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CONTENTS.

EDITORIALS.

Paragraphs	562
The Pastor as an Adviser	562
" Watch Ye."	563
In Training for Endless Life.....	563
Opening of Conference.....	563
Conference Notes.....	567

MISSIONS.

Missionary Day at Conference.....	568
Address.....	568
Treasurer's Report	569

WOMAN'S WORK.

" Inasmuch "—Poetry.....	569
Paragraphs.....	569
Report of Treasurer, Woman's Executive Board	570
A Layman's Idea.....	570
Practical Truths.....	572

YOUNG PEOPLE'S WORK.

The Importance of Self-Mastery.....	572
News of the Week.....	572
Attempt to Kill the President.....	572

CHILDREN'S PAGE.

How Ned Learned the Parable.....	573
Mary Did Her Best.....	573
Two Kind of Comforters.....	573
Short Sentences by Mr. Moody.....	573

SABBATH-SCHOOL.

Lesson for Sabbath-day, Sept. 21, 1901—Tem- perance Lesson.....	574
Material Ministries at Conference.....	574
Tract Society—Receipts.....	574

DEATHS.....	575
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LITERARY NOTES.....	575
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Names of the Fabrics.....	575
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SPECIAL NOTICES.....	575
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MEETING HOUSE OF THE FIRST ALFRED SEVENTH-DAY BAPTIST CHURCH.

\$2.00 A YEAR

PLAINFIELD N J

The Sabbath Recorder.

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HE who seeks for happiness alone will never find it. He who seeks for righteousness will find happiness as the result. Many lives are forever sorrowing and forever envired by disappointments, because they seek what seems to be happiness, but which is either the product of evil, or is only an illusion of good. Happiness ought never to be made the end and purpose of life. God has ordained that he who knows what is right and seeks to do it shall find happiness as one of the attendant results. Happiness is more than enjoyment, far more than passing pleasure. It has the true elements of permanency, and bears fruit that gives not only enjoyment, but which enlarges and enriches life in all things tending upward. Write it down as the first thing to be remembered, that he will seek for happiness in vain who does not seek first for holiness, uprightness, and that alliance with truth which ought to be the real purpose of every man's life.

THE center of all religious thought is God. The development of religious thought must, in some way, and at its largest, in all possible ways, include our relations to God. The conception of God as placed before us in the Hebrew Scriptures and revealed in Christ, includes the great ethical problems of existence, and hence religion is always asking what is right. To that question must be added, What ought I to do in view of that which is right? So it comes to pass that religion, starting in God, broadens out into every practical question of obedience to his will. That an example of obedience, perfect in every detail, has been given us in Christ, shows the anxiety of God to teach us the way of life, and to bring us into highest communion with him. While religion starts in more or less abstract conceptions of God, it ends in the largest practical consideration of all questions touching right living, right purposes, and our future destiny. This is the highest plane of religious thought.

WE never start toward this high plane of attainment without first surrendering ourselves to the guidance and requirements of the Father above. Our experiences in mountain climbing, in Switzerland and elsewhere, began by a surrender of mind and body to a competent guide. He chooses the path, directed our steps, gave warning and encouragement, and, for the time being, we were his. Surrendering thus, difficulties were forgotten, and the joy of completed attainment was realized. If it chanced that weariness came through such surrender, there was a double compensation in the glory of standing, half breathless, at the mountain top, where one could almost touch hands with the sky above, and listen in vain for the sounds of discord from the earth below. Remember, the highlands of communion with God come through surrender to him and his will.

THIS surrendering includes both obedience and service. There is no phase in religious life in which one is wholly passive. Sometimes one may stand waiting to hear the di-

vine call, or to realize the incoming of the divine presence; but in the larger sense, such waiting is highest activity. The hearing and heeding of the divine Word send heart and hand at work in trustful obedience. So it comes about that a religious life is not simply communion with God, not theories about such communion, but rather an intaking of the divine life and an outgoing of that divine life in word and act, thought and deed—LIFE.

TO UNDERSTAND God and our relations to him, we must have a habit of living on this high plane. That this may be, there ought to be unrest, a sense of never being satisfied, which ministers to all higher attainments, and to growth in Christian living. It is not well to depreciate one's self too much—it is well to be filled with endless hungering after the higher things which bring us close to God. The Psalmist said, "As the hart panteth after the water brooks, so panteth my soul after thee, O God." The New Testament catches up this thought in another way, and Paul writes: "If ye be risen with Christ, seek those things which are above, where Christ sitteth."

THE Old Testament abounds in similes presenting God as defender and keeper of his people, under the figure of a "great rock." Notable among the passages is Isa. 32: 2, which speaks of the "shadow of a great rock in a weary land," and may be interpreted as referring to Christ. This phrase has been wrought into the songs of the church, and repeated in so many ways in its services, that it is like a household word in the realm of religious thought. But the entire beauty of the passage is not brought out by the translation, rock. That word carries indefinite conceptions as to size and position. A better translation appears if we say, "the shadow of a great cliff in a weary land." Here we have a simile exactly adapted to the traveler's need in a desert, which is indeed "a weary land." When the traveler is creeping over the burning sands, fainting under the glaring sun, longing for rest and shelter, a great overhanging cliff, the shadow of which keeps moisture enough to give coolness, if not herbage to the earth, offers him a joyful welcome. Coming to such a cliff, and lying at rest within its shadows, while the fast-beating heart grows quiet, the fevered brow cools, and the tired limbs sink to repose, the traveler can understand the real meaning of a cliff in a weary land. Under such circumstances the simile is almost perfect as representing the experience of tried and tempted souls, of sorrow-stricken and burdened lives, which, coming within the shadow of the divine love and resting upon the promises that are forever abiding, finds such spiritual union with God that they rejoice with joy unspeakable in a loving Father, whose presence and protection are, indeed, like the shadow of a great cliff in a weary land.

ONE of the most important features in the furnishing of a church is a good, attentive audience. The size of the audience is comparatively unimportant, except that it should include all those who belong to the congregation. A preacher who knows his audience is influenced, in no small degree, by the fact that they are all present, whether the number is forty or four hundred. The consciousness that all for whom the sermon has been prepared are present is like a tower of strength

to the speaker, while the consciousness that even a few are absent is depressing and injurious in every way. The case is fairly illustrated if we think of a man talking to a single individual in a public place, rather than to some hundreds of individuals. There is a marked inspiration in numbers and a still more strongly marked helpfulness when the preacher is conscious that all his people are present and in sympathy with him. Help to furnish your church, every Sabbath, by your presence.

REV. G. C. PECK, in the *Treasury* writes concerning the battle of Chancellorsville. Major Keenan, with 300 cavalry, was ordered to charge a strong force of the enemy of 20,000 or more, and hold them in check until certain heavy guns could be brought into action. Gen. Pleasanton gave an order saying, "You must do it at all cost." Keenan answered, "It is just the same, General, as saying, 'You must be killed,' but, General, I will do it!" Under that order, 300 horsemen with deep-set spurs and flashing sabers charged in the face of 20,000 men. The few minutes gained for the gunners and the batteries to get in place saved the day for the Union forces. Here was an example of obedience, when obedience was certain death. Sad as are the scenes from such battle-fields, the devotion to duty and obedience to orders when transferred to the field of spiritual struggles and obedience to the commandments of God, marks the highest ideal of right doing. Whatever God requires is to be done without question, even though it be at the price of death. We should be glad to believe that battle-fields like that at Chancellorsville will never be known again, but more glad should we be to believe that those who profess to be God's children will always be equally true to duty and ready to obey whatever God may ask or order.

CONSIDERABLE space is given to Conference matters, this week, and summaries of papers and reports will appear from time to time hereafter. We trust that you will read all of these carefully, and so be induced to read the entire reports in full detail when the Year Book appears. Hurried and careless reading of the RECORDER is a cause of much weakness in our denominational work.

THE PASTOR AS AN ADVISER.

IN former times the minister was the especial adviser of the families in his parish, along almost all lines. It was his presence and counsel that aided in every important question, and especially those questions touching the education of children, their going out from home, choice of occupation, and such like affairs. Modern life has pushed the minister farther away from the family in many particulars, and the demands made upon him in other directions have lessened his time and ability to fill the place formerly occupied. In all this there is considerable loss which is not compensated for by any corresponding good. A wise pastor, especially if he shall remain in a given situation a long time, ought to be the most valuable adviser in the families to which he ministers. He ought to study the interests of those families, on all sides, and be able by suggestions, or more lengthy advice, to bear a prominent part in determining the course of family life, particularly in those changes which come through the growing up and

going hence of children. For this reason the typical pastor must be a broad-minded man, touching all the various questions that affect family life. President Allen used to say, "My standard for a minister is a full college course, at least one year in the study of law, one in the study of medicine, and all the theology he can get." The experience of the writer, as pastor, coincides with this observation, and emphasizes the conclusion that in modern life much good is lost in that the pastor is no longer the intimate, and to some extent the authoritative, counselor along those lines of family life to which we have referred.

"WATCH YE."

This is an universal command on the lips of truth. It is an ever-present demand on the part of righteousness. If the command be heeded, it is an unailing source of power and success. A man must be intensely alive in order to watch well. A sleeping sentinel is worse than none. Hence it is that God and truth are forever ringing this command into our ears. To watch is to take care lest your feet stumble over hidden temptations. It is to guard your life against incoming weaknesses. It is to keep your thoughts centered on that which is best. Through watching we grow careful, strong, patient, faithful. Paul, echoing this command, adds "stand fast." This has the ring of a true soldier. It suggests permanency, as of great foundation. It demands that bravery which is never frightened, cajoled, nor bribed. He who stands fast must learn the grace of patient waiting. He becomes a barrier against evil, a defense for truth. His fast-standing life presents a healthful example to those who are weaker. It proclaims his faith in God and truth and righteousness. There is little of good in human experience that does not gravitate toward the man who stands fast in all things that are right. There is nothing of evil which such a man does not turn aside as a great fast-standing rock in mid stream not only parts the currents of water, but compels the water to sweep the debris which otherwise would lodge against it, on either side, keeping the channel clear. The world is sadly in need of fast-standing men, and God's voice is calling to you, through the lips of his servant, "Watch ye, stand fast, acquit yourselves like men, be strong."

IN TRAINING FOR ENDLESS LIFE.

Some of the insects which annoy us for an hour in the summer fulfill their course of life in two or three days. The birds which builded their nests in the branches waving before our library window, a few weeks ago, have already reared their young, and will soon be gone for the winter, if not for always. In contrast with these momentary forms of existence, and these brief experiences, our lives present the largest possible difference. Only yesterday we were thinking how many things are needed, and how many long months and years are consumed, in bringing the human child toward anything like maturity and strength, in this life. Left to itself, no animal is more helpless, and none develops with such slowness, as does the infant child. Considering our civilization, and all we do to aid in the development of children, and to fit them for the life on earth, which at most is bounded by three-score years and ten, one can see something of the estimate Christianity puts upon human life. Home training,

with its wealth of love and money, and all the educational appliances which follow, from the kindergarten to the university, show that our civilization spends much of its care and wealth in developing human childhood. By developing, we mean unfolding, educating, strengthening, keeping pure and making childhood fit to pass into noble and successful manhood and womanhood. All this indicates that, consciously or unconsciously, we appreciate in some degree that each human child is a candidate for an endless life.

Turning toward the religious side, and considering the higher and larger relations we sustain toward God and the future, the picture enlarges beyond comprehension or measurement. When the well-ordered home, wisely-organized society, and the devoted church have combined to do their best, the slightest beginning only has been made toward the full development which God plans for, in what we call, the future life. It is this highest estimate of what life means, and of the preparation necessary to bring it out toward its best, that indicates the sacredness and worth of our existence, because it is endless, and because there awaits us beyond this present life, such unknown possibilities and opportunities.

The eternal on-goingness of human life, the infinite possibilities which unfold in it, the aspirations, measureless as eternity, which inspire us, are all a part of God's wise arrangements in accomplishing our development for an endless life. Seen thus, the conception is overwhelming, and we are staggered in attempting to understand what life means. But seen in its true light, the sacredness of this endless life is highest cause for our restfulness. Eager as we need to be, that we may accomplish the most and best each day, we ought to feel a sense of boundless restfulness, because the Infinite Father has such endless years in waiting for us, each year crowded with more and better things, ministering to our unfolding and uplifting. That childhood should be restless and eager for manhood is right. Such restlessness is a necessary part of upspringing and unfolding life; but that life may be at its best, this restlessness must be calmed into self-centered hopefulness, eager only to do for each day that which each day demands, and willing to leave to-morrow's duties, fears and dangers with to-morrow.

It is here that our blessed religious faith comes in to teach the broader view, and give the restfulness which ought always to be. Taught by the spirit of truth, the soul feels that all its times and destinies are in the hands of divine love, and that it need not fear, "even though the earth be removed." Let these thoughts inspire you with the largeness and glory of your existence. Let them give full scope and add strength to your highest aspirations. Let this faith teach you to expect boundless things out of each coming year. Learn to think of the future life, the coming of unknown years, each blending itself with the measureless eternity. So it is that from the hour the babe begins to learn the simplest lessons, in its weakness and dependence, to the last hour, when the great and good, those who have mastered science and made knowledge their slave, stand on the border of the next life waiting to go into its larger fields, we are always in training for endless life, glorified and redeemed life, through divine love.

OPENING OF CONFERENCE.

Conference opened on Fourth-day morning, August 28, at 10.30 o'clock, with President Saunders in the chair. He read the Scripture lesson, and prayers were offered by J. G. Burdick, L. E. Livermore and Geo. W. Hills. These were not formal petitions, but earnest pleadings for the presence and guidance of the Holy Spirit. L. C. Randolph, pastor of the First Alfred church, welcomed the Conference in an address, earnest and comprehensive, which was both appreciated and enjoyed: "You are welcomed here by the living and the dead, by those whom you see, whose hands you grasp, and by those whom you see through memory and spiritual vision. The buildings about you, and the walks on which you tread welcome you in the name of those gone before—Kenyon, Allen, Maxson, Williams, Babcock, Potter, Rogers, and a long list of others. These all greet you, and will serve you by what they have done, and are yet doing, though absent in body. You are welcomed by the church and the university, and by the Western Association, whose guests you are. Our homes and hearts are yours, and our prayers have gone before, seeking the greatest blessing possible on you and upon ourselves. You are our prisoners in the chains of love and fellowship in Christ."

L. A. Platts, Corresponding Secretary of the Conference, responded for the denomination: This is like shiking one's own hand in the warm grasp of an universal brotherhood. From New England to Louisiana, from New Jersey to California and China, we come to accept this royal welcome, to renew old acquaintances, to make new ones, to sit in council over great plans and greater duties, to inspire and be inspired for coming work, to gain and to get blessings, and so go to the work of another year, heartened and comforted for the experiences with which the service of the Master will fill the future.

Appropriate music, by the Conference choir, under the leadership of Miss Ethel Middaugh, was a prominent and pleasant feature in these opening exercises. The remainder of the morning session was occupied by the President's Address, which was given in the RECORDER of August 26.

AFTERNOON SESSION.

The afternoon session of Fourth-day opened with reports from executive officers and committees. This order was succeeded by "Group Meetings," as follows:

Sabbath-School Superintendents.

The Conference of Sabbath-school Superintendents was conducted by David E. Tittsworth, of Plainfield, N. J. The Main School and Home Departments were represented by Superintendents and Assistant Superintendents. The general subject was "What elements should enter into a regular program?" The discussion was most helpful in its freedom and suggestiveness. Some of the results of the discussion were as follows:

The program should contain prayer, praise, thanksgiving and instruction. A Psalm or other passage of Scripture should be used long enough to familiarize the scholars with it, but be changed often enough to insure variety. The Pastor should have a definite place in the program. Offerings should be for definite denominational and benevolent purposes. Collections should be made by

classes, but should then be gathered and brought to the desk where prayer for a blessing on the gift and the givers is offered. "Associate Superintendent" is a more desirable and truer title than "Assistant Superintendent." The whole school should be together for opening and closing exercises where practicable. The Associate Superintendent may well be a substitute teacher or a regular teacher. Reverence should be taught by precept and by example in the conduct of the program. Suggestion—make the bell subordinate, or suppress it altogether.

The hour for meeting must be governed by local conditions; in general, to meet before church increases the attendance of the children at church; to meet after church increases the attendance of adults at Sabbath-school.

The platform talk should be by the Superintendent, should not exceed three minutes in length, and should make the moral application, and clinch it.

The quarterly review should be varied, and may be either a review by classes, by topics, or may profitably be a written review.

The value of the Home Department should be emphasized, and its use increased.

Decision Day may well be made the objective point of the year's work.

It was voted to recommend to the Conference the continuance of the Group Meetings as being fruitful sources of help.

Y. P. S. C. E. Officers and Committees.

This meeting was under the leadership of M. B. Kelly. James P. Greene offered prayer. After the election of Asa F. Randolph as Secretary, the leader made introductory and general remarks relative to the purpose for which this meeting was planned. He spoke of the loyalty of our young people as shown by what they have done, and said, "While we are proud of our young people, and appreciate their attainments, and what they have accomplished, yet there is room for better and more efficient work. There are new interests that should share our attention and enlist our aid. Responsibility resting upon present leaders will have to be taken up by others, as leaders fall, or their labors cease, and the purpose of this meeting is to inspire interest, enlist workers."

The leader then called upon E. B. Saunders to open the topic: "The Original Purpose of the C. E.; Is it Fulfilling?" "Nearer My God to Thee" was sung, and Brother Loofboro offered prayer. Brother Saunders said, in part: "I believe there is less life to-day in Endeavor Societies than there was a few years ago. Then novelty and concurrent enthusiasm furnished the steam. Think of this, find the trouble and correct it. The prayer-meeting is the pulse of the church, and of the Endeavor Society. That is what keeps the Society alive. I have observed Societies where the Prayer-Meeting Committee and leaders were continually studying to plan and discover new machinery for the running of prayer-meetings and watched the clock for time to come to close the meetings; but this is not the way to keep the Society alive; this is the way to kill it. There should be spirit enough in the members to run the meeting without machinery. A good Christian Endeavorer will attend the church prayer-meeting as well as his own. Do not let C. E. and Junior Meetings keep you from the church prayer-meetings. It is the purpose of

Christian Endeavor to help the church. If it cannot do this, let the C. E. die. Many look upon numerical increase as growth. Spiritual power alone is growth."

A question box brought out the following: Keep young members interested and ready to work by giving them work to do. Make the young members realize their important position as members. Keep boys and young men in the Society by making it as interesting and attractive as other places. The social life was emphasized.

A discussion of the question, "Committees and their work," was opened by J. G. Rosebush, who spoke especially of Social Committees, Finance Committees, Lookout Committees and Nominating Committees, and of the importance of their work. Have a social at the business meeting. A good financial condition is helpful to a good spiritual condition. The Lookout Committee is necessary to a good Society, and it should be chosen with care. The work of the Nominating Committee is most important. Do not change a good chairman of committee too frequently.

A general discussion developed the importance of a good and efficient chairman on a committee, not only a person interested in the work, but one possessing that tact and skill that will enable him to get others to work.

The best way to become thoroughly interested in the Bible, so the reading of it is a pleasure and not a duty, is to read remembering that it is a message of love from our Father in Heaven.

After singing "Blest be the Tie that Binds," and closing prayer by E. B. Saunders, the Meeting adjourned at 5.15 P. M.

Junior Superintendents.

About thirty were present at this gathering, under the leadership of Mrs. H. M. Maxson of Plainfield, N. J. Talks were given by Walter L. Greene, of Alfred, on "Intermediate Societies of Christian Endeavor," and by the Rev. Clayton A. Burdick, of Ashaway, R. I., on "Evangelistic Work Among the Children."

From these papers and the discussion of the same, the following thoughts were drawn: Evangelistic work with the children is of the utmost importance. In these days there are no sweeping revivals like those of fifty years ago, but a gradual training of the children to keep them in the right way and to make them Christian workers. If we give up work with the children, we must give up our future. Religion is largely a matter of growth, and young minds are more easily molded than those of mature years. Evangelism is founded on love. Children often have a good influence on other children and on home friends. Instances have been known when children have brought their parents back to the keeping of God's Sabbath.

Junior work is needed as a supplement to the work of the Sabbath-school and home. The Intermediate Society is the connecting link between the Junior and Senior Societies. It consists of children from twelve to sixteen years of age, who are old enough to assume some responsibilities. There are at present three Intermediate Societies in our denomination, at Alfred, Ashaway and Plainfield (but there should be many more). Under the direction of a superintendent, the members conduct their own prayer and business meetings in good order.

Children need to be taught how to pray. Keep in mind the thought that prayer is talking to God. Give the children some simple forms, and ask for sentence prayers for a particular object. Occasionally, special meetings should be arranged to teach the reasons for our own particular belief, the early history of our denomination, our own missionary and temperance work, and similar subjects. The Seventh-day Baptist Catechism of 1896 is now in process of revision, and will soon be ready for distribution. The bond between Junior, Intermediate and Senior Societies should be very close. It is wise to have superintendents appointed by Senior Societies, and to expect regular reports of the work done. Junior and Intermediate Societies ought also to send reports to the Young People's Page of the RECORDER.

Church Clerks.

The meeting of Church Clerks was called to order by the leader, Dr. Platts, Corresponding Secretary of the General Conference, and prayer was offered by Stephen Babcock.

The leader gave some illustrations of a convenient method of keeping records of church membership.

The question of dismissing members by letter was discussed, and it was agreed that no member should be entered as dismissed by letter until notice of the reception of the member in some other church has been received by the church issuing the letter.

It was declared the opinion of the meeting that the General Conference should prepare suitable blanks for letter of standing and recommendation from one church to another; and a committee was appointed to prepare such form, and ask the Committee on Resolutions to present the same with recommendation for its adoption.

It was voted to recommend the General Conference to procure or prepare suitable blank books for keeping membership records.

Quartets and Evangelists.

Led by Pastor L. C. Randolph.

Prayer, Geo. W. Hills.

Alva Davis, for Davis Quartet: The qualification necessary is heart-work and life more than in quartet practice.

C. S. Sayre for Milton Quartet: Workers for quartet service. The worker must be one who is a thorough, faithful Christian at home, in the prayer-meeting, Christian Endeavor Society, and in Sabbath-school.

Boud, of Salem, W. Va.: Faithfulness in heart life and service. Put workers to work. Each member have a list of names of those in whom he was to become interested.

Brown: Make the most of our own personal work and contact with those among whom we work. Also raising funds for Theological Seminary work at Alfred University. Visiting our churches in brief visits and in creating interest in this line of work.

J. G. Burdick: Get church members to work who have been practically dead so long. We must have consecration of life. Results in answer to prayer is marked.

George W. Hills: Begin the day with a prayer-meeting alone with God. This is an exalted line of work, when young life is thus consecrated to God. I want to say "amen" to all that others have said. Let us be humble in spirit and faithful in all church work, after we return home.

George B. Shaw: Secret of success in win-

ning souls is to love them into the kingdom. Invite people to come to service and to Jesus.

William Davis: Our work has benefited us as well as others. Makes us stronger to feel responsibility. We shall continue to pray for struggling ones on the various fields where we have labored, and for each other.

T. J. VanHorn (one of the "Original Quartet"): Set apart a man to the special work of the Lord in consecration and life, and results will follow.

William D. Burdick: Let all quartet workers do personal work during Conference, that souls may be led to Jesus. Prepare in singing for your work, but also by personal work and in Bible study.

F. E. Peterson: Let the Evangelistic work go on during all the year. Keep in the work, then you will be prepared all the time.

E. D. VanHorn: Emphasize the thought of personal work all the year while in school; then we are ready for work during vacation.

L. C. Randolph: All the results hinge on consecration. Let us ask God that this Conference be made a great revival.

This meeting was one of great spiritual power and Pentecostal blessedness.

Meeting of Ministers.

The Ministers were occupied mainly with a paper read by Stephen Burdick, of Andover, N. Y., upon Denominational Growth. The discussion elicited by the paper was earnest as becomes a theme so vital.

Sabbath-school Teachers.

Conducted by Rev. L. R. Swinney.

The Sabbath-school hour should be a precious hour. We should pray over it, that we may get in touch with God. The hour is also precious in fellowship with others. If we want power in this world, we must have fellowship. We need to get in touch with our classes. The teacher should be informal in manner. The Bible is precious, because it is God's book. The Bible offers God's grace to men. For this reason it is precious. The Old Testament offers grace. The New Testament offers glory, heaven. The Bible is also precious on account of its promises. We should study the Bible-lesson all through the week.

The work of the Sabbath-school teacher is a precious service. We should try to help some one. Our work, as teachers, is precious because it is work for Jesus. It is precious because it is fruitful in its results. We should make the scholars feel that we have a personal interest in them. Be direct in talking with them.

In studying the Bible, we should always be looking for Jesus. In teaching we should be pleading for the Saviour. We are pleading for souls. The teacher should be prayerful, practical and personal. The teacher should be earnest, loving and true.

EVENING SESSION.

The evening session was given to the Sabbath Evangelizing and Industrial Association. The following report of this session is furnished by H. M. Maxson, First Vice-President of the Association:

The session was opened by Scripture reading by Rev. M. G. Stillman, followed by prayer by Rev. Geo. Hills and Chas. S. Sayre.

The main features of the session were the reports of the officers and an address by Rev. A. E. Main.

The annual report of the Secretary, W. C. Hubbard, which is the third report the of As-

sociation, spoke of the 12,000 miles distance that separates the officers from the mission and gives rise to extraordinary difficulties and anxieties in meeting the exigencies that are inevitable in the early stages of any enterprise. The year's experience has emphasized both the usefulness of the industrial idea for the regeneration of Africa, and the unusual power of Mr. Booth in working with the natives, and also the greatness of the difficulties produced by the change in conditions in B. C. A. that necessitated radical change in the plans formed before Mr. Booth's departure.

The climate and the extraordinary trials and anxieties have broken Mr. and Mrs. Booths' health, but not their spirit and faith, and it is hoped that a year's rest may enable them to return once more to the work. Meanwhile, Mr. Jacob Bakker is on the ground in charge of the work. The Association holds the title to its plantation, but is under a debt of \$13,000, mostly held by its directors. The running expenses, as at present arranged, amount to \$3,600 or \$3,700 per annum. Mission work is being carried on at the main station on the plantation at Cholo, and also at four stations by the aid of native workers, while a class supported by native contributions is being specially trained for work in teaching and preaching. The church now numbers 40. The members have been formed into a co-operative association to do contract work on plantations and also as carriers of freight and traders, the work being carried on under the supervision of Mr. Booth, and the profit to be used for the extension of the work.

The report of the treasurer, Orra S. Rogers, showed the receipt of \$3,889 from regular subscriptions and \$1,569.66 from donations. Plantation expenses for buildings, roads, food supplies and men \$4,416.52, while the expense of sending a new worker, Mr. Bakker, was \$444.48. There is a balance of \$1,333.18 in the treasury to meet running expenses until the money for the fourth series of stock begins to come in in February.

The address by Dr. Main was both instructive and inspiring, showing the trials, difficulties and uncertainties that have always accompanied new enterprises, whether commercial or religious, and that out of such beginnings often come results that exceed anticipations. He said that this movement is in accord with the principles of universal missions, and falls into line with the Bible promises of the final triumph of the kingdom of God. It is started on industrial lines, that is, in the hope of becoming self-supporting by means of varied industries. Encouraging results have been achieved in the way of landed property, buildings and other equipments, foreign workers, a band of earnest native workers, a church, schools, and classes for women, and a leading influence among thousands of natives whose chiefs, controlling hundreds of villages, are calling for schools and are ready to bear a part of the expenses. The African continent commands the world's attention as vast in extent, wealth, resources, and as one of the great open doors of usefulness. Africa, Christianized, invites to its lands many of our American negroes. The officers of this Association, from deep convictions as to truth and duty, are bearing heavy burdens. The leading of Mr. Booth from England to Australia, back to London, on to

East Africa, thence to America, to Seventh-day Baptists and the Sabbath, seems to be a Divine leading. In view of these facts shall we not, in spite of difficulties, but in the spirit of sweet reasonableness, wait for still further guiding and blessing? Judson, after years of labor and without a convert, said the prospect was as bright as God is great. Brethren, God and his promises are on our side.

Dr. Main was followed by the President, D. E. Titsworth, in a few eloquent words of exhortation and explanation in which he stated that Mr. Booth was returning in response to the assertion of his physician that he must go over the ocean or under the sod.

FIFTH-DAY.

This was Missionary day, and the report of the sessions is found on the page of the RECORDER edited by Secretary Whitford.

SIXTH-DAY.

This was occupied by the Education Society. The main feature of the day was the re-opening of the Theological Department of the University. Deep interest was evident. Financially, the meeting was an unexpected success. Money and pledges for the Department poured in, and so much was gained at the public sessions that the amount necessary for the permanent work of the Department, \$10,000, was secured before the close of the Conference. The Theological Faculty was completed by the election of Rev. A. E. Main, D. D., as Dean and Professor of Systematic Theology. These results gave cause for gratitude and hope seldom, if ever, equaled in the history of the Education Society.

SIXTH-DAY EVENING.

Three prayer-meetings were held. These were conducted by Clayton A. Burdick, A. B. Prentice and Judson G. Burdick. There was a full attendance and deep interest.

SABBATH-DAY.

On Sabbath morning W. C. Daland, D. D., of Leonardsville, N. Y., preached to a crowded audience in the tent; and Geo. B. Shaw, of New York City, preached at the same hour in the church.

At the tent L. C. Randolph, S. H. Davis, L. D. Segar and M. G. Stillman took part in the opening services. At the church, President B. C. Davis and Clayton A. Burdick assisted in the service. Elaborate music was prominent at both places. The following epitome of Mr. Daland's sermon has been furnished by him for this place:

Text, "They joy before thee according to the joy in harvest." Isa. 9:3.

Of all figures chosen to express the joy of the triumph of God's kingdom, that of harvest rejoicing is in many ways the most appropriate. All nations, including the Hebrew people, have had their harvest festivals. Like these in a spiritual sense is our General Conference, where we bring together the harvest from the year's toil. Although some find a greater joy in the springtime of buds and flowers, and others in the summer time of activity, nevertheless a harvest in the autumn, the result of the honest toil of the year best portrays the joy of the consummation of God's work in redemption.

Some features of the harvest present food for reflection:

1. *The Husbandman.*

This is God himself, as shown in Isa. 5, and in our Saviour's words, "I am the true vine

and my father is the husbandman." God's is the work of regeneration, of sanctification and redemption. Either he is ruling in our lives or else the Evil One is having his way with us. If we do not make God our choice, time and circumstances will choose the evil way for us.

2. *The Field.*

This is the heart of man. Holy Scripture is rich in showing this, and of this field God will have full and undisputed possession. He will have all or nothing. As one who wishes a successful harvest desires a freehold farm, truly his own, that the harvest may be all his, so God wishes unreserved consecration of ourselves to him. This field must be prepared by a willing attitude of mind, by the reading of God's Word and attention to the means of grace.

3. *The Seed.*

This is the Word of God as shown in many parables and illustrations. But the seed is often sadly mixed with rationalism, skepticism, and other errors, as is the seed one has to sow in his wheatfield. So must the seed be the life-giving Word and not the lifeless seed of philosophy and vain conceit.

4. *The Husbandry.*

As in nature the seed needs warmth, moisture, training and cultivation, so the seed of the living Word needs the warmth of God's Spirit and his vitalizing energy, the moisture of his love and his mercy, the training of his holy law, and the cultivation of his ever-merciful providence, though often the ways thereof seem hard.

5. *The Harvest.*

This depends, after all, upon the seed. We do not gather grapes from thorns, figs from thistles, nor apples from acorns. There can be a good harvest here. Every heart, every home, can become part of heaven, if the right seed be rightly cultivated. Then the final harvest in God's granary is sure. We might desire to indulge the larger hope, but we are assured in Holy Scripture that "Whatsoever a man soweth that shall he also reap." A man may plant burdock or nothing and expect fruits and flowers, but he will be disappointed. The way of reason is contrary to that. If we spend our lives in cultivating selfishness, lust, mean and ignoble thoughts, what harvest? Base your hope on the gospel, and your harvest is sure.

The sermon of Mr. Shaw at the church was epigrammatic and brief and we hope to reproduce it entire.

SABBATH AFTERNOON.

The afternoon of Sabbath was occupied by the Sabbath-school Board meeting, including an address by Dr. Main; a meeting of the Junior and Intermediate C. E. Societies and the Y. P. S. C. E. Prayer-meeting. We give the report of the Board and a summary of Dr. Main's address in this connection. Reports of the other services will be found on the Young People's page.

The following is the Report of the Sabbath-school Board:

To the Seventh-day Baptist General Conference:

I. PUBLICATIONS.

1. *The Helping Hand.* The editorial work of the *Helping Hand* has been done by Prof. W. C. Whitford, under the same arrangement with the Trustees of Alfred University that was reported last year. While it is manifestly impossible to satisfy everyone, Prof. Whitford is coming so near the ideal that we are very glad

to secure his services. The work of publishing has been done by the Tract Society on the same conditions as last year. The cost of publication has been \$551.96, and the receipts from subscriptions \$576.26.

2. The Board is compelled to confess that the effort to publish a primary leaflet has proven a failure. An attempt to secure a Seventh-day Baptist edition of a Baptist quarterly has also failed. The Board is groping about for light in this matter, and invites you to exercise charity and patience in its behalf.

II. FINANCIAL.

The financial affairs of the Board are in good condition. Plans to spend money having been checked in a number of directions, we are able to report to-day a balance in the Treasury of \$94.47. This does not mean that money will not be needed for the larger plans for the coming year, and we confidently ask for one collection from each school next year.

III. INSTITUTE WORK.

Little Institute work has been done this year. This is not because we do not regard the subject as important, but because the members of the Board have been so situated that it has been difficult to find a place for this work.

It has come to be customary for our Board to be given a place on the program of all denominational gatherings. Reports this year indicate unusually good sessions at all these meetings.

IV. DENOMINATIONAL HISTORY AND DOCTRINE.

At the last session of the Eastern Association the report of a committee was adopted which suggested that the Sabbath-school Board and Mrs. H. M. Maxson, after consultation with the Tract Board, make some recommendation to the General Conference in regard to the study of denominational history and doctrine. The consultation suggested has been held, and we now recommend that the Nominating Committee of this Conference be asked to name a committee of five whose duty it shall be to prepare for publication a series of small tracts on subjects of denominational history and doctrine for use in our Sabbath-schools, C. E. Societies and in our homes.

V. OUR SABBATH VISITOR.

During the year our Board has been urged to secure and operate *Our Sabbath Visitor*, having it published at Plainfield. Negotiations have been entered into with Bro. E. S. Bliss, manager of the *Visitor*, and with the Tract Board, the superintendents of all our schools have also been consulted, with the result that we venture to express the hope that in the near future the denomination will own and operate a Sabbath-school paper, which will not only be a good general paper for the boys and girls, but will also be a means of communication between our Juniors, C. E. Societies and a substitute for primary lesson quarterlies.

Adopted by the Board August 27, 1901.

GEO. B. SHAW, *Pres.*

JOHN B. COTTRELL, *Sec.*

Dr. Main's paper was as follows:

The Bible-School; Its Place and Work.

The later years of my own experience in Bible, religious and ethical study and teaching, have been my richest and best.

We preachers are told that much of our talk about depending on the Holy Spirit reveals either laziness or ignorance on our part. But I am not going to speak to you in that way. If, however, I shall have considerable to say about organization, training, knowledge, wisdom, as if from a human point of view, it is not because I forget the supreme importance of the things of the Spirit of God.

In many instances the Bible-school is not close enough to the church. The highest honor of superintendents and teachers is that they are first officers and teachers of the church, and then of the church's school. The reality and closeness of this relationship ought to be recognized in the method of their election, in reports, and by all practical ways.

My four-fold purpose is to magnify (1) the teaching or educational work of the church; (2) the church's obligations to its school and its debts to the school's officers and teachers; (3) the workers debt to the church and its school, and their privileges and honor, and (4) indirectly but certainly the place and work of our Sabbath-school Board.

In Bible times, in the days of Christ and the apostles, among Jews and early Christians, teaching held a foremost place in the work of the church.

Note some strikingly interesting and important signs of our times:

Such men as Bishop Potter, Chancellor Wallace, and other leaders, witness to the existing need of more criti-

cal, devout, earnest, plain thorough Bible study and teaching.

The new German curricula emphasize the necessity of Biblical and religious instruction, and call for four or five hours a week in every school.

The United States Bureau of Education recommends Bible work in every college; wonders why Horace's Odes and Greek Philosophy may be required of a boy, but not the Psalms or the teachings of Jesus; and exalts the value of Hebrew history and Biblical literature and ethics.

In many modern universities classes in Biblical study are increasing, and many elect this study who do not contemplate entering the ministry.

In some churches and communities it is thought that only superintendents and teachers of superior training, and salaried, can adequately meet existing demands.

The Protestant Episcopal Sunday-school Commission of New York City; the Montclair, N. J., Bible Teachers' College; the call for a "Teacher's training class in every town and city;" the Pan American Bible Study Congress in Buffalo; the demand that theological seminaries shall help equip their students and graduates for leadership in Bible-school work—such facts are more than straws that indicate the wind's direction.

A complete education means physical, intellectual, moral and religious training, for happiness and for work. Science, language and literature, art, political, social and moral relations, and spiritual things must all be taught. But religion is infinitely real and important, interpenetrating, to uplift, all life; and the problem is not "religion and education, but religion in education." Here lies the church's exalted privilege and duty, the privilege and duty of supplementing the state school by religious instruction, on the highest possible plane of efficiency.

Our Maker has revealed himself in nature, including man; in the Scriptures; in history, and in providence. But, to speak from the limited and specific point of view of religious instruction, we may say that God has manifested himself in the Bible; in the history of the church and religion; in denominational history, and in the mind and heart of men.

The Bible is literature, history, biography, geography; it keeps close to nature; it is philosophy, as well as religion and ethics. It has its holy men and women, prophets, apostles and martyrs. But church history, too, has its saints, teachers, preachers, missionaries and martyrs; and there can be no complete religious and ethical education apart from Bible and church history.

One needs to be loyal to church and denomination as well as to be Christian. It may make more or less difference what one's creed is; but it makes a great difference to character and conduct whether one holds convictions strongly or loosely, whether one is intelligently and enthusiastically or blindly and indifferently loyal to truth and duty as set forth in church and denominational symbols of religion. The Conference Minutes for 1902, with careful editing, are likely to be a volume of inestimable value and use for the teaching in our schools of Seventh-day Baptist history and biography.

The mind and heart are the soil upon which seeds of truth, gathered from many sources, must be sown; the home and throne of intelligent loyalty and whole-hearted devotion to Christ and the church.

Of supreme importance then is a correct and thorough understanding and teaching of the Bible. Biblical history, biography, religion and morals, will not always be received as true and right, merely because found in the Bible. Our study and teaching must be rational and scientific, for there is progress of revelation and doctrine in the unfolding and related parts of our great Text Book; and there must be a full recognition of the rights and value of the individual reason, conscience and experience.

Spiritual and practical truths are revealed in Biblical literature, as in Job and Deuteronomy; in Bible history, biography, geography, customs and ceremonies. And these various forms of divine revelation must be understood and explained in their origin, nature and purpose; the particular and local distinguished from the general, and their universal principles adopted, in our teaching to the social, ethical and religious conditions of our modern life. All this is not essential to salvation, but it is necessary to our growth and power.

The wise and successful sower, like our Divine Master in his art, must understand the human "soil," and know when and how to cultivate and how to sow.

The public school and college offer many courses of study, varying in subject and grade. We, too, want to create interest, add knowledge, produce conviction and increase power, in even higher realms of thought and action. And our Bible, so rich and full; church and de-

nominal history and doctrine; the principles and practice of morals make it possible for the wisdom of the church school to prepare a rich and varied table.

The principles of education, principles that must direct in creating interest, adding knowledge, producing conviction, and increasing purity and power in choice and action, are universal; and educators are seeking, discovering and teaching us these principles.

The unfolding periods of the body and soul's life present problems and offer opportunities as great and serious as immortality. The beginnings of infant life have already been influenced; and from infancy to early adolescence; from twelve or fourteen to twenty or twenty-five, the maturer years, and old age, are all holy times. The period from early childhood to maturity is, of course, the most important of all, and has been studied in the last ten years as never before, one result being to emphasize the transcendent importance of the early teens. Our boys and girls are the church's greatest opportunity; and one writer says that it requires higher talent, greater capacity, more genius, more full mastery of knowledge to teach children than to preach and work for parents.

Purity of character in the teacher, good conduct, faith, obedience, love, devotion, spiritual-mindedness are indispensable and supreme qualifications, but a mathematical bent of mind, fondness for, and an extensive knowledge of, mathematics, do not alone make one a good teacher; so piety and pure intentions, though absolutely essential, are not all that a Sabbath-school teacher needs. The Holy Spirit wants all possible talent, capacity, genius, tact, knowledge, for his sanctification, guidance and use in the great work of the church school.

"Finally," in the words of Professor De Garmo, "it may be said that in this country, although we have done much, we have still more to do. We have first of all, and perhaps hardest of all, to secure adequate time for religious training. Thirty or forty minutes per week are not enough to secure the requisite religious intelligence. Then we must have in some way a better trained body of teachers to do the work. We must be able to rely not upon occasional consecrated effort, but to consecration we must add preparation. Then, again, we must attempt to adjust our instruction to the nature of the children's minds and not present, indiscriminately to tottering age and vigorous manhood and budding youth and feeble childhood the same lesson at the same time. We must, too, I think, take a lesson from modern psychology and ancient race experience, and recognize more fully than we are doing the supreme importance of bringing the mind into the line of Christian sympathy and Christian conduct at the age of early adolescence. And finally we must, as I have said, adopt the spirit of our instruction to the spirit of youth. A mighty work to do, it may be thought, but mightily worth doing!"

FIRST-DAY.

First-day was Tract Society day. A storm the night before made it necessary to occupy the church rather than the audience tent for the morning session. It was crowded with thoughtful and earnest friends of Sabbath Reform. The Annual Report of the Board was presented, the Report of the Treasurer, J. D. Spicer, being read by W. C. Hubbard, Mr. Spicer being absent.

A. H. Lewis, Corresponding Secretary, made an address covering the main features of his report, and the printed report was placed in the hands of those who desired it at the close of the session. This address emphasized the need of securing a larger support for the SABBATH RECORDER, not on financial grounds so much as for the good of the people and the unifying and strengthening of all our denominational work. It also dwelt upon the great necessity of a higher conception of the place and work of Seventh-day Baptists in the larger field of Sabbath Reform. The speaker magnified the hopeful elements in our work, in spite of the prevalence of no-Sabbathism and indifference, which fill the public mind and destroy regard for the authority of the Sabbath law and for Sabbath-observance. The large audience evinced its sympathy with the work of the Society in a marked degree, and not least in a generous collection amounting to about \$150.

The afternoon and evening sessions were held in the tent. After an animated discussion of the Annual Report for the first hour, Stephen Babcock read a paper upon "A Layman's Idea of how Seventh-day Baptist Pastors can advance the work of the American Sabbath Tract Society." His views were expressed clearly, cogently, clinchingly.

After this address, three young men, A. J. C. Bond, Alva Davis and Rev. C. S. Sayre, made addresses upon three themes which they and other young men have met in Quartet work and in business life. These addresses had been arranged for, impromptu, because of a letter sent by Geo. Main and N. W. Norwood to their pastor, L. C. Randolph, telling their experience in canvassing in Western New York, during the late vacation. Mr. Bond's theme was an objection to Sabbath-keeping stated thus: "One can be as good a Christian, and keep Sunday, as he can by keeping the Sabbath." Mr. Davis considered the objection: "Time has been lost and we do not know which the Seventh-day is." Mr. Sayre spoke of the claims of No-lawists under the theme: "We are not under law but under grace." These addresses were well received and much enjoyed by the audience, and all rejoiced in the evidence given of the growing interest in the work of the Tract Society.

EVENING SESSION.

After preliminary business, Rev. G. W. Hills read a paper on "A Pastor's view of how Laymen can advance the work of the American Sabbath Tract Society." A summary of Mr. Hills' paper will appear later. Mr. Babcock's paper appears on another page. Taken together, they placed the interests of the Tract Society, and the larger interests of the Sabbath cause before the people so clearly and with such power that the discussion which followed evinced unusual interest and devotion to the work of the Society. As a whole, Tract Society day was full of good things and of evidence that our work and mission as Sabbath Reformers are better understood and appreciated at the opening of the century than at any time before.

CLOSING DAY.

The forenoon of Second-day, September 5, was devoted to miscellaneous business, reports of committees, officers, etc. Among the points of interest involved in the action taken were these. An amendment to the Constitution was adopted, doubling the number of delegates from the churches; this is a wise provision, which meets the action of the denominational Societies in making all delegates to Conference members of these Societies.

The report of the Committee on the Entertainment of Conference, in the future, called forth a lively discussion. The final action on that report inaugurates a new plan for next year, leaving the matter open for the expression of opinions by the churches individually, during the ensuing year, as to a permanent plan after next year, which is the Centennial Session. For next year each one attending is asked to purchase dinners and suppers, entertainment for the night, and breakfast being furnished free by the entertaining church. Tickets are to be sold at \$2 for the season, and single meal tickets at 20 cents. We commend this decision. The expressed opinion of delegates was strongly in this direction and the action was unanimous. We trust that this is an essential settlement of the

question which has been under consideration for a long time.

AFTERNOON.

The afternoon was occupied, mainly, by the Brotherhood Hour, and the Young People's Permanent Committee. We expect a report of the Brotherhood Hour from I. L. Cottrell, by whom it was conducted. The Young People's Hour will be reported more in detail on the proper page. It was a strong hour, and the large audience showed the deep and permanent interest of the people. The address of President Kelly and the paper of Dr. Anne Langworthy were as strongly denominational as though the session had been planned for a Sabbath Reform Convention. Evidences abounded showing that the young people are becoming more and more interested in the fact that they are Seventh-day Baptists, and in all the great responsibilities which that fact brings to them. Taken as a whole, the entire week has been stronger in denominational sentiment and in Sabbath Reform tendencies than any Conference we have ever attended, and we have missed but two Conferences since 1862. It is an auspicious beginning of the century, and we trust that these questions so vital to our work and our existence will grow with each succeeding year.

EVENING.

The evening session found a large audience. After a little business, M. B. Kelly, of Chicago, preached. We hope to present a summary of the sermon in the near future. The sermon was well fitted to lead up to the closing Conference, which continued to a late hour. The strongly-sustained and deep spiritual tone of the meetings, the advanced steps taken in several lines of work, and the amount of money raised, characterized the week as one worthy a work so great as ours, and at a time like the present. The details touching the care of the guests by the people of Alfred were complete, and the service of hundreds of willing hearts and ready hands were abundant in all good things. Pleasant memories, new strength for Christ's service, higher conceptions of duty, stronger faith and larger hopes filled the hearts and lives of the hundreds who scattered to go home for service and sacrifice during the few days succeeding the close of Conference.

CONFERENCE NOTES.

A large collection of Chinese cups and souvenirs, formerly owned by the late Dr. Ella F. Swinney, were sold in Memorial Hall.

The Lord's Supper was administered at the sunrise meeting Monday morning for the benefit of those who are not favored with church privileges.

Too much credit cannot be given those in charge of furnishing and serving the meals, a number of the committee neglecting their own business for practically the entire week to assist at the kitchen and dining tents.

Station Agent Pettibone of the Erie very accommodatingly opened a ticket office in the college office two or three times during the week. He did everything possible to assist the visitors in extending tickets and arranging transportation.

Two of the busiest men during the week were Orra S. Rogers and C. C. Chipman, who so successfully took charge of the work of securing an addition of \$10,500 to the endowment of the Theological Department of Alfred University.—*Alfred Sun.*

Missions.

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

MISSIONARY DAY AT CONFERENCE.

The day was a clear, sunny day, and the attendance large. Pres. W. L. Clarke presided over the sessions. At the opening, after a praise service led by the Salem College Quartet, a Scripture lesson was read by the Rev. W. L. Burdick, of Independence, N. Y., and prayer was offered by Dr. W. C. Daland. After singing by the Quartet, President Clarke gave an excellent address upon the "Object and Work of the Missionary Society as Commanded by the Saviour of the World." This address is published in connection with this report of the exercises of the day. After an anthem by the choir, conducted by Miss Middaugh, who had charge of the music for Conference, the Annual Report of the Society, consisting of the Treasurer's Report, that of the Committee on Permanent Funds, and of the Corresponding Secretary, was read by Secretary Whitford. A solo was rendered by Miss Frances Babcock. After the appointment of the Nominating Committee, and notices given, the morning session adjourned with benediction by Father S. D. Davis, of West Virginia.

AFTERNOON SESSION.

Praise service led by Alfred Quartet No. 2. Devotional services were conducted by Pastor E. B. Saunders, of Shiloh, N. J., which consisted of the singing of blessed hymns and prayers by several. Dr. Rosa W. Palmberg, of Shanghai, China, gave a very interesting and valuable address on the "Future Outlook of Christianity in China." This fine address will be published in full on the Missionary Page. Alfred Quartet No. 2 sang beautifully, "Nearer My Home," and, enthusiastically encored, sang again. An address was given by Rev. E. B. Saunders upon, "Is there not a necessity for a change in the methods of general revival work as practiced for the last twenty-five years?" This stirring address will be published in full. Singing, "My Faith Looks up to Thee."

Upon the consideration of the adoption of the Annual Report, Dr. W. C. Daland made stirring remarks upon the London and Mill Yard field, and most especially upon the Gold Coast field, in West Africa. His earnest words brought out similar remarks from Dr. L. A. Platts, W. L. Clarke, O. U. Whitford, Geo. W. Hills, Wm. B. West and Mrs. Cartwright. The report was adopted. After a solo by Miss Ida R. Musson, the afternoon session adjourned. After the adjournment, the President of the Society called together the members of the Society, and all interested in the Gold Coast field, for an informal conference to consider what can and should be done for that field. A deep interest was manifested.

EVENING SESSION.

Praise service, led by Alfred Quartet No. 1. A double quartet of Alfred young men and ladies sang, "Even Me." The hymn, "Stand up for Jesus," was sung. The Milton Quartet No. 1 sang with impressive effect, was encored, and sang again with no less effect. The report of the Committee on Nominations was presented and adopted.

Anthem by the choir.

Rev. T. J. VanHorn read the Scriptures from 2 Chron. 29th chapter, and John 12th chapter.

Duet, "Love Divine," by Miss Middaugh and Mr. Harry Prentice.

Prayer, by Rev. L. R. Swinney.

Solo, by Miss Minnie Kenyon.

The Rev. T. J. VanHorn then preached the Annual Sermon before the Society from John 12: 24. Theme, "Consecration and sacrifice are the basis of success in Christ's kingdom." It was an excellent sermon, and it is hoped that its good points may appear in the RECORDER.

Song by Alfred Quartet No. 1.

A movement was then started by Pastor S. H. Davis, of Westerly, R. I., in the interest of the Gold Coast Mission, seconded by Dr. Platts, and brought to a point by D. E. Tittsworth. Under the management of Mr. Tittsworth, \$1,150, in sums of \$25, \$20, \$15, \$10, \$5, \$2, \$1, were pledged, the amount to be paid each year for three years, and with the privilege of paying the amount for five years. Some money was paid in on said pledges.

ADDRESS.

BY PRES. W. L. CLARKE.

This assembly will hereafter be known as the 59th Annual Session of the Seventh-day Baptist Missionary Society. Our object is the dissemination of the gospel in America and other parts of the world, and the promotion of kindred religious and benevolent work.

We are to consider the work of the past year as reported by the Board of Managers, and to the best of our ability lay the foundation for the work of another year. The spirit of Christ within us is the one bond of union that can enable us well to do this. He is the vine, we the branches, and without his abiding presence our efforts are in vain.

Our duties in mission work are well defined in the Sacred Scriptures, and I desire in a few words to emphasize the necessity of learning what is there taught, and of being obedient thereunto.

With unfaltering trust in Jesus as the Son of God, we may well hope, through obedience to his will, for something of success. Our highest ideal of perfection is revealed to us in Jesus Christ. The words "Be ye therefore perfect, even as your Father which is in heaven is perfect," once were a stumbling block in my way, inasmuch as the demand is above the attainment of humanity. At length light dawned upon the darkness, when I discerned that the life of Jesus completely harmonized with the requirements of every precept and command that he gave to others. Since that hour both the wisdom and the necessity for uttering those words have been apparent. They teach us to strive after the perfection which is found only in the Father, Son and Holy Ghost, and through this striving gain our highest ideal of consecrated living. Had the demand been less, it would have opened the way for a compromise with evil, and wrecked the foundation of our hope of salvation through Jesus Christ. Perfection is revealed in his obedience to the Father's will; in his example for those who seek to follow him; in the wisdom of his teachings in matters of spiritual well-being; in leading an irreproachable life; in making the greatest promises that ever fell from earth-born lips and keeping them; in doing and enduring all that is demanded to redeem the world from sin; it is revealed in every aspect attainable from any standpoint

He demands of us such obedience as he gave to the Father; and that of the blessings he has so freely given us, we shall freely give to others who have them not. To do this as a denomination is the work of this Society, and the risen Christ commissioned his disciples, and commanded them to do this work.

The present is a marked and peculiar epoch in the annals of time. Christian nations engage the attention of the outside world as never before. Millions of people, who for long ages have thought of little beyond the range of the horizon that bounded their vision, are now alert, either, on the one hand, to learn more of the ways and principles of Christian nations, or, on the other, to reject and drive from among themselves every vestige of Christian influence and power. But the destiny of every tribe and nation is in the watch-care of our Father in heaven, and the present troubling of the waters shall bring for the first time, the name of Jesus to many lands and people, and to many hearts his blessed gospel of peace and good-will. Even now amid the darkness appear gleams of the Star of Bethlehem, a glorious light. Doors of opportunity abound, and calls come to us from broad areas on the home field, also from Europe, China and Africa. Knowing these things as well we do, what is present duty? Jesus says to us, "If ye love me keep my commandments;" "Ye are my friends, if ye do whatsoever I command you." And we know the grace of our Lord Jesus Christ, that though he was rich, yet for our sakes he became poor, that we through his poverty might be rich; and that through his self-denial he has brought to us the light of heaven, the bread of life, the hope of immortality. In view of the infinite richness of his service for us, gratitude should prompt us to render in return a generous and obedient service. It is not enough that we cast only the crumbs that fall from our tables into his treasury. Do all professed disciples do even that stinted service? With a full knowledge of our needs, and our dangers, he says, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Lest we become careless and negligent concerning the revealed will of God, he says, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." He here plainly declares that the duty of doing and teaching as instructed in the Divine Word is of vital importance, and shall receive a precious recompense. Lest we forget the needy ones of earth, (and who is more needy than he who has never heard that God so loved the world that he sent his Son to redeem it from sin?), lest we forget any or all such, he says, "Inasmuch as ye did it not to one of the least of these my brethren, ye did it not to me." These words, as we know, are taken from Christ's description of the final judgment, when he, the Son of Man, shall sit upon the throne of his glory, and all nations shall be gathered before him, that he in righteous judgment may render to every man according to his deeds.

It is a most worthy service to bring a knowledge of Jesus to those who know him not, and help them to accept him as Lord

and Master. But some ask why so many who have the gospel preached to them remain indifferent to its teachings. I believe that in an eminent degree it is because they either neglect or refuse to make a careful and candid study of the Scriptures in deciding questions concerning the worthiness of the Christian religion, and do not choose to harmonize their lives with the teachings and example of Jesus, that they may test by experimental knowledge whether they are false or true; and farther, they refuse to accept his good works as an evidence of his divine mission. For the instruction of such, Jesus says, "The works which the Father hath given me to finish, the same works that I do bear witness of me, that the Father hath sent me." A thorough and honest experimental testing of these things often results in a well-established Christian character.

Since the last Annual Meeting of this Society, a soul, sanctified through faith in Jesus, found its reward when our beloved sister, Dr. Ella F. Swinney, was called home. Pure as the river of the water of life that flows from the throne of God were her aspirations to know, revere and obey his will. Accepting the Bible as his Word, and Jesus as his Son, she builded on this sure foundation a faith that faltered not, and that oft sustained her when burdens were heavy. With a cheerful courage she pursued the path of duty, trusting in Jesus alone for the recompense of self-denying service. She so lived in the Christ-light that her presence became to those who knew and loved her a beneson of peace and good-will. Her faithful example should be an inspiration to us to carry forward the noble mission work she labored for, and that she loved so well. Duty demands that we shall persevere in every work undertaken so long as God shall open the way. As before stated, many, many doors are being opened for the admission of the gospel. If we enter and do our best to take the gospel light with us, Jesus will be with us to sustain and guide, and God through his prophet has said, "So shall my word be that goeth out of my mouth; it shall not return to me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

To respond to every demand that comes to Christian benevolence would aid many unworthy enterprises, and even exhaust the financial resources of Christian people. This fact calls for a careful and prayerful consideration of what should be undertaken, what declined. This trying duty falls largely upon our Board of Managers, who have to determine the measure of their plans by their own faith in the practical efficiency and value of the Christian love and zeal existing in the hearts of their brethren for the special work under consideration. Spasmodic enthusiasm is unreliable and deceptive, often leading to conditions that bring disappointment and regret to all concerned. But thanks be given for the Father's love which has laid a sure foundation on which, with all our energies of body and soul, we may build with unfaltering assurance that he will sustain and guide until the assigned duty is complete.

Let us each now pray, "Reveal to me, O Lord, the path of duty in the work thou hast for me this day, and help me to walk therein." Having thus consecrated ourselves, let us go forward and plan as God shall guide for our work for the days still before us. Let us not

forget that the duties of to-morrow, and of each succeeding day of the ensuing Conference year, are as important to each of us as are the duties of to-day. God's Word abounds in precepts, commands and warnings, lest we should become careless and forget to be ever striving to render perfect service to him. Freely he has blessed us. Let us freely give to those less favored than ourselves. Though through each succeeding day of our earth-life and onward into the great hereafter for untold ages, we strive to render perfect service, and great blessing and success attend the strivings of each hour, the full attainment of our aspirations shall still elude our grasp, as with increased capabilities and wisdom we shall clearly discern the vaster fields of the unattained just before us. With the ever-progressing attainments in eternity shall remain the certainty of the written words, "Eye hath not seen, nor ear heard, neither hath entered into the heart of man the things which God hath prepared for them that love him."

TREASURER'S REPORT.

For the month of August, 1901.

GEO. H. UTTER, Treasurer,

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

DR.

Cash in Treasury August 1, 1901.....\$ 706 81

Churches:

Waterford, Conn.....	6 00
Garwin, Iowa.....	5 00
Hornellsville, N. Y.....	2 00
First Westerly, R. I.....	7 00
Plainfield, N. J.....	30 92
Milton, Wis.....	15 55
Independence, N. Y.....	10 00
D. Ruyter, N. Y.....	4 00
Adams Centre, N. Y.....	20 00
Greenmanville, Mystic, Conn.....	8 50
North Loup, Neb.....	2 05

Woman's Executive Board:

Medical Mission.....	\$32 00
Crofoot Home.....	9 50
Support of Yung Yung.....	30 00
Boys' School, Shanghai.....	38 00
General Fund.....	31 50
Home Missions.....	12 65
Gold Const.....	1 00
Native Helpers, China.....	51 00— 205 65
Income from Permanent Fund.....	163 60
N. M. Mills, Westerly, R. I.....	10 00
Five Sabbath-keepers, Bradford, Pa.....	5 00
In Memory of John Congdon, Newport, R. I.....	10 00
Lu S. Clarke, Independence, N. Y.....	5 00

Young People's Permanent Committee:

Evangelistic work.....	\$ 50 00
Boys' School, Shanghai.....	10 00
Dr. Palmberg's salary.....	150 00— 210 00
Loans.....	1,400 00
	\$2,828 53

CR.

D. H. Davis, Shanghai, salary, July 1 to Dec 31, 1901.....	\$ 500 00
J. W. Crofoot, Shanghai, salary, July 1 to Dec 31, 1901, \$350; teacher, July 1 to Dec 31, 1901, \$25.....	375 00
Rosa W. Palmberg, salary, July 1 to Dec. 31, 1901, half-rate.....	150 00
One-half annual appropriation incidental expenses, Shanghai Mission.....	100 00
G. Velthuyesen, Haarlem, Holland, salary, July 1 to Dec. 31, 1901.....	200 00
F. J. Bakker, Rotterdam, Holland, salary, July 1 to Dec. 31, 1901.....	110 00
Interest.....	15 57

Cash in Treasury Aug. 31, 1901:]

China Mission.....	\$710 17
Available for current expenses.....	667 79— 1,377 96
	\$2,828 53

Outstanding notes, Aug. 31, 1901.....\$3,600 00

E. & O. E.

GEO. H. UTTER, Treas.

THE teacher of the cooking-school had been explaining a certain kind of coffee-pot. "I told you how much pulverized coffee you must put in the pot and to take out the coffee cylinder after it had been in the water ten minutes. The object of this is to prevent the formation of—what?" "Satannic acid," promptly responded the little girl at the foot of the class.—*Chicago Tribune.*

BRIGHT HEARTS.—There are souls in the world who have the gift of finding joy everywhere, and of leaving it behind them when they go. Joy gushes from under their fingers like jets of light. Their influence is an inevitable gladdening of the heart. It seems as if a shadow of God's own gift had passed upon them. They give light without meaning to shine. These bright hearts have a good work to do for God.

Woman's Work.

Mrs. HENRY M. MAXSON, Editor, Plainfield, N. J.

"INASMUCH."

The child who is holding the baby
Grows pallid and faint with the heat,
And droops like a flower as the sunshine
Beats down on the close, narrow street.
With steps that are weary and lagging
She toils up the tenement stair,
Where poverty's pitiful children
Are dying for want of fresh air.

When near—oh, so near!—all around them
The health giving breezes blow free,
Afresh from the slope of the mountains
Or sweet with the breadth of the sea.
Where fair over wide reaching meadows
The daisies and buttercups nod,
And under the trees of the orchard
The shadows lie cool on the sod!

What thought do we take from our pleasure
To brighten the comfortless way
Of the poor "little mother" who carries
The baby all through the long day?
On their little faces is resting
The shadow of want and of care,
Can we turn from these children of sorrow
Entreating our blessings to share?

Enriched by the gifts of the Master—
Not ours are the silver and gold—
He giveth His poor to our keeping,
As stewards His bounty we hold.
When He taketh account of His servants
God grant that our greeting may be:
"Inasmuch as to these ye have done it
Ye have ministered also to Me!"

—New York Tribune.

ONE of the interesting features of the General Conference was the Group Meetings held on Wednesday afternoon of Conference week.

One of them was a Meeting of Representatives of Ladies' Societies, led by Mrs. L. A. Platts, Treasurer of the Woman's Board. The following report of the gathering has been prepared by Mrs. W. D. Whitford:

REPORT OF MEETING OF REPRESENTATIVES OF LADIES' SOCIETIES.

The meeting was called to order by Mrs. L. A. Platts, and prayer was offered by the Rev. Perrie Burdick. The following questions were discussed:

1. What is the best form of organization for our Ladies' Societies? Shall we have all lines of work, home and denominational, done through one organization?

This subject was most ably discussed by Mrs. Geo. H. Babcock, who said, United workers can do more than individual workers. One good working Society is best. Let the Society have different committees for different lines of work. The committees should be especially interested in their work.

2. Shall we insist upon every woman who is a member of the church and society being a member of the Ladies' Society; and how may we best secure this result?

Mrs. O. G. Stillman, of Hornellsville, N. Y., said, Persuade every woman to join the Society. We need the help of all. We should be friendly at all the meetings. Tell of the work and needs of our denominational Societies. Much work is needed. We should visit those who are not interested in our work and attempt to interest them.

3. Shall we have a generous annual fee, for the replenishing of the treasury; and how much time and emphasis shall be given to the social side in our Society work?

This question was informally discussed by different women. The following recommendations were made: An annual fee; occasional musical and literary entertainments, and a canvas for funds from every individual.

4. Does the Woman's Board secure more and better work among our women, and does it strengthen general efforts?

This question was responded to by Mrs. O. U. Whitford, who said, Yes. Because it brings the women together to exchange ideas and plans for work. The work of the Associational Secretaries increases interest in the Association. The report of one Association encourages others. When you get a woman's money you get her interest. The Woman's Board is not only a success but a necessity.

5. What are the best methods for obtaining original matter for the Woman's Page of the RECORDER?

Mrs. R. L. Rogers gave the following suggestions: Ask each Associational Secretary to furnish articles from her Association. Offer a prize for the best article on certain subjects. Write personally to our ladies and

ask them to write an article. Let the editor have for her motto, "Ask and ye shall receive."

Other important questions were informally presented and discussed. The meeting was a help and inspiration to all present, and during the coming year we hope to see the result by an increased interest in our individual Societies and thus in the Woman's Board.

It was voted that the \$383.20 paid for Miss Burdick's salary be given for the Crofoot Home.

THE Woman's Hour-at Conference was held on Sabbath evening, with Miss Agness Rogers, Secretary of the Western Association in the chair. The following interesting program was rendered:

- Music, Choir.
- Devotional exercises, Rev. Perrie R. Burdick.
- Music, Vocal Solo, "Come Unto Me," Miss Frances Babcock.
- Report of Corresponding Secretary, Mrs. Albert Whitford, read by Mrs. V. A. Baggs.
- Report of Treasurer, Mrs. L. A. Platts.
- Collection.
- Music, Violin Solo, Miss Alberta Crandall.
- Paper, Tithing, Mrs. Stephen Babcock.
- Music, Solo, "The Heavenly Message," Miss Ethel Middaugh.
- Address, "Our China Mission," Dr. Rosa W. Palmberg.
- Music, Milton Quartet.
- Benediction.

While the collection was being taken, by four young ladies, an Adagio by Hayden was rendered, by Alberta Crandall violin, Ellen Crandall cello, Ethel Middaugh organ. The collection amounted to \$38.41.

REPORT OF TREASURER, WOMAN'S EXECUTIVE BOARD.

High-water mark, in the amount of money passing through the treasury of the Woman's Board, seems to have been reached last year, with two special funds, that for the Teacher of the Boys' School, China, and the fund for the reduction of the debt of the Missionary Society in the year's accounts.

Taking out those sums, we have a larger amount this year than last for the regular objects to which we are accustomed to contribute; although, at first glance, the comparison between the two years' receipts may seem unfavorable to the present report. If the raising of these special funds may be considered as, in some degree, a measure of our strength, a revealer of what we are well able to do—for who is really purse-poorer because of having given a little outside the ordinary channels—the question naturally arises, Why should not our treasury present as good a showing every year? Why not?

Is it that a special amount must be designated as necessary to be raised in each Society, or that each year interest must be aroused in something new? Why not decide, each for ourselves, that we will do as much each year, or a little more, in generous giving as when we have these special objects, and continually enlarge the work we are now carrying?

The urgent need of the new country hospital in China, the ever-present demands of our educational work, where we are making a permanent investment that may be expected to bring us the largest returns in the future, these and many other claims will be urged upon us at this Conference. Shall we not rise to the occasion with a little more joy in giving, "not slothful in business, fervent in spirit, serving the Lord" with our time, our talents, our selves, perhaps the least of all our means, wherewith our Father has so graciously given us his benediction.

In account with	
THE WOMAN'S EXECUTIVE BOARD.	
Balance on hand Aug. 1, 1900.....	\$ 250 64
Receipts during the year, as follows:	
South Eastern Association:	
Lost Creek.....	\$10 00
Salem.....	25 00
Eastern Association:	
Ashaway.....	\$ 36 00
Berlin.....	5 50
Danellen.....	28 00
Marlboro.....	5 00
New York City.....	105 69
Plainfield.....	185 03
Shiloh.....	21 00
Westery.....	55 00
Central Association:	
Adams Centre.....	\$ 91 25
Brookfield.....	25 00
DeRuyter.....	5 00
Earlville.....	3 00
East McDonough.....	1 00
First Verona.....	43 00
Leonardsville.....	97 00
Lincklaen.....	2 25
Norwich.....	11 00
Preston.....	20 00
Utica.....	5 00
West Edmeston.....	27 00
Western Association:	
Akron.....	\$ 17 00
Alfred.....	214 55
Alfred Station.....	79 06
Andover.....	10 00
Belmont.....	11 00
Hebron.....	20 00
Hornellsville.....	8 00
Independence.....	32 00
Little Genesee.....	40 75
Nile.....	39 20
Wellsville.....	12 25
North-Western Association:	
Albion.....	\$ 25 26
Berlin.....	5 00
Boulder.....	8 95
Chicago.....	54 20
Dell Rapids.....	6 00
Dodge Centre.....	48 00
Doland.....	11 15
Edelstein.....	13 50
Edgerton.....	26 00
Farina.....	38 50
Garwin.....	2 00
Glen.....	1 00
Jackson Centre.....	2 00
Marquette.....	8 00
Milton.....	191 50
Milton Junction.....	57 50
New Auburn.....	19 00
North Loup.....	42 00
Nortonville.....	228 00
Talent.....	4 50
Utica.....	10 10
Walworth.....	20 00
Wausau.....	2 00
Welton.....	32 00
South-Western Association:	
Alleyton.....	\$ 1 00
Fouke.....	7 00
Hammond.....	32 00
Foreign:	
Hatsfield Point, N. B., Canada.....	4 00
Miscellaneous:	
Proceeds of note.....	\$ 84 62
Central Association, photographs.....	1 55
Eastern.....	50
Collection at South-Eastern Association.....	18 05
" Central.....	8 72
" Western.....	7 18
" North-Western.....	11 50
" Conference, Adams Centre.....	15 05
Total.....	\$2,597 50
Disbursements:	
Tract Society.....	\$ 445 12
Missionary Society:	
General Fund.....	\$207 88
Miss Burdick's salary.....	46 00
Yung Yung.....	30 00
Crofoot Home.....	94 95
Industrial Department, China.....	10 00
Native Helpers.....	150 00
China Mission.....	202 94
Home Missions.....	32 65
Reduction of debt.....	186 08
Gold Coast.....	55 50
African Mission.....	455 96
Evangelistic Work.....	26 22
Educational Fund.....	210 95
Board Expense.....	50 00
Note.....	75 00
Cash on hand and balancing account.....	318 25
Total.....	\$2,597 50

MRS. L. A. PLATTS, Treas.
 MILTON, Wis., Aug. 1, 1901.
 I have examined and compared the foregoing account and find the same correct.
 E. H. PULLAN.
 MILTON, Wis., Aug. 26, 1901.

MONEY EXPENDED FOR HOME WORK AND REPORTED TO TREASURER.	
South-Eastern Association:	
Lost Creek, Ladies' Aid Society.....	\$ 25 00
Salem, Ladies' Benevolent Society.....	125 00
Eastern Association:	
Secretary's Report.....	\$210 88
Plainfield, Women's Society for Christian Work.....	102 00
Central Association:	
Adams Centre, Ladies' Aid Society.....	\$ 32 00
Brookfield, Young People's Missionary Society.....	19 34
DeRuyter, Woman's Benevolent Society.....	31 00
First Verona, Ladies' Aid Society.....	25 95
Leonardsville, Woman's Benevolent Society.....	130 00
Second Brookfield, Woman's Missionary Society.....	29 50
West Edmeston, Ladies' Aid Society.....	23 06
Total.....	290 85

*On account of note carried as cash in last year's balance and entered in cash on payment in November.

Western Association:	
Alfred, Ladies' Aid Society.....	\$134 00
Alfred Station, Ladies' Aid Society.....	40 00
" Industrial Society.....	50 58
Independence, " Aid Society.....	13 00
Little Genesee, " ".....	9 70
Main, " ".....	30 00
Nile, " ".....	55 00
North-Western Association:	
Albion, Woman's Missionary and Benevolent Society.....	\$ 2 50
Berlin, Ladies' Aid Society.....	21 78
Edelstein, " Missionary Society.....	55 22
Farina, " Aid ".....	50 47
Garwin, " Benevolent ".....	56 80
Marquette, Ladies of S. D. B. church.....	3 00
Milton, Ladies' Benevolent Society.....	7 79
Milton Junction, Ladies' Benevolent Society.....	22 27
New Auburn, Ladies' Aid Society.....	7 62
Nortonville, Woman's Missionary Society.....	148 25
North Loup, " ".....	40 21
Talent, " ".....	7 10
Welton, " Benevolent ".....	29 00
Walworth, " ".....	13 14
Total.....	\$1,020 16
This amount added to Treasurer's Report.....	2,597 50
gives the sum total of money raised and expended during the year.....	4,217 66

A LAYMAN'S IDEA

Of How Seventh-day Baptists Pastors can Advance the Work of The American Sabbath Tract Society,
 BY STEPHEN BABCOCK.

The subject of this paper was not of our own choosing, and had our judgment prevailed, some one else would have been selected to discuss so important a matter; but the Program Committee, who are responsible for choice of titles, must also be held accountable for appointment of writers.

The advancement of the work of the American Sabbath Tract Society is very dear to our heart, and if any thoughts suggested by this paper should prove helpful to either pastor or laymen, we shall be amply satisfied with the effort.

As we look over the ground, whether we turn backward or forward, or simply view our work as it is to-day, all along the line, we are met with the same question: Why do we exist as a denomination?

It may seem unnecessary to take the time of our meeting to discuss this fundamental question; but unless there be a good and sufficient reason for our separate existence as an organization, then we have no legitimate place among evangelical bodies, and the sooner we step down and out the better for ourselves, for the world, and for the advancement of Christ's kingdom upon earth. If, however, we rest the anchor of our belief in the Sabbath upon a "Thus saith the Lord"; "Six days shalt thou labor: but the seventh day is the Sabbath;" and upon the example and words of Christ, "I come not to destroy the law, but to fulfill," it requires no argument to show that we could not abandon our adherence to the Fourth Commandment if we would.

The Sabbath, not a Sabbath, was given to man by God himself; and whether looked upon from a temporal or spiritual point of view, constitutes one of the most blessed proofs of God's goodness to his creatures. Again, so vital was the Sabbath in God's plan that man was not left to decide for himself how it should be observed; but in his law God clearly stated that man should rest upon the Sabbath and keep it holy.

This Sabbath law, like all other parts of the Decalogue, is not truth because found in the 20th chapter of Exodus; but as the editor of the RECORDER so forcibly puts it, is there because it was, from the beginning and eternally, true.

Do we struggle in any uncertainty as to which day in the seven is the Sabbath, and feel that without more definite instruction our Creator will hold us accountable only if we fail to rest one day in seven, or one seventh part of time? Let us see whether God

himself did not mark the day for his chosen people while for forty years they wandered in the wilderness, where, without divine help, it would have been easy to lose track of days; but no, on the day before the Sabbath a double portion of manna descended, and on the Sabbath none fell.

What stronger proof could have been given that "The Sabbath" is not to be interpreted as *any* day, but one day only, and that day the one upon which God withheld manna, and preserved that which had been collected the day previous? From the sojourn in the wilderness to this day the Sabbath has been preserved by the very people who were thus miraculously fed. These people *wherever* placed *all* and *always* agree upon the time of the Sabbath, and though scattered over the face of the earth, they everywhere make ready for the Sabbath when the shadows lengthen on Friday afternoon, and at sunset retire into their homes for worship or meditation, outwardly at least keeping the day holy until the setting of the sun Sabbath night.

There is not now nor has there ever been any question with this people as to when the Sabbath is due. All the talk and writing of so-called Christians as to change of days and confusion of time when one sails east or west around the world has apparently never for a moment disturbed the belief of the faithful Jew regarding the Sabbath of Jehovah.

Jesus Christ observed the Sabbath while upon earth, and, as though to sanctify it through succeeding ages, rested in the grave over the Sabbath after laying down his life for the salvation of man. "Do we then make void the law through faith? Yea, we establish the law." Like all other evangelical denominations, Seventh-day Baptists set apart men who are believed to be peculiarly fitted for teachers and preachers, to instruct us in all truth; but the one truth which gives us our only right to a separate organization is too often ignored or passed by with too little attention.

Otherwise, it would be impossible for men and women in our churches to say, "I have never listened to a Sabbath sermon", or "How strange it is that our ministers do not oftener preach on the subject of the Sabbath."

The object of this paper is to express a layman's views upon the duty of pastors in reference to Sabbath teaching.

The shepherd must feed his sheep with food best suited to their needs, so the ordained preacher must feed his flock with needed spiritual food, and our pastors should keep prominently before us the fundamental truth which makes us a separate people.

Not the young alone need this instruction, but the middle-aged and old need again and again to be shown our reasons for keeping the Sabbath, and where in the Old as well as the New Testament is to be found the "Thus saith the Lord" for our faith and practice.

It is not enough in these days of investigation upon all *secular* lines to tell the youth of our denomination they should keep the Sabbath because their *fathers* kept it, and advise them to read Dr. Lewis' "Sabbath and Sunday". They are accustomed to careful teaching and, unless they are as thoroughly taught Sabbath truth, will be far more apt to drift away to the great majority who differ from us in Sabbath belief. We believe it suitable, therefore, that from the

pew should go up strong pleas for special teaching upon this truth, such as we have never before had, and that our ministers should feel resting upon them in a large measure the responsibility of keeping our young people, especially, steadfast in Sabbath lines.

The Sabbath-school, being the nursery of the church, ought to be earnestly devoted to teaching Sabbath truth to our children; and the superintendent, who is one of the strongest allies of the pastor, should so co-operate with him as to see that much of this teaching be done. We have no criticism of the International Lessons, so far as they go, but our own Sabbath-school Board could do no greater service to the rising generation than by furnishing frequent lessons upon the Sabbath, its origin, its history, its importance, its sacredness, and the obligations upon us to keep it holy.

It is not our province to enter the home and suggest to the parents their duty to impress upon their children a regard for the Sabbath and love for its ordinances, not because there may not be need enough for advice of this kind, but because in our judgment this devolves most properly upon the pastor, who in visiting his parishioners has better opportunities to judge the needs of both parents and children.

Might not the membership of our churches learn wholesome lessons by observing the way in which Jewish and Catholic children are instructed by parents and religious teachers in the fundamentals of their faith? These children when grown to manhood or womanhood seldom wander off to strange faiths. In the 6th chapter of Deuteronomy in regard to giving and teaching the law, we find, "Hear, therefore, O Israel, and observe to do it, that it may be well with thee, and that ye may increase mightily, as the Lord, the God of thy fathers, hath promised unto thee." "And these words which I command thee this day shall be upon thy heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." That these injunctions are literally followed by the devout Jew there appears to be no doubt.

In the school where I am a teacher was a little Jewish boy who usually spent his Sabbaths at home. One week, being unexpectedly detained in school, a trivial duty was assigned him on Saturday morning. The boy looked troubled and agitated, but did not do the task, saying, "I would not dare to do it to-day." No child who had not been "taught diligently" from the parents' heart would have been able to make known his instruction in so forcible a manner. We query whether Seventh-day Baptist parents might not, from this little boy's example, learn a lesson of diligently teaching their children Sabbath truth and Sabbath-observance.

Some one may ask, Would you give our pastors the arbitrary power claimed by the Catholic priest? No, but we would have them feel and exercise a paternal interest such as would impel them to make the teaching of Sabbath truth, in the church and in the home, to the parent as well as the child, the keystone to the arch of our belief, as Christ is the cornerstone. Should any man be asked to make bricks without straw? No more should our pastors be expected to work with-

out proper material. So, from all historic sources, sacred and profane, Sabbath truth and Sabbath argument have been, and are being, gathered by our Tract Society for use, not alone among our own people, but to scatter wherever inquiring minds and hearts receptive for truth may be found. Here, then, back of the churches and the ministry stands our Tract Society, managed by a Board of consecrated men, the business of which Society is to publish and circulate Sabbath truth.

The Board has undertaken this work as a labor of love for the truth, and loyalty to the denomination which it serves. The work is not theirs, but ours, yours and mine, they being our agents, and upon Tract Society work rests most of all the promulgation of Sabbath doctrine. Have we any duty to the Tract Society? Shall this handful of men do our work and we be indifferent spectators, as though we had no responsibility in the matter? No! a thousand times no! It is our duty to give this work our heartiest support, but duty is oftentimes a cold word, lacking the glow of warm hearts and throbbing pulses. Better to say not "it is our duty", but rather our highest pleasure" to care for and support this important branch of our denominational work.

Our late beloved President of the Tract Society, Brother Chas. Potter, who was always a generous supporter of its work, and who, down to his last conscious hour, held its interests peculiarly near his heart, was a strong advocate of instilling into the minds of the youth of our denomination, as well as those of mature years, the importance of keeping the tract work alive and active. To this end he urged by tongue and pen, emphasizing it by unflinching example, the habit of systematic giving for this interest. No spasmodic efforts can properly take the place of a steady, even, shoulder to shoulder pull. That was what our Brother Potter felt necessary for the salvation of the Sabbath Tract Society. Not that the father of the family give occasionally to its support, but that the children be "diligently" taught the vital relation which our Tract Society sustains, first to the pastor, second to the congregation, and third to the teaching of Sabbath truth everywhere, and that nothing short of systematic weekly contributions by the entire denomination could ever place it upon the high plane of usefulness, which every conscientious Sabbath-keeper desires. But giving of our means is not our whole duty to the Tract Society. Every church should be continually supplied with a complete set of Sabbath tracts, to be studied by the members and used for the promulgation of Sabbath truth.

Through the weekly visits of the SABBATH RECORDER a way is provided for all to learn the needs not only of the Tract Society, but of all other denominational interests. And as one of the best possible means for unifying the denomination, the RECORDER should be read each week in every family. Can a pastor feel that his whole duty to his flock is performed when there are many families in his congregation who do not take the RECORDER? Can he properly excuse himself for this condition of things unless he has made a special effort in each case?

We have attempted to voice a layman's views of some ways in which pastors can advance the work of the Sabbath Tract Society. A chain is no stronger than its weak-

est link; and unless pastors diligently and persistently urge upon their congregations from the pulpit the needs of this Society, ethical, spiritual and financial, showing them by actual figures the difference in results between spasmodic and systematic giving for its support; unless they firmly, but kindly, brush away the prejudices of those who feel that no new method, however well meant, can by any means equal the old; unless they teach their congregations the relation that this Society sustains to the very existence of our denomination, they will fall below the high plane they should occupy between the Tract Society on the one hand and our churches on the other.

Finally, though our pastors may be faithful in other respects, if they fail in consecrated loyalty to the Tract Society and the great work it is doing, if they fail to couple the churches which they serve to this Society, like cars to an engine, thus forming a united denominational train, which shall forge ahead in the interests of the Sabbath of the Lord, then have they failed indeed. On the contrary, if our pastors give the Tract Society an abiding interest in their hearts, recognizing its absolute necessity in properly disseminating Sabbath truth, preaching and teaching the need of its work, and the duty of all to systematically support it, we can confidently hope that a great harvest in Sabbath Reform may soon be reached; for as Milton says: "Though all the winds of doctrine were let loose to play upon the earth, so Truth be in the field. . . . Let her and Falsehood grapple; who ever knew Truth put to the worst in a free and open fight?"

PRACTICAL TRUTHS.

The following, from the *Sunday School Times* of Philadelphia, are worth reading twice, and remembering even afterwards.

HOW TO SETTLE A TROUBLE.

An attempt to put an end to troubles by a skillful or adroit settlement of affairs in some other way than the right way is sure to be a failure. "Nothing is settled until it is settled right." Only when we are on the right side are we on God's side. Until then we are defying God, and we cannot succeed.

DOING A LITTLE, BETTER THAN WAITING TO DO MUCH.

It is the doing of the little thing that accomplish the great thing. The waiting to do the great thing is only the waiting; neither the great thing nor the little thing is done in that way. Old Dr. Johnson used to say: "He who waits to do a great deal of good at once will never do any. . . . To found a university may not be in our power, but we can give a cup of cold water in the name of Christ." Our real measure of ability and willingness is in our doing the little that we can do, and not the great deal that we would like to do.

HEAVEN AND EARTH ARE OURS.

We have a far-off heaven to aspire to. Every one can think of it and long for it. A common-place world is close at hand. We can see it as we toil and suffer for it, and dream and aspire as we toil and suffer. No one of us is without the incitement and the hope of heaven, or without the every-day possession of the common world as it is. Donald G. Mitchell puts this truth before us when he says, "A wide, rich heaven hangs above you, but it hangs very high. A wide, rough world is around you, and it lies very low." Heaven is very high, and earth is very low. You can have both, and you ought not to be content without both.

Young People's Work.

LESTER C. RANDOLPH, Editor, Alfred, N. Y.

THE IMPORTANCE OF SELF-MASTERY.

MABEL E. LANGWORTHY.

Self-mastery! what a significant term, and yet how few of us attain to the broadest meaning of the word. There are many people who move in whatever way the surrounding influences tend to draw them. For example, if one is employed among Christian people he may show much interest in church work; but, on the other hand, if his work is among unbelievers he may be as profane and worldly as his companions. There is another class of people who are not easily moved by circumstances. They seek to do right in the sight of God regardless of worldly favor. In this class are found the most noble characters. If we wish to gain a Christ-like influence over those who are not Christians, we must first have mastery over our own faculties and form definite ideas as to what we believe and why we believe it. It is then necessary to stand by these principles without wavering, for the Word of God says, "He that wavereth is like a wave of the sea, driven by the wind and tossed." It is by a steadfast purpose that a person succeeds in his attempts to make the world better; so he must not allow his ideas to be influenced by either criticism or praise, for we read "Be ye steadfast, immovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord." Our missionary in Africa, Mr. Booth, has set us a good example of self-denial and steadfastness of purpose. He has endured unnumbered hardships that the gospel of Jesus Christ may be carried to souls groping in the darkness of heathenism.

The Apostle James says, "Let him know that he which converteth the sinner from the error of his way shall save a soul from death and shall hide a multitude of sins." A noble character is developed by complete mastery of self, for we are commanded by these words, "Keep thy heart with all diligence, for out of it are the issues of life." It is not what we appear to be, but what we are, that determines our character. As some one has said,

"Thou must be true thyself
If thou the truth wouldst teach.
Thy soul must overflow if thou
Another soul would reach,
It needs the overflowing heart
To give the lips full speech.
Think truly and thy thought
Shall the world's famine feed;
Speak truly and thy word
Shall be a fruitful seed.
Live truly and thy life shall be
A great and noble creed."

One noble consecrated worker has more power to save men than a large number of half-hearted workers. How many lessons of purity and consecration we may learn from the life of our beloved Dr. Swinney, who lived such a beautiful life for her Master. One may say, "what can I do in my humble sphere that will be worth attempting?" Do we not often notice in everyday life that a person who gives up to all the petty trials and hinderances does not succeed as well as one who controls himself so as to act with gentle firmness at all times? Then let us remember it is a cheerful, willing performance of the little daily duties which paves the way for positions of higher responsibility. Christ said "he that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much." In the

activities of business life many things occur which tend to disturb one's peace of mind and make him forget the rights of others in his anxiety for his own interest. But Lowell says "Be noble, and the nobleness which lies in other men, sleeping but never dead, will rise in majesty to meet thine own."

Among people of wealth great stability of character is needed to overcome temptations and to resist the influence of idleness. They have money so that regular employment is unnecessary; therefore many are led astray by inactivity. Helen Gould has undertaken a work which will no doubt have an uplifting influence, for she denies herself the idle pleasures of fashionable society that she may use her time in ministering to those in need of help. As Jesus said "inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." We must look most of all to our own perfect pattern Jesus Christ and learn of him the lessons of patience. Self-mastery is one of the cornerstones of character. If we fail to place this stone, it will leave a defect in the structure.

NEWS OF THE WEEK.

Important news has not been abundant during the week. Efforts to end the steel-workers' strike by consultation have failed, although the mills gain steadily in starting up with non-union workmen.

The work of uncovering and punishing corruption in the municipal affairs in New York City goes on with alacrity and gratifying success. Honesty and good government gain in all such disclosures. On the 6th of September, the *New York Tribune* announced \$1,000 reward for further "suitable information of corruption among high police officials."

ATTEMPT TO KILL THE PRESIDENT.

President McKinley, while at the Buffalo Exposition on the 6th, was shot twice by Leon Czolgosz, whom Secret Service officers believe to be an Anarchist. The man, while pretending to shake hands with the President at a public reception in the Temple of Music, fired the two shots from a pistol. He was saved from the fury of the enraged bystanders by regular soldiers and police, and lodged in the Buffalo jail. The physicians removed one bullet, but could not locate the other. The President stood the operation well. Although the result could not be foretold, the physicians thought his condition justified hope of his recovery. Mrs. McKinley, who is in Buffalo with the President, received the news of the attempted assassination with the utmost courage.

Under date of Buffalo, Sept. 7, word comes that President McKinley's condition is extremely grave. The crisis will probably come within twenty-four hours. While his physicians hold out hope, and the developments of the day have been somewhat encouraging, in that none of the symptoms of peritonitis or blood poisoning, which they so much dread, have appeared, medical experience with similar wounds strikes terror to their hearts, and they shake their heads gloomily when they speak of the future. Although their distinguished patient's condition has been favorable throughout the day, they do not desire to buoy the country up with false hopes. Inflammation is what they fear, and at the first sign in that direction the country must steel itself for the awful blow. This is a sad shock, and universal sorrow is over all. The *RECORDER* unites its prayers to Almighty God that our President may recover.

Children's Page.

HOW NED LEARNED THE PARABLE.

When a boy, I attended the village church regularly. It was small, but a great power for good in the community, for what it lacked in numbers was more than compensated for by fervor of spirit.

There were three of us in my Sabbath-school class, Bert, Ned and myself; and what a teacher we had! Never have I met a more thoroughly consecrated and devoted man in my life. I but hope that the young readers of this story have as good ones, and no doubt they do, for godly men and women are not few in our churches to-day.

Mr. Parsons always succeeded in making the lessons interesting, in one way and another, though sometimes he was hard put to it, to hold our attention, I must admit.

One very warm Sabbath in the latter part of the summer, observing that we were growing restless and inattentive, he announced:

"Now, boys, next Sabbath's lesson is about the parable of the Good Samaritan, and I am going to offer a little prize to that one of you who learns the parable best."

It may well be imagined that we were all attention then, and that the chief subject of our thought and conversation on the way home that day was as to what the prize might be.

How that week dragged, so anxious were we for the competition. But Sabbath came at last, and finally the hour for Sabbath-school. Bert, being the oldest, recited the parable first; and I verily believe that he repeated it so fast that our teacher was unable to follow him at all, so glib of tongue was he.

I followed him, and flattered myself that he had in no way outdone me. And then it was Ned's turn. Now Ned was a capable boy, but slow to learn, and awkward in recitation. Bert and I knew it, and I am ashamed to relate, did what we could with sly look and smothered laugh to disconcert him.

We each wanted the prize, and wanted Ned to fail that we might win it, and fail he did; for, between his natural embarrassment and our disconcerting annoyance, he had to be prompted eight times before he was through.

Bert and I were then both confident that we had won the prize, and should it prove to be money, had already secretly planned how we should spend it, though we were not a little uneasy in conscience, I have reason to know, for the way in which we had treated Ned.

"You have all done well," said our teacher in dismissing us, "and next Sabbath you shall know the result."

As we walked home from church that day, Mr. Parsons stopped to rest in the cool shade of the big oak opposite Deacon Allard's, and as he sat there he noticed that the deacon had chained his dog to the rail of the piazza to prevent his following him to church, an inconvenient habit which the dog possessed, but had overlooked the fact that the animal was exposed to the direct rays of the sun. And there the poor beast lay, unable to escape his torture, panting and gasping for want of water.

As he was about to go to the dog's assistance, two boys came along the road. They noticed the captive, too. What a chance it was! He was securely tied, and the yelp

which followed as the result of a well-directed stone was greeted with a shout.

Before any remonstrance could be made, a third lad came along. "For shame, to treat a poor dog so!" he exclaimed, and hastened to bring water from the pump, even sprinkling the grateful prisoner with a wisp of grass dipped in the water.

One week from that day, Mr. Parsons was reminded of the prize, while Bert winked in exultation at Ned, who winced not a little at the thought of his many blunders in his recitation.

"No, I haven't forgotten it, boys, and I have decided to present it to—Ned."

Ned! Bert and I looked at each other aghast.

"Yes; the boy who will go to the rescue of a suffering dog, though he falter in reciting it, has, nevertheless, learned this parable at heart, and, after all, that is by far the most essential way of learning it."

How I wished I had the manhood and forethought to do what Bert did then, and thank our teacher humbly for the wholesome lesson he had taught us, for at heart I was glad that Ned won. Somehow, my conscience smote me for my treatment of Ned, as having been myself little better than a thief into whose hands he had fallen.

The prize was a crisp dollar bill, and, best of all, magnanimous Ned would not hear to spending it upon himself; share it with us he would, and finally did.

We bought a ball and bat with the money, and the fact that we all had an equal ownership in them by no means detracted from the pleasure we derived from them.—*United Presbyterian.*

MARY DID HER BEST.

The public schools of a certain New England city have recently taken to an exacting form of art. The pupils are placed before a model and told to sketch as they see.

One day a little girl was seated in a chair on the platform, and her classmates were given the usual order.

The results varied. Some of the drawings looked like a human being in the state of repose, others like wooden dolls, but one little girl had drawn the chair and a tiny figure standing in front of it.

"Mary," said the discouraged teacher, "didn't I say, 'draw Amelia as you see her?'"

"Yes'm."

"Well, is she standing in front of the chair?"

"No'm; she's sitting in it."

"Then why didn't you draw her sitting?"

Tears came into the child's eyes. She was misunderstood.

"But, I hadn't got to it," she said. "I was just going to bend her down when you rang the bell."—*Youth's Companion.*

TWO KINDS OF COMFORTERS.

"To think I've got to stay here all this afternoon, and mother not at home with me! And it's such a fine day! And I wanted to go over to the corners and see the elephants go by, and I can't. Oh, dear!"

Bertie's voice was as doleful as his face, by which you will guess that it was very doleful indeed.

His brother James came in. Bertie looked forlornly at him.

"My head aches real bad," he said.

"Well," said James, "I'm sorry. And I'm sorry you can't go with us over to the corners. But, of course, you know it's your own fault." Bertie gave a little grunt.

"It doesn't do any good to tell me that," he said.

"But it's so. You went out after the rain and got your feet soaking wet, and then kept on your wet shoes all the evening, so mother wouldn't know. That's how you caught your bad cold. And you must see that your having to stay in is a punishment. But I'm sorry you have to stay in. I'll bring you some nuts, and I'll tell you all about it when I come back."

Bertie turned in his chair with tears in his eyes as James went away. It was all so; but it did not help things at all to be told so. James had seemed to think it would.

The door opened again, and another face peeped in. It belonged to his little cousin Elsie. Elsie was not much older than he was, but she was his favorite cousin.

"Do you feel very bad?" she said.

"Dread-ful," said Bertie, trying hard not to cry before a girl.

"Too bad! I knew you couldn't go way over to the corners, but I hoped you could come down by the creek with us and sail boats."

"I can't go out of this room."

"Well, I'll tell the girls—" She ran away so quickly that Bertie could not hear the rest she said.

He settled himself back in his seat, wondering how he could get through the long afternoon. How dismal it was to be all alone! Tears came again, but he wiped them away quickly, as he again heard the cheery voice at the door.

"I'm back! Shall I read to you or can you paste pictures?"

"Oh, Elsie! Aren't you going with the girls?"

"No; I'm going to stay with you. Once I had to stay alone when I was sick, and I know what it is."

It was so good to have her that he found himself able to paste pictures. Then she read to him till he fell asleep.

Don't you think Elsie's way was the best? She might have told her cousin, as James did, that it was his own fault, and then gone off to enjoy herself. But instead she gave up her play and gave herself to help her cousin. That is Christ's own way.—*Sunbeam.*

SHORT SENTENCES BY MR. MOODY.

Many a backslider never slid very far forward.

Everything in the world but the human heart obeys God.

A man can do more business if his head is cleared by prayer every morning.

Many think it is the Bible that says: "Do as the Romans do."

A purpose in the head and not in the heart does not last long.

"Policy" was not in the dictionary that Daniel studied.

A man cannot live for God in any age or country without enemies.

Many people seek an experience instead of Christ.

If I could understand the Bible, I should give up the idea that it was divine.

Satan gets people into the cradle of an excuse and rocks them to sleep.

God does not whisper into the ear of an infidel the secrets of heaven.

Many join the church who never joined Christ.

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

INTERNATIONAL LESSONS. 1901.

THIRD QUARTER.

July 6.	God the Creator of all Things.....	Gen. 1: 1-29; 2: 1-3
July 13.	Beginning of Sin and Redemption.....	Gen. 3: 1-15
July 20.	Noah Saved in the Ark.....	Gen. 8: 1-22
July 27.	God Calls Abram.....	Gen. 12: 1-9
Aug. 3.	Abram and Lot.....	Gen. 13: 1-18
Aug. 10.	God's Promise to Abraham.....	Gen. 15: 1-18
Aug. 17.	Abraham's Intercession.....	Gen. 18: 16-33
Aug. 24.	Abraham and Isaac.....	Gen. 22: 1-14
Aug. 31.	Isaac the Peace Maker.....	Gen. 28: 12-25
Sept. 7.	Jacob at Bethel.....	Gen. 28: 10-22
Sept. 14.	Jacob a Prince with God.....	Gen. 32: 1-32
Sept. 21.	Temperance Lesson.....	Prov. 23: 29-35
Sept. 28.	Review.....	

LESSON XII.—TEMPERANCE LESSON.

For Sabbath-day, Sept. 21, 1901.

LESSON TEXT—Prov. 23: 29-35.

GOLDEN TEXT.—Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.—Prov. 20: 1.

INTRODUCTION.

Some people have the idea that the Bible is an impractical book. They think that religion is a matter of theoretical belief and has little if anything to do with everyday life. The Bible is to them the repository of the doctrines which ought to be believed.

The Bible is, however, an intensely human book; and although we may gather from it the foundation principles of our faith, it has much to say about the practical questions of life. Not only are the general principles of right action which are taught in the New Testament intended for use; but also many portions of the Old Testament are so intimately connected with matters of every day common sense, that a theorist in regard to religion might wonder that they have found a place in sacred Scripture.

The Book of Proverbs resembles in many respects ordinary non-biblical proverbs. It helps us to realize that there is no contention between religion and common sense. The matters that belong to the sphere of one are also in the sphere of the other. There is nothing that concerns us that does not concern us in our relation to God.

The passage which has been selected for our temperance lesson might well demand our attention, even if we did not find it as a portion of Sacred Scripture. We give some attention to the warning of physiologists and other men of science. Shall we not give heed to the warnings which some man of God has written and which has been preserved for us among the writings to which the Holy Spirit bears witness that they are inspired of God?

Prof. Moulton, of Chicago, calls this section which we study, a Sonnet on Intoxication.

PERSONS.—This part of the Book of Proverbs is written in the form of an address of a father to his son. This may be taken figuratively of a teacher to his pupil. The advice is practical and is appropriate for this age of the world also.

OUTLINE:

1. A Six-fold Question and its Answer. v. 29, 30.
2. An Exhortation to Abstinence. v. 31, 32.
3. A Picture of the Intoxicated Man. v. 33-35.

NOTES.

29. *Who hath Woe?* etc. The wise man begins his essay upon intoxication by an enigma or riddle. The question is six-fold, or rather there are six questions all of the same form and all having the same answer. The possessions of the drunkard are very tersely expressed. The first two which in our version are translated "woe" and "sorrow" are in the original only interjections. "Who hath oh? who hath alas?" Used thus as nouns, these interjections are vividly suggestive of the anguish and dejection of the drunkard. *Contentions.* The drunkard lives in an atmosphere of strife—frequent contentions with those about him, and constant anxiety within his own mind—when he is sober enough to think. *Babbling.* Or rather "complaint." This word expresses the direct opposite of comfort. *Wounds without cause.* Such as come from the altogether unprofitable brawls into which the intoxicated man has fallen, simply because he was drunk. *Redness of eyes.* Literally "dullness of eyes." The reference is to the effect of alcohol upon the eyes in marring their beauty and dimming the vision.

30. *They that tarry long at the wine.* Our author answers his own question. He does not affirm that the mere tasting of the wine will bring all these miseries. Reason would suggest, however, as a mere matter of precaution, that we should not begin a habit the end of which has such terrible consequences. *Mixed wine.* By this expression is intended wine with which there has been mingled aromatic spices or other ingredients to improve the flavor or to increase the effect. The second line of this verse is parallel to the first.

31. *Look not thou upon the wine when it is red.* Or, perhaps, a little more accurately, "When it grows red." This verse warns the youth against regarding wine when it is attractive. Some people have many arguments for the use of wine or of other alcoholic stimulants as a medicine. Even if it be granted that their use is proper under some circumstances, the wise man here teaches us to avoid them as soon as they become at all attractive. *His colour in the cup.* Literally "its eye in the cup." The precise meaning is a little in doubt; but the reference is certainly to its attractive appearance—very likely to its sparkle. *When it moveth itself aright.* Literally, "it goeth in smoothness." This refers very likely to the pleasant sensation when it passes down the throat.

32. *At the last.* Literally, "Its end." *It biteth like a serpent.* It may seem a friend; but it is really a treacherous enemy. It may seem harmless, but it is really deadly like the bite of a serpent.

33. *Thine eyes shall behold strange women.* The word translated "strange women" is a feminine plural adjective. The meaning may be the same as in chapter 22: 14; for intoxication is a ready associate of licentiousness; or the reference may be to the "strange things" of an imagination quickened by stimulants. The latter interpretation seems a little more likely, as it corresponds a little better with the "perverse things," at the end of the next line. "Perverse things" are the things that are "overturning;" that is, wicked or in opposition to law and order.

34. *As he that lieth down in the midst of the sea.* Whether the precise reference to a man drowning in the water or idly heedless of danger in a ship far away from land, the drunkard's utter indifference to danger is depicted. Strong drink has taken from him the common faculty of self-preservation. *As he that lieth on the top of a mast.* No man in his senses would lie in so exposed a position, dangerous even when a man is alert and clinging by his hands.

35. *They have stricken me, shalt thou say.* The words "shalt thou say" are not in the original; but it is very evident that they should be understood. The wise man makes vivid the condition of the drunkard by a direct quotation from the drunkard's lips. In the delirium of drunkenness he has received injuries without realizing them at the time. *When shall I awake?* Strange as it may seem in view of his miseries and injuries he is resolved, as soon as he is able, to seek again the cause of all his misfortunes. He will forget his pains and his sorrows in renewed intoxication. The drunkard has destroyed his own will—his ability to reform, and thus the terrible consequences of looking at the seductive cup increase forever.

MATERIAL MINISTRIES AT CONFERENCE.

For present information and for reference by those to whom similar duties will come next year, and thereafter, we give a few facts and figures touching the entertainment of Conference. The committees at Alfred did their work in keeping with the standards which former Conferences have set. Full measure of praise is due to them, and the spiritual side of the sessions was aided greatly by the way in which material matters were adjusted. Souls depend on bodies so much, and bodies depend on creature comforts so much, that there is a definite relation, for good or evil, between the dining tent and bed-room and the prayer-meeting and audience tent.

The General Committee consisted of W. H. Craudall, Chairman; Charles Stillman, Secretary; W. C. Whitford, Treasurer; A. B. Kenyon and V. A. Baggs. The Chairmen of the Sub-Committee were these: Entertainment, R. A. Armstrong; Tents, Charles Stillman; Seats, V. A. Baggs; Toilets, W. C. Whitford;

Music, C. M. Post, M. D.; Food, Mr. and Mrs. Lyle Bennehoff.

The service at tables was distributed by days and districts. On Wednesday, Mary L. Green was Chairman; on Thursday, Mrs. D. H. Rogers and Mrs. F. A. Crumb; on Friday, Mrs. E. P. Saunders; on Sabbath-day, Mrs. J. W. Hoard; on Sunday, Mrs. C. D. Reynolds; on Monday, Miss Velma Crandall.

Committee on Lights and Steam were: A. B. Kenyon, D. H. Rogers; Stationery, W. H. Crandall; Ladies' Rest Room, Susie L. Burdick, Belle Titsworth, Emma Stephens.

About 17,000 feet of lumber were used for seats and tables, and about 11,000 excellent meals were served. The buildings of the University were thrown open to visitors, committees and guests, and the whole management, from start to finish, showed that careful plans, energetic hands and loyal hearts were full of efficient and successful ministries. If it was better to give thus than to receive, hundreds of the workers were glad in their weariness. Only those who have taken such matters in charge can appreciate how much successful management means at such a time; and the careless guest who is served so well is likely to underestimate the labor and care by which his enjoyment is secured. The RECORDER writes Alfred down in the list of successful entertainments, where thousands came and went, ate, slept, worshiped and visited with such happy results, because faithful men and women wearied themselves through material ministries.

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Receipts in August, 1901.

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Plainfield, N. J.....		30 93
Milton, Wis.....		15 55
Adams Centre, N. Y.....		20 00
Greenmanville, Mystic, Conn.....		8 50
Sabbath-school:		
Hornellsville, N. Y.....		2 91
Woman's Board.....		125 00
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Young People's Permanent Committee:		
General Fund.....	\$144 95	
Sabbath Reform.....	10 00	154 95
		\$364 84

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PLAINFIELD, N. J., Aug. 5, 1901.

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MILTON COLLEGE JOURNAL.

Vol. II., No. 6 (September, 1879).
Vol. VI., No. 1 (March, 1883).
Vol. VI., No. 2 (April, 1883).

MILTON COLLEGE REVIEW.

Vol. I., No. 3 (November, 1899).
Vol. I., No. 4 (December, 1899), 2 copies.

MINUTES PUBLISHING SOCIETY.

1853, 3 copies.
1856, 5 copies.
1857, 2 copies.

THE ALFRED UNIVERSITY.

Vol. I., No. 1 (August, 1888), 4 copies.

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Vol.	No. 1.	No. 2.	No. 3.	No. 4.
I.	1	1	1	1
II.		5		
VIII.		5		
IX.		2		
X.	4	1		
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DEATHS.

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

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

TAYLOR.—At his residence in West Winfield, N. Y., on Sabbath, Aug. 24, 1901, Timothy C. Taylor, aged 61 years, 4 months and 25 days.

He was born in Plainfield, Otsego County, N. Y., on March 30, 1840. In 1854 he, with his parents, removed from his birthplace to West Winfield, where he lived continuously, in the same house, more than forty-seven years. He was married, July 2, 1866, to Miss Nella Wood, who survives him. For the last seven years Mr. Taylor has been a great sufferer, tenderly cared for by his devoted wife.

Weep not that his toil is over,
Weep not that his race is run,
God grant that we may rest as calmly
When our work like his is done.

Call not back the dear departed,
Anchored safe where storms are o'er,
On the border land we've left him
Soon to meet to part no more.

When we leave this world of changes,
When we leave this world of care,
We shall find our missing loved one
In our Father's mansion fair.

W. B. T.

SPICER.—Near Ashaway, R. I., August 25, 1901, Mr. Joseph T. Spicer, aged 56 years.

Brother Spicer professed faith in Christ many years ago. For a number of years he was a member of the Second Hopkinton church, but subsequently took a letter and joined the First Hopkinton church, of which he remained a member till death. He leaves a wife, one daughter, numerous relatives and many friends to mourn his death. The funeral was largely attended, notwithstanding many persons of the immediate community were in attendance at the Conference at Alfred, N. Y., among whom was Pastor Burdick. By request, the pastor of the Second Hopkinton church officiated.

L. F. R.

LOOMIS.—In Providence, R. I., Aug. 29, 1901, very suddenly, with heart trouble, Mrs. Ethel V. Loomis, aged 20 years, 11 months and 2 days.

The subject of this sketch was born in Niantic, Conn., on the 27th day of Sept., 1880. She was adopted when a child by her grandparents, Mr. and Mrs. Corneilus Beckwith. When about twelve years of age, she went to live with her aunt and uncle, Mr. and Mrs. Philomon Snell, in Westerly, R. I. Soon after they moved to Mystic, Conn. On Feb. 10, 1898, she was united in marriage to George E. Loomis, Jr., of Westerly, and lived in Westerly until July of this year, when they moved to Providence, where her sad death occurred. When about fifteen years old, Ethel gave her heart to the Lord and found great peace in serving him. She was baptized and united with the Mystic Methodist church. When she came to Westerly she accepted the Sabbath of the Lord, and united with the Pawcatuck Seventh-day Baptist church with her husband. She leaves a lonely husband, and a babe 21 months old, with many friends who mourn her loss. Her remains were brought to Westerly, and funeral services were held at the home of her husband's parents, and she was laid away in River Bend Cemetery. In the absence of the pastor, Elder E. A. Stillman spoke comforting words.

G. E. L.

CONFIDENCE is a plant of slow growth in an aged bosom.—William Pitt.

THE eternal stars shine out as soon as it is dark enough.—Thomas Carlyle.

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Literary Notes.

"The discourse of the Rev. Geo. Thos. Dowling, D. D., delivered a few weeks ago, in Christ Episcopal church, Los Angeles, Cal., of which he is Rector, and which is published by his Vestry, on 'Romanizing Tendencies in the Episcopal Church,' has reached its ninth thousand."

In an early issue of the *Saturday Evening Post*, Dr. Nansen, the eminent Arctic explorer, will describe the various pole-seeking expeditions of the year. The importance of this paper lies in the author's comments, and his predictions as to the success of the different parties.

The *International Monthly* for September, while holding unwaveringly to its main idea of authoritative and original essays from the best minds of the time, offers its readers a list of contents that will prove unusually attractive and popular.

It is doubtful if any book, selling at forty times the price of the magazine, will give any description of the Fair which will approach in interest and artistic value the September *Cosmopolitan*.

NAMES OF THE FABRICS.

Everything connected with one's business is of importance. Very few dry-goods men know the origin of the names of many of the goods they handle. These may seem trivial points, but they are of interest to the man who seeks to be thoroughly familiar with the merchandise in which he deals. For the information of such we give the derivation of the names of the following goods: Damask is from Damascus; satins, from Zaytown, in China; calico, from Calicut, a town in India, formerly celebrated for its cotton cloth, and where calico was also printed. Muslin is named from Mesul, in Asia; alpaca, from an animal of Peru, of the llama species, from whose wool the fabric is woven. Buckram takes its name from Bokhara. Fustian comes from Fostat, a city of the Middle Ages, from which the modern Cairo is descended; taffeta and tabby from a street in Bagdad; cambric, from Cambrai. Gauze has its name from Gaza; baize, from Bajac; dimity, from Damiatta; and jeans, from Jean. Drugget is derived from a city in Ireland, Drogheda. Duck comes from Torque, in Normandy. Blanket is called after Thomas Blankett, a famous clothier connected with the introduction of woollens into England about 1340. Serge derives its name from Xerga, a Spanish name for a peculiar woolen blanket. Diaper is not from D'Ypres, as is sometimes stated, but from the Greek, diaspron, figured. Velvet is from the Italian velluto, woolly, Latin, vellus,

a hide or pelt. Shawl is the Sanskrit sala, floor; for shawls were first used as carpets and tapestry. Bandanna is from an Indian word meaning to bind or tie, because they are tied in knots before dying. Chintz comes from the Hindu word chett. Delaine is the French "of wool."—Selected.

HE must be a strong man who can conceal his inclination.—R. W. Emerson.

LISTEN to conscience more than to intellect.—F. W. Robertson.

Special Notices.

North-Western Tract Depository.

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

MILL YARD Seventh-day Baptist Church, London. Address of Church Secretary, 46 Valmar Road, Denmark Hill, London, S. E.

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

THE Seventh-day Baptist Church of 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, 223 Jackson Park Terrace.

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. Other Sabbaths, the Bible-class alternates with the various Sabbath-keepers in the city. All are cordially invited.

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 11 Sycamore Street. All Sabbath-keepers, and others, visiting in the city, are cordially invited to these services.

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

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

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