The Sabbath Recorder.

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$2.00 A YEAR

PLAINFIELD N. J.
Among the first reading-books we remember, as a pupil in the old school-house in Central New York, was the Old English Reader. After that came the New English Reader, and still later a series known as Saunders’ Readers.

When we had attained the distinction of entering the class which used Saunders’ Fourth Reader, the summit of education seemed to have been reached; for the lessons we then had been learned already from the English Reader, in a “piece” called The Hill of Science. It was an allegory. Genius made the first attempt to climb the hill. He grew weary and turned back at the top. Application, more patient and persistent, began to climb the hill slowly, passed Genius while he was resting, and arrived first at the top. The echoes of that allegory have remained with us to this day; and we have tried to learn that the only genius worth having is the genius for hard work. We commend that to our young friends.

In 1894 there were 75 miles of railroad in this country on which mails were carried. Now the United States mail is carried over 174,777 miles. In 1898 the postal clerks in the United States service distributed 12,235,706,229 pounds of second-class mail. In the same year, exclusive of free mail, there were handled 326,120,388 pounds of mail matter. As business and the demands of literary work increase, the future of the mail service promises still untold extension.

The safe arrival in this country of Dr. Daland and family, after an absence of four years, is welcome news to his many friends here. Lately he was a pupil in the church now called the church, England, which appears in our Home News Department, records the severing of ties between pastor and people which had become cemented by labors of love and devotion.

We Judge Righteously.

It is a great comfort to feel that God judges us according to the effort we make, and not by our completed attainments. Some are always sitting on the safety-valve of their passions, lest life be wrecked by them. Such a life is a constant torment with neither security, nor some other tendency of the soul which leads astray. If such a man succeeds curbing passion, if he carries himself safely through the whirlpools into which the surging tide of impulse brings him, and makes the harbor in safety, tenfold glory will await him because he was enabled to come up through great tribulations. We often do injustice to those who are especially tempted in a given way, by condemning them quickly, and saying, “If I were in his place I would not do so.” If you were in his place, with his temptations, you would probably do worse than he does. It is a comforting thought that God is wise in his judgment, giving credit to men whom we call weak for the struggle which they make; and it is indeed a comfort to know that when the books are opened, every soul, along some line of experience, will find itself credited with struggling for righteousness, pursuing to that which God requires, as part of the purposes.

We do not always fulfill. Keep your purposes right, struggle for their attainment; if you fail half way between the lowland of base desires and the mountain top of highest attainments God will see that just judgment is rendered, and on the basis of your struggles you shall find acceptance.

No Matter about Your Neighbor’s Fish.

It was Jean Ingelow who said: “I am my brother’s keeper, I am my sister’s keeper.” To make the world go right.

But only to discover and to do, With joyful heart, the work that God appoints.”

To have learned that lesson is to have gained more than can be described. Most of our trouble arises from over-anxiety regarding other people. John B. Gough used to converse his audience by illustrating the character of one’s neighbors, those named above, and others, in their summer outings. A group of these men was accustomed to visit the Adirondack country, camping in the wilderness, resting, working as artists and scientists, and enjoying that feast of reason and flow of soul which only such men can enjoy. Mr. Stillman is a delightful writer, and gives us glimpses of the men with whom he was associated, both as to intellectual habitat and personal characteristics.

Mr. Stillman reveals the fact that Agassiz was known outside of literary and scientific circles than Emerson, Lowell, and others were, mainly because he had refused an offer from the Emperor of France to take a high and honorable place in Paris, which offer he had refused because of his associations.

Mr. Stillman’s friendship, and that he deemed Emerson to be the greatest in that group of great men. Concerning him, among other things, Mr. Stillman says:

The last sight I had of Emerson was when, on his voyage to Egypt, he came to see me at my home in London, and showing the decay of age, and intermittent as ever it was, his intellectual activity. And looking back to the days when we questioned together, from the distance of years, he rises above all the contemporary, and none above the intervening peaks when seen from afar, not the largest engine in the world, but loitering in conceit, soaring higher, if not occupying the space because of his companions, even in our little assemblies. Emerson was the best listener I ever knew, and at the other meeting-place. Mr. Emerson, accustomed to give attention to what others were saying was far more notable than his disposition to enter into discussions. He was never a chatterer, but he would fill up the subject as an electric spark might, but in general he spoke unconsciously. I remember that one day when, at the Club, we were discussing the question of some one turned to Emerson and asked him for a definition of the thing, and he instantly replied, “The faculty of generalizing from a single example, and nobody at the table could give so good and concise a definition.”

SABBATH RECORDER.

A. H. LEWIS, D. D., EDITOR.
J. F. MOSHER, BUSINESS MANAGER.

Entered as second-class matter at the Plainfield, N. J., Post-Office, March 12, 1893.

Last night we had occasion to trace the history of the political and political ideals as they exist in Switzerland. The sources of that history were founded many centuries anterior to the time when Switzerland came into its present status. They started somewhere in India, Mesopotamia, and Africa, and wended their way toward and northward along the line of the Aryan civilization. The Switzerland of to-day is what it is, in no small degree, because of ancestors, who, coming from Mesopotamia, founded the Germanic villages, out of which a few brave souls at last drifted into the mountains of Switzerland. Here is a fair picture of individual life and of the experiences of humanity as a whole. No man can separate himself from what has gone before him and avoid the record which his ancestors hand down to him. No man can escape the law by which he repeats himself, in those who come after him. Link by link, human life and human destiny are formed.

At each step in working out such destiny, divine helpfulness and divine love are at hand, that we may improve upon the past. Unconscious factors of mind and soul which may come to a man from his ancestors may find consecration if he yields himself to the divine will. Thus a new type of life may be introduced. Under the blessing of God, this type repeats the sanctified processes of a generation find larger fulfillment in the next. We love that better interpretation of one of the commandments that is not brought out in the ordinary translation, "Visiting the inquity of the fathers upon the children, unto the third and fourth generations of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments." The true interpretation is this: "Showering mercy unto thousands of generations of the iniquity of parents that hate me and keep not my commandments." Evil is not the strongest reproducing force in the world. Compared with truth and righteousness, it is the weakest. Happy is he who, coming thus to believe, struggles throughout his life that he may be fitted to transmit to those who come after him only that which is pure and righteous, which makes for peace and holiness. Thus an ever-widening circle of the kingdom of God spreads out, and thus is fulfilled the promise of the coming kingdom of the Redeemer and the redeemed.

REFORMERS sometimes grow impatient because the triumph of truth and righteousness seems to be so long delayed. All great movements for the right illustrate the truth that Infinite Power and Wisdom are working steadily toward victory, even though no progress can be measured by our sight. James Russell Lowell, in one of his poems, speaking of work much needed, and of the solution of such problems. Here is a stanza, part of which is quoted:

"Come, hear the great Avenger, history’s pages but record;
One death grapple in the darkness’twixt old Systems and the Word.
Truth forever on the Scafold, Wrong forever on the Chair.
Yet that Scafold aways the future, and behind the dim unsee.
Standeth God within the shadow, keeping watch above his own."
Those who read Mr. Stillman's biography will find themselves associating with many rare men, leaders in art and literature, who have gone hence, but whose work and character are so presented by Mr. Stillman that they live again and offer the blessings of association to the generation which has come after them. In the opening chapters—Atlantic Monthly, January and February, 1900—Mr. Stillman pays high tribute to his early Seventh-day Baptist training, and to the deep religious life and character of his mother, whom the oldest readers of the Recorder will remember.

THE CENTRAL ASSOCIATION

The Central Seventh-day Baptist Association held its Sixtieth Anniversary with the church at Scott, N. Y., May 31—June 3, 1900. The Moderator, H. D. Babcock, being absent, the meeting was called to order by M. Harry, Corresponding Secretary. J. T. Davis, pastor at Scott, made an appropriate and appreciative address of welcome. We welcome the Central Association through you, its delegates, sister Associations through their delegates, and the denomination through the representatives of the denominational societies. We welcome you as co-workers in the Master's kingdom. Our homes are yours, and we are yours to command. This church is approaching its centennial, and we welcome you in the name of the past and of the near future to all who have worshiped here for Christ and righteousness. You who are to preach are welcomed to a pulpit honored and made sacred by godly men, able preachers, from the time of David Davis, William Maxson, and others, until now. Scott has been enriched by your influence, and is proud of their memory. Scott also rejoices in the fact that a voice which has heralded Sabbath Reform as part of the Gospel of truth and peace through all the land, and beyond the seas, was first heard in Scott. You are welcome, doubly welcome, in the Master's name.

The Acting Moderator responded, accepting the welcome, and hoping that the coming of the Association would bring much of blessing to Scott and of good to the cause of Christ.

The opening sermon was preached by Madison Harry, from John 14:8; theme: "Seeing God." Spiritual vision is far higher than material sight. God's people see Him by it as really as men see material things with the natural eye. The desire to see God fills the hearts of all those who love Him. Pentecont may come at any time when men open their hearts. Christ is always present to the soul-vitalizing influence of the church, when is his body, in the Bible, in meditation, in communion and fellowship. We fail to see Christ, often, because we are not familiar with the places where he goes, doing works of love and mercy, or where he brings blessings to the tried, as to those in a "Berean furnace." Earnest service and the theology of faith always find God.

Prof. S. W. Maxson, of Adams Centre, was elected Moderator, the Program Committee reported, and the morning session adjourned.

Devotional services by W. D. Wilcox, Student Evangelist. Mr. Wilcox commends the Word of God by the manner in which he reads it.

The letters from the churches were read, and resolutions from the associations appeared: M. G. Stillman, from the South Eastern; O. D. Sherman, from the Eastern; J. G. Mahoney, from the Western; and S. L. Maxson, from the North-Western. A season of devotion followed, led by L. R. Swinney, and a devotional address after, written by Prof. E. E. Whittord, of Brookfield, be being absent, was read by Mr. Annie de Deuyter. The essay contained so much of value touching the duties of church officers, that we have secured a copy for publication in the Recorder. It appears on another page.

The remainder of the afternoon session was occupied by reports of officers, and of delegates to sister Associations.

EVENING SESSION

The opening praise service was led by J. T. Davis. The sermon was by M. G. Stillman. Text, Col. 8:28; phrase: "Heart Service." Formal service, in words or deeds, which the heart does not prompt, is worthless. To avoid such empty mockery, and to secure the best results in our own lives, our service of God must be: (a) Thoughtful Service. We must remember to determine purposes and actions. Evil thoughts bring evil fruitage. True service is promoted by thinking about truth and in accord with truth. He whose thoughts are not in accord with truth will be likely to speak falsehood, and serve Satan rather than Christ. (b) Will power must be added to thinking, controlling actions and determining purposes as truth directs. The heart must direct all right service. Faith in the truth and in God, will bring us to obedience through love. This is highest heart service. (c) Heart service is more than passing wish or temporary emotion. It culminates in an all-absorbing love. It takes in all the heart, all powers, all possessions, all plans. All of life, destiny, hangs upon it, is determined by it. God does not leave us unaided when we seek to give him full heart service. His Holy Spirit waits to abide in our hearts, to teach us how to serve, to enrich our joy, and to increase our strength while we serve.

SIXTH-DAY—MORNING

The morning hour was given to business including the consideration of questions connected with the coming Anniversaries at Adams Centre, in August, next. George W. Lewis conducted a devotional service, and the sermon of the forenoon was preached by S. L. Maxson, from Heb. 7:16; theme: "The Power of an Endless Life." All men are anxious to live and to be remembered, and yet life as we see it here is transient. Thrashing life and pale death walk hand in hand. Birth-cries and death sighs mingle with each passing hour. Death is restless and busy in cutting life short. In spite of this, the voice of our innate immortalities rises above the conflict, giving hope and peace. Christ revealed this endless life, and showed what an influence it can have on the form of a passing incident. Hence joy fills our song, hope gives life to our creeds, and we know that we are safe in this Endless Life, through Christ. Even the earth side of life is power. God has made man superior to all men and commanded him to subdue the earth and master all below himself. In doing this, men come to love earthly things too well, and so fall into sin. But from this thraldom we have escaped. Christ brings experience from the slavery of sin, as well as of death, and opens for us the doors to everlasting life, love and peace, in heaven.

AFTERNOON SESSION

A. B. Prentice conducted the praise service at the opening of the afternoon session, the remainder of the service being "First Love," a special committee reported the following resolution touching the General Conference, which will be of interest to all our readers:

"Your Special Committee respectfully reports the following resolution:

WHEREAS, There has been some discussion in the Recorder, and elsewhere, over the best method of meeting the expense of entertaining the Anniversaries; and WHEREAS, The President of the Conference has suggested that the Associations, this year, consider these questions for the advice of the Conference; therefore,

Resolved, That this Association ask the General Conference, at its session in August next, to consider the advisability of this only as we entertaining diners and suppers to all in attendance, thereafter, at a price sufficient to cover the expense."

The Masonic Hour came next, and this was followed by a sermon from Secretary Whitford. Both of these will be reported by him for the Missionary Page of the Recorder.

SIXTH-DAY—EVENING

The evening session began with a praise service. This was followed by a sermon preached by T. J. Vann, 18:3, 4. By this vivid symbolism God teaches us his power, love and helpfulness in remaking and saving marred humanity. Divine love is anxious and persistent in re-modeling us, that we may follow in ways of righteousness. Our duty is to be plastic and obedient in his hands. By the wondrous alchemy of his purifying love, he takes from us the elements which spoil and mar that which he seeks to fashion in beauty. He can fulfill this or his purposes in the guidance of the Holy Spirit. Earth's precious stones are only baser material changed and molded into beauty and richness. The sapphire is refined clay. The emerald is jasper, and even charcoal may become the lustrous diamond, fit for a king's coronet. So divine chemistry comes to us that we may be transformed from earthliness to spiritual gems of the greatest worth: Christ is the potter, and the Holy Spirit is the potter, and the Holy Spirit is the fire, which by his own will, to make each redeemed one a gem in Christ's crown of rejoicing.

A precious season of prayer and testimony followed the sermon; and the evening service gave a strong impulse toward higher spiritual life and peace.

SABBATH MORNING

On Sabbath morning the sermon was by A. H. Lewis. Elder J. M. Todd—now past eighty years, but vigorous in body and soul—assisted in the service. Text, Isaiah 58:12; theme: "Rebuilding the Waste Places in Scott, and the Central Association." The main value of a sermon lies in its conciseness and the loss of conscience and a sense of personal responsibility. Rebuilding must be sought on the firm foundation of divine authority.
and hence of resurrected conscience toward God. Among the essential factors in such re-building are these:

1. Love and loyalty to the Bible as God's Book, the source of all ethical and religious truth. This includes faith in the future life and the everlasting presence and help of divine, sacrificial love.

2. Love and loyalty to the Sabbath as God's day, the primary purpose of which is not physical rest, but spiritual development and soul-communication with God and truth. With the dedication for the Sabbath comes the destruction of public worship and the study of the Bible. Sunday, resting on a false foundation, has gone into decay, and the hope of the Christian church lies in a return to the Sabbath, interpreted by Christ's words and example.

3. Love and loyalty for the church of God. In spite of human imperfections, the church is the only organization devoted to the upbuilding of the Bible and those standards of right and truth on which all the better interests of human life rest. The Seventh-day Baptist church in Scott seeks young men and women for consecration and service on the altar of God. The saloon, a little distance from this altar, seeks boys for sacrifice to sin and impurity. Both represent the ever-present battle between sin and righteousness, purity and impurity, Christ and Satan.

4. In the upbuilding for which we plead, the people will be determining factors. It is people, and not preachers, homes not nothing can pluck us out of our Father's seat, and we must be in closest touch with God, if we become his heralds. 2. We must stand in the day's service. God's day, His followers must be abundant in work. Guardians of the Sabbath, custodians of the body and soul's communion with God. This is the highest work. "The Missionaries of the Sabbath, as their work is called, seek to train workers for the advancement of Christ's kingdom, and for the work of the saints. Life is a preparatory school for higher attainments in the next world. Death is only the dress rehearsal for eternity. It is the glorious release which translates the saints of God to scenes of larger knowledge and richer living. Christ possesses us, and we possess Him. This is the highest of all our riches, for, being His, we are also God's, and nothing can pluck us out of our Father's hands. Eternal love and infinite power secure and keep their own.

YOUNG PEOPLES' HOUR.

Evening after the Sabbath was given to the young people. The exercises were under the direction of T. J. VanHorn, by whom they were to be held for the Young Peoples' Page of the Recorder.

FIRST-DAY-MORNING.

Nearly all of the unfinished business of the Association was transacted at the opening of the day's service. The report of the Committee on the State of Religion gave a favorable picture of the religious work of the various churches, and of the general results for the year. while it voiced the desire for greater consecration to the cause of Christ and of Sabbath Reform.

TRACT SOCIETY HOUR.

Secretary A. H. Lewis conducted the services of the hour. The work of the American Sabbath Tract Society is our only specific and peculiar denominational work. It involves the reason for our existence, and all other forms of our work suffer, as interest and devotion to our work as Sabbath Reformers are allowed to go into the back-ground. He urged that Seventh-day Baptists make systematic and thorough re-study of the whole Sabbath question, in order to do the doing of the work in hand. The work of the Tract Society is a bond of intercommunication and union. Pastors should institute classes for special study of our literature, each week, or, at most, each month. Secretary Whitford and others took part in the open parliament, and much interest was shown in the Society and its work.

The afternoon session was occupied, first, by the "Model Sabbath-school," conducted by L. R. Swinney. The lesson, Matt. 9: 35-10: 8, was taught as follows: "The Busy Christ," S. W. Maxson. Christ was never idle. Whether as carpenters' boy, or teacher, as healer of the sick, or comforter of the sorrowing, He was never idle. His followers must be abundant in good works, always busy, teaching, guiding, uplifting. Seventh-day Baptists should lead in such good work. Guardians of special truth, they must be doubly strong to do and defend all truth.

J. M. Todd taught concerning the "Compassionate Christ." Divine love in Christ seeks to redeem all men from sin, and to build all men up in righteousness and peace. Accepting this compassion by faith, we are fitted to obey the truth, and made strong to aid others. Such service is joyous beyond description. Christ's compassionate love makes Him all-powerful to redeem and help those who come to Him.

"The Missionaries of Christ." were spoken of by B. C. Davis. Christ's followers are his helpers, missionaries to carry on the work which He began. When they are taught by Him they form the "Model Sabbath-school," and go out to teach, and bring others to Christ, and to build up the kingdom of God. Christ gives them power to do that work and to live in obedience to Him. As Christ ministered to the bodies and souls of men, so must we minister to the bodies and souls of others.

"The Little Missionaries" were described by Mrs. T. J. VanHorn, in a paper, tender and powerful. God uses children to do his work. Christ set highest price on childhood. We have too little appreciation of it. Parenthood is our highest honor, if it be in righteousness. The babe of to-day is the herald of Christ to-morrow. Parents decide the character and destiny of Christ's "Little Missionaries." He will have you teach and train them.

Closing summary of the lesson and of our duties as Christ's missionaries was made by L. R. Swinney. This summary was enriched by references to the work of his sister, Dr. Ella F. Swinney, in China.

SERMON.

After the Sabbath-school, came a sermon by J. G. Mahoney. Text 1 Cor. 3: 21-23; theme: "The Privileges of the Saints of Christ." They possess all earthly blessings. God's love changes trials, and even persecutions, to blessings. Paul, the powerful and cultured apostle, wrote priceless truths from his experience, and his words, together with the words of the wise and good of all ages, including the words of Christ, belong to the saints. All forms of the world's work can be used for the advancement of Christ's kingdom, and for the work of the saints. Life is a preparatory school for higher attainments in the next world. Death is only the dress rehearsal for eternity.

SECOND-DAY-MORNING.

The discussion of the events of the previous day was occupied by Mrs. T. R. Williams, Associational Secretary. It will be reported by her for the Woman's Page. One item we must note. At the meetings of the Woman's Aid Society, in Dedham, several tuitions of the Recorder were read, as part of the weekly program. We hope that a similar custom prevails elsewhere, for Mrs. Rogers' page contains much that is worth re-reading many times.

FIRST-DAY-AFTERNOON.

On Sunday evening, a crowded house waited to hear the sermon by President Davis, from Ezekiel 2: 1. Text: "God's Message to the Human Soul." Israel was far gone in disobedience and its results. The prophet was to bear God's message of rebuke and warning to them. Lessons for us: 1. God has a message and a work for every man. We must be his, and taught of him, in order to do his work. Truth is the core of that message, and we must be in closest touch with God, if we become his heralds. 2. We must stand in the day's service. God's spiritual messages abound, and our lives should be attuned to receive them, as instruments are in wireless telegraphy. We are born to believe, and faith is the normal attitude of the Helper of God's children. All truth, spiritual, scientific, material, historic, is from God. Whoever learns anything of truth, learns something of God. Will you heed God's messages, stand on your feet and move forward, where truth and duty lead? Are you not negligent, indifferent or rebellious? The sermon was strong with truth, and glowing with fervor. It was a flood of inspiration, especially for young people, and a fitting close for a series of meetings of unusual richness and power.

The musical work of the choir was commended in a special resolution of thanks. The people were uniting in service for the delegates. The repaired and re-decorated church edifice, with its memorial windows, was more beautiful and attractive than before. All who were present will remember the Central Association meeting of 1900 with pleasure and profit. The Recorder secured several new readers.

A PEACEFUL map doth more good than he who is well learned.—Thomas a Kempis.
SABBATH EVANGELIZING AND INDUSTRIAL ASSOCIATION.

After privations, dangers, and anxieties of the most trying nature, Mr. and Mrs. Booth are at last under their own roof on a plantation belonging to this Association.

When the Colonial Government changed its attitude and Mr. Booth again undertook the work of starting a plantation, he found that changes had been made in the land laws which now surround the taking up of wild land with so much official red tape that it would take six months to get possession; as a result it would be impossible to get new land in time to plant it this year.

Mr. Booth began work upon the plantation in March. The little church of twenty members that he had established out on the Kami River at once moved bodily to join him, forming the nucleus of his plantation and plant-staff, and accompanying him at work hoeing the beans about the coffee trees at the rate of 10,000 trees per day.

The trees stand six feet apart each way, and the weeds were from two to four feet high.

The planters ascribe to the missions part their difficulty in obtaining labor because the native is not ready to work for a mission than for a planter. He recognizes that the aim of the planter is to get all he can out of him, while the missionary's aim is to put all he can into him. Mr. Booth's power with the natives is shown by the fact that he now has 400 acres.

A telegram received from Mr. Booth a few days since states that the status on the plantation is excellent, and that he is now harvesting a moderate crop of coffee.

He and Mrs. Booth have made a special request that they may be allowed to choose a name for the mission, and call it Plainfield, not in honor of the Plainfield church, but to commemorate the fact that it was in Plainfield that God made known to them his will regarding the work.

The purchase of a plantation with funds largely borrowed seems justified by the unforeseen change in conditions that has taken place during Mr. Booth's stay in America. The permanent success of our whole plan rests upon forming a permanent plantation at the earliest possible date on a self-supporting basis for the work mission. Under the new conditions this would take more time and more money than we planned. By purchasing a plantation this summer, the financial success of this first mission, as is shown by the Consular Report shows but 350 white men, including missionaries, in the whole of British Central Africa, so that forty miles from Blantyre is not very close to civilization.

The officers of the Sabbath Evangelizing and Industrial Association have taken upon themselves the financial obligation in purchasing a plantation, believing it to be the wisest way to accomplish the purposes of the Association. We trust that all interested in the work will show their interest in the plantation by paying in advance at once for as much as they can of the stock they have subscribed to pay for in the next two years, or by subscribing for additional shares.

Our latest letter from Mr. Booth, dated April 31, showed that he and Mrs. Booth and Mary were all well. On that date our Association was represented in Africa by two missionaries; a church of about 20 members, 12 of whom can speak English, two can plow a plantation, one a plantation helper, one a comfortable house, and a coffee field of 250 acres from which a crop is now being gathered; 400 native laborers who are each day under religious instruction; a school carried on by two missionaries for about 400 native members; and regular Sabbath services with a congregation of three hundred or more each Sabbath.

Truly, a wonderful beginning that justifies our faith and ought to arouse new zeal among all who desire to furnish the money that shall make success sure.

DAVID E. TITSWORTH, Pres.
WM. C. HUBBARD, Sec.
Missions.

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

The aged and invalid mother of Dr. Ella F. Swinney passed to her heavenly home Sabbath morning, June 2. Appropriate funeral services were held at Shiloh, N. J., and burial was at the New England Cemetery. Mrs. Swinney was one of the most noted women of our time. Her memory will be a source of profound comfort to the growing generation, who have lost the greatest specialist in this city, examined their University.

A NUMBER of us on our way from the Central Association to the Western Association stepped off at Ithaca and visited Cornell University. Samuel Clarke of Independence, N. Y., and Irving Hunting of Westerly, R. I., who are students in the University, and were in attendance at the Association, invited us to make the visit. They returned to Ithaca on their wheels in time to meet us at the station and conduct us to the campus. We deposited our baggage, overcoats and umbrellas in the Ithaca buildings, and we spent three hours in visiting different buildings and departments of instruction, places of interest, the garge, a projecting point where we could have a splendid view of Cayuga Lake, the foot of the lake and on the sloping hillside. Cornell University, its campus and buildings, are on the hillside east of the city. The campus is beautiful and the buildings large and fine; all showing what plenty of money can do in building and equipping to do its grand work. All honor to Ezra Cornell for founding and equipping this great University. It was our privilege to meet and shake hands with some of its instructors. After an excellent tour of the dormitory and Boarding Hall, we took the train for New York, the two young men seeing us off from the station. It was a delight to us all, on so fine a day, to thus do Cornell University, which was of interesting pleasant and profitable, and the thanks of the party were given to Mr. Clarke and Mr. Hunting.

The Western Association opened with showery weather, but with good attendance. The weather became fine and the attendance increased. Sabbath-day and Sunday it was large. Spiritual inspiration, life and power can grow. All the services of the Association were excellent. The Missionary Hour was one of the best in the round of the Associations. The conductor gave quite an elaborate account of the Ecumenical Conference held in New York, which the people listened to with great interest. Dr. Lewis gave an interesting survey of the new open doors for the worms all the time dropping out of it.

Every one must be buried at home; so those residing at a distance from the ancestral home form burial guilds, which build houses for the temporary reception of the dead of a city, are very numerous, and contain great numbers of coffins, some of which are never taken away, I suppose. They are called Way Kways. The Ningpo Way Kway is between here and the English settlement. A smaller building, the Zaan Way Kway, is about two hundred yards west of us. It contains about 900 coffins now, and I think that is about the usual number there, for though I saw sixty coffins by the roadside being taken away one day during my visit, it is not many days that pass between times when we hear the beating of the gongs and the walking of the mourners and the constant "hah ho, hah ho," (labor song) of the coolies who bear the coffin, suspended from bamboo on their shoulders, all indicating that another coffin is being taken there. It is by no means an unheard of thing for a missionary to have graves in his front yard, but sometimes poor people will sell graves and move the body away. There was a body in a mound in the mission-yard when we came. The boys had some flag-poles, bamboo of course, erected upon it. But the owners of the grave, i. e., the descendants of the occupants, had to have some money with them to get the body back to the grave to Mr. Davis, and it was taken up on January 18, the day the Christmas box and our goods came. But that's another story. The mound had eight compartments, seven were filled, and all were well built of good brick and in good repair, though the coffins were entirely decayed. The bones were taken up and put into unpainted...
of the seventh-day Baptist Principles in Salt Pond it would be hard to find.

Our knowledge of it began on the 10th day of September, 1898, when the first letter from Gold Coast was read before the church at Richburg.

The letter bore date of July of the same year, and was a plea for information and help,—a call in the dark,—appearing from the sense of their great need, and sent in the faith that we as children of the All-Father were worthy of our heritage. They asked about the Bible and hymn books which we use, the denominational “newspaper” and church regulations, and asked that we send them a monthly and send tickets so that one or two of their boys might come to us for education in our belief.

The reply sent them about themselves, and what we know about them can be best told, as we learned it, in their own touchingly quaint phraseology. From a letter, dated March 30, 1899, we learn that they “Had found the Sabbath truth already” in the March of the preceding year, and had also learned of us as a denomination and determined to write to us. As to how they learned of our work, they say: “With regard to the address of your church at Richburg, we found by our writers who always give themselves to the studies of newspapers and books, but the Tract Society known by Richburg church through Miss Cartwright.”

Of the Sabbath, they say: “And respecting the Sabbath question of our newly-discovery, we are to explain that, studying so closely Watson’s Theological Dictionary, it was chosen to enter into sight in page 144 under the name of the same book, stating that there is other denominations who are called Seventh-day Baptists and observe the seventh day of the week as originally and divinely instituted, on ground that the old law of the Sabbath is unprevented, but still stands in force as it was. Thereby we examined the Bible and found no change of the Holy Sabbath made by Christ or any of his Apostles whatever.”

They then accept Scripture references by which they are proving this position. In speaking of their lack of good terms with their First-day neighbors they refer to them as “Those who are ... keeping Sunday, the first of the week, as their new-invented and man-made Sabbath instead of keeping the very Sabbath which is the seventh day of the week (the Saturday) are falsely on the ground that the Sabbath is abrogated without express authority from Christ or any of his Apostles.”

In regard to their needs they say: “We believe it is our duty to listen and request a grant of one minister to be here owing to our dangerous state, having suffered one death without an assistance of a minister for an obit. Also we are in need of Lord’s Supper, baptism and church ministration.” “Had not been our incapable we would have paid the passage of the requested missionary who may regulate the church as to plant the day school, too.”

In another letter: “Although some of us have the desire to support us therewith, and the visit not being our ignorance and incapability of improving it, we would have done enough for the church. So it urged us under the necessity to request your gracious and kind aid, being brethren, to lay before the Conference for a grant of assistance besides the missionary to be sent to us for full organization of the church together with planting the day school, because we are afraid that our boys and girls shall not continue of keeping the Sabbath if they are not educated in the First-day-keeper’s school.”

The letters were forwarded to the official boards, and brief notices of them appeared in the Recorder; also a letter regarding the subject to the young people.

There was considerable private correspondence and conversation and many prayers. A little money was given, expressly for the work there, and at Conference, last summer, the Rev. J. M. Ammookoo was elected a missionary, for the purpose of opening a school among the little church and school there, with native ministers and teachers, who, though imperfectly equipped for the work laid upon them, are bravely trying to hold it up until some one better qualified can come to them. These responses to the request of Mr. Daland are expressed in their letter to the Recorder and in a private letter.

“We are greatly thankful to you ... and to all others who have given us aid and information hitherto. Dr. Daland landed at Salt Pond on the 30th of January, 1900, and reached Ayan Main on the 24th of February. He performed all the desires of the church. He baptized 22 members and ordained Rev. Joseph Ammookoo as pastor of the church. Charles, J. M., P. J., and E. G. Ammookoo were licensed preachers. He also opened a school on the 16th of February. ... We trust that he will tell you all about the location there, and about our condition and manner of life, which is so miserable.

They then extend the private letter to you and all your helpers for the best endeavors which have been rendered by you in accordance with our request, and still we ever pray for your further endeavors. We refer you to Isaiah 55: 8, strengthen ye the feeble hands, and support the feeble knees;” and Daniel 12: 3, latter clause—”They that

Grace sufficient.

You can choke a lamp with oil, but you cannot hide your hearts too much of the divine grace. And you can get all that you need from your neighbors, go and ask for it. Him. Remember the old story about Elisha and the poor woman. The case of oil began to run. She brought all the vessels that she could take together, big and little, pots and cups, of all shapes and sizes, and set them, one after the other, under the jet of oil. They were all filled; and when she brought no more vessels, the oil stayed. If you do not take your empty hearts to God and say, “Here, Lord! All this cup, too, poor as it is, fill it with thine own gracious influence,” be very sure that no such influences will come to you. But do not lose of this, that as long as you hold out your emptiness to him, he will flood it with his fulness, and the light that shall be spattering to its death will flame up again.”—Alexander Maclaren, D.D.
turn many to righteousness [shall shine] as the stars forever and ever."**

Here we have a very incomplete picture of the little native church of Seventh-day Baptist Christians at Ayan Maim, Gold Coast, West Africa. A little company of believers, 22 in number who, having discovered the truth for themselves, had the strength and courage to follow it, applied to us as older and stronger brethren for guidance and help, and having received a helpful visit from one of our oldest men, are left to keep the lamp of faith alight, which they are trying to do. We learn from their letters telling of plans for building the "church, manse and school."

As to our further responsibility, I wish to quote from one of Dr. Daland's letters:

"In my first letter to you, written on the outward voyage, I stated that I had an opinion regarding the call of God to us as a people to do missionary work in West Africa. That opinion is now stronger than it ever was, and I truly believe that the coming out of the Sabbath-keepers at Ayan Maim and all the events connected with their becoming one of our churches constitute a sign from God that he has a work for us to do among them. I hesitate to affirm this, because the task of maintaining a mission there is an enormous one.

"But what I wrote on my way hither has only been confirmed by what I have seen. The opportunities for work here are vast and the results certain to follow.

"What I also wrote in regard to leaving the church here to itself is more than confirmed. To leave those people to work out their own salvation is to doom them. I give this as my opinion. It seems to me that God has spoken. If we hear and heed his call he will surely bless us. If he has spoken and we do not heed, he may work his will without us, but we shall lose the blessing. May God bless the brave Sabbath-keepers in Africa and prosper their cause."

**SARA TITTSWORTH GREENE.

A TRIBUTE."

When God comes down into the sick room, touching a pain-worn body into rest, and releasing an eager soul from the burden of the flesh, the moment the freed soul enters upon its untold beatitude, the ministry of memory begins for those who remain. Common words and deeds become holy, words and deeds of love and friendship assume new preciousness, and are laid away among the heart's treasures, and thoughts and expressions of Christian experience begin to shine like beacon-lights along the path which the beloved ones so lately trod in company with us. And so their works do follow them, and the memories of their lives flows on in the lives of others.

The dear sister, whose earthly life has just passed beyond our ken, has left behind her many such influences, and it eases our sense of loss to dwell a little upon some of these recollections as they come to us, in these first days of her absence.

She was glad to go. She had sat too long at the Master's feet, and served him too faithfully, to have any fear of what death could mean. She had studied long, and well nigh perfectly learned, the lesson of sitting still for God, instead of serving actively, of offering up the desire of her heart instead of the work of her hands. "Sit still, my daughter," she had heard him say, and her answer had been in the closing words of a poem laboriously copied, and kept in her Bible:

"Dear Lord, help me this lesson sweet to learn,
To sit by your feet and rest therein.
To love thee, Lord, and feel that still
Waiting is working, if it be thy will."

But in inidleness she waited. Very faithfully she used her privilege of intercession, not alone for her own family, and those bound to her by ties of kinship and frequent intercourse, but for many whom she never saw, who were ill, or sad, or going astray.

Especially there was a burden upon her mind for Christ's disciples, that they might be led to a deeper consecration of heart and life. The young people of the church were often in her prayers, and the last Conference was a time of special pleading in the sanctuary of her spirit, that all who attended might be blessed, and the whole church strengthened and purified. And, when, a few months ago, the dainty lace-work, which had beguiled many tedious hours, fell from the too-feebile hands, she said, "I must fold them the oftener in prayer."

Her sympathy was ready and warm for all who needed it, not only in larger matters, but in the little things which make up the sum of our daily life. Generous and large-hearted, she would have chosen to meet every material need of which she knew, and she grieved to find herself unable. Yet, many a going to her with a desire to cheer and comfort her, came away richer in faith and courage for the contact.

The penman has set about the following passage in a little book for daily reading, show us how practically she tried to live her faith:

"In my attempts to promote the comfort of my family, the quiet of my spirit has been disturbed. Some of this is, doubtless, owing to physical weakness, but I am sure that the patience of God has spoken. And so their works do follow on in the lives of others."

**STEWARDSHIP.**

A paper by Prof. Edward E. Whorfard, Brookfield, N. Y., read at the session of the Central Association at Scott, N. Y., May 31, 1909.

Last year the present writer touched upon the subject of what we should do with the Lord's money that we call our own, or, in plain words, upon the subject of giving. It may not be out of place here to consider the subject of stewardship, or how we shall manage what matters we may happen to have charge of in connection with the church; and such a subject is important not merely to trustees and their treasurers and other officers, but to all, for all are or should be interested that the church and denominational affairs shall be well managed.

In a conversation the other day concerning the carrying on of the business of a church, a gentleman remarked, "I think church affairs should be managed as well and as carefully as you do your own." His wife quickly responded, "Better than you do your own." All of which serves to enforce the idea that church stewardships should be managed with care and faithfulness.

I have no doubt that all Seventh-day Baptist church trustees are businesslike and faithful in the discharge of their duties, but a few suggestions can do no harm. Trustees should keep a careful record of all their proceedings, for their own reference if for nothing else. If they draw orders on the treasurer to pay incoming bills, they should keep a careful record of the same, and also keep the treasurer informed of such action, so that he may have an idea of the probable demand to be made upon the treasury, and thus assist him in providing more readily for all payments.

Trustees should conduct no important business when separate, letting, for instance, some interested party visit them one after another to procure assent to some measure.

All who have church funds in their hands should manage this stewardship in a faithful and businesslike manner, and in such a way as to be above even suspicion of defalcation. A treasurer should have the power of presenting his accounts and should make his entries in such a manner that not only he himself can tell in a moment the state of the various funds in his keeping, but also he should keep them so neatly and accurately that a stranger, upon examining the books, could tell the condition of affairs without verbal explanation of the treasurer. All items should be entered at the time of their occurrence, and vouchers should be kept as far as possible for all payments, and no payments should be made without the treasurer's knowledge that the said payments would be with the approval of the trustees.

Any person into whose hands money come to be handled for the church or for any benevolent should make account of them carefully
and take pains to carry out promptly the in- tenu of the donors in regard to the disposing of the same.

While the present writer believes that church trustees, clerks, treasurers, etc., should receive no salary for the performance of these duties, still it is true that they are called upon to meet expenses for stamps, records, etc., which properly belong to the whole church. I have seen a church clerk pay out of his own pocket a dollar for the record of an important paper, where the church was to receive a benefit of $30. Officers should make their contributions like any other members of the church.

In every church there should be an auditing committee, whose duties should be to examine the accounts of the various treasurers connected with the church, compare the items with the accompanying vouchers and see that the footings are correct. This is recommended not because of any fears that the treasurers would be unfaithful, but because it is business-like, and as a measure of protection to the treasurers themselves, for an honest treasurer is as apt to make a mistake against himself as against others, and to err is human; and He served the church as preacher and pastor ample to us all in the conduct of religious work for the church from time to time, when Elder Hubbard, J. M. Titsworth, Charles G. Burt, etc., served all these records with care and diligence. The following summary of the war news in- cludes a letter of Wallis Potter, which seems to have been written to the church on the 15th of August, 1824. He served the church as preacher and pastor most of the time until 1830, when he was succeeded by Elder D. K. Davis, who served as pastor from 1830 to 1836. He died in 1840. Elder Russ- sell G. Burdick was pastor of the church from 1842 to 1847, during which time an exten- sive revival occurred, and the church was much strengthened. Elder Varnum Hill served the church as pastor for three years following the close of Mr. Burdick's services.

There seems to have been a good religious interest in the church, with additions each year, until about 1863; after that time revivals were less numerous and less effective. Elders G. W. Morton and J. R. Irish supplied the church in 1851, Enoch Barnes in 1852, and Elias Burdick in 1853. A. W. Coon was pastor from 1854 to 1859. J. B. Clark was ordained to the ministry on the 2d of January, 1859, and was pastor until March, 1864. Elder William J. Jones was pastor from August, 1863 to 1869; Elder J. E. N. Backus from 1869 to 1871. Elder A. W. Coon was pastor for the next three years, and he was succeeded by Elder D. K. Davis, who served as pastor for three years. Elder J. J. White was pastor from 1879 to 1883, and Elder F. O. Burdick from 1884 to 1889. J. A. Platte was ordained August 20, 1890, and served as pastor for one year. Elder B. F. Rogers was pastor from December, 1891, to October, 1899. The present pastor, Elder John T. Davis, commenced his labors January 1, 1900.

There have been some additions to the church under the ministry of the pastors, but since 1863 most of the ingathering of members has been in connection with the work of evangelists, such as Elder Charles M. Lewis and Elder J. L. Huffman. Since the organi- zation of the church about 600 names have been enrolled through remissions of sins, deaths and desertions, the membership has been reduced to a small number at the present time.

Charles Clark and Willard D. Wilcox were ordained as deacons in June, 1830. Martin Wilcox, Henry C. Hubbard, and Charles G. Burt were deacons in July, 1836. E. H. P. Potter was ordained deacon January 2, 1859, and Lewis S. Hazzard in 1879. These two continue to officiate in that office.

For the first three years after the organization of the church it met in small rooms in private houses. The first house of worship was begun in 1822 and completed in 1824. In 1840 it was enlarged to the present size, and in 1863 was re-decorated and otherwise repaired, several memorial windows being added at that time. A pleasant parsonage was erected in 1883. The first business meeting held in the new house of worship appears upon the record under date of October 11, 1822.

TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sab- bath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, June 10, 1900, at 2:15 P. M., Vice-President J. Frank Hubbard in the Chair.


Prayer was offered by Rev. A. E. Main, D. D.

Minutes of last meeting were read.

The Supervisory Committee reported that they had purchased copies of the "Report of Sunday Legislation" that had been purchased, and that a copy of each of the bound publications of the Society had been placed in the Plainfield Public Library, in accordance with the action of the last meeting.

Correspondence was received from Secretary Lewis, E. E. Whitford and Frank P. West.

The Recording Secretary reported having sent a letter of sympathy to Treasurer Spicer, in accordance with the action of the last meeting.

The remaining time was given to the dis- cussion of general features of the work, which demanded no special action.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITTSWORTH, Sec. Sec.
Young People's Work

BY EDWIN SHAW, MILTON, WIS.

The Young People's Hour at the Eastern Association was on the evening after the Sabbath, commencing at 7 o'clock. In the absence of the Associate Secretary, Miss L. Garrude Stimson, the Hour was conducted by C. A. Bardick, of Ashaway, R. I. Devotional exercises were conducted by Rev. E. B. Saunders, of Shiloh, N. Y., followed by singing by the congregation. The Conductor read the Secretary's report showing an encouraging state of affairs among the societies. The report urged the necessity of spending a while each day alone with God, and in meditating upon him.

Mrs. Frank J. Greene, of Berlin, sang a solo, after which a paper, prepared by Miss Florence Merritt, of Ashaway, R. I., was read by Mrs. John Millard, of Berlin, N. Y. The paper had for its subject, "The Influence of Religion in the Home." It urged the necessity of being as counterparted thoughtful to those, with whom we were in the home, as to strangers and transients; that the influence of such actions would be very great and would not cost much to render. A solo was then given by D. E. Tuitsworth, of Plainfield, N. J.

Martin Sindall, of New Market, N. J., read a paper prepared by Miss Louise Ayres, of Westerly, R. I., on "The Strength of the Individual Society, the Strength of the Local Union." The paper emphasized the fact that a union of societies of young people cannot be stronger than its weakest link; that the society is composed of individuals, the necessity of each member being strong; that the needs of the quiet hour, and a hearty labor in whatever work was before one, were urged as a means of strength that every member ought to use.

The hour closed with singing by the congregation.

In response to my query of a few weeks ago as to "What Aile Us?" I have a letter from a friend who has diagnosed the case as follows:

We are suffering from long-standing spiritual dyspepsia, induced by improper and often poisonous diet. This has led to many serious complications. The Great Physician has prescribed a certain diet, but our debased nature craves other foods. A mixture of these two diets always causes mal-assimilation, which in a short time affects the heart and then the entire system. Unless speedily remedied this disease is likely to produce fatal results.

Lack of faith prevents our relying on the directions of the Master; else we would have had our appetite with such a condiment as higher criticism? Or why emslave ourselves by the narcotic of self-seeking?

The only unconditional surrender of our wills to him. Then we can rely on his word. If this can be brought about I believe there are glorious possibilities before us as a people, such as we have never dreamed of.

Young People's Hour, Central Association:

Why I am a Seventh-day Baptist, R. N. Doran, Delauryer.

What would Jesus do, Miss Eliza Wilcox, Delauryer. Opportunities for various women, Widow, Consecration, Miss Green, Adams Centre. Read by Wayland D. Wilson.

I would rather preach or teach truth which is in Christ Jesus, in the bread of selfdenial, than to do any other things with the earthly luxuries, pleasures and honors.—Joseph Neeendum.

Why I Became a Baptist-Keeper with Baptist Proclivities.

BY R. W. DORAN.

The title of my paper would seem to indicate that I was once other than an observer of the Bible-Sabbath day after day. That is true. I was formerly a keeper of Sunday, and continued as such until the year 1898, when I became convinced that all history and the Bible itself unerringly pointed to the seventh day as the Divinely-appointed day for worship. I can find throughout the Bible no warrant for a Sunday-Sabbath. History does not make it any clearer to me that the Sabbath was ever changed to Sunday by Divine authority; at least, the only change I can find was made. If we are to accept Christ as our model and pattern, we should follow closely in his steps. And as all my studies seem to reveal to me, from all sources where I have taken the pains to investigate, that Christ kept the Sabbath, or seventh day, even so all Christians ought to keep it also. Becoming, therefore, convinced, I have since 1898 kept the Sabbath. And, like the late Rev. J. E. N. Backus, I am looking for a Sunday Bible. In conversation a short time since, I was told, "By the most able clergymen in the state, I asked him if he thought the Sabbath was the seventh day. He replied, "It used to be, but all is now changed under the new dispensation." I told him I could not find anywhere in the Bible, where the Lord Jesus Christ changed it, and no one else had the right to do so. The trouble with the First-day Sunday ministers is, they make the assertion but fail to bring on convincing proof. And also, in regard to baptism, the Word does not say, "When Christ took up heaven to the Spirit of the Water." How could the Lord Jesus Christ change it, and no one else had the right to do so. Clearly showing that he was immersed by John, and not sprinkled, or poured, or baptized by any other method. To sum up, I came into fellowship with the Seventh-day Baptists because they represent my idea of a denomination which is closely following our Saviour in going to do as nearly as possible as he did. I could find any other denomination with which I was in so much accord as the Seventh-day Baptists.

From the above considerations I am firmly convinced that the blessed Bible and the life and teachings of our Lord Jesus all go to show that the Sabbath of Jehovah is none other than the seventh day, and that as long as the Ten Commandments are binding upon the human conceptions of men, everywhere, should observe and keep holy the seventh day, the Sabbath of the Lord.

$100 Reward, $100.

The readers of this paper will be pleased to learn that there is a line of work that science has been able to cure in all its stages, and that is Cataract. Hall's Cataract Care is the cure now known to the medical fraternity. Cataract being a constitutional disease, the natural treatment, Hall's Cataract Care is taken internally, acting directly upon the blood of the body, destroying the cause thereby destroying the foundation of the disease, and leaving the eye healthy by building up the constitution and assisting nature. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars in case it fails to cure. Send for list of Testimonials.

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Our Reading Room.

"Hence as we have opportunity, let us be working what is good, towards all, especially towards the family of the faith," Gal. 6:10. We do good and to communicate, forget not the word, Heb. 13:16.

MILL YARD CHURCH, LONDON.—Our church is very much cast down at the departure of our pastor, who is leaving for his new field of labor. He and his family have become endeared to us all. But we know that success does not depend upon any man, but our trust is in God. On Sabbath, May 26, after the service, an informal meeting of the church was held, to bid farewell to Dr. Daland and to talk over our prospects. A letter was read from the Corresponding Secretary of the Missionary Society, stating that action in regard to Mill Yard would be deferred until after Dr. Daland returned to the United States. Our pastor said he would state the needs of the church in the best possible manner when he should meet the Board of Managers in June. Mr. Barber, the church secretary, stated that arrangements had been made for the conduct of the services during June, and asked for advice and suggestions for the time after that. Dr. Daland spoke with much feeling of the pastor's departure, and moved a vote of thanks and appreciation of his service. Bro. Richardson seconded this, and said that in losing Dr. Daland we were all losing "a sincere friend, an able man, and one through Christ and Dr. Lee, a clergyman who has often attended our services, asked the privilege of supporting the motion, saying a few appropriate words.

After a reply from the pastor, the meeting was closed with prayer by Dr. Lee. It was a pleasure for us to have with us Mr. and Mrs. L. B. Crandall, Mr. and Mrs. Charles H. Stanton and Prof. and Mrs. C. E. Crandall from the United States. A number of the members of the church and some friends went on the tender on May 31, accompanying our pastor and his family to the ship on which they are sailing to their home. May God protect them and bless them, and grant us grace and help according to our needs!

M. Y. C.

SCOTT, N. Y.—The Central Association started well with the sermon by Rev. Madison Scott, and seemed to rise higher and higher in interest and power till Sunday noon, when we were suddenly called to Shiloh, N. J., to the funeral of our dear old mother. Many united in saying that the closing sessions of the Association were the best they ever attended. May all our meetings thus gain in spiritual favor and power.

L. R. SWINNEY.

WORK IN THE NORTHWEST.

The tent work of the Seventh-day Baptist Mission Society is in session at Big Springs, Union county, S. Dak., conducted by Elder J. G. Burdick, of New York, and E. C. Van Horn, of Welton, Iowa. They will be in Viborg, Turner county, June 12, for a stay there of two weeks, and then go to the Big Sioux church, in Moody county, to stay two weeks. The Society will assemble for their Yearly Meeting July 26, in the hope of those wishing to attend the Yearly Meeting will please inform N. P. Nielsen, Dell Rapids, S. Dak., box 303. A cordial invitation extended to all.

C. SWENSEN.
Children's Page.

A NEW SIGNAL SERVICE.

A cyclone is the thunder in the nursery.

Sent Noah's ark a flying;

It made its little turn pale with fear,

And almost fail to cry;

It roller down of jingled blocks

From turret to foundation;

And pulled poor rover till fault

Bore in in desperation.

The cyclone in the corner stood

His mother; or reflected that she might be look at on the way; so wandered and swing and talk to anything else. It was not only because something seemed to...
Have you matter what conscience with God's favor, even though it reached and was approved by him as he may choose; that which will enable us to be true to conscience and God's Word at any cost, ready to follow our true convictions and stand for the right, no matter what opposition and loss of promise, what questions of ease, position, or worldly honor, tend to draw us away from the rock of our faith. It was this kind of consecration that marked the lives of many of the Bible characters; and thank God, we still have among us many those who are living just such true and consecrated lives.

Perhaps there is no other time that we need this spirit of loyalty and consecration more than when we choose our vocation in life.

So many trades and such a variety of professions all extend urging invitations to us. Every line of business holds out strong inducements. If, now, we forget the cause of God and our obligations to be loyal to his law, we will likely act upon the principle of worldly advantage—where it will go against conscience and our duty to our own cause—away from the claims of his truth. Would it not be wise to stop long enough to make decisions for life, knowing our plans will be likely to lead us to sin against the light he possesses, must soon destroy his self-respect.

Moses, with the open door to the throne of Egypt before him, turned away from it because of the claim of his vocation to bear the name of Jehovah and carry his plans in the midst of the world. But while he saw the loss of worldly advantages, the privilege of the Sabbath, and his name and work, he saw how the power of conscience would make him to set against the light he possesses, must soon lose his self-respect.

If we are to part with our loyalty to our own cause, our fidelity to God's truth, and our firmness in the principles and convictions of conscience.

Do not our times demand even greater loyalty than that shown by those faithful workers? Surely, if for no other reason than that of being true to the faith of our forefathers, we should stand firm and loyal to our denomination and its Sabbath. Instead of regarding it as a cross, we should deem it a great privilege, a sacred honor, to be Seventh-day Baptists, and to hold and maintain the Sabbath as a way of life.

Should not this fact alone prompt us to greater efforts and loyal service?

To be a true Seventh-day Baptist does require consecration. Surrounded as we are by the world's influence, with the tide of worldly influences sweeping us on every side, consecration is needed on our part in order to keep us firm and unwavering in our faith and true to our conscientious convictions.

It is not hymn-singing, praying and loving rapture that God wants, but a living service in his name and for him. It is the practical consecration that is needed—such consecration as will make us willing to surrender all our plans to the Lord to be set aside or approved by him as he may choose; that which will enable us to be true to conscience and God's Word at any cost, ready to follow our true convictions and stand for the right, no matter what opposition and loss of promise, what questions of ease, position, or worldly honor, tend to draw us away from the rock of our faith. It was this kind of consecration that marked the lives of many of the Bible characters; and thank God, we still have among us many those who are living just such true and consecrated lives.

The Sabbath-keeper may have to encounter peculiar difficulties, but there are no insurmountable obstacles blocking up one's way to a genuine success, merely because he keeps the Sabbath. The busy world of mankind is looking out for men and women who have the disposition and the ability to bring things to bear upon the Sabbath. It wants the labor of those who have given themselves to the cause, and who will sooner or later set all others aside. There are many trades and professions in which one can keep the Sabbath if he only makes himself thoroughly competent.

But it is not in the choice of our life-work alone that we need this loyal consecration in order to be true. There are indeed many other decisive tests which come to us as young people.

If all would be guided by conscience when they make the various choices that are sure to come to every life, we would not have so many disloyal ones falling out of our ranks to-day. Let me ask you who are now making decisions for life, have you consulted conscience in the matter? Have you had your denomination to God and the claims of his truth uppermost in mind and in making your choice?

Will your plans be likely to lead you to abandon God's truth, and cause you to turn back upon the faith of your fathers and mothers?

Do you have to keep arguing with yourself and with others, in order to silence the misgivings of conscience regarding the proposed course?

It is a matter of continued regret to you that the Sabbath of Jehovah stands in the way of some of your most cherished plans? Have you all but decided to carry out the plans at the expense of this? If any have reached this critical point—oh, let me ask, would it not be wise to stop long enough to count the cost? The cost to oneself by the loss of that which comes through a sense of conscience responsibility can never be measured.

When one throws away this he flings off the treasured part of himself and parts with the only source of true peace. The things you may gain in the world cannot bring soul-rest; and nothing can save a keen approving conscience. A conscience anesthetized and silenced by selfish motives does not give true, joy-bringing peace. It must be a live conscience, and that ever true to its light.

Now the question comes: How can we raise the standard of loyalty in our denomination?

It is evident that no one can be loyal to something in which he is not interested. Hence, to become more loyal to our cause, we should cherish a special interest and a special
pride in Seventh-Day Baptist enterprises and institutions they are ours; just as we feel a peculiar interest and pride in the affairs of our family, neighborhood, or country.

We need more denominational pride, for a Christian can grow more firmly fixed in his own faith and at the same time increase his love toward all others who may call upon the name of the same Lord, even though they subscribe to a different creed.

Weshould take special pains to familiarize ourselves with the history of our denomination, and the work of those who preceded us. This must be done only by faithfully reading the Record and other denominational literature.

Whenever it is possible, attend our Anniversary—the Association and Conference; and by all means, stand by, work for, and support our own home church, its Endeavor Society and its Sabbath-school.

If we thus faithfully fulfill our entire duty, keep our noble cause ever at heart, we will not fail to have a full realization of its great results and of the religious interests of society. During a series of meetings conducted by the Seventh-Day Adventists, in 1860, he, with several others, embrased a young woman with the greater assurance of his subsequent life was a worthy member of the Marquette Seventh-Day Baptist church. He was modest and unassuming, kind and sympathetic, and ready to do what he could for the temporal, social and religious interests of the community of which he was a part.

A full supply of the publications of the various denominational enterprises, and after months of suffering, in patience and hope, he passed away.

In a quiet family of Clark Oocon, in Lincklaw, and while in DeRuyter Institute professed faith in Jesus and joined the DeRuyter church. Continued in DeRuyter and graduated in 1848. He practiced medicine for over fifty years, and was widely known as a diligent and devout physician. With care and economy he gathered a considerable fortune, investing largely in several of our denominational enterprises, and after months of suffering, in patience and hope, he passed away.

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Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD. Edited by REY. WILLIAM C. WERTFORD, Professor of Biblical Languages and History, A.M., in residence at Alfred University.

INTERNATIONAL LESSONS, 1899.


LESSON I. JESUS WALKING ON THE SEA.

For Sabbath-day, June 30, 1900.

GOLDEN TEXT. — Of truth thou art the Son of God. — Matt. 16: 16.

INTRODUCTION.
The Feeding of the Five Thousand was the most conspicuous miracle that our Lord had performed. Many people were stirred with enthusiasm in regard to this powerful teacher. Some went with him to the seaside at Capernaum, as he had expected; but all agreed that he was the leader around whom to rally for a revolt against the government. They planned to take him by force, and to make him a king over all those who were gathered to hear him. Our lesson begins with the mountain engaged in prayer. But he is not he cried, saying, Lord, save us from sinking, for we perish. The desired permission was given. The best way to teach Peter his own weakness was to let him find it out for himself. Peter was to go to Jesus. He was able to do so, and he thought, and took a few steps upon the water. But he is not able to save than he was before.

TIME. — On the night after the Feeding of the Five Thousand, about passover time, April, A. D. 29.

PLACE. — The Sea of Galilee. This lake, situated as it is 620 feet below the level of the Mediterranean Sea, and surrounded by lofty hills, is subject to sudden and severe tempests.

PERSONS. — Jesus and his twelve disciples, the multitude. Verse 38 probably refers to a few others besides the disciples.

22. And straightway Jesus constrained Peter to go forth and walk on the sea. That is, to embark in the boat in which they had come. From the Gospel according to John we learn that John and James were with the multitude away and retired into the mountain before the disciples departed; but John is the only other disciple, particularly the thought of the people is regard to Jesus. The orders of our Lord to the three disciples and Mark is more likely. To go before him unto the other side. That is, to the western side. It is evident that the other disciples were reluctant to leave their Master, who had been especially impressed by the thought of the multitude, and to go off on the adventure. It is likely that these were engaged in prayer. Particular reasons for prayer at this time are suggested in the Introduction. And when the evening was spent. That is, after the evening. The first evening was the latter half of the afternoon. Compare verse 15. They were there alone; for the multitude had heeded his direction to go away, although it seems that they did not go far, for they were back again the next day looking for him. 22. Jesus was lest to spend the night alone in prayer. But the ship was now in the midst of the sea, tossed with waves. It is probable that the weather was calm and the wind favorable when they started. A heavy wind arose during the night, and the sea became very rough about half way across the lake, which is about six miles wide.

30. And in the fourth watch of the night. Between three and six o'clock in the morning. Jesus went unto them, walking on the sea. It is idle to inquire just how he did this. It was still light as he was in a miraculous 26. They were troubled, etc. They were greatly disturbed by the sight which they beheld, and cried out for fear. Their eyes told them that Jesus was walking upon the water; but they could not believe their testimony of the eyes. Thorns, and thought they were seeing an imaginary ghost. Thalston, translation "spirit" is misleading. The popular English word used, not that which is so often rendered "spirit." 27. Be of good cheer; it is I; be not afraid. Jesus at once reassured them by his voice. Their fears are allayed.

28. And Peter answered him and said, Lord, if it be thou, etc. This incident in regard to Peter is recorded only in Matthew's Gospel. It shows a considerable amount of confidence and constancy, resembling the words of little and despised. Peter's character of Peter. He had had the permission of Jesus, he also could walk upon the water. As Jesus had given to his disciples power over diseases, and was able to cast out demons, why should he not be able to give them the power to walk upon the waves. But he is not able to save than he was before.

30. But when he saw the wind boisterous, etc. He was afraid. He was afraid. He let the difficulties and dangers which surrounded him to shake his confidence in Jesus. And beginning to sink, etc. He cried, saying, Lord, save me. If in his fear he lost confidence in his Lord, yet he was able to enable him to walk upon the water, he still retained his trust in Jesus' power to save him from danger.

31. And immediately Jesus stretched forth his hand and caught him. We can imagine our Lord hastening to the rescue of Peter, who, in the face of the wind, was beginning to sink into the sea. This consisted in reaching out his hand, and giving him the help he needed to save him from the danger in which he was placed. The desired permission was given. The best way to teach Peter his own weakness was to let him find it out for himself. Peter was to go to Jesus. He was able to do so, and he thought, and took a few steps upon the water. But he is not able to save than he was before.

32. And when they were come into the ship, the wind ceased. Literally it was "tired itself out." A very expressive word. This was the close of the miracle. John adds and straightway the boat was at the land whither they were going. They then retired into the mountains, and made their journey in a few minutes without further disturbance.

33. Then they that were in the ship. It is barely possible that these words refer to the twelve disciples only. The "sailors" here mention are, possibly also to other passengers on board. The words, "save us, Lord, art thou the Son of God?" truth, art thou the Son of God? They recognized him as the Messiah. It is very possible that these were either the master of the boat where Peter was, or the master of the ship, and that he was of the number of the five thousand on the previous day.
It is well known that it takes a horse some little time to understand that his head is too heavy to make up his mind to do it, and accomplish it, but in war the word of command means instant action. But in business the horse is so trained that he has time to consider he is so fixed that if a ball goes through him he can neither rise, nor kick, nor in any way hurt himself; and while he is deliberating those before him.

As there is no law in war against cruelty, nor for animal welfare, a horse often has the misfortune to find the horse must protect its rider at the risk of its life, and yet both may be slain in cold blood. And if one was the breadwinner easy when the firing ceased.

The Board of Visitors occupied a tent at the time, but in war the word of command means instant action and from it watched these Greenmanville, Davis in Westerly, then, in 1836 to the Ward farm near In
ton, to the Denison Palmer farm, in 1838, to the Denison Palmer farm in
"... thence, in 1857, to the family of
Hoplinton, where he remained until 1810, when he was married to Polly Melissa Greene. He was the son of Daniel and Polly Greene, and grandson of Henry and Abigail Greene.

In the fall of the year, 1836, he was married to Polly Melissa Greene. She was the daughter of Daniel and Polly Greene, and the granddaughter of Henry and Abigail Greene.

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