most important gathering in the world's history. The arrangements for the Conference were practically complete, and 750 missionary societies were represented, and 1,600 delegates were in attendance daily. The papers and addresses were of the highest order, the majority of those being by specialists who wrote and spoke from the abundance of long experience on foreign fields.

Mrs. Whitford's paper was followed by the reading of a letter from Mrs. Annie Booth, of Plainfield Mission Station, British Central Africa. This was read by Mrs. W. C. Hubbard, of Plainfield, N. J. Since it will probably be published in the Woman's Department of the RECORDER, we attempt no summary of the important and interesting statements which it contained.

Miss Susie Burdick, of Shanghai, being called upon, said that, as a friend of the work in China, she had no fear that the work in Africa would detract from the interests in China, but that the two would rather mutually aid each other. Consecrated service anywhere strengthens consecrated service everywhere. She spoke of her personal experience during the last four years of her stay in China, of the intense struggle between evil and good which she had witnessed there, and especially the struggle in the hearts of the Christian girls connected with the school of which she is the head. She represented them as being among the most noble, devoted and loyal of Christians. The death of two girls during that period, who were of great value to the school, had brought shadows of sadness over the mission, but the glory of those deaths, as exemplifying Christian faith on the part of those who were born in heathenism, gave great comfort and softened the sadness of their loss.

The Adams Quartet sang a beautiful selection, and the session adjourned.

#### CONFERENCE NOTES.

The prayer-meeting on this evening was one of great spiritual power, and the souls of God's people were abundantly fed through communion with each other and with him who is the bread of life.

The additional flowers on Sabbath-day were abundant, and as beautiful as abundant. They were mainly gladiolus, of almost endless variety of hue, smothering the platform with beauty. They were sent from the flower garden of Mr. Cowie, of Berlin, N. Y.

The sunrise prayer-meetings throughout

the week were largely attended, and were times of spiritual refreshing and power. The music by the various quartets and by the choir, under the leadership of O. B. Green, Jr., was a means of continual comfort and blessing to every devoted heart.

#### THE AMERICAN SABBATH TRACT SOCIETY.

Sunday was given up to the sessions of the American Sabbath Tract Society, First Vice-President J. F. Hubbard presiding. In calling the Society to order, Mr. Hubbard spoke tenderly of the death of President Potter, and of the fact that for some time before his death he had not been able to fill the place which he had filled so successfully for many years. He said the workers fail, but the work must go on, and we to whom the duties of this day and of coming days are left must pray for the blessing of God and for wisdom, that our plans and efforts to serve the cause of truth and the Master may be guided by Divine wisdom.

The devotional services were conducted by Rev. D. B. Coon and Rev. C. A. Burdick. The report of the Treasurer, J. D. Spicer, was read by David E. Titsworth, and this was followed by the report of the Corresponding Secretary, the two reports constituting the Annual Report of the Board to the Society. After the reading of the Secretary's report, a joint collection was taken for the Tract and Missionary Societies, the Nominating Committee was announced by the President, and the remainder of the morning session given up to a prayer service, led by W. C. Daland. This service was participated in by L. C. Randolph, T. L. Gardiner, B. C. Davis, A. E. Main and others, and formed a befitting close to the morning session, since the burden of the petitions was thanksgiving for past mercies and pleading for wisdom and strength for future duties.

The report of the Secretary has appeared in the columns of the RECORDER, and our readers have found that it shows an increase in all the departments of the Society's work and the establishment of a Southern branch office at Columbus, Ga., while the second portion of the report deals with "Hopeful Signs in Sabbath Reform." The spirit of hopefulness which pervaded the report found quick response in the hearts of the people.

#### AFTERNOON SESSION.

The afternoon session was opened with a service of song by David E. Titsworth, and prayer was offered by D. W. Leath, of West Virginia. Certain phases of the work of the Society were discussed, L. A. Platts speaking first upon "Evangelistic work and Sabbath Reform." Among other things, Mr. Platts said that a false idea prevails in some quarters that Seventh-day Baptists care for little else besides the Sabbath. Our evangelistic work, carried on as it is in the broad, undenominational spirit, gives full negative answer to this false conception. Through it we show that Sabbath-keeping is a part of the spirit of obedience, and an evidence that we rejoice in salvation through him who is the Lord of the Sabbath. Sabbath-keeping also gives a higher standard of Christian life, and, therefore, a higher type of evangelistic work than obtains among those who are not Sabbath-keepers. It emphasizes not one truth, but all truths, and keeps close to the fundamental idea that sin is the transgression of the everlasting law of God; that salvation is not

only redemption from the penalty of broken law, but from the power of sin. Such evangelistic work appeals to conscience first and always. It gives chance for wise choice as to opportunities in presenting Sabbath truth, and the messages of the gospel and the claims of the Sabbath go hand in hand, strengthening faith in the promises of God and increasing communion with him whom the Sabbath represents.

#### THE SOUTHERN FIELD.

Rev. A. P. Ashurst, Manager of the Southern branch of the Society, at Columbus, Ga., although in ill health, spoke upon the Southern field and its interests. He said: Though alone in Georgia as to church relations, I am not a "lone Sabbath-keeper," for God is ever with me. His blessings attend the work you have committed to my hands, and will bring rich harvests in due time. The Baptists are stronger than any other denomination in Georgia, and the field is favorable for our work because they hold the Bible to be the standard of faith and practice. They believe it to be the inspired Word of God, and "thus saith the Lord" is the end of controversy with them. My own experience in passing from the Baptist ranks to the Seventh-day Baptists was going from strength to strength. The seed which has produced Seventh-day Baptists in other states, if widely sown, will produce the same harvests in Georgia and other parts of the South. The work already begun through the branch office has covered the state of Georgia with beams of Sabbath truth like the leaves of autumn, and in due time the harvests will appear. Immediate results cannot appear in a work so great. Mr. Ashurst gave several details as to the manner in which his work is conducted, the securing of names and the circulation of literature. Already there are those at various points who have embraced the Sabbath, and he hopes to secure their co-operation and to extend the work through their agency.

Regarding Sunday laws in Georgia, he reported that a prominent and influential member of the Legislature has asked him for all literature published by us bearing upon the question of Sunday legislation, and has assured him that he will work incessantly for such modification of the laws of Georgia as will give full conscience to Sabbath-keepers. He urged that the Society consider the suggestions made in his report to the Board concerning the development of industrial enterprises in connection with our Southern work, thus affording opportunities for the organization of Sabbath-keeping churches.

Rev. George W. Hills, of Kansas, was the next speaker. His theme was "Pastors' Classes for the Study of the Sabbath Question." No one can doubt the necessity of more systematic study of the Bible on the part of Seventh-day Baptists, which study necessarily includes the Sabbath question as a prominent feature. In my own church, as early as 1894, I had begun class work in this direction. The services of the pulpit are too brief, and so much is demanded in other directions, that the necessary study of the Sabbath question and of the Bible cannot be secured through the pulpit ministrations alone. Each pastor must fit his plans to the situation; but each pastor ought, in addition to pulpit services, to secure systematic and continued study of the Bible by the people

under his charge. In my personal experience I spent six months preparing the plans for that class of work. George J. Crandall, L. C. Randolph, L. A. Platts and others have undertaken similar work, each fitting his methods to the local interests. I start with the study of God, his character, next the study of man and next the study of the relations between God and man. In such a line of study the Sabbath comes up at almost every turn, and I have learned that to study the Sabbath question in its various phases is to study the whole Bible. Such study brings the class into direct contact with the living system of duty and obedience, and shows that the Bible is one book and that the central thought in our relations to God is obedience on our part and his saving and compassionate love toward us. Such study fits our young people to meet successfully the floods of opposing influence which surround them. Mr. Hills appealed to all pastors to institute such work in their churches.

President T. L. Gardiner spoke next upon "THE SABBATH RECORDER and Its Relation to Our Denominational Life." The RECORDER is of supreme value as a molder of character in our homes. Denominational papers always represent the central elements in the life of the denomination. Children live upon the atmosphere of the home; their destiny is settled by it. They are quick to know whether their parents are loyal or disloyal, interested or indifferent concerning the books and papers in the home. Reading is the second factor in molding child character. They associate with those whose writings they read. The influence of companions is no greater in many respects than the influence which comes through the printed page. If the RECORDER is loved and read in a given home, all the good things follow. The value of the RECORDER as a bond of union, holding together the scattered family of our denomination is of supreme value. Without it we should know little of each other's lives, and soon come to care less. Viewed from that standpoint alone, no Seventh-day Baptist can afford to live out of touch with his brethren, as he must do if he does not have the RECORDER and read it with love and loyalty. In view of these truths our duty is plain. We are bound to be loyal to the THE SABBATH RECORDER because it is ours, because it brings the best of all influences into our homes, and because it unites our methods and interests with the larger denominational family of like precious faith. It is our imperative duty to "talk it up." We are not only to know that it exists, but we are to press that knowledge upon the attention of our friends, speaking of it everywhere and always, as occasion may offer, and always with delight and truth. The second duty of those who are not now subscribers is to go to the literature tent, as soon as the services of the afternoon are closed, and accept the liberal offer of the publishers by making a subscription until the close of the year 1901. A third duty—and the word "duty" should be spelled in capital letters—on the part of those whose subscriptions are not paid, is to "pay up." Mr. Gardiner here presented certain figures showing the amount of arrearages now due the publishers, and demonstrated that if all the subscribers had paid, as they ought to have done, there would be an excess in the treasury of the RECORDER rather than a marked deficiency, as now.

His remarks were thoroughly practical and provocative of good works.

The next speaker was the Rev. George B. Shaw, of New York City, who discussed the preparation for our work. The first step in preparation is to recognize that we have a work. It is important that we demonstrate the possibility of a twentieth century Sabbath-keeping. In an age so nearly Sabbathless, and with tendencies so strongly in favor of worldliness as that which is surrounding us at the opening of the next century, it will not be easy to be consistent and devoted Sabbath-keepers. The best preparation we can have for meeting issues so trying will be the consciousness that for such a time as this we have been preserved, and God will strengthen us to demonstrate in our lives and by our teachings that, notwithstanding all unfavorable circumstances and opposition, Sabbath-keeping is possible. This preparation should include the larger idea that our work is mainly in behalf of the world. At least that our greatest duty is to the world, and that our work is not merely to build up our own denominational life. It will aid us much in this preparation also to appreciate the necessity of industrial independence, that is, of gaining such an education of brain and hand as will enable us to dictate terms to the world, which will permit us to keep the Sabbath. We have proven that this is possible in many cases, and those cases are constantly increasing, covering all departments of legitimate work and all professions. The Seventh-day Baptist who is able to do some important thing, and do it well, will have little difficulty in finding an opportunity for his life-work, both honorable and remunerative.

The Hon. George H. Utter spoke upon the adoption of the report, making special mention of his personal acquaintance with and memory of Mr. Charles Potter. He said Mr. Potter was a successful man of affairs. He was hospitable and friendly, ready with valuable advice for young men, timely in his counsel and help. He once said to a young man just starting in life, "Do not think you must leave the Sabbath to succeed." This was the central thought in his own experience, and young men were greatly strengthened both by his example and his advice in this direction. But greater than the man of affairs, or the hospitable friend, or the wise advisor, or the one who gave timely aid, Mr. Potter's most important characteristic was that he was a humble follower of Christ. This was the keynote of whatever of success he attained, and it is but due to his memory that it be recognized, and that young men who are seeking success should understand that the simple faith which makes the man an humble follower of Christ is the source of highest success. Mr. Utter closed his remarks with an eloquent apostrophe in which he said: "To Charles Potter, the business man and friend, the life-long supporter of the work of this Society, upon the earthly side we bid farewell to-day; but turning heavenward toward Charles Potter, the immortal and the redeemed, we cry, all hail!"

L. C. Randolph, Alfred, N. Y., spoke with reference to pastors' classes, detailing his experience with such classes. The study began with the thought that two or three evenings would exhaust the Sabbath question and that what the Bible says concerning it

might be compassed in that time. The study has gone forward, week after week, until the class has proven that to study the Sabbath question thoroughly is to study the whole Bible. He urged that special classes should be organized and such study pursued earnestly, not only for the sake of self-knowledge, but that we may become proficient in using the Bible for practical purposes in leading men to Christ. We need to know not only where passages of Scripture are, but how to use them readily in meeting objections, overcoming difficulties, and pointing inquirers in the way of life.

Dr. S. C. Maxson, President of the Conference, spoke of the SABBATH RECORDER and of its great value in the home and in influencing personal life and character. He urged it as a duty and a privilege on the part of all to subscribe for the RECORDER, to pay for it promptly, and to study its editorials and communications. He premised that it was of special value to lone Sabbath-keepers, since, in a very definite sense the RECORDER takes the place of a pastor's work and counsel.

Dr. Main spoke briefly upon the wisdom of the methods pursued by the Society in distributing Sabbath literature, and referred to the fact that much of the best results in evangelizing England had been brought about through the distribution of tract literature concerning salvation.

Rev. A. B. Prentice, of Adams Centre, commended with much earnestness the hopeful views presented in this report. He said it was both unwise and unprofitable to deprecate the errors and failures into which men fall, and exaggerate them or continually deplore them. Such a course begets weakness. To be hopeful is to succeed. The loss of the young people, in spite of the many temptations which assail them, is no greater, and he believed not as great, as the corresponding loss in those denominations that have no struggle over the Sabbath question. He referred to his experience and observation among the children of Seventh-day Baptists, as demonstrating their loyalty, conscientiousness and firmness in the matter of Sabbath-keeping to a high degree. To magnify and continually repeat a single defection or failure is to smother hope and turn young people aside from the ways of righteousness. [Mr. Prentice is now the senior pastor, so far as length of time is concerned, in the denomination. He has been in Adams Centre more than a quarter of a century, and is a careful observer, and is conservative in his statements. His testimony is of double worth upon this point. The RECORDER unites with him in insisting that the general tide of influence among our young people is strongly in favor of Sabbath-keeping, taking the denomination as a whole.—ED.]

Pres. T. L. Gardiner said that he had been familiar with the Seventh-day Baptist General Conference, and with the work of the denomination, for the last thirty-three years, and his experience fully sustained the statements made by Mr. Prentice. In support of that he called attention to the fact that thirty-six young men and women had been at work in the field as evangelists during the past vacation season.

Pres. B. C. Davis, Alfred University, rejoiced in the influence of the report to encourage our young people and to confirm them

in the faith, that they may be fully obedient to the law of God and also successful in life. To do this he urged that our young people must be so fitted by education and by character that they can do some important thing so well that the world will permit them to obey conscience, find place, and gain success.

D. E. Titsworth spoke for the business man, asking the Society to remember the trials and struggles through which they are called to pass and to remember them at the throne of grace above. He then added that business men have broader opportunities for advocating the truth in proper times and ways than almost any other class of men. He urged that in every case where any necessity occurs business men should tell without reserve their faith and practice with reference to the Sabbath. When this is done there is no trouble in securing position and gaining success.

A. H. Lewis made a few remarks in the same direction.

Dr. L. A. Platts, of Milton, Wis., told of a boy on his first visit to Chicago, who became so filled with enthusiasm at the things he saw that he sought the privilege of shouting aloud to express his satisfaction and relieve the tension of his spirit. Dr. Platts gave expression to a similar feeling in view of the hopeful and encouraging characteristics of the report. He also prophesied that with advancing years better chances are to come and still greater opportunities are to be secured for those young people who are loyal and firm.

Rev. M. B. Kelly, of Chicago, besought the Chairman to check the tide of hopeful feeling, lest the brethren should "steal away all his thunder" for the Young Peoples' session tomorrow afternoon.

George H. Utter spoke along the same line, and declared that in political life where high interests are at stake, it is easy for Seventh-day Baptists to secure full recognition of their conscientious opinions and justice, and noted several cases where this had been done.

J. F. Hubbard, the presiding officer, speaking of his own experience and of his observation, said that in important public matters conscientious Seventh-day Baptists found no trouble in securing regard for their opinions and practices; on the contrary, meetings of committees and similar bodies which otherwise would be held upon the Sabbath are adjusted to accord with the wishes and practices of the Seventh-day Baptists who are members of them. (Mr. Hubbard spoke from an experience of more than a quarter of a century in public business.)

These remarks were supported by Pres. B. C. Davis, indicating experience and observation along that line. Rev. S. H. Davis, of Westerly, R. I., spoke of the fact that Seventh-day Baptist pupils in colleges and universities can secure full recognition for their conscientious opinions and practices, by making them quietly, but definitely, known.

Rev. A. P. Ashurst told of an incident which occurred last week. Going into a large clothing house in the city of Columbus, the proprietor called his attention to some photographs of friends of his in the North. Mr. Ashurst at once recognized the photograph of the Recording Secretary of the Board of the American Sabbath Tract Society, together with his wife. The dealer was greatly

pleased and rehearsed his experience of many years in dealing with Mr. Titsworth and his father and uncle, remarking that they were men in whose goods no shoddy was ever found, and saying that the elder Titsworth often in connection with business transactions filled his pockets with Sabbath tracts when he departed homeward.

The Chairman was obliged to check the enthusiastic consideration of the report, since the afternoon hour was fully exhausted. The report was unanimously adopted and the Society adjourned until evening.

## EVENING SESSION.

The session was opened with devotional services, after which the remaining items of business were transacted. The report of the Committee on Nominations was made, the adoption of which resulted in the election of J. F. Hubbard as President of the Society, and Stephen Babcock, of New York, as first Vice-President. With these exceptions all the old officers and Board of Directors were re-elected. To the Executive Board were added as new members, Frank J. Hubbard and Orra S. Rogers, of Plainfield, N. J., and W. H. Crandall, of Alfred, N. Y.

W. C. Daland gave an interesting address upon the "Possibilities of Sabbath Reform in Great Britain," which was ably considered by the speakers. This address was of special worth because of the fact that the speaker gave conclusions of personal observation and contact with the question in that country.

As a fitting close to a successful session of this Society, A. E. Main's address upon "Hopeful Facts and Tendencies" inspired new energies upon the part of the workers to enter the coming Conference year with stronger hopes based upon a faith in God's promises.

## MONDAY MORNING.

The session of the Conference was opened by a service of song, and prayer was offered by Dr. F. S. Wells, of Plainfield, N. J.

The unfinished business of the Conference was taken up, after which a general consideration of the question of entertaining the Conference was held. Many thought that the best plan to adopt would be one that would relieve the local churches of the heavy burdens of entertainment and at the same time preserve the present large attendance. Details should be left to be worked out between the general and local committees. It was said that at least two Associations had already voted to recommend a plan proposed by Eld. Livermore for a self-supporting dining tent. It was said that the First Alfred church and the Western Association do not ask any change from the present plan for the next year, and that during the year to come different methods could be thoroughly discussed, and we could be prepared at that time to take decisive action for the year following. A motion to lay the question upon the table for one year was carried.

Reports of various Standing Committees were made, and the Obituary Committee instructed to add to their report a suitable memorial of the death of Dighton W. Shaw.

## AFTERNOON.

At 2.30 o'clock the session of the Young People's Hour was opened, presided over by Pres. M. B. Kelly. Encouraging reports were made of work done by the different Societies.

Money raised for denominational work to the amount of \$1,800. The session entire was one of great interest and enthusiasm, and gave evidence of a decided increase and steady growth on the part of our young people in all departments of our denominational work and life. This is as it should be, and the RECORDER bids all our young people welcome.

A strong program was rendered as follows: "Emphasis," by Mary Stillman, of Hornellsville, N. Y.; "Personal Responsibility," by W. D. Wilcox; Rev. C. A. Burdick emphasized the "Kind of Young People Needed To-day"; "Junior Work," by Mrs. Henry M. Maxson, of Plainfield, N. J.; the President spoke strongly of the conditions of success, citing as some of the needs intellectual preparation, loyalty to God, and a spirit of evangelism.

## EVENING.

It was indeed appropriate for the closing session of the Conference to be one of Good-cheer farewell. A brief sermon was given by Clayton A. Burdick. Among the many good thoughts he gave were the following: It is good for us to be here. Our eyes have been touched by God's salve of love, and our ears opened to his praises. We are better fitted to go home. Back to your places of work; back with a stronger zeal for the work. Fear not, little flock, it is your Father's pleasure to give you the kingdom. The promises of God are ours. Fear not, little flock, God has promised you the victory, and it shall be yours.

After the sermon, L. C. Randolph, of Alfred, took charge of the meeting, and for the remaining time sentence prayers and expressions were made. Interest was fervent and abiding. It was most truly a good-cheer meeting, the general thoughts being opportunity, hope, victory. The leader closed the meeting by exhorting all to take with them for the coming year the spiritual convictions of the past six days, and to open the Conference for 1901 at Alfred with a gracious abundance of God's rich blessings and approving love.

## SUNDAY IN THE WEST.

The *Advance*, Aug. 16, speaks of the disregard for Sunday in Iowa, and elsewhere, as follows:

We have received from a correspondent in Iowa newspaper notices and a poster which show that certain railroads, in this case the Minneapolis and St. Louis Road, not only run excursion trains on Sunday, but do their utmost to drum up Sunday travel by offering cheap rates and attractive terminal amusements. These roads are in partnership with the show business to the extent of advertising this or that attraction to induce the public to engage in Sabbath-breaking. Indeed, Sabbath-breaking is a past issue with them, in that it is not a matter of conscience, but purely a matter of profits. They care nothing for the sacredness of the Lord's-day, but they trade on the fact that it is a rest day, and they try to induce people to travel over their lines that they may participate in Sunday amusements at St. Paul, Minneapolis, or some other point. The poster mentioned above, issued by general agents of the Minneapolis and St. Louis Railroad, advertises such Sunday attractions as performances in the theaters of St. Paul and Minneapolis, a baseball game, band concerts, and the attractions of lakes Harriet, Como, Wildwood and White Bear. Country and village papers along the line of the road help to swell the crowd by inserting numerous press notices of the excursions. Now, we cannot stop this evil—we might if all Christians would protest against it—but we should do all that we can to lessen the evil by discouraging Sunday travel and Sunday amusements. The Sabbath was given for man, especially for the higher interests of man, not for the corporations and the theatre.

## Missions.

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

### THE ANNUAL REPORT

Of the Shanghai Seventh-day Baptist Missionary Association to the Board of Managers of the Seventh-day Baptist Missionary Society.

Report From D. H. Davis.

(Concluded from last week.)

#### BOYS' BOARDING SCHOOL.

We have continued the policy of requiring \$40 a year for tuition and board for all new students coming into the school. Those taken in under the old contracts are paying \$8 per year. During the first six months we had 26 boys; the last six months there have been 27. English has been taught a part of each day, and mostly done by Mrs. Davis. Dr. Palmberg has continued to assist one-half day each week. Had we the accommodations, it would be possible to greatly increase this school, and we think to the advantage of the influence of our mission work.

The entire cost of maintaining the school for this year has been \$792.52, and the receipts from tuitions, \$518.95, giving an actual expense, over and above receipts, of \$273.76 Mexican, or less than \$150 United States gold. But surely we are not to reckon our work in dollars and cents, be it much or little. Whatever the cost, the main object is to inculcate the principles of the religion of the Lord Jesus Christ, under whose high commission we are sent forth.

The last half of the year it has been necessary to employ a second Chinese teacher, as it was found impossible for one teacher to do all the work; this has increased the expense of the school the last half of the year.

The interest in the meetings of the Young Men's Christian Association has continued unabated, and many of the meetings have been of very great interest. They have had one or two visits from the Rev. R. E. Lewis, one of the Y. M. C. A. Secretaries located in Shanghai. The meetings conducted by him were very much enjoyed by the members of the Association.

Besides the meetings of the Y. M. C. A., we also have a regular weekly evening prayer-meeting, and a good number of the boys take part in these meetings. I think that we may be confident that all this religious effort will not be without its effect on the lives and character of these young minds.

In connection with this part of my report, I would take the opportunity of saying that we have been much cheered by the coming of Mr. Crofoot, as teacher of the Boys' Boarding School, and we shall rejoice when he is able to fully assume the responsibilities of this charge. He has made good progress in the study of the language, and will, we hope, before long, be able to take on some of the work.

The work in the school has for the last two weeks been much disturbed by the alarming rumors that have been flying through the country. One by one the parents have come and taken their boys out, and it has been with much difficulty that I have quieted the fears of those remaining. We do not wonder at their being afraid, for the day has been set for burning all the Mission premises about Shanghai. As yet everything is safe, and we trust that the agreement entered into by the Consuls with the Governors of Central China may succeed in keeping this section

from any serious disaster. But we have seen that agreements with Chinese officials are not very reliable documents. If the troubles in the North are not settled up before the time of re-opening our schools in the fall, it will, without doubt, cause a falling off in the numbers, and possibly a delay in re-opening.

#### DAY SCHOOL.

The Day School at Loo-ka-wan, on the whole has done fairly well. During the first part of the year there was for some unknown cause a falling off in the attendance, but for the past six months the numbers have again increased. The average attendance has been 19. Mrs. Davis has continued the hearing of the recitations of lessons each week, while I have conducted a Sabbath-school there each Sabbath. The children seem to enjoy these services, the number on that day being larger than at other times. Frequently we have some of the parents to listen. We feel confident that this work will not be in vain. It seems to be a work, from its location, that naturally belongs to us.

#### OTHER WORK.

Aside from regular mission work in preaching and teaching in the school, I have met regularly with the committee on Bible revision and translation work, and assisted in work on the Shanghai Vocabulary, which is now drawing to completion. This work has taken much more time than was anticipated, both from the fact that the press has been crowded with work, and the committee having the preparation of the manuscript in hand were all busy with their own individual duties, and unable to devote more than one-half day each week to this work. Much of the proof reading, both on the Vocabulary and Bible, has fallen to my lot to do. In addition to this, Rev. J. A. Silsby, of the Presbyterian Mission, and myself, have been combining some of our work done in former years, and are publishing a Chinese and English Pocket Dictionary, containing nearly eight thousand characters. A few forms more from the press will bring this work to its completion, and I trust it will be found very useful to ourselves and others who are studying the language. Such is a brief outline of the work done during the past twelve months.

Before closing this report, we desire to make mention of the deep sorrow we all felt upon learning of the failing health of our beloved sister, Dr. Ella Swinney. While among us she was a most faithful and devoted worker, and we had entertained the hope that she might be permitted to return to the work again, but God has evidently ordered otherwise. We pray that the Holy Spirit, the Comforter, may ever be present to cheer her, and that she may know that her labor in this land has not been in vain in the Lord.

Oh, what consolation there is in the thought that God is our refuge and strength. We are able to realize this more fully when we see thousands of the Chinese fleeing from Shanghai daily, seeking refuge in the interior. There is really no safety but in God. We feel confident that the present upheaval will eventually be over-ruled for the spread of Christianity throughout the Empire. He who sits enthroned on high will have the heathen in derision; their wrath shall yet praise him whom they are crucifying. As the ground of our daily assurance, I send you Psa. 27: 1-3. "The Lord is my light and my salvation, whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid? When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell. Though an host should encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident."

D. H. DAVIS, Cor Sec.

#### STATISTICAL REPORT.

Foreign workers.....	6
Native preachers.....	0
Licentiates.....	1
Churches.....	1
Church organized.....	1850
Preaching places.....	3
Additions.....	0
Present membership.....	51
Sabbath-schools.....	3
School Work:	
Girls' Boarding School.....	1
Boys' Boarding School.....	1
Day Schools.....	5
Girls in Boarding School.....	15
Boys in Boarding School.....	27
City Day School:	
Names registered.....	55
Whole number of days attendance.....	7,084
Average attendance.....	23.6
West Gate School:	
Names registered.....	27
Whole number of days attendance.....	2,702
Average attendance.....	9
Zi-kyau School:	
Names registered.....	49
Whole number of days attendance.....	6,349
Average attendance.....	21
Loo-ka School:	
Names registered.....	37
Whole number of days attendance.....	5,879
Average attendance.....	19
Native school teachers.....	9
Native Helpers:	
Cook in Girls' School.....	1
Cook in Boys' School.....	1
Bible-women.....	1
Teacher.....	1
Gate-man.....	1
Medical Work:	
Dispensaries.....	2
Student girls.....	3
Number of different patients.....	3,810
Number of perscriptions.....	6,751
Number of home visits.....	127

#### TREASURER'S REPORT.

For the Month of August, 1900.

GEO. H. UTTER, Treasurer,

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

DR.

Balance in treasury, August 1, 1900.....	\$731 85
Churches:	
Talent, Oregon.....	1 50
Milton, Wis.....	5 89
Colony Heights, Cal.....	12 50
Plainfield, N. J.....	51 41
First Westerly, R. I.....	10 00
Pawcatuck, Westerly, R. I.....	99 82
De Ruyter, N. Y.....	5 00
Lick Run, W. Va.....	1 00
Adams Centre, N. Y.....	40 00
Second Brookfield, Brookfield, N. Y.....	9 00
Rockville, R. I.....	10 00
Nile, N. Y., North Carolina's work.....	75
General Fund.....	15 84— 16 09
Sabbath-schools:	
North Loup, Neb.....	3 83
Colony Heights, Cal.....	10 00
New Auburn, Minn.....	2 70
Farina, Ill.....	7 12
S. H. Crandall, Glen, Wis.....	2 75
N. M. Mills, Westerly, complete Life Membership.....	10 00
Amaziah Flint.....	10
Mr. D. L. Burdick.....	5 00
Mrs. E. S. Maxson, Syracuse, N. Y.....	2 00
Mrs. T. H. Tucker, Boulder, Col.....	5 00
One-half of Collections at Conference.....	152 42
Income of Permanent Funds.....	197 47
Woman's Executive Board:	
Miss Burdick's Salary.....	\$216 98
Chinese Native Helpers.....	111 70
Boys' School.....	33 48
Home Missions.....	26 33
General Fund.....	26 94
China Missions.....	10 00
Teacher Boys' School.....	3 60
Yang Yung's Support.....	30 00
Mr. and Mrs. Crofoot.....	1 00
Education of Chinese Boy.....	4 50
Reduction of Debt.....	86 50— 551 04
Y. P. S. C. E., West Edmeston, N. Y.....	82
Quarterly Meeting, Otselic, N. Y.....	2 75
Evangelistic Committee:	
Collections by Quartet, Walter S. Greene, Treas.:	
First Alfred (N. Y.) Church.....	\$ 62 00
Richburg (N. Y.) Church.....	8 50
First Genesee (N. Y.) Church.....	13 74
Collection at Ceres.....	3 44
Collection and Contribution at Main Settlement.....	10 25
Collection at Bell Run.....	2 00
Contributions at Shingle House, Pa.....	1 50
Sale of Hymn Books.....	3 95
Collection by Quartet, G. M. Ellis, Treas.:	
Per L. C. Randolph.....	44 50
A. Burdick, Petrolia, N. Y.....	1 00
Scio (N. Y.) Church.....	14 40
Mrs. White, Scio, N. Y.....	5 00
Mrs. E. T. Ellis, Dodge Centre, Minn.....	2 00
Sale of Hymn Books.....	5 87— 173 65
CR.	
O. U. Whitford, advance on traveling expenses.....	60 00
W. D. Wilcox, labor in Preston (N. Y.) field.....	12 50
Church at Lincklaen, N. Y., Quarter ending June 30, 1900.....	12 50
Church at New Auburn, Minn., Quarter ending June 30, 1900.....	18 75
Church at Otselic, N. Y., Quarter ending June 30, 1900.....	12 50
D. H. Davis, advanced on salary by order.....	37 00
Evangelistic Committee—Orders.....	559 72
Cash in Treasury, August 31, 1900:	
To Reinforce China Mission.....	\$320 22
To Reduce Debt.....	88 50
Available for Current Expenses.....	996 62— 1,408 34—2,116 31
E. & O. E.	

GEO. H. UTTER, Treas.

## WHAT WOULD BE GAINED?

We are often asked, What would be gained if the church should return to the observance of the Sabbath, instead of the Sunday? The question is supplemented by the idea that "one day is just as good as another, and it makes no difference what day we keep, if we only keep one in seven," etc. If one does not go below the surface of the question, that seems to be an easy way of disposing of the whole matter; whereas, it is really ignoring the essential elements of the problem of Sabbath Reform.

1. A return to the Sabbath would be supported by the plain law of God. The latent skepticism which is involved in continuing to reject the Sabbath was well suggested by a remark which a prominent American divine made to the writer a few months ago. He said: "The reason why I think you cannot induce men to accept your view is because of the growing tendency to reject the literal inspiration of the Scriptures." The remark was deeply significant, coming from the lips of one who had watched the trend of the public mind on this question for at least half a century of active and notable public life. So long as men accept the Bible in any sense, the Decalogue must stand unimpeached. The Fourth Commandment does not come under the head of interpolations. It is not a case of disputed text; it is not even a matter of textual criticism. He who rejects that commandment rejects the Decalogue; rejects the Bible. Only one question then remains: The Bible being accepted as authority, shall we obey it?

By returning to the Sabbath, (1) The church would place herself firmly and consistently on the law of God. (2) The Sabbath also answers both the letter and the spirit of that law, and meets all the natural requirements of physical necessity, social culture, etc. Here would be great gain as to foundation. (3) This will be more apparent when you remember that Sunday begins its foundation with the claim that it is not the day designated by the law. It is the first day of the week, and not the seventh. Thus it cuts loose from the law of God in laying the first stone in the foundation for its observance. Being thus divorced from the law, it seeks reasons wholly different from those given in the law, with which to continue building. One will say: "It is the Resurrection day." Granting this claim for the sake of argument, the foundation is still unscriptural, for the Bible does not teach us to commemorate the Resurrection in any such way. The Lord's Supper and baptism do commemorate the death and resurrection of Christ according to Scripture. (4) Historically considered, even that which is called the Christian element in the birth of Sunday-keeping, conscious that its foundation was not laid upon the Divine law, eagerly sought union with the Pagan element and transgressed the fundamental principle of Christ's kingdom by putting the human, civil enactment in its foundation in place of the law of God, all these unscriptural elements in the foundation would be eliminated by a return to the Sabbath.

But it is objected that a return to the Sabbath is a return to Judaism. The central idea of the Sabbath is to remember God—not simply creation—in reverent, joyful love and worship. That, surely, is not Jewish.

It were just as consistent to say that it is Jewish to cease from idolatry, or to give honor to parents, or to keep the Sabbath. Judaism covered the Sabbath with a fungus growth of false ceremonials. Christ pruned that away and left the Sabbath fitted for Christian use. Few things have aided the growth of unchristian rationalism since the Reformation more than the unscriptural rejecting of the Sabbath, and clinging to the Sunday, which Protestantism has continued. Hence, a return to the Sabbath would check a strong tendency in the church to undue and destructive rationalism. It would bring God back into human life, through Sabbath-keeping based on his law.

2. A return to the Sabbath would give a broader view of the whole Sabbath question. The assumption that "the work of redemption is greater than the work of creation" has become a sort of current coin in the discussion of the Sabbath question. There are several serious objections to it. It is illogical. Both works are infinite. Man can measure neither of them; much less can he compare them and say which is the greater. It is not a Scriptural proposition. The writers of the Bible attempt no such comparison. It narrows the whole question unjustly. We repeat what is said above. The central idea of the Sabbath is to remember God in reverent love and worship, and not any one act, or one department of his work. The Sabbath is God's memorial. As the memorial of a friend represents his entire life and character, and not a single phase of it, so the Sabbath tells of God, as Creator, as Preserver, as Redeemer. This is by far a broader and more helpful view than the incomplete one, which attempts to confine the Sabbath to creation, or the Sunday to the Resurrection. Christianity needs the whole memorial statue, not one side of the face, or one hand only. Christ unveiled this memorial, and left the real Sabbath to his church. Pagan prejudice against the hated brood of Jews threw God's memorial into the street, and placed the venerable day of the sun in its stead. Romanism legislated the venerable memorial of the sun, and sun-worship, into power. Protestantism accepted the legacy from Romanism, but sought to strengthen the foundation by putting the law of God therein. That law refuses to fit the place. Hence the steady growth of non-sabbatic holidayism and revelry. Sunday has not the grip of religious authority. Men who turn from it to the Sabbath, in the spirit of love-born obedience, build firmly on the new foundation. Such men climb from the lowlands of indifference to the highlands of joyous obedience unto the law of God, written in their hearts. Such a foundation is very different from an inoperative civil law, and a crumbling tradition.

3. A return to the Sabbath would promote worship and religious culture. Sunday is the world's holiday, and while the church observes it she drifts rapidly with the current into holidayism. A return to the Sabbath would mark a clearly-defined and specific religious duty. It would draw the line between those who worship and those who do not; between the service of God and the service of Baal. Such clear-cut issues are demanded for the strength and purity of the church. While the worshipers and the revelers observe the same day, there is a large

class that flit between the two, but, as a whole, are a source of weakness to the church. Such a return to God's law might lessen the number of church-goers at first, but it would strengthen the church and purify its worship, and produce a genuine Sabbath-observance, which would rise steadily toward the Divine ideal, instead of sinking into holidayism.

4. A return to the Sabbath would give the church great advantage in the conflict with no-Sabbathism and revelry. Now the church furnishes the principal weapons which the no-Sabbathists use in assailing the Sunday. There is no other way in which men can evade the Seventh-day Sabbath, as taught in the law of God, except by teaching no-Sabbathism. This teaching breaks down the conscience even of the church itself. The consciousness of this weakens the pulpit, and unfits it to grapple with the problem boldly, or to oppose Sunday holidayism successfully. When the revelers stop to make answer, it is only to say to the church, "You teach that the Sabbath was abolished by Christ and that every man is to be fully persuaded in his own mind: *i. e.*, he is to do as he has a mind to. We have a mind to rest in our own way." On its own theory the church is silenced. If the church would return to the Sabbath, and build upon the law of God, this inconsistency would be avoided; and if the number of revelers was not checked, the church would no longer furnish the weapons for its own destruction.

It may sound well to say that men need a Sabbath, but according to the prevailing theories it is not true; and Christ was either ignorant of the world's need, or he was dishonest. The prevailing theory is that Christ abolished the Sabbath and did not give anything in its place. It is very far from an argument to say that he probably taught his disciples to establish Sunday during the forty days after his resurrection, in face of the fact that no word or hint of such teaching appears anywhere in the New Testament. Such suppositions weaken the cause they seek to aid.

The whole story is easily told. The Sabbath, as taught in the Decalogue, is binding as an eternal and universal institution, unless Christ abrogated it. If he abrogated it, that is the end of controversy, and the church has no right to attempt to reinstate it, or to put anything in its place. If Christ did not destroy the Sabbath, all efforts on the part of the church to do so, even though well meant, are anti-Christian; and the case is made worse by disregarding the Sabbath, sneering at it as Jewish nonsense, and then seeking to put the Sunday in its place. This is the simple, hard logic of the situation. The average man of the world sees this, and acts accordingly. The Christian church would be strengthened in every way by accepting this plain, logical issue, and returning to the Sabbath of the Fourth Commandment. To the Sabbath, or to no Sabbath, we must all come at last.

## How's This.

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O.

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

WEST & TRUAX, Wholesale Druggists, Toledo, O. WARDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.

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

Hall's family Pills are the best.

## Woman's Work.

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

### CONFERENCE NOTES.

Our usual noon-hour meetings were held in the church during the Conference at Adams Centre, on Thursday and Friday, in which the interests of our various lines of denominational work were considered, your Editor presiding.

On Thursday, after singing "Blest be the tie that binds," and prayer by Mrs. O. U. Whitford, extracts were read from a letter sent by the Woman's Board, and also from one just received from Dr. Swinney, which we feel must be of interest to every sister. She writes:

"I am not improving but steadily going down; the disease has advanced to the other side—my good lung—and now both are badly involved. Often feel that I may not last long into the coming new year. But our kind Heavenly Father is very near and continually supports and comforts me. What a wonderful blessing that we can fix our eyes on the Saviour as everything in the world dissolves. Oh, the Conference, how one wants to be there! Tell the sisters my heart is interested the same as ever in all their good works; it would be too much for me to write more."

In a former letter she wrote: "My life and my all are in the hands of my Heavenly Father, and I can trust him in everything, whichever way he thinks best. Since some years ago I came across this verse, I have had greater faith in the Lord than before:

'With peaceful mind thy path of duty run;  
God nothing does, nor suffers to be done,  
But what thou would'st thyself, could'st thou but see,  
Through all events of time, as well as he.'

The meaning is not new, but it is worded quaintly, and the beauty of the thought remains with me to increase my faith."

In connection with these items about Dr. Swinney, we can but feel that it is proper to say here that some of the sisters quietly placed in our hands small sums of money to be sent Dr. Swinney as a "love gift," as a token of our love and sympathy for her in these last patient, waiting hours of her consecrated life—a heart to heart message to accompany the gift. It seemed so little we could do, but we feel sure our dear sister can read between the lines the silent breathings we could not utter.

The remainder of the hour on Thursday was given to the consideration of the African Mission, especially with regard to the money raised for the African girls. Our Woman's Board ask that the money raised for the African girls shall go through our Treasury. "They have found it difficult to keep the business straight; some who have sent to our Board formerly, sending direct this year to the Associations, their Treasurer not quite understanding why," etc. The subject was discussed at some length and the feeling seemed to prevail that as no girls' school was yet established, and could not be until the stock of the company be paid, we could at present best aid the mission by donations or subscribing for stock.

The hour for adjournment arrived, and the subject was left over for discussion at our meeting on Friday, when Mr. Henry M. Maxson very kindly consented to meet with us to answer questions and furnish any information he could, to help us understand better

this new work. He told us the money already paid in for the education of the African girls has been set aside for that purpose, is drawing interest and will be used as soon as the school is established. He informed us as to the needs and conditions of the work. The work of the girls cannot be started yet for some time. He said if the different Societies should see fit to subscribe for stock (and he wished they might thus decide to do), the certificates should be made to the Woman's Board rather than to the individual Societies giving the money, and thus save much trouble and expense of transferring the certificates of stock.

A vote of thanks was tendered Mr. Maxson for his kindness in giving us so much valuable information about the plans and work of the Industrial Association.

Mrs. David E. Titsworth urged us to send little personal gifts to our African Missionaries—gifts for their new home, ribbons for little Mary, etc. She stated that two boxes were open in their home waiting for just such gifts, and more boxes could be made should more gifts be sent in than to complete the filling of the boxes now waiting. She urged that the gifts be sent as soon as possible after Conference.

Thus ended two very interesting and harmonious gatherings. For your Editor they are very helpful. Many sisters meet at these meetings who might not have an opportunity to speak together during the whole Conference, because of the large number in our regular gathering, and because we do not make the opportunities for a cordial greeting ourselves.

The experiment was tried by a few of us, in Adams Centre, of speaking to the strange sisters, asking their names, speaking our own names and expressing an interest in each one. We were aided some by the efforts of the Y. P. S. C. E. Societies, who invited all to a social before the evening session of Thursday. The few who attended this social were met by young people holding trays on which were cards prepared with cords and pencils for writing your name, and pins for fastening the cards to your person. After going through the ceremony of being labelled, the rest of the time was spent in getting acquainted.

Your Editor must confess that she did have to look at some of the cards more than once or twice, as they were worn at the different meetings, and she may need another introduction to some next year when Conference comes to her own home, but we consider this step was taken in the right direction, and that it will not be the only time during her life that we "shall know each other" on earth.

### HIGHER CONCEPTIONS CONCERNING SABBATH REFORM.

Students of the question of Sabbath Reform agree that little or nothing can be gained unless larger views are taken covering the points which experience has settled. In formulating such broader views and higher conceptions, Christ's example and teachings must find a prominent place.

That higher view must be preceded by a deep and radical consideration of the question, both as to its intrinsic value and its historical development. Considering its historical development, we find that the law of evolution and of reaction have settled some

fundamental points beyond chance for argument or doubt. One of these points is:

The Sabbath must not be reduced to a ceremony, and Sabbath-keeping must not be made burdensome. The evolution along this line finds its most prominent expression in the history of the Jewish people and in the attitude of Christ. So far as recorded statements show, Sabbath-keeping among the Jews found highest expression at the lips of Isaiah, as recorded in the 58th chapter. Here the spiritual side of Sabbath-keeping, and its mission and power to uplift men and bring them into communion with God, is set forth sharply. It is a glorious ideal, and men of all time are blest who seek to gain the heights on which Isaiah stood, when he wrote the words in the 13th and 14th verses of that chapter. During the century which preceded the birth of Christ, Jewish conception of the Sabbath and of its importance reached a low point, so far as spiritual observance was concerned. The Sabbath became a ceremonial affair, burdened with unjust and unscriptural restrictions. Christ sounded the key-note touching the Sabbath as it ought to appear in his kingdom, when he rejected the low ground and burdensome restrictions that Judaism had placed upon it, and exalted it for its worth in developing the spiritual life of men and bringing them into communion with God. The standard Christ set concerning the Sabbath is the starting point from which Sabbath Reform ought to radiate, and the form by which Christian practice ought to be regulated.

The position taken by Christ was so far above that occupied by the Jews, and so much deeper as to spiritual meaning, that neither the Jewish convert, nor, at a later period, the converts from Paganism, grasped it. Whether they could have done so we may not answer, though we believe that they would have approached much nearer to a just conception but for the sharp opposition to Judaism, which identified the Sabbath with the narrow views of the Jews, and failed to rise to the height which Christ occupied. This failure, coupled with the theory that the law of God, as contained in the Old Testament, was inferior, or was abrogated, resulted in the first great perversion of the Sabbath question under Christianity. Rejecting the idea that the scripture, as interpreted by Christ, was the standard in Sabbath-keeping, logically and actually, men were forced to create a new standard. From the middle of the second century forward this new standard took rapid shape and development, resulting in the State-Church, after the Roman Catholic model. For centuries this model was followed, and all higher features of the Sabbath question were lost sight of, while the Sabbath itself, as Christianized by Christ, was buried under a mass of holidays, with Sunday at their head. The deep darkness that followed, the loss of spiritual power on the part of the church, the comparative degradation of Christian life, and the numerous evils which grew up, form God's answer to the State-Church theory. These results unite to show that, under Christianity, the Sabbath must not be based upon the authority of the State-Church, and that it must remain where Christ left it. The law of evolution, as shown by the history of the first fifteen hundred years of Christianity, has declared an infallible verdict on this point. That verdict is in accordance with Christ's statement: "By their fruits ye shall know them." No one can be indifferent to that verdict and hope to escape increasing difficulties."



**SOUTHERN LETTER.**

It may be of interest to RECORDER readers to note some characteristics of Southern latitude as they appear to an observer.

**EFFECT OF CLIMATE.**

On alighting from the train at a Southern station, one notices the people standing on the streets or leisurely moving along, as though they had no pressing business and time was of no importance to them. The contrast between this and a bustling Northern city impresses one. The difference is not wholly natural, as between city and village, but is produced in part by climatic influences. The Southerner scarcely has a winter holiday. He cannot hibernate. The winter is so open and mild that his work goes on the year around. Fifty-two weeks of opportunity are for him. He does not need to rush his work six months, to prepare for six months of comparative idleness and seclusion. Winter and summer he can till his ground and raise his crops, two or three different kinds in succession, from the same soil; and then the long, warm summer tends to check his speed, even if he were otherwise inclined to rush. It is a poor climate for lazy people, but a splendid one for the over-nervous and active. Such visitors often find, to their surprise, that they are falling into the leisure-compelling influence of their surroundings.

**SOUTHERN HOSPITALITY.**

One often sees illustrations of the proverbial hospitality of Southern people. It is claimed for the typical Louisiana population, that while a special mystery seems to be made, they have much reason to be proud of their historical descent; that, from a French and Spanish origin, blended with English, Irish and Scotch immigration, have come a people exhibiting all those finer traits which betoken the cultivation of noble traditions and refined associations, shown in generous hospitality, the chivalric spirit, the punctilious courtesy, the knightly hand, the Christian knee, the clean firesides, and the holy altars cherished in the hearts and homes of as proud and pure an aristocracy as the world has ever known.

The typical Southern country home is a plain, unpainted board structure, built to catch the breezes, often with an open or partly closed central hallway extending from front to rear, with porch (called gallery) across the front, often at the rear, sometimes all around. The floors are usually bare, and in place of glass windows, now and then will be seen board shutters on hinges, open or closed according to the weather. The most noticeable feature of furniture is the bedstead, with two or four very high bedposts, and an overhanging canopy to which is attached netting as a protection to the sleeper against mosquitoes. When you make a call you will likely be invited to a seat in the gallery, as the most comfortable place in the house. At the table you may find unusual articles of diet. Rice is a common dish, and seems to take the place of Irish potatoes, which are high-priced and not easily raised. Sweet potatoes are native, and common black coffee is a recognized part of the meal, and corn bread and pork will, doubtless, come in as a part of the bill of fare. These, with hot biscuits, cake, custard or sweet potato pie, perhaps chicken, and more vegetables, turnips and greens, and

fruits and sauces according to season, make a meal not to be despised.

**THE RACE QUESTION.**

The effort is to limit, rather than increase, the Negro's privileges. Different states are legislating to place the suffrage on a property and educational basis, in such a way as to shut out, as far as possible, the Negro, while not excluding the poor white. In many places there is practically but one party—the Democratic—and little interest is taken in elections because they are so one-sided. Strangely enough the Northern Republican comes to look at politics much as does his Southern brother. Socially, as well as politically, the Negro is ostracised, and there is a prejudice against any effort to better his condition. Separate schools and churches, separate apartments or cars on trains and in stations. The Louisiana Legislature lately tried to pass a similar law for street cars, but failed on account of its impracticability.

**THE REVOLVER.**

In many parts the very bad custom prevails of carrying concealed weapons, and in place of argument or reason, or the old-fashioned and safe way of settling disputes with the fist, the revolver flies out, some one is shot, the guilty one escapes; or, if tried, is acquitted, for the lack of evidence, or on the ground of justifiable homicide, or in self-defense. This is the coward's weapon, not the hero's, and in time, law and intelligence will prevail and the revolver will have to go.

**IN RELIGION.**

The old-fashioned religion is good enough for the South. The people are not bothered much about the higher criticism, but are disposed to take the Bible, or tradition, according to received standards. Louisiana, of course, is largely Roman Catholic, but among the Protestants the Baptists are strongest. Their plain meeting-houses are scattered over prairies and through pine forests, where the Word is ministered monthly. The Sunday-school is not always a living factor, and a real prejudice exists against the newer organization of Christian Endeavor, there being at present only seventeen societies in the state, and some over six hundred members.

**THE NEW SOUTH.**

But the South has great possibilities. It is recovering from the scourge of the Civil War, and the shock and loss from the emancipation of four million slaves. It is awaking from a Rip Van Winkle slumber, and reaching out for the prizes offered to modern commerce, manufacture and agriculture. Cotton mills are springing up on every hand. Various industries and manufactures are rapidly multiplying. Not only are the cane, rice and cotton produced here in abundance, but, with coal in the soil and cheap labor at the door, the South is to become a successful rival in textile fabrics to the manufacturing centers of New and Old England. Here also are the great Gulf Coast, the mighty Mississippi, the cosmopolitan New Orleans and the coming Panama Canal, which, combined, will make this the natural outlet for a large region of the Central South and West. The future of the sunny southland is tinged with a roseate hue.

G. M. C.

August 17, 1900.

VIVACITY in youth is often mistaken for genius, and solidity for dullness.—Colton.

**RE-ENACTMENT OF THE SABBATH LAW IN THE NEW TESTAMENT.**

Some people urge that since the Fourth Commandment is not formally re-enacted in the New Testament, it is not binding. This claim implies that the New Testament is a re-enacting document, and that it leaves the Fourth Commandment out, purposely. Such an implication is contrary to the nature of the New Testament, and to the facts set forth in its history. The entire Decalogue was firmly enthroned in the religious life of the Hebrew nation when Christ came, and its principles undergirded all moral government, and all religious obligation. Not one of its items needed re-enactment, or was capable of it. Christ came to fulfill by obedience, and to give a deeper meaning to all the Decalogue by the new light of the gospel. He had not power to annul, because eternal truths inhere in the nature of God's government, and cannot be taken out without its destruction. Christ came not to destroy. Under the gospel, each command of the Decalogue stands out in clearer light as to its deeper meaning, and obedience is demanded from new motives and a more spiritual conception. The Fourth Commandment needed neither re-enactment nor repetition except by the universal recognition which Christ and his apostles gave to the Sabbath, which was and is the outward expression of the law. Repeated discoveries have thrown new light on natural phenomena, as gravitation, electricity, etc., but this is only the revelation of knowledge concerning laws which have been operative since time began. Exactly thus did the gospel stand related to the Decalogue. It gave a deeper and clearer meaning, and a higher conception of it. Christ glorified it and made its grip upon human conscience doubly intense. The specific law of the Sabbath was recognized, obeyed, and enforced, by every act which recognized the Sabbath, and these acts abound from the beginning of Christ's ministry to the close of the apostolic history.

The repeated wrong which men do in stigmatizing the Sabbath as "Jewish" is akin to the false claim that it is abrogated because not re-enacted. Christ discarded the Jewish conception of the Sabbath just as he did the Jewish conception of adultery and other sins. But it is equally as just to say that the law against murder, with the Jewish surroundings and conceptions, makes that law a Jewish, and therefore, a non-Christian law, as to claim thus of the Sabbath. The important fact connected with this matter is that men drift into all these misapprehensions and inconsistencies for the sake of supporting the Sunday rather than the Sabbath of Jehovah.

**TRACT SOCIETY.**

Receipts in August, 1900.

Churches:	
Milton, Wis.....	\$ 5 89
Pawcatuck, Westerly, R. I.....	10 36
Plainfield, N. J.....	51 42
Colony Heights, Lakeview, Cal.....	12 50
Second Brookfield, Brookfield, N. Y.....	76
Sabbath-school:	
Farina, Ill.....	7 30
Woman's Board.....	63 49
One-half collections at Anniversaries.....	152 42
I. N. Looftboro, Welton, Iowa, Sabbath Reform work.....	5 00
S. H. Crandall, Glen, Wis.....	2 75
	<b>\$311 89</b>

E. & O. E.

J. D. SPIGER, Treas.

PLAINFIELD, N. J., Sept. 5, 1900.

WHOEVER makes too much or too little of himself has a false measure for everything.—Lavater.

## Young People's Work

By EDWIN SHAW, Milton, Wis.

### PRESIDENT'S LETTER.

Dear Young People:

The General Conference of 1900 has gone into history, and as we take up the duties of another year, the memory of those we met and heard, and the experiences we felt in our hearts at this great meeting, will surely be a source of encouragement and strength to those who were present. Wish we might all have enjoyed this privilege.

For the benefit of all Endeavorers who did not attend Conference, permit me to say that there were during its session three special meetings of the young people, each of which was full of interest, the time being too short for the consideration of the many important questions which came before us.

A strong desire was manifest to become more practical and efficient in our work. As an evidence of this, it was proposed that the young people assume the responsibility of keeping in close touch, by frequent correspondence, with the non-resident members of their respective churches, and also all lone Sabbath-keepers whose addresses we may secure, who are not members of any church. This work will certainly be rendering very valuable service to pastors, and at the same time will cheer and strengthen the hearts of many who are not permitted to attend the church of their choice. Every one who has been a lone Sabbath-keeper will know how to appreciate the value of such a work as this.

In order, therefore, that the suggestion be generally carried out, it will be well for each Society, either by special committee or otherwise, to secure as soon as possible a complete list of non-resident members and isolated Sabbath-keepers, and begin in some systematic way to correspond with them. It might aid in this work to have a correspondence committee. It is just as essential that we hold the sympathy and loyalty of all who now observe the Sabbath as it is that we secure new converts to our faith, and this is one line of work which has been considerably neglected by our people; and if we will enter into this correspondence work, there is no telling how much good may be done in the way of keeping many who might otherwise leave us. Let us try it.

M. B. KELLY.

CHICAGO, Ill., Sept. 3, 1900.

### LOYALTY TO THE LAW OF GOD.

Extravagant notions of Christian liberty and the lustful tendencies of Paganism combined at an early day to develop a poisonous antinomianism in the church. Through all the centuries this nolawism has been a source of untold evil. Men must go into evil who, having such a law as the Decalogue, ignore it, and attempt to become a law unto themselves. Two currents of influence have united to produce a type of nolawism in our time, which not only prevents the church from gaining high ground spiritually, but also undermines the foundations of Christian and national character. These specific influences are the reaction which has followed the excessive legalism of the Puritan movement, and the European influences which have brought to our shores the fruitage of centuries of antinomian training. These currents, acting upon a people yet in the reckless boyhood of formative national life, if allowed

to go on unchecked, must eventuate disastrously. Respect for wholesome authority is the only basis for true manhood, or noble character, or enduring government. This is as true in theology as in business or morals; and if our theology be lawless, the average character of the people will fall into great license and indifference. Popular thoughtlessness is quick to denounce Old Testament legislation as obsolete and Jewish, and to glorify liberty under the gospel. In theological matters the Decalogue is often treated as the people about Melrose, England, used to treat the ruined abbey, taking from it what suited the occasion, until neither palace nor hovel was built in the neighborhood without containing some relic from the abbey; but the beautiful structure grew more and more ruinous under the process until the government was forced to protect what remained.

The church, the pulpit, the religious press of this time, need to speak out against the popular tendency to ruin the law of God, so far as disobedience can ruin it, and to defend it as the only perfect temple of justice and mercy. The remedy most needed for this last year of the nineteenth century is not so much a restatement of creeds as an enthroning of the law of God in men's hearts and lives. Men talk loudly of the Decalogue, "written and engraven on stones," as among the things of the past, forgetting that Paul taught not the abolition of the law, but a more vital enforcement of it by writing it upon the tables of the heart. The gospel seeks to change the administration of the law from an outward restraint to an inward control, whereby the soul will choose to obey from love, rather than be forced to obey through compulsion or fear. But in all this there is no annulling of the law, no abrogation of its demands. It is the same law under a different form of administration. The gospel has neither force nor place if the law be not binding. Christ magnified the law by obedience, and died to vindicate it. No civil government is stable whose laws are not written in the hearts of the people, and the church under the gospel can never be strong when it holds the law of God in light esteem. We ask no thunders from Sinai, but rather that more potent behest of the soul: "I ought to obey him who sent his Son to redeem me."

God had to thunder the law from Sinai into the dull ears of Israel. Christ urges us to obey with more loving tones, and pleads that we accept his offered mercy for the sins of the past, and thus, abiding in him, find freedom and rest. Gospel freedom is freedom from condemnation to all who believe, and the rest of an obedient faith. But, instead of granting freedom from obligation, it intensifies obligation and protests against disobedience.

We do not say with the pessimist that everything is going to the bad, but the verdict of the past and the signs of the present unite to show that high, strong, pure church life, or individual Christian life, cannot be built on any foundation less than God's eternal law. Not license without law, but the freedom of forgiveness and obedience under law, is the central truth of the gospel. Much of weakness and evil that now oppress the church and corrupt the world will disappear when men are truly loyal to the law of God.

### COMPROMISE IN SABBATH REFORM.

What has been throws light upon what must be in the future of Sabbath Reform. Results in history are decisions indicating the main line which events must follow. In the matter of Sabbath Reform a prominent verdict which God has written declares that no compromise that attempts to remove Divine authority from the Sabbath to any other day can be successful. Men ought to analyze that verdict carefully at this time, and be guided by what it teaches. Everything favored the success of the Puritan compromise, which began in the latter part of the sixteenth century. Seventh-day Baptists in England, pressing the truth in regard to the Sabbath, were a strong factor in crowding the whole Protestant movement toward the position they occupied. That position was a demand that Christians should return to the higher standard Christ set in regard to Sabbath-keeping, as well as in other things. When the Puritan party rejected what they called the extreme view of the Seventh-day Baptists, and wrought out the compromise of the transfer of the law from the Sabbath to the Sunday, it seemed to them to meet all demands, and to be a permanent solution of a difficult question. The Seventh-day Baptists and their views were pushed into the background, through the influences of this compromise, and the new theory started upon what seemed to be a tide of wonderful prosperity. Religious enthusiasm and the spirit of reform gave power to the new movement. The Puritans were deeply conscientious, and meant to adjust their lives to the demands of the Bible on the Sabbath question. Whatever power civil law could bring to bear—and during the Cromwellian period that power was great—was exerted in favor of the new theory, and of Sunday-observance as presented by that theory. Transferred, in the Providence of God, to the New World, this theory came, with still greater influences in its favor, in that it entered a new and unoccupied field, with a full opportunity to develop for itself a permanent place in the history of the Christian world. The results of that experiment are now spread out on every hand. Those results are summed up in a single sentence. The theory of the change of the Sabbath according to the Puritan schedule is no longer held. The sabbatic observance of Sunday, which obtained for a brief period, is gone, and the day has returned to its original non-religious, or irreligious holidayism. These results have not been fortuitous. For a time the great mass of Protestant Christianity in the United States struggled against these results, but in vain. Prayers have been useless, civil law has been powerless, church discipline has failed to check the tide, and Sabbathism, after the standard of Puritan times, has gone forever. Herein is written a permanent verdict, under the law of evolution in history. That verdict declares that no compromise with the law of God and the standard laid down by Jesus Christ can succeed.

Those who continue to discard this decision will insure still deeper failure. Theories in theology and morals, as elsewhere, often seem to be satisfactory until tested by experience. Beautiful trees do not insure good fruit; and an unvarying law of God, in history and human experience, is: Every tree that bringeth not forth good fruit is hewn down and cast into the fire.

## Children's Page.

### A QUEER HOLE.

I have heard of a boy who lived long ago—  
For such boys are not found now-a-days, you know—  
Whose friends were as troubled as they could be,  
Because of a hole in his memory.

A charge from his mother went in one day,  
And the boy said "Yes," and hurried away;  
But he met a man with a musical top,  
And his mother's words through that hole did drop.

A lesson went in, but, ah me! ah me!  
For a boy with a hole in his memory!  
When he rose to recite he was all in a doubt,  
Every word of that lesson had fallen out.

And at last, at last—oh, terrible lot!—  
He could speak only two words—"I forgot."  
Would it not be sad, indeed, to be  
A boy with a hole in his memory?

—Selected.

### THE ADVENTURES OF THE TURTLE FAMILY.

BY ELIZABETH LONERGAN.

Down by the marsh where the yellow cowslips blossomed in the springtime, and the long brown cat tails waved to and fro in the summer, lived Father Turtle, Mother Turtle, and the three little Turtles.

Every year they lazily crept out of their holes just before the Cowslips came, and the Cowslips thought that they must have always lived in the black muddy earth, for when they went to their long winter's sleep the Turtles showed no signs of drowsiness. The Cat Tails wondered about it, shook their long, brown heads in thought, and finally said to one another: "Yes; turtles certainly do live forever, and never, never sleep!"

One bright June day, when the Cat Tails were waving lazily about in an effort to cool the sultry air, Father Turtle, Mother Turtle, and the three little turtles crept into their five funny little black houses to sleep. When they were once inside nothing could be seen—not even a tail or a claw. They were very tired and soon slept soundly—so soundly that they did not hear footsteps, nor see two little boys standing beside them. The first thing they knew was when they awoke in a deep black bag. It was dark there, and the Turtles were sad, for they feared they might never return to their home on the marsh, and might never see the Cowslips nor Cat Tails again.

Soon they were transferred to a hole in the ground, near a large house, and left alone.

"What shall we do?" asked Mother Turtle. "We surely cannot live happily here, and the Cowslips and Cat Tails will be so lonely without us."

"Wait!" said Father Turtle, and he thought and thought, until he had actually planned their escape from that ugly hole, and this is what they did:

Mother Turtle stood upon Father's back, and on her shoulders was Brother Turtle who held Sister. At the very top was little Baby Turtle. It was quite easy for him to climb out, but Sister Turtle found it a little harder; Brother Turtle had to try three times before he succeeded, while Mother almost despaired of escaping at all. At last they were free, except poor Father Turtle, who said, bravely: "You go home so that the Cat Tails will not be lonely. Perhaps I may escape from here before long."

So they went back very sadly indeed, and left him alone in the big, black hole.

From the stoop the two boys and their mother had seen everything that had occurred, and they realized how brave and good Father Turtle was. The other Turtles

were barely out of sight when they released him and he hastened after his family.

They had just reached the marsh when he overtook them—for Baby Turtle did walk so slowly—and he was just in time to hear the Cat Tails ask: "Where is Father Turtle?" and to reply: "Here I am."

Such a jolly time as they had that night, and the Cat Tails called Father Turtle a hero, and whispered the story to the Wind who told it to all the flowers. In time even Mother Nature heard the tale, and it pleased her very much.

But Father Turtle does not think that he did any more than his duty on that sunny day, but I think as the Cat Tails and Mother Nature do, that he was a brave little Turtle to help his wife and babies first, don't you?—  
*Child Garden.*

### THE BLUE PIG WITH THE BLACK TAIL.

BY ADELAIDE L. ROUSE.

It was a rainy evening, and it was cold enough for a fire in the grate in grandma's room; so, after supper, all the Adams children went there. Somehow, grandma's fires always glowed more brightly than any other fires.

"It's just the kind of a night for a story," said Tom, throwing some pine cones on the blaze.

"So it is," agreed Helen and Janie. "Grandma, won't you please tell us one—one we have never heard before?"

Helen perched on the arm of grandma's chair, and Tom and Janie settled themselves on the rug before the fire, and waited for the story to begin.

"Let me see," said grandma, as if thinking. She closed her eyes for a moment, but the knitting-needles kept flashing in the fire-light—for grandma could knit without looking at her work.

"Once upon a time," she began.

"Oh! that's the right way to begin," said Helen, clapping her hands, while Tom applauded softly with his feet.

"Once upon a time there lived a heathen king who had an ambition to own a blue pig with a black tail. So he sent a messenger to another heathen king, who said: 'O king, live forever! My king says you are to send him a blue pig with a black tail, or?—'

"The king thought this sounded like a threat, so he interrupted the messenger, saying: 'Tell your king that I haven't a blue pig with a black tail, and, if I had?—'

"The messenger didn't wait to hear any more. He went back to his own country and told his story, and immediately war was declared between the two nations. After both sides had suffered much loss, a truce was effected, and the two kings talked the matter over.

"What did you mean by telling me to send you a blue pig with a black tail, or?—? the second king demanded of the first.

"Why, I meant, or any other pig, if you didn't have a blue one with a black tail. But what did you mean by sending word that you had none, and, if you had?—?

"I meant to add that I should be glad to send it to you, of course."

"Then the two kings shook hands, and led home what was left of their armies, feeling very silly, no doubt."

Grandma finished the story in her usual tone. Then, to the surprise of the children,

she began talking in different voices—just like a phonograph, as Tom said afterwards.

"Helen, have you seen my composition? I left it on the desk last night. If you don't help me find it, I'll have to take?—"

"I guess you won't take my composition. It's stealing to copy and I don't believe you?—"

"You don't believe I wrote any? You are a nice sister."

"O, Janie! my new story-book is gone again, and you?—"

"I haven't touched your book. If you would keep your eyes open, you would?—"

"I'm no more of a sleepy-head than you are."

The children were very quiet for a moment, then Helen said:

"We didn't expect a story with a lesson, grandma. We're—we're a little surprised." Grandma's eyes twinkled.

"If the shoe fits, put it on," she said.

"It fits me," said Helen, slowly.

"And me," added Janie.

"Our feet must be of the same size, for the shoe fits me"—this from Tom.

"We were scratchy this morning," said Helen, who was usually the first to confess. "Perhaps if I had waited to hear more, when Tom said he'd have to take my composition?—"

"I didn't say so at all," broke in Tom. "I was going to say that if you didn't help me find it, I'd have to take a demerit. But you said you didn't believe I had written any composition."

"No, I didn't, nor I didn't mean to say so. I was going to say that I didn't believe you would copy a composition."

"Oh!" said Tom.

"But, Helen," said Janie, "what did you mean when you said, 'My new story-book is gone again, and you?—?'"

"I was going to say, 'You found it for me only last evening, if you had given me the chance to finish the sentence.'"

"Oh!" said Janie, looking rather foolish.

"I want to know why you said that about keeping my eyes open," Helen demanded. "You needn't have twitted me about being a sleepy-head, if you do get up first in the morning."

"I didn't twit you. I was going to say, 'If you would keep your eyes open, you would see the book on the top of the book-case, where you left it.'"

It was Helen's turn to say, "Oh!" then all three children laughed.

"You see," said grandma, as she rolled up her knitting-work, "that people who haven't the excuse of being heathen jump at conclusions. Often half a sentence sounds very different from a whole one. You children haven't felt quite right toward each other all day because you didn't wait to hear the end of some sentences this morning. I've noticed this failing before, and thought it time to call your attention to it."

"We'll try to remember the blue pig with the black tail," said Tom, as he picked up grandma's ball, and handed it to her with a courtly bow.—*S. S. Times.*

MINISTER: "I am sorry I didn't see you at church yesterday, Tummus."

TUMMUS: "Weel, ye see, it wis siccan a wat day it wisna fit to turn oot a dog in. But I sent the wife, sir."—*Tit-Bits.*

## HARD FACTS.

"The operation of the Golden Rule without which, in its approximate exercise, there can be no regenerate society, demands the Sabbath to enforce and re-enforce its reciprocal duties. And only so far forth as men love their neighbors as themselves does society give evidence of moral regeneration. Now, wherever society desecrates the Sabbath by labor or amusement, the moral and regenerating forces are always below mediocrity. Pick out the hamlets or cities, or wards of cities, where there are the lowest moral conditions, and there just in proportion the Sabbath is desecrated and ignored. Contrariwise, select the most elevated, moral hamlets, cities, and wards of cities, and there the Sabbath is most sacredly observed. Morality and Sabbath-keeping walk hand in hand in inseparable affinity. God has joined them in eternal wedlock, and accursed be the hand that would put them asunder! Go to Mexico, South America, and Europe, where the Sabbath is profaned by ordinary labor, elections, beer-gardens, Tivolis, open dancing, theatres, bull-fights, and universal carousal, and there morality is at its lowest degree among civilized nations. Immorality, degradation, and debauchery are dissolving the foundations of society. Man sinks his honor, woman her purity, and childhood its innocence. Poverty, ignorance, disorder, and crime blight and curse society. A standing army alone prevents a suppressed Pandemonium breaking forth in its horrible ghastly atrocities. The blood-curdling horrors of the French Revolution sample the dreadful state of society wherever the Sabbath is abolished and religion dethroned.

One such example is enough to send a shudder of horror through ten thousand years to come! And there is no middle ground on this question, between keeping the Sabbath holy unto God, and its utter licentiousness. Compromise is treason. Surrender is cowardice. To fight for the right is heroism. Compromise with slavery, or intemperance, or infidelity, or any moral wrong, never benefited mankind. It is odious in the sight of God, and entails a blistering curse on society. We shall never regenerate society, divorced from the moral and religious plan of Jehovah. And the sooner we wheel into line under his banner, and march in defense of the Christian Sabbath, the better evidence we shall give of our faith, and of our intelligent zeal to regenerate society."—*J. O. Peck, D. D., "Sabbath Essays."*

## THE SACREDNESS OF THE SABBATH ESSENTIAL AND ETERNAL.

"My own view of the sacredness of the Sabbath rests back upon what was essential and eternal in the primitive precept. God does not arbitrarily ordain and enact. He is always at one with himself: whatever he does receives into it his intelligence, his love, and his righteousness. If he has ever done anything, it was because he saw a worthy end, and devised appropriate means of accomplishing the end; and both the end and the means were consonant with love and justice; whenever the time comes that the end shall cease to be desirable, and the means suitable, then the ordinance may be revoked, the institution may come to its term. These remarks are pointed toward the common notion in some minds, that the

law of the Sabbath has been revoked. I simply ask, why?

This brings us back to the primitive promulgation of the statute. God commanded that men should rest on the seventh day from their labors; but why? In the first place, because they needed rest; and, in the next place, rest would afford leisure for occupation not inconsistent with rest. We have found from an observance of this day a physical benefit; where it has not been observed, we have discovered a physical injury. We have gained by the observance of this day a sphere and opportunity for the life of the soul; where it has not been observed, we have found there has been a dwarfing and corruption of the life of the soul. God therefore instituted the Sabbath at the beginning because it was needful for man. In meeting that need he demonstrated his love; in laying down the rule which sets forth the means by which the need may be met and fulfilled, he has manifested his righteousness. Does the need no longer exist? Is not the rest needful to the body yet? Is not the opportunity needful to the soul still? If, then, the ends are still to be gained, and the means are suitable to the ends, the statute holds by virtue of the essential and eternal in its propriety. God does not willfully enact laws: he declares that to be good which he first sees to be good; he declares that to be right which he first perceives to be right. Not even the will of God is the fountain of authority, but the nature of God, by means of which spontaneously God's will is as it is. It is his nature to love; and he will seek the best for his creatures, and in his ordaining wisdom he will give the rule that goes straight to the end; and that is right, and the spirit that accepts and obeys it is righteous."—*Rev. Joseph T. Duryea, Boston, "Sabbath Essays."*

## DESERT FARMS OF THE FUTURE.

Honorable F. H. Newell, Hydrographer of the United States Geological Survey, has excited much interest in the trans-Mississippi portion of the Union, as well as in scientific circles the world over, by his account of the plans which are being made for the reclamation of the arid land of the West.

The magnitude of the work proposed is astounding even to the American mind, so wide in scope are the plans and so costly will be their carrying out. But the cost is promised to be little in comparison with the results to be achieved. The plans involve the control of rivers and the utilization of the water in the irrigation of territory of vast extent.

Storage reservoirs are projected of a size that will make them equal to veritable inland seas, and huge dams, constructed on the most advanced scientific principles, are to hold the seas in place. Canals larger than many of the well-known rivers of Europe will carry the water to the points where it is most needed, and a myriad of cut-offs and side-canals and ditches will finally distribute it to a multitude of farms. The conversion of several thousand square miles of desert into fertile country is promised as the result of these elaborate plans should they be carried out.

The advocates of the scheme declare that the territory, when improved, will alone be sufficient to support the present population of the continent, and that the changes in hydrometric conditions will ameliorate the cli-

mate of the entire Republic. The plan was conceived many years ago, but was not developed on account of the lack of authentic data. These have been supplied by the official surveys. That the plan is feasible in theory there can be no doubt, but that it is practicable is open to question.—*Saturday Evening Post.*

## SEVENTH-DAY BAPTIST CONVENTION.

In pursuance of the sixth recommendation of the Committee on Ways and Means, to still further increase the value of the General Conference, appointed at the last meeting of that body, which provides "that representatives of the Conference proper, its Boards and Permanent Committee, the Denominational Societies and our institutions of learning meet on the Tuesday before and the Tuesday after Conference, for the purpose of fraternal and deliberate discussion of subjects of present and vital interest to our people, in the hope of increasing still more the unity and efficiency of all our agencies," about twenty of the above-named representatives met in the dining-saloon of the steamer "New York," on the River St. Lawrence, at 3 P. M., on Tuesday, Aug. 28, 1900.

The meeting was called to order by Ira B. Crandall, First Vice-President of the General Conference, and prayer was offered by Rev. Boothe C. Davis. It was decided informally to call this organization the Seventh-day Baptist Convention. About two hours were devoted to an informal but earnest discussion of topics of interest to our denomination; and, while no formal action could be taken under the terms of our appointment, the exchange of views will tend to formulate plans of work which will be made effective through official action of our several Boards and Societies.

It was voted that the chairman and clerk be instructed to prepare a general statement of the proceedings of the Convention for publication in the RECORDER, and the session adjourned to meet at the call of the chair on the Tuesday before Conference, 1901.

IRA B. CRANDALL, *Chairman.*

A. W. VARS, *Clerk.*

AUGUST 28, 1900.

## SUNDAY-OBSERVANCE AS DISCUSSED AT C. E. CONVENTION IN LONDON.

What was said concerning Sunday-observance at the late International C. E. Convention at London, England, is told by the *Christian Endeavor World* for August 16, as follows:

The theme in Central Hall, Monday afternoon, was "The Day of Rest," and the audience showed that Christian Endeavorers believe in the speakers' claims that the Sabbath question is the important question of Christian civilization to-day throughout the world.

Rev. J. W. Hathaway, D. D., of New York, illustrated its influence by telling of the infidel's boy who came home on Sunday to find his father with his feet on his desk, a cigar in his mouth, and the Sunday newspaper in his hand. "My boy, where have you been?" "To Sunday-school." "What do they teach you there?" "We have been learning some of the commandments." "Let me hear you say some of them." The boy repeated the Fourth Commandment. "Why, my boy, don't you know that that is an old Jewish superstition that is played out?" "I learned the next one, 'Honor thy father and thy mother.' Is that played out, too?"

Men say, "I have no other time than this day." How came you to have this day? The talk about Sunday as the opportunity for getting out into the country is all humbug. The great tide is from the country to the city.

The state's right to maintain a day of rest on eco-

nomical grounds was strongly urged by Rev. R. F. Horton, D. D. Public houses must be closed on Sunday. England's recent victory in the matter of Sunday newspapers shows what may be done by an aroused public sentiment. Secure the day of rest by legislation, but the day of worship by the appeal to the conscience of the people. Let it never be supposed that the passage of laws has been secured in order to fill the churches. Seeking to gain congregations by sensational preaching hardens hearts so that the house of God is less a power than ever before. What we want is to make the church attractive. Show how the day of rest may be used in seeking the rest that remaineth to the people of God. Then houses of prayer will be thronged, and frivolous impositions on the sacred day will be set aside.

It is well that the Convention saw that Sabbath Reform "is the important question of Christian civilization to-day," but Mr. Hathaway's "father with his feet on the desk" has been heard many times from the lips of Christian leaders; especially when the claims of the Sabbath, as against Sunday, were at issue; that the Fourth Commandment "is an old Jewish superstition that is played out." Convert the churches, Bro. Hathaway.

#### COLOMA, WIS.

The "Hills Evangelistic Quartet" separated here this morning with great reluctance and deep feeling, so pleasant and satisfactory have been their associations in this most blessed of all labors—that of saving souls by song and conversation. This Quartet, as has already been announced in the RECORDER, began its labors at Marquette, Wis., July 6, and continued there singing and trying to persuade young and old to turn to God.

About twenty professed conversion, and six were added to our little church at Marquette. But the sad part of our work at this place is that so few found a church home. The Sabbath is a great rock of offense to many of them. But we will hope and pray that they may all be kept from the backward move until they can do their whole duty. We had our farewell meeting Sunday evening, July 29, with a deep interest and a warm feeling.

The Quartet gave a concert the following Tuesday evening, and the ladies of the village arranged for an ice-cream social after the concert, and our receipts amounted to about \$16.

The next day found us on our way to our new field in Adams county, some forty or fifty miles distant. Adams county, in Wisconsin, is a by-word, on account of its sandy soil, or for its lack of soil in the sand. While there are some localities blessed with a fair soil, there are thousands of acres of almost valueless land. And to a person who rides a wheel in a country with a clay soil, it would seem an impossibility to ride much in Adams county.

Our Quartet was fitted out with wheels, and ten miles of the distance from Marquette to Grand Marsh must be made a-wheel, and it was late in the evening when this journey began, making it necessary to do swift riding, in order to get over as much road as possible while daylight lasted, for it was out of the question to ride in the darkness on a new road, where brush and grubs and stumps lined the track on both sides, and something less than ten inches of loose sand was the only firm foundation to be enjoyed in the road-bed proper. With our blood up to a fearful heat, and perspiration saturating every thread of our garments, we reached the home of Bro. At-

kins, located some two or three miles from the Grand Marsh church. The members of this little church we found badly scattered; two families live six or seven miles northwest from the church, and another family lives seven miles south.

But after we learned how to ride in a sandy country on a bicycle, these long distances were practically eliminated. Twice our Kansas singer—A. P. Burdick—broke the chain on his bicycle, and was taken in tow by two others, by fastening two bicycles together by means of a stout string, thus forming a sort of a double-header, and then fastening the disabled wheel to these. The paths being so crooked, and there being so much sand and brush and grubs everywhere, it was not an uncommon thing to find three boys and three bicycles all piled together in one promiscuous heap. But one fortunate thing was that we did not have to dress well. We found that the people were not at all afraid of us when we wore colored shirts and bib-overalls, both while we were visiting and when we sang in the meetings.

Elder Hills joined us again, having been in for repairs; and we think that Brown must have done him a good job, for he just preached some splendid sermons, so clear, and convicting, and convincing. He gave a discourse on the Sabbath question the evening of Aug. 11. Had baptism the next day, and three or four hundred people were present to witness the rite. Ten were baptized and thirteen united with our little church.

Our farewell meeting was held at Grand Marsh Sunday evening, Aug. 12, with a splendid feeling and a big crowd. We held one meeting at Glen, Aug. 13, which ended the evangelistic work. But the Quartet gave six concerts to help pay expenses—one at Glen, one at Easton, one at Pleasant Prairie, one at Grand Marsh, one at Colomo and one at Hancock. The people in all these places have been very kind to us, and some have been a great help and encouragement to us.

May God's richest blessings rest upon them and reward them fully. And may we as a people look forward to a time when we can have a quartet in the field the whole year round.

Boys, learn to read notes and train your voices. There is a place for you. Hundreds of people are just burying this one very useful talent, and God will ask them about it some of these days.

C. S. SAYRE.

AUGUST 22, 1900.

#### CONDITIONS OF THE CHINESE TROUBLES.

The following from the New York *Tribune* states the positions of the several nations in relation to China with such clearness, and covers so much of the question, that we republish for the benefit of our readers:

"The answer of the Powers to the Russian proposal for the immediate evacuation of Peking is being made with due deliberation. We call it the Russian proposal, because it did originate with that country, and the United States has merely exercised its good offices in laying it before the other Powers for their consideration—with less danger, probably, of arousing antagonism and with more likelihood of unbiased judgment than if Russia herself had communicated directly with the Powers. The attitude of this country is that withdrawal at present is deemed inadvisable, provided occupation by all the

Powers can be maintained; but that it may be desirable in case one or more Powers insist upon individual withdrawal. In the last few days there has been much discussion of the matter, pro and contra, but until the present no official declaration upon it.

There now comes, however, a statement of the position and intentions of the German Government. It is that Germany is desirous of maintaining cordial relations with all the Powers, and of acting in harmony with them, but that she considers it necessary for her forces to remain at Peking. That seems to mean that Germany will not withdraw. Of course, Germany speaks for herself alone. But her decision will doubtless have much weight with her two partners in the Triple Alliance, and it will scarcely be devoid of influence in Great Britain, which is understood to deem it desirable that all should remain at Peking until a settlement is made with the Chinese Government. The fact that Germany is outspoken in favor of such a course may not improbably lead to a general declaration to that effect by all the European Powers and by Japan.

In that case, it is not beyond the range of possibilities that the Russian Government, in its sincere desire to maintain the concert of action, may be persuaded to defer to the unanimous judgment of the other Powers, and modify its first determination. It may seem to Russian statesmen that the united occupation of Peking pending negotiations for a final settlement would be better than such occupation by Germany, Great Britain, Japan and other Powers, with Russia left out. True, there is the intimation that if the other Powers adopt such a course Russia will maintain her occupation of Manchuria. But Russia already occupies the lion's—or the Bear's—share of Manchuria, along the line of the railway from Siberia to Port Arthur and Dalny. It would scarcely suit her book to have the other Powers practically crowd her out of Peking."

#### THREE KINDS OF LIFE.

There are three grades of Christian life: There is, first of all, the dissatisfied life, the life that knows there is something it does not have, and that wants it, and that is perpetually discontented, and rightly so, with itself. There is, secondly, the life that is half and half, that now and then rises up to the Mount of Transfiguration and then paces for long seasons over weary wastes of whitened ashes. There is a third life of satisfaction and content and peace and power and rest, the life that has made Jesus Christ its one object, the life that every man lives who is able to say in the fine phrase of Ignatius, oh Christ, thou art "my inseparable life." The soul that has made Christ its one object has entered into rest and has entered into power; it has entered into a life of activity which no foe can withstand, and of contentment which no storm can ruffle; for over all the seas where it voyages speaks that voice which quieted the turbulent waves of Gennesaret, "Peace, be still." Nothing can overcome or disturb the soul that is hid with Christ in God, and has made Christ the one object of its life, and found the Father in him.—*Robert E. Speer*.

ENVY is the daughter of Pride, the author of Murder and Revenge, the perpetual tormenter of Virtue. Envy is the filthy slime of the soul; a venom, a poison, a quicksilver, which consumeth the flesh and drieth up the bones.—*Socrates*.

## Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

### INTERNATIONAL LESSONS, 1900.

THIRD QUARTER.

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

### LESSON XIII.—THE DUTY OF WATCHFULNESS.

For Sabbath-day, Sept. 22, 1900.

LESSON TEXT.—Luke 12: 35-46.

GOLDEN TEXT.—Watch and pray, that ye enter not into temptation.—Matt. 26: 41.

#### INTRODUCTION.

Our present lesson is a part of a discourse of instruction to the disciples which was begun by verses 22, 23, which we considered in last week's lesson. With the prospect of separation now immediately before him, our Saviour gives his disciples direction and admonition in regard to their conduct when he shall be no longer with them. He represents his relation to them under a figure. He is the master of a house gone out to attend a wedding; they are his servants awaiting his return. By these and similar teachings our Lord enforces the duty of watchfulness. We are ever to live as expecting the speedy coming of the Master. He will certainly come again.

A part of our lesson has a very close parallel in Matt. 24: 43-51, which has its chronological place in the last week of our Lord's ministry. It is easier to think of the teaching as repeated than to think that either Matthew or Luke has made a mistake in arrangement; for in both places this section seems closely connected with the context.

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

PLACE.—Perea.

PERSONS.—Jesus and his disciples,—particularly Peter.

#### OUTLINE:

1. The Servants Watching for their Master. v. 35-38.
2. The Master Watchful Against the Thief. v. 39, 40.
3. The Faithful Steward. v. 41-46.

#### NOTES.

35. *Let your loins be girded about and your lights burning.* An Oriental servant, clad in his loose-flowing garment, needed to gird up his loins in order to be ready for active service. It was fitting that servants who waited for their master at night should keep their lamps burning in order that he might not be obliged to take time to find a lamp and light it when occasion required. This passage means that Christians should be ever faithful and energetic in their service while they await the coming of Christ.

36. *And ye yourselves like unto men that wait for their lord, etc.* This verse makes plain the figurative reference of the preceding. *The wedding.* That is, some feast which he was attending. This part of the figure is not to be pressed. The main point is that the master of the servants was absent and that the time of his return was not definitely known. *That when he cometh and knocketh, they may open unto him immediately.* By being ready to open the door immediately upon his return they would show that they were zealous and faithful servants.

37. *Blessed are those servants, etc.* An emphatic statement of the felicity arising from faithful service. *He shall gird himself, etc.* As a reward for their faithful watch they shall be highly honored in having their lord himself to serve them. Slaves whose duty was continually to wait upon others would imagine no more distinguished honor than to be themselves served by the one to whom they had been rendering service. With this verse compare the record in John 13 of Jesus' washing the disciples' feet.

38. *And if he shall come in the second watch or come in the third watch.* Although there was an old Jewish division of the night into three watches, it is probable that our Lord referred to the common custom of dividing the night into four watches. The master of the

servants would not come in the first, as that would be too early for a return from a wedding; neither is it to be inferred that he would come in the last watch, as that would involve a longer tarrying than would be appropriate. The point of this reference is to the fact that the time of his coming was very uncertain. The servants are to be especially commended for their patient watchfulness during the long, weary hours.

39. *And this know, that if the good man of the house had known what hour the thief would come.* This reference to watching for a thief is not definitely connected with the picture of the servants watching for their master; but is added to enforce the lesson of watchfulness. As there is hardly anything more certain than that the thief will come at the unexpected time; so shall it be of the coming of Christ. We cannot, then, know beforehand just when we should watch, as the master of the house cannot know in regard to the thief; but we must be on the watch and ready at all times. "Good man" is an old English word. The Greek word thus translated is much better rendered "Master of the house" as in the Revised Version. It is to be understood that the Son of man resembles a thief only in the unexpectedness of his approach. *And not have suffered his house to be broken through.* The easiest way for a thief to effect an unobserved entrance was to dig through the mud wall of a house.

40. *At an hour when ye think not.* The only certainty for us about the exact time of Christ's second coming is that it will be when we do not expect it.

41. *Then Peter said unto him, Lord speak this Parable unto us, or even to all?* By "this Parable" is meant the illustration in regard to the servants waiting for their Lord. Peter desires to know whether the words of Jesus have a special lesson for the twelve or rather are for all disciples. As we have frequently noticed in other cases, Jesus gives no direct answer to the question. There is some difference of opinion as to what answer is to be inferred. It is very probable, however, that the answer is that the Parable is spoken for all and that there is an additional lesson to be noted by the Apostles, which is to be seen in the remaining verses of our lesson.

42. *Who, then, is the faithful and wise steward?* Referring to the former illustration and enlarging it, before he had spoken of the servants collectively, now of one in a position of authority and responsibility. In the earlier figure the master was represented as absent for a few hours; now it is evident that he is absent some days. Some have thought that "steward" refers exclusively to Peter; but the other Apostles are included, and so far as the practical interpretation is concerned any one who occupies a position of trust or responsibility, however humble. *Whom his lord shall make ruler over his household.* The master of the servant is looking for a trustworthy and prudent man to appoint for the guidance and care of the other servants and of the master's house. *To give them their portion of meat in due season.* One of the chief duties of the steward was to see that all members of the household were provided with food.

43. *Blessed is that servant whom his lord, when he cometh, shall find so doing.* This verse contains the answer to the question of the preceding verse. The faithful and wise steward is the one when he is in charge of the household is faithful toward his master and prudent in respect to all his interests.

44. *He will make him ruler over all that he hath.* He will reward him with a much higher position. From being steward over the household affairs he shall be promoted to chief place next to his master. Compare Luke 19: 17 and Matt. 25: 21.

45. *My lord delayeth his coming, etc.* We have here the supposition of a steward in his position of authority and responsibility showing himself the very opposite of trustworthy and prudent. He says to himself, The master will not be back for a long time; he misuses his fellow-servants and shows his general inefficiency by giving himself to carousals.

46. *The lord of that servant will come in a day when he looketh not for him, etc.* Thus is pictured the terrible fate of the one who is false to his trust and to the responsibility laid upon him. *Cut him assunder.* That is, cut him in two. Compare 2 Sam. 12: 31. *With the unbelievers.* Much better "with the unfaithful" as in the Revised Version. The parallel passage in Matthew has "with the hypocrites."

## Popular Science.

BY H. H. BAKER.

### Eel-Skin Leather Factory.

A new and peculiar industry has lately sprung into existence; that of tanning the skins of eels, and preparing them for useful purposes. There is no animal belonging to the animal kingdom, if an eel is an animal, whose skin is stronger, or can be made more flexible than that of the common eel.

The processes are quite numerous and complicated, by which the skins are manipulated, until they become pliable, soft and leathery. When properly tanned, a portion of the skin is cut into long, thin strips of proper shape, which are plaited or braided closely together, for whiplashes, while other portions are cut and plaited for covering the larger portion of the handles of expensive whips. Other skins are cut into strips for harness and belt lacings.

The skin of eels is so thick, firm and strong that they can be stripped from the body whole, and when tanned they combine great flexibility and toughness. Although this is a fishy and slippery subject, yet it may be well to hold on and say a few words about the eels themselves.

The name applies to what are called fishes having elongated bodies with soft fins. There are no less than 230 species, and they are to be found in all muddy waters throughout the torrid and temperate zones. Their bodies are covered with a glutinous secretion which gives it great smoothness in gliding through the water.

Aristotle believed that they were not created but sprang from mud. Pliny believed eels sprang from the scrapings of other fish skins. Others believed they sprang from horse-hairs that chanced to fall in the muddy water.

Eels migrate to the sea or deep water in the autumn, and return to the rivers or shallow waters in the spring or early summer, for rearing their young. They are very averse to cold weather. When they are plenty, and the water is shallow and cold, they may be found in great numbers burrowed in the mud close together to keep warm, where they become torpid, and may be captured with ease in great quantities.

The Greeks and Romans held eels in great esteem, but the Egyptians abhorred them as snakes. Eels are quite long lived. They are known to live from fifteen to twenty years, and some who inhabit fresh water become very large, weighing from fifteen to twenty pounds. Their usual weight is from four to six pounds.

The electric eel is said to be the most remarkable animal living. Humboldt says that in Brazil the electric eel has a battery sufficiently powerful to kill the largest animal, and that a great many horses and cattle were killed by them while they were standing in ponds and streams, to protect themselves from the flies.

The greatest eel raising establishment in the world is located near the Adriatic Sea, and comprises an immense swamp of 140 miles in circumference. For centuries the whole of this swamp has been fitted for the production of eels. Such was the immense production that 4,000 years ago, the Popes of Rome derived a revenue of \$60,000 a year from the sale of eels grown in this swamp.

Eels have become proverbial for their slipperiness—I must let go now—I can hold on no longer.

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### MARRIAGES.

**SATTERLEE—GREEN.**—At Berlin, N. Y., Aug. 27, 1900, by Rev. George Seeley, at the residence of the bride, Russel Hawley Satterlee and Rosetta Phebe Greenman Green, all of Berlin.

### DEATHS.

**ROGERS.**—Clarinda Miller Rogers, widow of the late Rev. James C. Rogers, was born at Otselic, Chenango county, N. Y., July 1, 1826, and died near Milton, Wis., Aug. 27, 1900.

Sister Rogers became a Christian and Sabbath-keeper when quite young, and went to live with her uncle in Preston, N. Y., where she might enjoy the privilege of keeping the Sabbath and attending school. On March 12, 1844, she married James C. Rogers, and went to live in Waterford, Conn. After a short time Mr. Rogers decided to become a minister of the gospel, and they moved to DeRuyter, N. Y., that he might secure the advantages of the school at that place. Afterward they lived in West Hallock, Ill., Edgerton, Rock River and Milton Junction, Wis., where he was pastor of the several churches. These churches were poor, and Sister Rogers had the trials incident to the lack of means that come to a minister's family under such circumstances. To Mr. and Mrs. Rogers were born three sons and two daughters, of whom Thomas V., of White-water, Wis., and Mrs. Jennie Greenman, of Milton, Wis., are living. Mrs. Rogers' home has been with the daughter for the last eight years, which have been spent with every comfort and pleasure that it was possible for her to receive. Sister Rogers was a woman of most excellent Christian character. She has looked forward to her death with the joy of a victor, and has talked about it as one would talk of a pleasure journey he was about to make. She will be greatly missed in this community.

G. J. C.

### Special Notices.

A QUORUM of the officers of the Central Association met at Adams Centre Aug. 23, and unanimously voted to accept an invitation extended to them by the First Verona church to the Association to meet with that church for its annual session in 1901.

By order of Committee,

L. ADELAIDE CLARKE, *Secretary*.

THE Semi-Annual Meeting of the Seventh-day Baptist churches of Minnesota will convene with the church of Dodge Centre, on Sixth-day before the first Sabbath in October, at 2 o'clock P. M. Oct. 5, 1900. Rev. E. H. Socwell, of New Auburn, will preach the Introductory Discourse, with Rev. O. S. Mills as alternate. Those appointed to write essays are: Mrs. Lottie Langworthy, of Dodge Centre; Miss Florence Ayers, of Trenton, Minn.; and Miss Elsie Richey, of New Auburn, Minn.

D. T. ROUNSVILLE, *Cor. Sec.*

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

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

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

### SABBATH LITERATURE.

The following publications are on sale, and awaiting distribution from this office:

Books by the Editor of the "Recorder."

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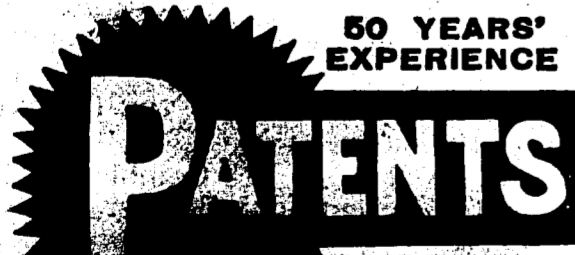
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