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$2.00 A YEAR
The morning service was conducted by the pastor of the Ashway church, Rev. Clayton A. Burdick. The prayer was offered by Rev. A. H. Lewis, of Plainfield, N. J., after which the sermon was preached by Rev. M. B. Kelly, of Chicago, who took for his text I Cor. 15: 58, "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the works of the Lord." The following is an epitome of Mr. Kelly's sermon:

"The scheme of salvation is the most perfect conception of the mind. To be obliged to sever our connection with this life and to enter the valley of death is an awful thought. But that death may be only the opening of a portal to a new life is a conception not to be dreaded. Paul has written of this to the Corinthian church that physical death was not to be dreaded unless it meant the separation of the soul from God. He said that in order to escape this condition we should be steadfast, always abounding in the work of the Lord. The admonition to stand steadfast is to fight as in an army, and in every age such men have been found. They have been fitted to meet the conditions of every time. What are some of the enemies of to-day? And how shall we overcome them?

"It is natural to think of infidelity and agnosticism as the greatest enemies. But the church has always met these, and will to the end. But there are other less observed and newer dangers. When the Christian hears the ridicule of the Agnostic, his faith is not shaken; but when those who have been looked upon as Christian men and deep scholars begin to question the Bible, it brings confusion and perplexity to many. Higher criticism does this. I do not claim that no good has come from higher criticism; much good has come. It is not disturbing to be told that the Bible is a text-book of philosophy, or national history, but it is disturbing when the Bible is robbed of inspiration and of being God's word to man. The Bible has given to mankind a perfect rule of ethics to direct them in living. But higher criticism has gone too far, and has given to many an ambition to be known as scholars as if such criticism were a sign of scholarship. Proper criticism is good, but when it becomes so high as to sit in judgment on Christ and his teachings, and claims to have a superior knowledge of the miracles and the resurrection, even, can be explained, then we cry as did the women, 'They have taken away my Lord, and I know not where they have laid him.' A theological student told me that his first doubts were suggested by a professor in a seminary. If that is so, is it not time we were aroused as to the influences under which our boys and girls are being trained? Our schools should be sources of spiritual strength and power.

"A second danger is the rapid disregard of the Sabbath idea. A Chicago divinity teacher said, 'Many are so busy in lack of faith, by losing its holding power. That fact is apparent, and of great importance to us as Seventh-day Baptists, because we stand on

the idea of Sabbath-observance. This danger is not confined to the observers of Sunday, but it is found everywhere. The danger is the greatest when it draws our young people away. Watering places open many doors for Sabbath-breaking by our young people. When it is remembered that their influence is against the Sabbath idea, we have cause for anxiety."

"A third danger is a self-established criterion of personal action. Such a criterion is not a fixed standard, but a sliding scale. The frequent use of the expression, 'it seems to me,' 'in my opinion,' may mean nothing in itself, but it indicates a willingness to accept personal opinion as the highest standard of right. There are many strong passages in the Bible showing the necessity of some rule of action. A man may be the owner of many vessels. He fits them out with charts and compasses, and then half of the masters decide that they will use the appliances while the other half decide that they will not. Who would sail with the latter? Yet men who are sailing for heaven adopt a similar criterion. They may say, 'If such is harmless it must be harmless, is false reasoning. Beware lest we repeat the folly of our first parents who, because it seemed good to eat of the forbidden fruit, lost their home in the Garden of Eden."

"A fourth danger is a false conception of Christian liberty. The denying of the obligations of the moral law is a natural result of this, and from it spring many of the social and political dangers. The extreme of the argument is, by accepting Christ we are relieved from the law. Christ himself gave a word of caution about the far-reaching implications of the law to his dispensation, when he said that he had not come to destroy the law. The law of God is no less obligatory to-day than before, but a cold obedience of the letter is not sufficient; it must have the warmth of the spirit. Such are some of the enemies of Christ in the times in which we live, but we must stand steadfast, unmovable."

"How shall we be steadfast? By going to work. It is the idle hand which brings sin and ruin. The first condition is that unless effort is properly worth, power is lost. It is true in spiritual life that many men sit idle until they lose their power of action. In what shall we work? The first work of the Lord was the saving of men, and his second was the preaching of the principles which he came to establish. But the feet of Jesus no longer press the earth, and if the work is to be pushed forward it must be by us. 'Go ye into all the world and preach the gospel.'"

"The Lord has said that his word shall not return to him void. Service begets steadfastness, and the service is necessary for the growth of the church. If we want our young people to be established, put them to work. I would not advocate salvation by works, but faith without works is useless. There is a deal of waste-energy, and I appeal to young people who have the keeping of God's temple to use this energy to bring men unto the Lord. The problem which confronts us is how to use this energy. I appeal to all to use it by consecrating themselves fully to God's service."

"We need a consecration which will cause us to go out and work. Such a consecration will have a reflex effect. Such a going out will make us consecrated. We have come up to this mother church not alone to be strengthened, but con-

fident that our coming will have a reflex effect upon the old church and inspire it to greater works."

SABBATH AFTERNOON.

The afternoon of Sabbath was given to the Sabbath-school Board. The main features of the session were involved under the following points: "The Bible and the future of the Seventh-day Baptists," W. C. Whitford, Alfred, N. Y.; "The training of our young and the future of Seventh-day Baptists," L. R. Swinney, DeRuyter, N. Y.

Professor Whitford's paper was of such a character that no abstract made of it by a listener would do it justice. We hope to print it in full.

Mr. Swinney's address was extempore. The leading points were as follows: Our denominational banner embodies two great and fundamental truths—God's Book and God's Sabbath. Our name is distinctly Christian, for the Sabbath-keeping Christ was baptized in Jordan by John the Baptist, not John the "Methodist." We must be worthy of our name and our banner. We are to have a "future." It will be marked by a trying crisis, but we shall come through, humiliated, but strong and triumphant. If weak souls want to go, it is better that they run before the battle grows fiercer. New strength and hope will come as the fight goes on. We ask no "pity," such as the world sometimes offers, in view of what is before us. God is going to test us as to the faithfulness of the Holy Spirit. Parents and in this crisis parents must lead in this training. To the training in the home that the church and Sabbath-school must be added. Parents, pastors, teachers must unite, under God, to train and strengthen our young people. If this be done, our future is secure and will be glorious.

"The importance of adult attendance at Sabbath-school," D. E. Titworth, Plainfield, N. J.

The attendance of adults at the Sabbath-school is of the utmost importance, for it strengthens our church covenant demands it, such a criterion is provided, and makes honorable history are loyal to their covenant with banks and customers. Christians should not be less loyal to the church and its Lord. The Bible is our chart. We cannot sail safely and successfully, unless we are familiar with it. It is the book of books, as to literature as well as to ethics. Poetry, romance, history, great biographies, great deeds and great laws crowd its pages. It glows with inspiration to highest living. Beyond all is Christ, the life of all lives, highest of all models, the central figure in the Book.

The "influence" of adults on their associates, and on the young, is another element of importance. Every school feels the unfavorable influence of adults who do not attend. Such a criterion is provided, and makes honor. and "grown-up" people do forms the model for those who are younger. Salvation or ruin often come through such influence. A wild storm was sweeping the sea. A wrecked vessel drifted on the rocks, and helpless crew watched, while one man clung to the wave-swept rigging. A young man prepared to risk his life for that sailor. His wit-
owed mother begged him not to go, for the cruel sea already held his father, and, she supposed, his brother. The boy løsed his arms from his neck and fought his way through the waves, climbed where the exhausted sailor still clung with weak grasp to the icy shrouds, and shouted back, "Tell mother it's Jim." It pays to save your brother, or your son at whatever cost.

Slight threads of influence offer determine the destiny of those who are influenced. A story is told of one who spent many days as one summer in stringing wires across a deep ravine. People derided such useless folly. When the wires were well in place and the winds of winter came howling up the ravine, the wires changed their discord into heavenly music. Little wires made the act of Superintend an Eolian Harp. So threads of influence, in favor of truth and righteousness, change the lives of the young from sinful discord to the music of righteousness.

"How to secure attendance of adults at Sabbath-school," W. B. West, Milton Junction, Wis.

Mr. West said the problem is difficult. Stay-away is a disease. Causes: The word "school" suggests children, and many adults say, "I do not need to go with children." Indifference to Sabbath-school in the home, creates and transmits the stay-away disease. I know two churches. One is large, strong, living. Its members were trained to attend Sabbath-school. The other is weak and dying. Its members were trained to neglect Sabbath-school when they were children. Inefficient management, poor officers, and teachers drive adults from the school. This is an important consideration, and great attention should be given to it. Unattractive rooms and poor seats are the causes which belong in this list. Spiritual and physical indifference is another cause why adults stay away. Laziness is positively un-Christian. It is as inexcusable as it is worthy of condemnation.

REMEDIES.

Proclaim everywhere and everywhere that the Bible-school is for everyone. It is not a school for children. Place a higher estimate on knowledge of the Bible. Make such knowledge an essential part of "good culture." Improve the environments and appliances of the school. Make the school-rooms attractive. Instill on having efficient teachers who are able to teach children and teachers who are able to teach adults. Visit the school at least once a year. The superintendent might well be paid a salary, sufficient to secure good men and good work. Overcome laziness by arousing conscience. Make it hurt to be lacking in attendance. Let pastors teach that disengagement from the school indicates lack of loyalty to the church and to Christ. Set it forth as evidence of "dry rot" in the church. "Love one another" is a danger but little, if any, inferior to the worst influences, which sap the life of the church, and heroic treatment is justifiable, if necessary, to overcome it, and thus secure the attendance of adults in the Bible-school.

In addition to the program of the Sabbath-school, Mr. West made an Endeavor prayer-meeting was held in the evening for the benefit of the leaders of Henry N. Jordan, of Alfred, N. Y. The theme of the meeting was "Consecration." About 300 people were present. Many took part, and the meeting was one of spiritual power. At the same time the "Junior Christian Endeavor meeting" was held in the audience room of the church, under the leadership of Miss Ida Spicer, of Plainfield, N. J. About fifty Juniors were present, and twenty-four girls who especially interested in Junior work. "Purity of Heart" was the theme of the meeting. O. S. Rogers, of Plainfield, gave a chemically-illustrated talk on "Purity," and Miss Spicer made the more personal application, including the distribution of pasteboard hearts with appropriate texts of Scripture printed thereon. The evening after Sabbath was occupied by the Woman's Board. That session is reported by the Editor of the Woman's Page.

CLOSING DAY OF CONFERENCE.

Second-day, Aug. 28, was the closing day of anniversary week. Rev. M. G. Stillman, of Lost Creek, V. Va., conducted the devotional exercises. President Whitford, of Milton, presented the report of the Committee on Denomination History, which showed gratifying progress in the work of the Young People's Societies in securing bound volumes of our publications for the libraries of our colleges. Stephen Burdick, C. C. Chipman, and A. H. Lewis commended the report, which was adopted.

The Committee on Nominations reported the following officers for the ensuing year:

President—Dr. Sands C. Mason, Utica, N. Y.
Recording Secretary—A. W. Vans, Dunellen, N. J.
Corresponding Secretary—L. A. Platt, Milton, Wis.
Treasurer—W. B. West, Milton, N. Y.
First-Presidents—Eastern Association—Hon. Frank Hill, Ashaway, R. I.; Central Association—Dr. H. C. Brown, Board, N. Y.; Western Association—William H. Crandall, Alfred, N. Y.; North-Western Association—A. C. Davis, Jr., Farina, Ill.; South-Eastern Association—S. B. Bond, St. Louis, Mo.; South-Western Association—T. M. Campbell, Hammond, La.; O. U. Whitford, Westerly, R. I.; Corresponding Secretary, Missionary Society; A. H. Lewis, Plainfield, N. J.; Corresponding Secretary, Tract Society, W. L. Burdick, Independence, N. Y.; Corresponding Secretary, Education Society.

The special committee on conduct and prohibitions for Conference recommended that, hereafter, Conference furnish the auditorium with one letter of silverware for one hundred more plates.

The Committee on Petitions recommended that the session in 1900 be held at Adams Centre, N. Y., and that the church at Harburg, Germany, the church at Wyne, Ark., and the church at Texarkana, Ark., be admitted to membership in the Conference; also that the application of the church at Holgate, Ohio, be laid over for one year, since its organization is not complete; also that the church at Ayan Main, Gold Coast, West Africa, be accepted into fellowship and into the full membership after the members have received baptism, and that the Executive Committee of the Conference be empowered to designate some one to administer such baptism.

In response to the invitation of certain Sabbath-keepers in Jersey City, N. J., to appoint a delegate to the Sabbath-keepers in Jersey City, the next committee recommended that a delegate be sent. Dr. L. A. Platt, Corresponding Secretary, was designated to receive the hand of fellowship in behalf of the churches admitted, and the appointment of a representative to the Sabbath-keepers in Jersey City was referred to the Executive Committee with power.

At 10 A. M. the Young People's Permanent Committee took charge, President E. B. Saun-
the subscription to the full amount of 5,000 shares per year, in order that the work might be put on the full business basis upon which the estimates for the station were made. He also gave a short account of the formation of the Association and of its business workings. In addition to the industrial work in British Central Africa, the Association is earnestly striving to raise funds for bringing two boys from Ayaun Main, Gold Coast, Africa, to Alfred for education. A committee was appointed to express a list of names from which 30 directors shall be elected at the October meeting. The list of names will be published in the Recorder, and every stockholder may vote for his choice either in person or by proxy. The Treasurer, Mrs. George H. Babcock, of Plainfield, N. J., gave a brief financial statement, showing that there had been paid in a little over 3,000 shares, covering 740 individual subscriptions. Of these 380 were for one share each, thus showing the widespread interest in this movement.

Reminders by Dr. H. C. Brown, of Brookfield, N. Y., and others, followed this financial statement, urging subscribers to bunch their shares into one certificate wherever practicable, thus saving in revenue and postage stamps, as now the war tax calls for a 5-cent stamp on every certificate up to and including $100.

Miss Emma Cartwright, of Richburg, N. Y., who is deeply interested in the education of the Gold Coast suggests some practical suggestions as to ways of raising funds for this interest. In this meeting, and in an informal meeting held on the Thursday before, a good degree of interest was expressed in the industrial idea, and several testimonies were given to show that in various places the interest in this new movement has stimulated giving to other denominational lines of work, instead of distracting therefrom, as some feared it might.

An interesting feature of the informal meeting was the presence of Miss Emily Booth, who had been some years in Africa with her father. She gave a short address, pleading for the African and paying a tribute to the genuineness of their character, and of their willingness to receive truth.

MINISTERS' MONUMENT.

The afternoon of Monday was given to the dedication services of the Ministers' Monument, a picture of which appeared in our last issue. Hundreds of people crowded to the cemetery, a mile and a half away, at 2.30 P. M. The site of the monument, on a hill overlooking the Pwetunk river, is beautiful, and even from the road, the overgrown path, where candidates for baptism used to enter to the river, to the farthest confines of the cemetery, is historic. Across the river, half a mile away, older graves are found in the cemetery where the monument is located. The afternoon was bright, the vast audience was in full sympathy with the occasion. The voices of the speakers filled the grounds. The music was timely, and the service was an addition rather than an interruption to the full tide of interest which has already involved prominent minis- ter Babcock's address will appear next week. Its scope as to thought and accuracy as to details will secure the appreciation it deserves. Mrs. Clark's poem will appear on the Woman's Page, and all the papers, together with the longer address by President Whitford,—which was crowded with history and biography touching the heroes whom the monument honors,—will appear in the published Minutes of the Conference.

Near by the monument is the oldest epitaph in the cemetery. It is on a broad, but not high, gray slate slab. The stone has been "cleaned," and the quaint letters are easily seen. We reproduce, in general, the use of capital letters as they appear in the epitaph. We should have preferred to have seen which ornaments the stone above the inscription. We suppose it represents a cherub, or some inhabitant of the other world, come to mourn over the loss of the noble woman whose virtues the stone commemorates. The cherub (?) seems sadly perplexed between smiling and weeping, and the under lip is "put up" in a way not wholly in keeping with modern schools of expression.

EPIGRAPH.

"Here Lyeth the Dust of Mrs. Mary, Wife of John Tanner, Esq., of Newport, R. I., who, To Save the Lives of Many and Doleful in War and at Home, Her Son, Died, March 12th, 1776, aged 64 yrs, 8 mo. She was a Holy and Exemplary Member of the Sabbatharian Church of Newport. Whose Patience Prudence Zeal and Care Were an Example To the Fair, Her Caring Pity and Peace To Speak Her Happy Lord In The, Knowledge, Her Patience Given Thou too Must Die, Prepare for Heaven."

The Tanners occupy an honorable place in the history of the Seventh-day Baptists of Rhode Island. Those earlier generations, who had been some years in Africa with her father. She gave a short address, pleading for the African and paying a tribute to the genuineness of their character, and of their willingness to receive truth.

CLOSING SESSION.

Several items of business, including reports of committees, occupied the first part of the evening session. The Committee on the State of Religion gave a hopeful and cheering view of the spiritual life of the denomination. The Committee on Resolutions presented the following report, which was adopted after brief discussion:

1. Resolved, That we delegates from our churches, in Conference assembled, hereby express our appreciation of the efficient work done by the denominational boards and permanent committee committees in behalf of the increasing interest, prayers and support of our people.

2. Whereas, At the last session of the Congress of the United States the resolution known as the "Anticyanbant Hill," was adopted by Congress as it is propounded and desired in mind that the sale of intoxicating liquors within arm's length limits of the property of the United States should be prohibited.

Whereas, By the interpretation given to that act by the Attorney General of the United States its purpose is defeated, and the canteen in substance still continues with all its denominational support.

Resolved, That as we refrain our unifying opposition to the saloon and again pledge our earnest endeavors to the removal of this and similar evils, we hereby express our approval of the sale of intoxicating liquors by any one to any soldier of the United States, and thus carry out the intent of the aforementioned anticyanbant hill.

Resolved, That a copy of this resolution be forwarded to the President of the United States.

3. Whereas, Our people are paying large sums of money for the insurance of our church property outside parishes; therefore

Resolved, That a committee of five be appointed, one from each Association, to consider the advisability of establishing a church insurance organization upon a mutual basis within our borders.

4. Resolved, That this Conference express its thanks to the First Hopkinton church, and the other churches of our Association, for the generous hospitality with which they have entertained us: to the committee on transportation for its efficient labor in securing transportation and accommodations; to the Eastern, Central, Trunk line and Eastern Passenger Associations for giving rates, to the Erie railroad for special train, and to the Santa Fe railroad for special train, for the transportation of delegates. It is further resolved that a certificate be presented to the Passenger Associations and railroads above mentioned.

5. Resolved, That we extend our sincere thanks to the Seventh-day Adventist New England Conference for its kindness and liberality in connection with the use of this commodious auditorium tent.

6. Resolved, That we most gratefully acknowledge all the mericles of God our Father, and seek for the coming year a more consecrated devotion to the work committed to our hands.


The more important remarks were made by Mrs. Babcock, of Phoenix, R. I., and Mrs. Free of Friendship, N. Y., upon the resolution touching the cemetery.

Notice of an amendment to the Constitution to be offered next year was given. The proposed amendment will provide that the ex-presidents of the Conference shall be vice-presidents ex-officio, and that no other vice-presidents be elected. The appointment of a delegate to the European Seventh-day Baptist Association was referred to the Executive Committee with power. Transportation Committee for the ensuing year was appointed: Ira J. Ordway, D. E. Thewes and Geo. W. Stetson.

A meeting of veterans was held in the auditorium tent on First-day. About fifty reported, and an organization was formed with L. E. Livermore President and Nathan B. Lewis Secretary. The veterans took the platform in military order and gave a rousing ovation from the audience, sang "God be with you till we meet again," and, under order "To your posts, march," returned to their seats. The names of the veterans were ordered placed on the Minutes of the Conference. The minutes of the Dedication Service at the cemetery were also ordered to be placed in the Minutes of the Conference.

When the business was completed, Rev. L. E. Livermore, of Lebanon, Conn., preached from Mark 6:42, 43, "And they did all eat and were filled. And they took up twelve baskets full of fragments." By rapid and happy comparisons and analogies he drew a picture of the spiritual feast then coming to an end, a feast of spiritual truth, of Christian fellowship, of new inspiration, and of high endeavor. The sermon opened the way to the closing Conference meeting in which nearly fifty persons took part in words, and hundreds more by rising. Prayer was offered by A. H. Lewis, and the Conference, long to be remembered for its strength, richness, sweetness and light, adjourn.

OCCASIONAL SESSIONS OF CONFERENCE.

A business session of the Conference was held on the Fourth-day, from 9 to 10 A. M. Among the items of business transacted at that time was the report of a Special Committee appointed last year, A. E. Main chairman, to consider the invitation extended
by Mrs. S. M. J. Henry, a representative of the Seventh-day Adventists, to establish an interchange of delegates with that people. The report showed that the officers of the Seventh-day Adventist General Conference did not recognize Mrs. Henry and authorized her to ask for such an interchange. In view of this the committee did more than learn the situation, since this decision of the Adventists closed the door against further action by the committee.

A. H. Lewis, the committee appointed to present the Union to the National W. C. T. U. through its Executive Board reported that such a memorial was sent, and that the corresponding secretary of the National Union reported the reception of the Memorial, and that it was filed, but not presented because of a press of other matters.

The committee was continued and enlarged by adding to it Mrs. Babcock, of Rhode Island, Mrs. Tomlinson, of New Jersey, and Mrs. Townsend, of Ohio.

D. E. Tittsworth, chairman of a committee consisting of himself, Dr. Geo. W. Post and H. B. Clarke, presented a report concerning a new and proposed book. The chairman showed that an edition of In Excelsis, a book published by the Century Company of New York City, can be obtained under certain favorable conditions. The committee was continued and instructed to complete the work, under the direction of the Executive Board of Conference.

The President of the Conference presented a communication from the officers of the Ecumenical Council of Missions, to be held in the City of New York in April, 1900, which was referred to a special committee consisting of O. U. Whitford, A. E. Main and A. H. Lewis. Conference adjourned to meet at 9 A. M. on First-day morning, Aug. 27th. When it assembled at that time the devotional service was conducted by Rev. J. G. Mahoney, of Pequannock, New Jersey. The committee on Obituaries completed its report, which included references to Rev. Hamilton Hull, of Milton Junction, Wis.; Rev. A. A. Place, of Alfred, N. Y.; Dea. A. B. Lawton, of Verona, N. Y., and Dea. H. M. Coon, of Walworth, Wis.

The Corresponding Secretary completed his report on the proceedings of five churches, asking for membership in the Conference, one at Harburg, Germany, one at Wynne, and one at Texarkana, Arkansas, and one at Holgate, Ohio, and one at Ayan-Main, Gold Coast, West Africa. He also reported correspondence with Sabbath-keepers in Holland, in South America, in the East Indies and the Argentine Republic.

The report of the special committee, to consider the communication from the Ecumenical Missionary Council to be held in New York City in April 1900, commended the Council to the conference. The report recommended that churches, Christian Endeavor Societies and individuals desiring to secure the reports from the Council, which will be published in two volumes and will form a valuable encyclopedia of information concerning missionary operations, send their Secretary Whitford, thus securing the reports.

OFFICERS OF CONFERENCE.

Aside from the officers of the Conference who form the Executive Board, and the Young People's Permanent Committee, whose names appear elsewhere, the following were appointed:

TRUSTEES OF MEMORIAL FUND.


WOMAN'S EXECUTIVE BOARD.

Honorary President:—Mrs. E. W. Clarke, Milton, Wis., President:—Mrs. L. A. Pinto, Milton, Wis.

Vice-Presidents.—Mrs. J. B. Morton, Milton, Wis.; Mrs. G. J. Crandall, W. SAC. Corresponding Secretary.—Mrs. Albert Whitford, Milton, Wis.

Secretary.—Mrs. E. D. Blair, Milton, Wis.

Treasurer.—Mrs. George R. Ross, Milton, Wis.

Editor of Woman's Page.—Mrs. Rebecca T. Rogers, Alfred, N. Y.

ASSOCIATIONAL SECRETARIES.

Association of Women.—Mrs. Anna C. Randolph, Plainfield, N. J.; Mrs. M. G. Stillman, Lost Creek, W. Va.; Mrs. Thomas R. Williams, DeRuyter, N. Y.; Mrs. C. D. Lewis, Alfred, N. Y.; Mrs. J. W. Lewis, Alfred, N. Y.; Mrs. H. H. Davis, Fond du Lac, Wis.; Mrs. Adelia Booth, Hammond, La.

SABBATH-SCHOOL BOARD.

President.—George S. Shaw, New York.

Secretary.—John B. Cottrill, Brooklyn, N. Y.

Treasurer.—F. M. Dealing, New York.


EMPLOYMENT BOARD.

President.—T. W. Allen, Exeter, N. H.

Vice-President.—L. K. Burdick, Alfred, N. Y.


ASSOCIATIONAL SECRETARIES.


COMMITTEE ON PASTORAL SUPPLY.


M. F. DAVIES, W. F. J. ROBERTS.

At 1 P. M. on Tract Society day a large audience assembled at the assembly room to hear Rev. J. G. Mahoney, pastor at Shingle House, Pa., who told the story of his conversion from Romanism to the Baptist faith, and later to the Sabbath. His earnestness and "Irish eloquence" secured an appreciative hearing.

At the evening session of the Tract Society at Ashaway, the presiding officer asked those in the audience who had been converted to the Sabbath to stand. Forty persons responded. An unusual number of persons who are converts to Sabbath-observance were present throughout Anniversary week. Among these were several "one Sabbath-keepers" who had never been permitted to attend the Anniversary before.

The report of the Committee of Conference on Credentials showed that 119 delegates were present from the churches of the Eastern Association, 33 from the Central, 62 from the Western, 72 from the North-Western and 25 from the South-Eastern, making a total of 311 delegates, including those who were not sent as delegates. No one was present from the South-Western Association; but one foreign church was represented.

Under date of Aug. 24, we have news from Haarlem, Holland, that Bro. Veltheumn, Sen., gives evidence of rapid recovery from the ill-health which has been upon him. In this cheering news all our readers will rejoice, and will join with us in thanksgiving for this blessing from God. During his ill-health the Boodschapper has been carried on successfully by his sons. The Recorder congratulates the Boodschapper and rejoices in the prospect that its able editor may be at his post again.

Fifteen physicians and medical students were in attendance at the Ashaway Conference. They organized an association that is open to all Seventh-day Baptist physicians and medical students, to meet annually in connection with the Conference. An executive committee was chosen, consisting of Dr. J. F. B. Wait, of New York; Dr. A. L. Burdick, of Utica; Dr. A. S. Maxson, of Milton Junction. The president of the organization is Dr. H. C. Brown, of Brookfield, N. Y., and the secretary Dr. Anne L. Langworthy, of New York City.

The collections at the late Anniversaries were the largest, we think, ever taken on a similar occasion. Certainly they were the largest that have been taken for many years. The two collections, on Sabbath and First-day, amounted to $807.30. In announcing this sum during the session of the Tract Society on First-day, the presiding officer, J. F. Hubbard, said, in a sentence, that "The clouds seem to be lifting." We think that it was on his lips to add that the Tract Society, financially, has been upon the country during the past two or three years, feels under special obligations to its friends for the support which has been given, and for the magnificent collection which he then announced. The Board has reported that, under the Treasurer, not a few sections of the country have found it difficult to maintain those absolutely essential business interests which come to whose whom we call the "average contributor." Realizing this, the Board has kept its expenses as low as possible, and, as shown by its Annual Report, has been able, during the year just closed, to clear off what debt had accrued. Recognizing the loyalty of its friends during the hard times, the Board has reported that they will not hesitate to meet the great need of enlarging the work of the Society during the coming year. Now the times are so much better, the Board trusts that the enthusiasm and devotion awakened at Conference, and so finely represented in the collections, will become a permanent and increasing factor in the work of the coming year. We feel quite sure that this, and more, was in the heart of the presiding officer when the final sum of the collection was announced.

Rushed on the trolley car yesterday, we were made sad as well as disgusted by the appearance of a man so drunk that he was unfit to appear in public. Similar occurrences are too common on public conveyances and in public places. The extent to which a man may be some obstruction is utterly offensive, when under the influence of liquor and yet be free from legal interference, is a weak point, to say the least, in our legal system. Until a man's viciousness in connection with drink becomes penalized as a fact which the law recognizes as criminal, both his own family and society at large must suffer in many ways. Were he to commit a slight theft from anyone outside his own family, he could be arrested; but he is permitted to rob...
his own family, and to abuse wife and children almost beyond endurance, while the representatives of the law are powerless to interfere. There is a certain immunity from punishment and from legal restraint which the habitual drunkard is entitled to that seems to avow a principle, or to be an excuse for his habits, on the follies and wrongs which drunken men perpetrate. Difficult as the problem may be, better legislation concerning the arrest and detention, if not the absolute punishment, of drunken men is greatly needed. It is surely a part of human nature to judge men and the end from the beginning. That type of man is an essential feature in all successful religious teaching. The pulpit of to-day is weak in many respects. In no one point is it more so than in lacking this element of the prophetic spirit. Practical religious teachers, such as the Attainments of the present, nor with the Codification of future, must live already in that future, so far into the future that, in some sense, far away or in the mist metaphysics, which have neither value for to-day nor for to-morrow, and, dwelling thus low in limited circles, fails to rise to the vision of the promised land. It is that promised land for which our hearts long, in our better moments, at least, it is toward that promised land of attainment that every soul must push forward, if it gain anything worth the gaining. No one can neglect the thought in the present who does not feel the reflex influences of the ideal future. No man can define truth for to-day who does not defend it, have in waiting for the Brahmin who faintly seeks to know God, and blindly hopes to secure divine favor through self-punishment. Probably no religion in the world expresses more fully the longing of the heart for God than it does. The devout Brahmin, not having known Christ, yet longing for God, reaches after him, hopes to attain him, and in the imperfect conception of communion which finds expression in the loss of personal relations, "Never," he gives utterance to a type of faith which we may well emulate. All our conceptions of communion with God seem superficial, when compared with that absolute surrender to him in which not only the individual will is lost, but the individual being is absorbed into the divine person, and in the center of the circle, the vision is not the restless which that faith brings has been larger and sweeter for the last thirty years because we have learned to know, from the Brahmin standpoint, how deeply one may long to be swallowed up in the divine presence and in the divine love.

WIDENESS OF DIVINE LOVE.

The Independent, of August 3, publishes a little poem entitled "The Brahmin's Prayer."
The last stanza of the poem is sweetly suggestive of what Canon Farrar calls the "larger vision," which it speaks of what God may have in waiting for the Brahmin who faintly seeks to know God, and blindly hopes to secure divine favor through self-punishment.

Our stronger Christian faith—made stronger only that we have touched hands with Christ, as God in the flesh—ought to glow with a charity and love of God that which appears in this stanza. The devout Brahmin, not having known Christ, yet longing for God, reaches after him, hopes to attain him, and in the imperfect conception of communion which finds expression in the loss of personal relations. "Never," he gives utterance to a type of faith which we may well emulate. All our conceptions of communion with God seem superficial, when compared with that absolute surrender to him in which not only the individual will is lost, but the individual being is absorbed into the divine person, and in the center of the circle, the vision is not the restless which that faith brings has been larger and sweeter for the last thirty years because we have learned to know, from the Brahmin standpoint, how deeply one may long to be swallowed up in the divine presence and in the divine love.

VOLCANIC OUTBREAK IN HAWAII.

For some time the crater of Mauna Loa has been active. It will be remembered that there are two craters on the island, Mauna Loa and Kilauea. Each is about ten miles in extent, and they are the largest craters known. It is said that they bear strong resemblance to each other, as they are both of the same volcanic type, and the probability is that the telescopes are made up of the same material. The fact, together with other investigations, is leading scientists to conclude that the eruptions are the result of chemical action and that they are local, without any direct relation to the fires which are supposed to be found in the interior of the earth. It is probably true that science has not spoken the last word concerning volcanoes. We were once permitted to study, for a brief period, the
CONTRIBUTED EDITORIALS.

BY L. C. RANDOLPH, Chicago, Ill.

The Conference Afterglow.

"I never had any peace until I found that the Lord knew more about my business than I did."—Grimm.

"God never made a lazy man. Laziness is acquired."—West.

"This denomination is the only one that can make a consistent defense against Rom- 

anism. To that mission it is called."—Gill.

"This is enough of this blessing so that the folks at home will know it."—Irish.

"When I saw Fanny Crosby, I found that she looked like mother Swinney. It must have been because they had both been growing more like the Saviour."—L. R. Swinney.

"If we want our young people to be estab- 

lished, put them to work."—Kelly.

"The only real happiness I ever had was connected with my religion. The Christian 

Endeavor Society is my home and there is no place like home."—A. C. Davis, Jr.

"This spiritual life must be the growth of 

years. It does not come in a single day from 

Conference enthusiasm."—Pres. Davis.

"No Seventh-day Baptist business man would neglect his promise at the bank. What 

about our promises to God?"—D. E. Tis- 

worth.

"The C. E. Society has been a potent factor 

in all our church work."—Elise Bond.

"My wife and I have this arrangement: I 

go to war and she stays by the stuff; and we 
de divide equally."—L. R. Swinney.

"The Christian church needs a clearer con- 

science."—Main.

"The way away habit is a disease."—West.

"The pastor must be in full accord with the 

principles he represents."—Prentice.

"The reason why there are so many pen- 

nies in the collection, says the Ram's Horn, 
is because there is nothing smaller."—Sindall.

"If athanotomists are right, we can violate 

every law with impunity; for, if we are not 

under the law, but under grace."—(Valuable 

article, but unidentified. Let owner claim property.)

"The Bible has a great future. If Seventh- 
day Baptists keep close to it, they will have a 

great future."—R. J. Wadford (Alfred).

"Mrs. Fryer says that no one among the 
missionaries excels our Rosa in the use of the 

language."—(Caught from private conversa- 

tion.)

"Don't ask the audience to pardon a per- 

sonal allusion. Personal allusions are often 

proper. If they are not, don't make them. 

Imagine Paul prefacing the account of his 

conversion with 'pardon a personal allu- 

sion.'"—(Mental note which crept in un- 

awares.)

"Many people become discouraged because they do not have an experience like that of 

some one else. They keep starving after a 
vague something that never comes. Take 

God at his word and go to work."—Pres. 

Gardiner.

"Take advantage of all that you should talk long and we should have to sing you down, I know that you will not feel hurt since you have the grace of God in your hearts."—Seager (leaving last 
sunrise meeting).

"Glorious things of thee are spoken—Baan city of our 

God. He whose word cannot be broken formed thee for his 

own abode—Alfred Quarter.

In a warm evangelical atmosphere the presen- 
tation of every line of advance work was 

welcomed with deep interest.—(Mental note.) 

"I'm not a hero. I'm only a regular."—Jay Crofoot.

"When I went to Alfred, the pastor told me 

that it would be safe for my children to asso- 
ciate with anyone with whom Mr. Crofoot 

associated,"—Pastor Gamble.

"God judges men by much what he gives as by what he keeps."—Gamble.

"An organization may rest quiet for years 

when the questions with which they have to deal are quiet in the public mind; but when 

these questions are to the front, as the Sab- 
bath is now, we must speak out or be con- 
demned."—A. H. Lewis.

"Parents themselves sow the seeds of future 

Sabbath-breaking when they utter doubting 

words about their son's future if he keeps the 

Sabbath."—Booth Davis.

 Wheed the higher critics into line. One 

across the sea has declared that Abraham 

kept the Sabbath. The arch-higher critic of 

America says the ten words were the original 

basis of the Old Testament Scriptures and 

will stand forever."—Main.

"If Jesus, when he sat down with publicans 

and sinners, was the snaker of their sin, 
his teachings would have had no effect."—S. H. Davis.

"Make all the converts to the Sabbath that 
you can; for they are ten times as strong 
as many of those born so."—(Testimony from 

the audience.)

"Thank God, I'm a full-dledged Seventh- 

day Baptist. I'm no half-breed."—Mahoney.

"If we were as faithful as we ought to be, 

why would the world not contain all the 

Seventh-day Baptists."—A. N. Optimist.

"For I am ready to lay down my life."—Dr. 

Elia Swinney.

"The cause of world-wide missions was 

born in heaven. God was its author, Jesus trained 

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"I'm not a hero. I'm only a regular."—Jay Crofoot.
"Julian Hawthorne, President Barrows, Principal Fairbairn and many others have testified to the high character, singleness of purpose and consecration of the missionaries. Dr. McGregor said that in thirty year's experience he had never known a missionary who had not been a Christian. With either Crittin or Gage at his feet, it is no small honor to join such a company of Christian heroes."—Gamble.

"You send out your quartets of young, hopeful manhood, to help the feeble churches and revitalize the Sabbath Recorder. We trust to instibute more of that spirit of missions by your coming, and especially by the coming of some of these young men among us. This spirit used to be ours. It is because it once dwelt among us that you are here to-day, for there was a time when the Eastern Association sent forth her servants West and South, and here and there frugality sprang up. We pray that your being here may bring back to us, with renewed power, the spirit of evangelism."—Clayton Burdick.

"We have not more or less churches seeking pastors. We have unemployed ministers who are educated, who have experience, who have a good record, are capable, and who desire work, but have it not. We believe that a board of pastoral supply and ministerial employment—one composed of the members living near each other, to have in hand the work, and one corresponding member from each Association, would largely solve this problem. I would recommend that a committee of five be appointed at this Conference to confer with the Board of Pastoral Supply and practice convenience of the appointment of such a Board by the Conference, and present a report thereupon to this body."—O. U. Whitford.

"Seventh-Day Baptists were the pioneers in the great work of Sabbath Reform, both in Europe and America. Upon them did Jehovah confer the high honor of bringing across the sea the knowledge of the Seventh-Day Sabbath, and planting its banner upon the soil of this continent. Always have they stood among the first in all moral reforms. All Christians in the procession of the ages have owed Sabbatarsians an unpaid debt of gratitude for being the real custodians of the Fourth Commandment."—Seely.

"In other forms of work, missions, education and general reform, our efforts coalesce with the tide of the times, and that tide is therefore favorable and it is easy to prosecute these forms of work. With the Tract Society the case is different. Its work is in direct opposition to the irreligious world, and so far as the specific day of the Sabbath is concerned, the Tract Society has no authority upon the Sabbath question, we take direct issue with the religions world also. The work of the Tract Society involves the fundamental reason for our denominational existence."—A. H. Lewis.

"The promises are bereft of power because they are not attended to. The heart that believes the promises is as much in want of the promises as of the bread of life. In seasons of darkness, and in the thick of the night and the tempest, the promise is the anchor to faith, as we sing, 'The promises of God cannot fail.'"—Peter J. Smith.
Mission. Boards of the United States and Canada. 3. To Salemville, Pa., to assist in the ordination of D. C. Lippincott to the gospel ministry, and on return visited the churches in New Jersey, holding missionary conferences. 4. To Northboro, Mass., to obtain a deed of a farm to the Missionary Society by Mrs. H. Alice Fisher. 5. The round of the Associations; has also attended many meetings of the Evangelistic Committee, serving as its Chairman, labored on several other committees and has supervised the work and workers on several mission fields.

The Story of the Year.

One of the problems continually pressing on the Directors of a Missionary Society is how to best bring home to the hearts and consciences of Christian men and women the condition and needs of the mission-field.

The Problem.

The great world is open as it never was before. Numbers travel for pleasure, for health, or for business to the most distant and out-of-the-way parts. Heathen people are everywhere, coming under the rule of the great nations of Christendom. But the traveler in uncivilized countries, or in the great and fascinating East, seems to see but little of the real life of the people, and to learn as little of them, as the average British tourist on the Continent does of the inner life of the French or Italian or German family. Their impression produced upon the mind is that of the vastness of the countries and the multitudes of the people, or the sparseness and soullessness of Oriental scenes is recognized and admired, or the primitive unclothedness and lack of the elements of civilization creates an exaggerated idea of the degradation of barbarous tribes. The religious condition of the people, however, seems very rarely to receive any serious consideration. Their ideas of God, and the effect which those ideas necessarily have upon their thought and life, are apparently unnoticed. Their ignorance of the glorious revelation of love and saving grace made to the world in Jesus Christ does not seem to create any unusual longing to preach the gospel to them. Numberless books of travel are written, describing—often with great feeling—the physical and moral aspects and social condition of heathen lands as these are seen by the intelligent traveler; but it is rarely possible to find in any of them any serious reflection upon the religious condition and needs of the people viewed from a Christian standpoint.

It is in no way an argument to show that those who fail to realize the spiritual condition of heathendom and its meaning must also fail to notice the power the gospel is exerting wherever it is faithfully proclaimed. The witness to Christianity in the success of missions is the unmistakable fact that the church under the power of the Holy Spirit is brought to make known her Master’s power and grace is unfelt. Hence the influence of travel and enlarged knowledge of the world has only been, in the estimation of the Surroundings, feeling, and to make professing Christians content to leave the nations outside Christendom to their own unaided search for God.

It is to be feared that with many there is not a deeper response to them from the Master in answer to the Master’s great command. They are not themselves sufficiently awake to be connected with the mission with Christ to feel the constraining power of his grace in their own hearts and lives, and are consequently unable to appreciate aright the immense imperative need of the Church and of his righteous rule in the life of the world.

The Solution.

For these and other reasons, it is still sadly true that the missionary cause has made remarkable advance in its hold on the conscience of the Church of Christ during the century, but among the numbers of the Christian church are not yet sufficiently interested in missions to contribute regularly for their maintenance, or to pray regularly for their success. How are these to be reached? There seems only one possible answer—faith. It may appear to the increase of information and increase of prayer alone can effect a change of feeling.—From Report of London Missionary Society.

Treasure’s Report.

For the month of August, 1869.

Geo. H. Utter, Treasurer.

In account with
The Seventy-first Missionary Society, Drs.

Salaries in Treasury August 1, 1869.

[Table with figures and details]

Missionary Societies:

   2. American Board of Commissioners for Foreign Missions.
   4. British and Foreign Bible Society.
   10. Western Missionary Society.

Counting the above societies, there were received in this office, in the month of August, $830.71.

For the reduction of the debt when the notes become due, $32,696.20.

At 2% per annum for one year, $85.

In cases, to deaden natural the impetus, $1,000, $1,000.

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In the success of the work, $1,000.

Establishments:

1. The Sabbath Recorder.
2. The Evangelical.”
Woman's Work.

By Mrs. R. T. Rogers, 117 Broad St., Providence, R. I.

"Say yes to God, that's consecration."
—Hannah Whitall Smith.

That the separation which the sea will soon make between our new missionaries and the home land, with all it holds dear to them, may be a melancholy bond of union between them and the loving Father, who holds the waters in the hollow of his hand, should be our prayer, and let us not forget the dear ones who have given them to the work.

May the key-note for the new Conference year be a fuller, a more complete, consecration of all we have and are to our Master's service. Let us begin at once our individual plans, and act immediately to do what lies next to our hand to bring titles into the storehouse, not measuring ourselves with others, but in grateful communion with the Master consecrate our gifts, that the debt may be removed and all our line of work be carried forward cheerfully and to the honor of God. Then shall we be able to report largely increased contributions at our next Conference session. Will you allow us to repeat in a nutshell what we have so often endeavored to impress upon our readers:

"Be sure you will know. Know and you will pray. Pray and you will give. Give and you will be blessed and become a blessing to others."

ANNUAL REPORT OF THE WOMAN'S BOARD.

MRS. ALBERT WHITFORD.

Corresponding Secretary Woman's Board, Milton, Wis.

Early in the year we were under a cloud of most bitter disappointment, owing to the failure to send a teacher for the Boys' School in China. Our women, with heroic energy and no little sacrifice, had secured the necessary funds and were looking forward with great anticipations to the fulfillment of their plans for giving the long-needed help in the education of children and of relieving us of an encumbrance to us of great importance in Africa. At that time we looked upon the energies that must have temporarily flagged, and now are helpers on two important fields, for which opportunities let us thank God and press forward with increased zeal. It is also said that the old prophets were men of large hope, and this characteristic seems especially true of our women. Blessed gift of God, may it continue to be our inspiration. As the year draws to a close, light begins to dawn for China's school work. May a rich blessing rest upon those who endeavor to give the needed help.

Our Board has undertaken to secure the support for fifty girls in Africa, that Mrs. Booth may carry on a school for their benefit. There has been a willingness to take up this work in many of the Societies, and in due time we believe the full number will be provided for. It is expected that so far as possible, the support will be continued for four years. The small sum of twelve dollars a year is all that is asked for the redemption from slavery—board, clothing and school expenses. Surely many of our sisters, unaided, could do as much as this in behalf of those who suffer the grievous wrongs that fall upon the wom-
en and children in the dark land of Africa, but when the expense is divided among several helpers, who of us will not count it a blessed privilege?

CENTRAL ASSOCIATION.

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

We have on hand no special report from this field, but rejoice to say that five or six girls in Africa will be supported in different Societies.

SOUTH-WESTERN ASSOCIATION.

Mrs. A. B. Landphere, Secretary, Hammond, Ia.

No special report has been received, but we know that the one organized band at Hammond has been faithful in service and working with renewed inspiration.

SOUTH-WESTERN ASSOCIATION.

Mrs. Geo. W. Burdick, Secretary, Milton, Wis.

Early in the year the usual letters were written to the Secretaries of the local Auxiliaries, and later a circular letter by Dr. E. F. Swinney, accompanied by a personal one from the Secretary or from sisters in the different Societies, presented to the Societies and to individuals not connected with them, asking for funds for a teacher for the Boys' School in China. The responses to these letters were so prompt and cordial that our hearts were filled with hope and gratitude.

Following that the Industrial Mission in Africa has received some help from the Societies. Our regular lines of work have been maintained as usual. So taken as a whole, the year has been one of encouragement, and we feel something of the blessedness of being represented in work for the Master.

So far as the Industrial Mission in Africa has been some help from the Societies. Our regular lines of work have been maintained as usual. So taken as a whole, the year has been one of encouragement, and we feel something of the blessedness of being represented in work for the Master. New one Society at Grand Marsh, Wis., has been organized and is doing good work.

EASTERN ASSOCIATION.

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

Again we have reached a milestone of time. As we review the past we see less done than we had expected. We are finding that a real work of great importance in Africa.

The correspondence for the teacher of the Boys' School in China was cheerfully heeded, and generous sums donated. It is with ten-fold satisfaction that we find the Master has so generously responded to our requests.

For the Teachers' Fund at the beginning of the year was entered upon with enthusiasm and confidence. It must be so, the Master has so generously responded to our requests.

But one thing remains, a deep sense of the heavy responsibility that falls upon the doors of the Church, to care for the missions in the foreign fields.

This is work of the Master in the fields of Africa, because our sympathies were with our missionaries, and in due time we hope to have a field of usefulness opened to us.

It is a matter of great importance in Africa.

The can for funds for the teacher of the Boys' School in China was cheerfully heeded, and generous sums donated. It is with ten-fold satisfaction that we find the Master has so generously responded to our requests.

So we shall go out in the dear old prophetic spirit; it must be so, the Master has so generously responded to our requests.

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SOUTH-EASTERN ASSOCIATION.

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

The close of this year brings the feeling that we have not done all that we hoped to do for the work here in this Association. We are still anxious that the work of the Master may prosper here in our midst, and that we may have some part in sending the glad news of salvation to them that are far away. We have tried to do something to assist our dear Mrs. Rogers in her work. We know that there is a growing interest in some of the Societies. Others are struggling to help themselves to keep a pastor, and some of the dear ones who are scattered and lonely still show their interest by sending in their mites and keeping up their membership in the home Society. We believe there is a growing interest in systematic giving, both in woman's work and in the Christian Endeavor work. We pray that God will pour out His Spirit upon his profess children, and help us to be truly consecrated to his service. May much more be accomplished in the future so that there may be "added to the church daily such as shall be saved."

WESTERN ASSOCIATION.

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

In reviewing the work of the year, our success in the work of the Church, and our opportunities of gratitute to the faithful sisters who have helped to make possible the measure of success we have attained. The raising of our apportionment for the Teachers' Fund at the beginning of the year was entered upon with enthusiasm and confidence.

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As we review the past we see less done than we had expected. We are Finding that a real work of great importance in Africa.

The feeling of the Master has so generously responded to our requests.

The correspondence for the teacher of the Boys' School in China was cheerfully heeded, and generous sums donated. It is with ten-fold satisfaction that we find the Master has so generously responded to our requests.

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Young People’s Work

By Edwin Shaw, Milton, Wis.

The perspective in the great world picture is changing somewhat. Some types of men who were once in the foreground are now only shadows in the background; and the Great Artist is bringing some who were once at the outermost edge of the shadow into the center of light. This shifting of the perspective is true of the Bible, the religion, men like Froedle and Horace Mann and other lovers and teachers of children. This is as it ought to be. A generation is sitting at the feet of to-day’s teachers; all childhood stretches forth empty hands to them; they are the potters and in their wheels destinies are turned; these who love and serve and save the children, who have sometimes been overlooked and forgotten, are to take their rightful places, and are to be the great men and women, I trust, in the thought of the future. And not of course a work that is comparable to this. To be a true teacher, to come into the holy of holies of a child’s life, and light the fire at the altar there; what shall be thought of as equal to this? Surely it is a greater thing to guide than it is to rescue, to form than to reform, to train than to restrain. Who would not rather be a potter than a mere worker in glue with skill to mend the cup after it has been cracked? The teacher who trains the child so that he can control himself is surely greater than the one who can rescue him, for the law that the state can control him. A text book is better than a statute. A quartermaster is better than a sure remedy. A warning uttered in time is better than a life preserver, no matter how accurately it may be thrown. Let my child be saved by the light-house rather than presently, by the crucifixion and resurrection and ascension, can any child ever forget them? Then again, a course in missions would give a child the right view of the world and its needs. The man who is to get the most from the world and who is to give the most to the world must regard himself a citizen of the world. He who builds a wall of selflessness about himself high enough to keep others out, builds the right view of the world. And Christ is the teacher who trains the child. The Bible appeals in a marvelous way to children. It was a book for Gladstone; it is also a book for a little child. Its pandeum of truth swings from youth to old age. Bible stories seem to have been written for children and to stick in their memories like barbed arrows. The story of Moses, the wanderings in the wilderness, the bronze serpent, the building of the temple, the garden of tears, the crucifixion and resurrection and ascension, can any child ever forget them? Then again, a course in missions would give a child the right view of the world and its needs. The man who is to get the most from the world and who is to give the most to the world must regard himself a citizen of the world. He who builds a wall of selflessness about himself high enough to keep others out, builds the right view of the world.
Children's Page.

BABY ASLEEP.

BY NANCY PRIEST WAKEFIELD.

Baby has gone to the land of dreams! He cradles his head in the palm of the nurse. How still he seems! Carefully shut the bedroom door, Snow-white slipped across the floor. How sweet he looks as he lies, One of my fingers shutting the dark brown eyes; Our little prince in the cradle's check.

I said: "Oh, no, mamma, for Monte was here, and the old bear didn't dare to."

I was a glad home that night, after the father came and heard the story of his dear one's narrow escape. She is still a tall woman with a little daughter about as large as herself. She says to him: "You know there was a brown bear. No dog was ever praised or loved more than he was all his days."—Evangelist.

HOW COAL IS MADE.

Did you know that coal is made from plants? Not one child in a hundred knows that! The very heat it gives out is what the plant first took in.

What is there more valuable than coal, that warms our houses so nicely and gives us such beautiful gaslight to sit by on cold winter nights? All kinds of machinery are worked by it, from the factory to the engine. Even the oil that we use in our lamps comes from coal and the remains of plants. If you were to take your hands you could see the impressions of leaves like those you gather in the country lanes. Many have stems, too. They are very, very hard, and even have the marks where the roots grew. Many kinds of hogs and huge trees of the forest once were every coal mine has more or less of these; even the cones of the pine have been found in the coal.

Peat is the beginning of a bed of coal before it grows hard. You know what a nice fire it makes. Coke, which you often see burning and smoking in Monte, is made by driving out all the oil and gases from the coal—the very gas that we burn.

Tar often oozes out of the lamps of coal on a fire, making little black bubbles, which burst and burn. Paraffin oil is made from this very tar, and benzolene, too. Aniline comes from them all, and makes some of our most beautiful dyes. Essences that are put in candies you buy, and taste so good, come from tar. So you see that from coal we get nearly all our heat and light, colors, and pleasant flavor. Isn't it useful, though?

—Illustrated Home Journal.

UNDER THE STONES.

It is surprising what wonderful things are going on under the stones along the road, or in the meadows. Turn up the stones, children, and see what is hidden beneath them.

William Hamilton Gibson tells how he made such an investigation:

"One day I lifted a large flat rock and turned it over, when I was immediately saluted with a distinct explosion, accompanied with a tiny cloud of smoke among the border grasses. I quickly parted the grass and saw a small blue beetle partly concealed beneath a dried leaf. I sought to pick him up, but was prevented by a repetition of the explosive report and another cloud of smoke.

"Here was a curious freak indeed. A regular sharp-shooter, blue uniform and all. I captured a second beetle, and found the same phenomenon in a collecting-box. Shortly, afterwards, upon lifting the lid, the prisoner gave me another报告. But no process of mine would induce him to further waste his powder. His ammunition was exhausted, and he evidently only carried three rounds.

"After a night's rest in captivity, however, the spirit of the insect was revived and I got out the world by pushing him, the puff of white smoke-like vapor staining the Iris interior of the box and leaving an acid persing odor. The name of this insect is the Bombardier beetle."

WHAT OUGHT OUR PASTORS TO DO TO DEEPEN SPIRITUAL LIFE IN THEIR CHURCHES?

BY A. B. PRENTICE.

Abstract of an address made before the General Conference at Ashaway, R. I.

This is no new question to the pastor. It is a question that the true pastor has often anxiously and prayerfully considered. The pastoral office is of divine arrangement. Our Lord "gave some to be pastors for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." The pastor is a shepherd and the people of his charge are the flock. Paul's parting counsel to the elders of the church of Ephesus was, "Take heed unto yourselves and to all the flock, over the which the Holy Ghost hath made you overseers; to feed the church of God, which he has purchased with his own blood." It is the pastor's business then to feed, to guard and to lead the flock.

1. He should love the truth as it is in Jesus, and fearlessly and faithfully proclaim it. Of the doctrines, vital and practical, Paul said of Timothy, "If thou put the brethren in remembrance of these things thou shalt be a good minister of Jesus Christ." "These things command and teach." "Take heed unto thyself and unto the doctrine, continue in them, for in them is the life of both you and them that hear thee."'""'

2. He must have a passionate love for souls. As Christ gave himself for others, so he should be even ready to "lay down his life for the brethren." He must inform himself of their condition and needs by personal contact with the people. He should have such full sympathy with them in their joys and sorrows, their burdens and blessings as to secure from them sympathetic attention and interest in all his ministrations.

3. The pastor should show that he is in fellowship with, and guided by, the Holy Spirit. His public teaching can then be supplemented by wise personal counsel and work. That intense earnestness, born of the Holy Spirit, leads him, with transparent honesty, to say what he knows and to mean what he says. His own interest and spirit is impressed upon his people, because his life and character back his utterances and convictions. But while the people of the world may be proud of his office he can only do his work. All should seek the presence and power of the Holy Spirit, so that they may work in the midst of them, to be a light in the midst of darkness, doing good to all the world, and willing and ready to do all the work of God, including the work of the ministry, that the kingdom of Christ may be established and spread. And so it will be. Amen.

—Journal.
Our Reading Room.

"Tence then as we have opportunity, let us be working what is good, towards all, but especially towards the family of the faith."—Eph. 6:10. "But to do good and to communicate, forget not."—Heb. 13:16.

HAMMOND, LA.—Hammond is to have a cotton mill; at least that seems a pretty well assured fact at this writing. One of our town papers has been talking up cotton mills for many years. On the other hand a number of public meetings have been held, and about $35,000 are subscribed toward a $50,000 manufacturing plant. One man subscribes $15,000 in grounds, building and power. The other amounts range from $1,000 down to $25, the price of one share, to be paid at the rate of four per cent per month. This enterprise, when matured, doubtless will be a great financial blessing, directly and indirectly, to the people of Hammond and vicinity, and so to our own people and church. In our society of little money, for various reasons, there has been more toward emigration than immigration. We hope a cotton mill will turn the tide.

Mrs. Helen Irish and son, Hallie, have just gone to Milton, for the sake of school privileges.

Prof. Benj. R. Crandall, of Independence, a graduate this summer of Alfred University, has been engaged as Principal of the Hammond High School, which begins next week.

The summer, they say, has been hotter than the average.

G. M. C. August 29, 1899.

—While some of our people have gone North, and others are down on the coast summering, there is a goodly number that stay by the stuff during the summer season and try to be satisfied with the filtered puffs of gulf ozone that find their way this far through banks of pine and magnolia trees. These soft south winds that get their momentum from the grand old Gulf of Mexico are an everyday affair, and generally temper the hot air of midsummer, and make fairly comfortable the sizzling heat that would otherwise obtain for the past year or two, and lately two or three body dies from an overdose of caloric, as they often do in more northern localities. A case of sunstroke has never been known in the history of this little city, and seldom in any other city of this latitude. New Orleans, the metropolis of the South, so near us, can boast of a large exemption from this sort of mortality, while the dailies of the northern press seldom miss an issue, in the midsummer months, in which there are not mentioned numerous fatalities from this cause. We mention this that our friends in the far north and east may not conclude because we have been comparatively silent these years as to the fact of our existence, that we have not escaped incineration, for we have. Nor have we been blown out of existence, as have so many on the eastern coast and elsewhere.

We take the papers, and have been greatly rejoiced that a goodly number of our young people over the denomination have seemed to grasp the situation and are rising to its demands. This fact of itself is an inspiration to many who are without the way, and it is our hope that young people may not rest until there is from this cause a dawning of a new hope, a new consciousness of a latent force, an inspiration to new effort that bodes good to our common cause, and so we rejoice. So many of our friends write us that they are greatly interested in Hammond, and say, "Why don't you write something more for the Recorder?" Well, we are not quite sure that that would be best. We are prepared to write, and are hardly prepared to pay for an advertisement, at say ten cents a line—and, too, the audience might get weary and desire might fail by the time the end came, so we have desisted, and really find our courage faltering. Faintly now, there is so much might be said, things material, and some that perhaps are not.

But now, for this time, we are moved to say that we are watching, with great interest, for the result of this Convention. Every day of its session we have thought of it, and desired, and imagined, and regretted, and resolved, and rejoiced, yes, in about that order, and yet we are as far from the Conference and its inspiration as before.

W. R. P.

NEWS OF THE WEEK.

Affairs in South Africa, between England and the Transvaal Republic, have been growing more tense during the past week. Further diplomatic correspondence has ensued, in which the Transvaal government has refused to accede to certain propositions from Great Britain, but expresses willingness for further negotiation. This refusal seems to be the end of the line, and most all in it are satisfied, things material, and some that perhaps are not.

The Court has decided, secretly, to acquit Captain Dreyfus. The book ought to be read in connection with Mark Twain's "Concerning the Jews," in the September number of Harper's Magazine.

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Literary Notes.


This is a curious book. It is an attractive book. It combines history, fiction and prophecy. It is written from a standpoint of an apostle, looking back from the close of the twentieth century. This man is an intelligent and loyal Jew. Reasons why Jews cannot be responsible as the world's masters appear in many places throughout the book. Suggestions that they might become such Christians as Jesus was, are made. The book is an inspiration to all who care to read it. "Dreyfus" —that is the fate of Palestine—will be a prominent issue in the affairs of the world during the next century. Progress, as applied to arts and sciences, is to outstrip all past history. English-speaking people will unite, and "Saxondom" will become the controlling world power. Political and commercial influences will increase in the East, through the development of railroads and other improvements, and Palestine will become a commercial center. Islamism and Turkey will play a prominent role in the world's development. The twentieth century draws toward its close, the crucial question for settlement by the world will be the disposal of Palestine. This is the book that will result. The world's future history will be written in the seventeenth century. Great worlds will exist. The book presents a world of races and Chris­ti­ans—Roman, Greek and Protestant—will present their claim to Israel. At last it will be awarded to the Jews, and a Hebrew Republic of surpassing strength and wealth will be established, and wars will mark the century, and social and political disturbances will make history a storm-swept sea. Improved methods of destroying life in war will increase and a final struggle between Saxondom and the allied powers of the world, will take place in the Eng­lish Channel. Inventions now new, or yet unknown, will bring warships and airships to such perfection that this great naval battle will surpass all history, if not all imagination. Victory will be with the Jews with a fervor like that of the old Hebrew prophets. Our forefathers feel that Rabbi Mendes is familiar with the apocalyptic literature of the Jews, as it was in the second century B. C. The book will get attention and provoke thought. Those who may reject its fancie and prophecies, cannot be unmindful of the probabilities which it suggests, nor those who are already taking shape. It is not a book of dreams only. Much which it outlines so startlingly may be accomplished under the conditions now existing. The book ought to be read in connection with Mark Twain's article, "Concerning the Jews," in the September number of Harper's Magazine.

"Farewell Readings for Happy Homes" is the title, by E. T. Johnston's, pastor of the Sewickley, Pa., Congregation. A compilation of short articles on miscellaneous themes, mainly moral and religious, all of which are valuable reading for either young or old. The brevity of the selections is a favorable characteristic. The book is bound in paper, and contains 382 pages. H. L. Hastings, 47-49 Cornhill, Boston.
The Sabbath School, conducted by Sabbath-School Board.

Edited by Rev. William C. Whitworth, Professor of Biblical Languages and Literature in Alfred University.

INTERNATIONAL LESSONS, 1899.

Third Quarter.

July 1. Graduation Invitations.
July 2. The Bar of the Earth.
July 3. The Hand-Clasf on the Wall.
July 5. The New Heart.
July 8. Returning from Captivity.
July 10. Returning from Captivity.
July 15. Ezekiel’s Great Vision.
July 17. Ezekiel’s Great Vision.
July 22. Ezekiel’s Great Vision.
July 23. Ezekiel’s Great Vision.
July 29. Ezekiel’s Great Vision.
July 30. Ezekiel’s Great Vision.
July 31. Ezekiel’s Great Vision.

LESSON XIII.—Review.

For Sabbath-day, Sept. 28, 1890.

GOLDEN TEXT.—The angel of the Lord compasseth about them that fear him, and delivereth them—Ps. 34:7.

The lessons of this quarter have presented a great variety of themes. Those from the prophetic books of Hosea, Ezekiel, Haggai and Zechariah contain Messianic prophecies. They are not to be sure specifically concerning the personal Redeemer Jesus Christ; but they help to present the picture of the ideal time when the intimate relations between God and his people shall be established, when the people shall turn away from sin and serve God with sincerity, and accept from him the help which he offers them. They are, therefore, Messianic prophecies in the broader sense. The passages from the books of Daniel and Ezra present to us most practical lessons from the conduct of those who were true to God under trying circumstances.

It will be interesting to seek out in each lesson a particular token of God’s love to men, and to find also in each lesson a suggested duty of man to the heavenly Father.

The following special topics may be used as the subjects of brief papers:

The prophet Hosea and his work.

Lessons from the life of Daniel.

Possibilities suggested to us by the vision of dry bones.

The greatness of our salvation as pictured by the great river.

The first return of the Jews from captivity.

Overcoming hindrances in the work that God has given us.

LETTERS TO YOUNG PREACHERS AND THEIR HEARPERS.

LETTER XLV.

Pulpit Proprieties and Improprieties.

The general principles which ought to govern the preacher in his office have been laid down in former letters. There are a few special points which are worthy of notice in this connection.

Entering the House of God and the Pulpit.

The habits of the preacher are unconsciously reproduced in his people. The sanctity is a carrying firesence. It is not a lecture-room, nor an opera. The minister shall be an example to all worshipers by entering the house of God quietly, and passing to his place reverently. His manner shall be that of one who comes to worship, and not on business, nor to be seen. He should enter the pulpit in the same quiet, reverent way, and, on taking his seat, should bow his head in silent prayer. This prayer should ask for special guidance in the work about to be undertaken. Real benefit will come to his ministers and people when the inward man will be cultivated; and the effect upon his congregation will be greater than can be calculated easily. In a word, the preacher should exemplify the truth that the place of worship is indeed Bethel—Beth Elohim.

It will rarely be necessary for the preacher to leave the pulpit before the service commences or at any point during the service. It is a grave mistake to enter or leave the pulpit for ordinary reasons, and especially so during any part of the service, like singing. The chorister might as well go about, unnecessarily, during the sermon or prayer, as for the preacher thus to disregard the proprieties which belong in pulpit communication with other people in the room be done before coming to the pulpit.

Still more to be condemned is the too prevalent practice of whispering, or talking in subdued tones, when more than one clergyman, is in the pulpit. Nothing of the kind is usually necessary, and if it must be done, it should be in the briefest manner possible, and most quiet. If you are aware that you are to assist in a service, or to be assisted, let the matter be arranged before entering the pulpit; let each understand the part he is to take, that neither discussion nor preparation be required in the presence of the audience.

We have already spoken of the vices of undue witticism, slang, and eccentricities in the pulpit. We only add, so demean yourselves in the house of God that you may be pictures of piety, and your people may be cultured in that gravity and reverence which are an indispensable part of true worship.

We must remind you again of the value of correct and graceful attitudes in the pulpit. Pulpit and reading desks are made to hold books. They are not made for preachers to lean upon or hide behind. Everything touching dress or manner, which calls attention to the preacher’s self rather than to his theme, should be avoided. Best results, from excellent sermons, are often dissipated by a trifling or two on the part of the preacher.

This is eminently true in the matter of delivery, pronunciation, enunciation and the like. You cannot afford to neglect these.

Elegance of manner and of speech—using the word elegance in its best sense—is part of the trust funds. The endowments entrusted to clergy have not been contributed, one life member may say, for six years, to assist in a service, or to be undertaken. Real benefit may not many of our churches do likewise.

It has been a query in the minds of some, whether some of the income derived therefrom as the income of the Education Society, after paying expenses, go to Alfred University. The reason is not far to seek. The Education Society is the custodian of trust funds. The endowments entrusted to the Society are then invested by the friends of Alfred University, for the specific purpose of endowing Alfred University. Hence the income must be paid to Alfred University. Should the friends of College or of Salem College see fit to intrust their donations of endowment to the Education Society, the income would be as carefully applied to the objects specified.

Concerning Report of the Treasurer of the Education Society.

Alfred, N. Y., Sept. 3, 1890.

To the Editor of the Sabbath Recorder:

I enclose herewith the true or supplementary report of the Treasurer of the Education Society, and request the publication of the same in the Sabbath Recorder. It explains some facts that seem not to be understood by some. It is hoped that the income, from the funds of the Society are appropriated as they are.

Very sincerely yours,

[signature]

W. C. Whiteside.

[Note: The Report is not printed here for want of space. It will be found complete in the published Minutes.—Editor Recorder.]

In presenting the above Report of the Treasurer for the forty-fourth year before the Seventeenth Biennial Education Society, it may be of interest to members of the Society, and others, to know that up to the present time a part of the permanent endowment of the Education Fund has been lost. It is true that many of the Old Endowment Notes remain unpaid. But of the notes and pledges paid to the Society, and the money invested by the Executive Board, no part has thus far been lost.

Some of the special pledges made in 1892 and 1893, for the support of the Theological Department of Alfred University, for six years, there exists unpaid $235 for the Chair of Biblical Languages, for which the Treasurer holds the signed promises of seven donors to pay.

It will be noticed that the Western Association has established what seems to your treasurer a more commendable custom of detaching from one of the annual joint collections to the cause of education, and has determined to apply the amount thus received by the Education Society to the enlargement of the permanent endowment fund, thus making the income derived therefrom a perpetual aid to the cause.

It will be remembered that for each $25 thus contributed, one life member may be named. The same is true of contributions made by churches or by individuals direct to the Education Society.

The contribution made during the year by the First Hopkinton church, with which these sessions are held, was in like manner made a part of the endowment, and entitles the church to name a life member, leaving a balance toward another. Why may not many more of our churches do likewise?

The first statement furnished by the Treasurer was asked for by the Conference Minutes, and it is given, with the above reference, that there may be a better understanding of the subject.

May we not hope that in the future, more than in the past, the cause of education may be cultivated in our churches, that our people may be addicted to it, and share in the Missionary and Tract Societies in our contributions.

Why not that the higher education of our own young people enliven our sympathies, our prayers and our material aid, till there shall be no question of the policy, “Our own schools for our own young people, and our own young people for our own schools?”
Popular Science.

BY R. E. BAKER.

Oil and Electric Engines.

Some very interesting experiments have been made of late, in Europe, to test the cost of power as between oil locomotives and electric motors.

In parts of the mines in Europe, as well as in this country, where the miner can be entered and worked on a grade, the coals, or ores, are transported on narrow-gauge railroads, usually about two feet in width. In the mines where the tests were made, a six-horse power engine is on the track, and uses a ton of steam a day.

The oil locomotive here drew a full train load at a cost of one and a half cents (about three per cent) per train mile, as against three and a fourth cent in the case of the electric motor, the cost being a fraction over twice the amount of the oil locomotive.

The steam, nitrogen, and carbonic acid evolved by the use of oil is not sufficient to vitiate the atmosphere to any appreciable extent. The oil locomotive has the advantage over the electric motor, in being more compact, and free from danger attendant upon the use of electricity. It was found that, while running at the rate of four and one-half miles per hour, with a full train load, the engine consumed only about six and one-half pounds of oil per hour, in hauling seventy tons four and one-half miles.

From the above statement it will be seen that for transporting ores in mining, and the removal of earth for leveling, and filling, and for many other purposes, when distances of only a few miles are to be traversed, and where a narrow-gauge track can be cheaply made, a great saving can be secured in transportation by using oil locomotives over animal, steam, electricity, compressed air, or any other power now in use.


MARRIAGES.

COALWELL—SANFORD. At the residence of E. L. Sanford, Dodge Centre, Minn., Aug. 30, 1899, by the Rev. E. J. H. Swart, Mr. E. L. Sanford and Miss Grace M. Sanford, both of Dodge Centre.

ENGLE—MULLETT. At the home of the bride’s parents, near Delmar, Iowa, Aug. 29, 1899, by Rev. L. E. E. Swart, Mr. H. O. Engle, of Cedar Rapids, and Miss Rose L. Mullett, of Delmar.

DEATHS.

Is-tons. — At the home of his parents, near Welton, Iowa, Aug. 20, 1899, William E. Iones, aged 21 years, 5 months and 14 days.

Funeral service was conducted in the Welton Seventh-Day Baptist church by the writer, and was attended by a large congregation of friends and relatives.

How’s This.

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

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

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Hall’s Catarrh Cure is taken internally, acting directly upon the system. A dose of 5 pellets per bottle. Sold by all druggists. Testimo single free.

Hall’s family Pills are the best.

V.O.I.C.E. SCHOOL.

SALEM, W. VA.

From a Commissioner of the County Court of Marshall County.

From early years I had an impediment of speech, and my son Harry, ten years old, was similarly troubled and much hindered. Two weeks ago went with him to the Voice School at Salem for treatment. The rules are plain and accurate, and there was no stammering from the beginning of treatment. In deed they are so simple and effective that I do not think any one can stammer while observing them. We talked easily to our scholars, and after two or three weeks we conversed with others aloud. Being called away on important official business, I feel that we may safely leave the school, although the Principal might advise a longer stay.

SHERRARD, W. Va., Aug. 21, 1899.

D. F. GIBBENS.

WANTED!

The following Publications are needed to complete the work of placing our priced matter in permanent form. After binding, they are to be placed in the Libraries of our Schools and Publishing House. Any one who can furnish any of them, and will do so, are hereby a great help to our work. Send to F. P. Mosher, Manager, Pittsburgh, Pa. All charges will be paid at the Publishing House.

Conference Minutes, 1867-1893.

Seventh-day Baptist Register, Vol. I., No. 4.

Sabbath Visitor, Vol. I., No. 4.

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Special Notices.

North-Western Tract Depository.

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

The Sabbath-keepers in Syracuse and others who are unable to get the Sabbath Tract in the city are cordially invited to attend the Bible Class held every Sabbath afternoon at 4 o’clock, at the residence of Dr. F. L. Iones, 212 Grace Street.

The Seventh-Day Baptist church of New York City holds services in the Boys’ Room of the Y. M. C. A. Building, Twenty-third Street and Fourth Avenue. The Sabbath-school meets at 10.45 A.M. The preaching service is at 11.30 A.M. Sabbath-keepers in the city are cordially invited to attend these services.

Geo. B. Shaw, Pastor.

2717 Eighth Ave., New York.

The Seventh-Day Baptist church of Chicago holds regular Sabbath services in the Lo Mayne Building, on Randolph street between State street and Wabash avenue, at 2 o’clock F. M. Strangers are most cordially welcomed. Pastor’s address, Rev. R. B. Kelly, 2425 Monroe Ave. Miss. NETTIE E. SMITH, Church Clerk.

The Sabbath-keepers in Utica, N. Y., will meet the last Sabbath in each month for public worship, at 2 P. M. at the residence of Dr. S. S. Mullett, Great St. Sabbath-keepers in the city and adjacent villages, and others are most cordially invited to attend.

The Seventh-Day Baptist church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Main and Warren 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.

The next Semi-Anual Meeting of the church of Minnehaha will be held with the church at Trenton, beginning at 2 o’clock P. M., Friday, Oct. 20. Eld. Hurley to preach the Introductory Sermon, Eld. Ernest alternate. Miss. Harriet Tiffany, of Lowell, Misses Timm, Coon, of New Aurora, and Miss Anna Wells, of Dodge Centre, are invited to present essays.

R. H. BACOCK, Curr. Sec.

The Yearly Meeting of the Iowa Seventh-Day Baptist churches will convene at Darwin, Iowa, beginning Sixth-day, Sept. 15, 1899, at 10 A.M. The Introductory Sermon by delegate of the Minnesota Semi-Annual Meeting. The Essayists—Rev. W. L. Van Horn, A. M. Furrow, Oraa LooBooro, Bertha Babcock, Nettie McMullins and Hattie Saunders. Let this be a Pentecostal meeting, a labor effort to “go up to Jerusalem to the yearly feast.”

Otto U. Y. HAMM, Sec.


Sabbath literature and lectures on the Sabbath question may be secured by addressing Rev. W. C. Daniel, Honorary Secretary of the British Sabbath Society, at 31 Clarence Road, Wood Green, London, N., or, Major T. W. Richardson, Post Office at the Victoria address.

The next session of the Ministerial Conference and Quarterly Meeting of the Chicago and Southern Wisconsin Seventh-Day Baptist churches, will be held with the church at Alton, Sept. 25th, 1899, beginning with the Ministerial Conference on Sixth-day, at 10.30 A.M., for which the following program has been arranged.

1. How may the interest in our Bible-school work be increased? W. B. West.

2. What is the Bible doctrine of dietetics? W. D. Burdick.

3. What improvement, if any, can we, as churches, make in our present methods of work and worship? G. W. Burdick.


5. The place and character of personal work in the labors of the pastor. G. J. Crandall.

6. How can we increase the attendance and efficiency of our prayer and conference-meetings? Mrs. B. H. Stillman.

R. H. BACOCK, Sec.
GOOD CHEER.
If none were sick and none were sad,
What service could we render?
I think if we were always glad
We scarcely could be tender.
Did our beloved never need
Our patient ministration,
Earth would grow cold and miss indeed
Its sweetest consolation.

Salem College.

Situated in the thriving town of Salem, it is the chief educational center of the State of Oregon. The institution is supported by the contributions of the students, parents, alumni, friends, and subscribers to the "Sabbath School Board." The college is open to both men and women of any age, and is open to those who have completed their education at the high school. The college offers a wide range of courses in various fields of study, including liberal arts, business administration, and education.

Fall Term

Milton College.

This term opens Wednesday, September 27, 1899, and continues fifteen weeks, closing Tuesday, December 16.

Instruction in the preparatory studies, as well as in the collegiate, is furnished by the best experienced teachers of the institution. These studies are arranged into three courses:

Ancient Classical, Scientific, and English.

Very thorough work is done in the different departments of music, in Bible study, in English, and in oil and China painting, and in the gymnasium.

Worthy and ambitious students helped to obtain employment, so as to earn the means to support themselves in whole or in part while in attendance at the college.

For further information, address REV. W. C. WHITFORD, D. D., President, Milton College, Milton, Wis.

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Westerly, R. I.

THE SEVENTH-DAY BAPTIST MISSIONARY-ARTS SOCIETY.

W. J. Clark, Treasurer, Westerly, R. I.

A. H. Ramon, Secretary, Rockland, Me.


The regular meetings of the Board of managers are held on the second Monday of January, April, July, and October.

Ashaway, R. I.

The seventh-day BAPTIST general conference.

Next session to be held at Amboy, Centre, N. Y., August 27th, 1900.

Rev. J. S. C. Carter, Secretary, Ashaway, R. I.

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