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MEETING-HOUSE AT ADAMS CENTRE, N.Y.
Place of holding the Anniversaries, August 22-27, 1900.
Sabbath Recorder.

A. E. Lewis, D. D., Editor.
J. P. Mosher, Business Manager.

Entered as Second-class matter at the Fallsfield, (N. J.) Post-office, March 1, 1893.

We have hoped to give our readers in this week's issue, in part, or entire, leading papers which are being presented at the Anniversaries during the present week. We are not able to accomplish all that we have hoped, but we do give a full and strong Conference Number. This paper will be made so that it will reach nearly all, if not every one, of our subscribers while the Anniversaries are in session. Thus those who are not present will secure a good view of what is being done at Adams Centre.

We ask not only an ordinary reading of these addresses and reports, but a re-reading, and such additional study and comparison of items as we shall thoroughly interest our readers, and give them a clear view of the work of the anniversaries. We know that all cannot be present at these annual meetings, and hence the effort of the Recorder to carry to the most distant reader, as far as possible, the facts that are presented and the spirit which prevails throughout the Anniversaries. It is evident with each passing year that the work demanded of Seventh-day Baptists requires the deepest sympathy and the closest contact, that all the members of our beloved Zion may be as one in interest, devotion and consecration to the various enterprises the denomination has in hand.

There is highest satisfaction in the consciousness that you have done whatever has been committed to you as well as it could be done. The sense of completeness, and of having attained comparative perfection, is a great tonic, and its influence upon character is salutary every way. Stradivarius, the famous violin-maker, was laughed at for making strings in such a manner. Half of her annual budget of pensions, and only a little more, is available for expenses of the government. All departments of the government are suffering, while the people are staggering under the burden of taxation in hand. Authorities declare that 50 per cent of the nation's taxes is paid by the poorest classes. The taxation has caused strife, not only between the well-to-do and the poor, but between the North, which is the manufacturing district, and is benefited by the heavy protective tariff, and the South, which is agricultural, and is being ruined by it. The financial distress has engendered social evil; 50 per cent of the population are illiterate.

The state of degradation to which we hold him?" (This is said of Villari, one of the most enlightened Italians, "demonstrates that our social life is founded on an injustice.

PRESIDENT'S MESSAGE.

To address a band of men and women like those before me, whose lives speak more eloquently than a thousand words can express, is not an easy task. Whatever the world at large, or men individually, may say or think of Seventh-day Baptists, they cannot in their hearts believe that we remain a separate and distinct people for any selfish or worldly purpose. All have to admit that from our vantage point there must be, and is, a profound philosophy, and a deep conviction as to the truth we hold. The fact that in this country, so young, so history, so long, so carved for blessed and preserved for more than two hundred years, is to my mind a positive evidence that God has a work for Seventh-day Baptists to do. We are standing, and shall be called upon to tell the truth, while the confusion of conflict goes on, until error is not only recognized, but abandoned. In the meantime we are to stand for a truth saith the Lord God, pointing out the way of safety, with loving hearts and words of kindness. We have no right to exist as a separate denomination unless we have a mission to mankind, based upon God's eternal truth, which must find expression in the world through the membership of this denomination. When the magnitude of this fact dawns upon us we feel our weakness, and wonder how the all-Father can use us, such feeble instruments, for so great a work.

Recently, on board the good ship Maasad, on our return voyage from Europe, in a sermon by the Rev. Mr. Anderson, I heard of God's law regarding the all-Father can, will, and is the power that can, will, and is the home to the newly-converted soul, who, now having found pardon through the impression that it was unfortunate that father and mother knew of God's law regarding the Sabbath. I do not believe we are losers in a worldly sense by being true to our convictions on this, or any other question of right. But if we are losers, we are blessed, for God has given all of our days so greatly overbalances the loss as to be unworthy of regret, much less the expression of it before our children. On the other hand, how we ought to rejoice that we possess truth, and to teach our children its worth. The key-note to business success as a Seventh-day Baptist is to so fully qualify one's self that one's services will be a necessity. With this preparation, one is master of the situation, and can dictate the days he will work. This is the reason why our schools should be of the best, and why Seventh-day Baptists should have the best educational advantages of any denomination of our numbers. We must cherish these institutions of learning as a precious heritage from our fathers, and as the hope of our children. We are glad to know that in our colleges we have not only efficient teachers, but in one and all there is the evangelistic spirit. As our young people go out from the sweet home life to our schools, they enter villages where Christ is loved, and come under the influence of teachers consecrated to the Master's service. We love to think as we send our jewels, the children God will bless, saying, that they will have the inspiration of the lives of such men as Whitford, Davis and Gardiner, with many others.

PRESIDENT'S MESSAGE.
May God abundantly bless our schools. We send our children where the drunkards have been expelled, largely through the influence of Seventh-day Baptists, whose opinions, we are proud to say, are almost always on the right side of this and all other questions of importance.

SABBATH AND MISSIONARY WORK.

In our Tract and Missionary Societies, we remember with gratitude the selfless labors of the business men who constitute the Executive Boards. These busy men give freely of both time and money, as the urgent demands of the cause press in upon their sympathies. Seventh-day Baptists feel that these brethren are undertaking work which, from our point of view, can hardly be successfully prosecuted by so small a people; but when the time comes that the books shall be opened, I do not think we shall be condemned for undertaking too much for God and humanity. The work of these Societies is constantly expanding, so that we no longer ask where we shall find fields of labor, but where shall we find money for maintenance. The evangelistic department of our work demands more attention. The fact that the young people have so much interest in this phase of our labor gives promise of vigorous advance and growth. The quartet enterprises from our churches to use their gifts of song for the purpose of winning men to Christ, are doing a noble work. This should be fostered and encouraged. Perhaps from the ranks of these societies some of the young people who have been trained may so far give their lives to Christian missions.

With what thrill of love our minds turn to those noble men who have found, and are finding, their joy in winning men to Christ, some of whom have gone to their reward, while others remain, laboring for God and men. We think of Charles M. Lewis, J. L. Huffman, and many others, whose names and work are all treasured in the archives of heaven.

SABBATH REFORM.

How this question of Sabbath Reform grows on our hands. If this was a question of twenty-four hours of time, it would look small; but when it comes to mean, as it does, a question of the loyalty of the Christian church to God, and its love for him, then it is of great moment. And we feel how small we are for so great a work. We have great reason for gratitude that we have a man so eminently fitted for this work in the person of our beloved brother, Dr. Lewis. Some means should be devised to relieve these Societies of their indebtedness. Efforts have been made for accomplishing this end, in which the employed have been asked to give part of their meager salaries, with the hope that this might be accomplished. They have given no small sums in this way, but the desired result was not forthcoming. This is unjust to the Societies. The fact is, we need united, unselfish co-operation in this matter, to bring about a satisfactory solution of this vexing problem.

I think I can say without fear of successful contradiction, that two-thirds of the enterprising business men in our large towns have come from the hills and farms. Whether this will continue in the next generation, next can tell. To-day these country places are being sadly neglected in religious culture. These hillides had their little churches, in which pure, simple Bible teaching was given. Many of the busy men of to-day owe much of their success to such rural Bible teaching. The very future of life now is toward concentration in towns and cities, leaving the rural churches to go to ruin. There are large sections of our own country as ignorant of real Christianity as many foreign fields, and as truly in need of the gospel in the remoter parts of the world. If these places are to furnish our future enterprising business men, how the importance of caring for these sections stands out before us. Whether or not the next generation of business men be Christian, will largely depend on our faithfulness to them. These people speak our language, and, to aid them, no special training is required, except a heart full of love to God and men. In our planning, these people should have a liberal share of our thought. Many of our little churches are in the vicinity of just such religiously destitute places. To maintain such mission work would be comparatively inexpensive.

SABBATH RECORD.

I know of no law, either of God or man, by which Seventh-day Baptists are debared from the center of commercial and business activity. The very training which our colleges give stimulates a desire for broad fields of labor. If we do business, must go where men congregate for business.

In the past, Seventh-day Baptists have sought rural places. This semi-monastic isolation is not imperative. If we make ourselves a necessity in a city, we can live there as well as in the country. You may say, "I cannot have religious privileges if I live in town." The answer is, make such privileges for yourself, and for others. If one decides to live in town, let him gather those within his reach for mutual work, in this way strengthening himself by helping others, and thus establishing centers of Seventh-day Baptist influences. I think that groups of Sabbath-keepers in our large cities should be carefully looked after, as a young man who has decided to live and work in a large town is, therefore, lost to us. There is the greater reason for looking him up, and showing him that we are interested in him. The very fact that he has courage and enterprise to face life in the confusion of strife found in the city may make him of great worth to our cause. I would suggest that Sabbath-keepers in the cities be visited, and efforts be made to organize them into classes for Bible study, and arrangements for periodical visits from our clergymen. Also, that one feature of such work be to induce them to take the Recorder. Many of our cities have such groups of Sabbath-keepers. To them the Sabbath Recorder's weekly visit would be a power for good. Such labor would not be expensive, and would probably be self-sustaining.

OPEN DOORS.

Perhaps never in the history of our people has there been so much of our people, walking out of the baptismal waters, when our friends, or, perchance, our children, have followed Christ: "Done as Thou hast commanded." This is our reward, to-day, dear brethren and sisters, that we are doing as God commands. It is not sheer enough, is it? We be peculiar, originate from the great work of saving men, but simply for the reason that we love God, and, loving him, we
find our joy in obedience. This life may be very short to some of us. The question will come to all: Can the Judge of all the earth say of us, "They have been faithful over a few things"? As we sit here together in this dear Adams church, shall we be faithful in the few things? If so, then, as sure as the Book which has been our guide is true, so the rest of this Scripture will prove true: "I will make thee ruler over many things," and that we have a foretaste of to-day we shall experience in its fullness by-and-by, when the Master says: "Enter thou into the joy of thy Lord."

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

In presenting this, the Fifty-seventh Annual Report, the Board comes with thankful recognition of the Divine care that has marked the history of the year, even though the shadows of death have been over us. Two members of the Board have been called home since the last annual meeting, Charles Potter and L. C. Rogers, D. D. Appropriate biographical sketches of the brethren who have appeared in the Sabbath Recorder, and it remains for us, in this report, to speak of their personal relations to this Board and to the work of the Society.

In Memoriam.

CHARLES POTTER.

Charles Potter was elected First Vice-President of this Board in 1881. He occupied that position for two years. In September, 1883, he was elected President, which position he retained until he was called home on Sabbath morning, Dec. 2, 1889. During the nineteen years in which he had connection with the Board, he brought to our work such help as only a strong and conscientious man can bring. To all its interests he gave such support as a mind trained to business and a heart devoted to Christ’s service insure. His faith in our mission as Seventh-day Baptists, and his broad views of Christian work in general, fitted him in an especial sense to support the work of Sabbath Reform with vigorous measures, large charity and deep convictions.

Beginning with the appearance of the Sabbath Outlook, in 1882, Mr. Potter’s services in connection with the work of the American Sabbath Tract Society found large and constant expression. Closely associated with his brother, Dr. C. D. Potter, and with George H. Babcock, both of whom had preceded him to the land of rest, he joined with them, and with others who are still living, in broadening the plans and giving an impetus to the efforts of the denomination in Sabbath Reform such as it had never known before. That impetus was secured by extended plans, by generous financial support and by a just conception of the importance of the work. As President of the Society, Mr. Potter’s position enabled him to enter into the work of the Society, and to foster plans necessary for its execution, as a less prominent position would not have enabled him to do. The spirit in which he and those associated with him executed the plans of the Society lifted them above what might have been expected. Mr. Potter was a champion of the cause; he was an advocate of strong logical arguments in its defense. He was hopeful in spirit and truthful in the guiding and sustaining presence of God. A devout lover of the church of Christ, he had abiding faith in the final success of truth. That faith, resting on the divine promises, believed much that human wisdom is unable to measure. Thus he was enabled to plan and labor with the expectation of success in the cause of the Master and of truth, even though he knew that final success must come long after his labor was ended. He was one who remains to cultivate these same characteristics, that we may be guided and strengthened to contribute still more toward the fulfillment of God’s plans and the establishment of his kingdom among men.

It is fitting that the record should appear at Adams Centre, where, in the vigor of early manhood, Mr. Potter first made public profession of faith in Christ. What he was able to do for the work of the Master and the cause of Sabbath Reform was in no small part due to spirit of work that surrounded him in his boyhood in this place. Thus we record briefly something of what he was and what he did, that we may honor his memory and testify of our gratitude to God who aids those seeking to do his will. Let us pray that a full portion of the divine wisdom may be granted unto us, that our hearts may be filled with unfailing hopefulness, and that the deep consecration of spirit for which our brother sought may be granted unto us, for duties yet to come.

We close this reference to Mr. Potter’s connection with the Society by quoting the concluding paragraph from the report of the Society presented at Lost Creek, W. Va., in 1884, where he presided. The paragraph is such a clear expression of his attitude toward our work, and also that of his associate, the Corresponding Secretary, George H. Babcock, that it seems befitting to allow those brethren who speak no more on earth to speak again through what was then written.

"The work can by no means be allowed to go backward. It is our privilege, as well as our duty, to give it an increased impetus in the year to come. To do this will require, possibly, some sacrifice on our part, but we believe that if we shall find sacrifice a pleasure, God has honored us by putting us in the front of the battle for his truth. While in common with all Christians, it is for us to call men to Christ, and in this respect we should feel that in the salvation of his children, a remnant who have held to the sanctity of the Sabbath Jehovah. Their mantle he has caused to fall upon us in these latter days, and with it has conferred upon us the means and the ability to carry forward his work. If we are true to him and our Master, he will use us to bring in the victory, but if we shrink and fail then shall we suffer the ignominy of defeat, but the eternal truth of God shall by other hands prevail. It is for us to determine whether we will go forward. There is no indubitable ground for hope that the victory is his cause, and we have his promise that his word shall not return unto him void, but shall prosper in the thing whereunto he sent it."

Thus the words, respoken by those whose voices are silent on earth, come with double power, and increase our desire to labor that the cause left in our hands shall "by no means be allowed to go backward." Let each one remember that "God has honored us by putting us in the front of the battle for his truth," that "for this purpose he has preserved to himself, through all the apostasies of the past, a remnant who have held to the sanctity of the Sabbath Jehovah," whose mantle has fallen upon us in these latter days.

LESTER COURTLAND ROGERS, D. D.

The name of Rev. Lester Courtland Rogers, D. D., appears first in official connection with the work of the American Sabbath Tract Society, as its Recording Secretary, during the years 1870 and 1871. In 1872 his name appears as one of the Directors, and in 1876 he was made one of the Vice-Presidents. Soon after that he became an agent of the Society in organizing auxiliary societies among the churches, in securing funds for the work of the Society, and later as a lecturer in connection with the work in and out of the churches. He sustained this relation to the Society until 1882, possibly later.

In his work as lecturer and colporteur, Mr. Rogers labored at various places in the state of New York, and for some time in the state of Florida. He organized churches at Rhea and Norwich. At other places, especially at Hornellsville, our churches were much strengthened by his labors. His sermons and writings were characterized by unfaltering faith in the final triumph of Sabbath truth, and by strong, logical arguments in its defense.

In the year 1880, Bro. Rogers was Chairman of the Committee on Resolutions at the annual meeting of the Tract Society, held at Alfred Station, N. Y. The two opening resolutions in the report for that year give evidence that they came from his pen, and we quote them as indicating histrong faith and earnest advocacy of the cause represented by the Society.

Resolved, That we present our grateful thanks to God for making known to us his holy Sabbath, and for permitting us to be his advocates and defenders, for love of him and his truths, and that we do now renew our devotion to his service.

Resolved, That we, as Seventh-day Baptists, are under the greatest responsibility to support the Sabbath with more earnest and intelligent devotion, both in consideration of our own spiritual needs, and in view of the vast responsibility which the world has when it is incorporated in consistent living.

During the later years of his life Mr. Rogers was associated with the University at Alfred, N. Y., but his interest in the cause of Sabbath Reform continued. He was the one to whom was given the assurance that a notice of his coming and his work will appear in connection with the report of the
Obituary Committee of the General Conference, nothing further is added at this place.

The following states that there has been an increase in the number of Life Members appears in the fact that seven new Life Members are added to our list in connection with this report. Beyond the financial help which such Life Members bring, a still greater, and a more desirable feature appears in the permanent interest which this action indicates in the work of the Society. The Board expresses the hope that every year will record an increasing number of these who wish to express their interest and indicate their lifelong regard for the work of the Society. The Board is deeply grateful to all who have aided in its work during the year. The evidences of regard for the cause, as shown in the Treasurer’s report, strengthen the hearts and hands of those to whom the interests of the Society have been committed. Individual life is brief at best, and he who gives of material things to represent his real devotion for the cause of God, thus continues his personal influence for all time to come; but, best of all, whatever is thus given is, under the blessing of God, transmuted into eternal riches that will welcome the giver when he enters into the presence of God beyond. The value of material things, when consecrated to the cause of Christ and of truth, is not sufficiently appreciated, and can scarcely be overestimated. It gives the Board pleasure to record these evidences of regard for the work committed to it, and to repeat its hearty thanks to the numerous friends of the cause, who, in so many ways, have aided in carrying forward the work during the past year. The Board desires to keep in close touch with the people.

The Treasurer requests us to suggest that it is extremely desirable that Treasurers of churches and other organizations should make prompt and frequent remittances, both for their own sakes and for the sake of the plans of the Society. Various sums which have been appropriated to the work of the Society during the year fail to appear in this report, because those having them in charge fail to report them promptly to the first of July, when the fiscal year closes. We trust that this suggestion will be borne in mind, and that remittances from those having money in charge will be made no promptly hereafter that each contribution for a given year will appear in the report of that year.

THE SABBATH RECORDER.

The Board has made special efforts during the year to increase the value of the Sabbath Recorder. The various departments have worked more effectively for this end, and are seeing the results in increased circulation. The increase is due in a measure to the efforts of the Editorial Department, and to the cooperation of the church and school agencies, and to the perusal of the Recorder by thousands who have been made acquainted with its contents. The total number of subscribers to the Recorder has been reached this year, and the Recorder is reaching its target. The Board has made a concentrated effort to induce all Sabbath-schools to avail themselves of this help. At the present date—that is, July 1, 1900—we are publishing our 69th edition of the Sabbath Recorder, and to our subscribers we send a total of 74,866 copies of the Recorder. The entire cost of the publication of the Recorder during the past year has reached a total of $3,621.75. A plan has been inaugurated in the past year of sending the Recorder to newly-married persons among our own people for one year, with an announcement that it comes to their home as a wedding gift. At the end of the year such parties are invited to become permanent subscribers to the paper. Forty newly-established homes have been reached thus during the year. In this way we not only hope to enlarge the subscription list of the Recorder, but to unite the newly-made homes more closely with our denominational work.

INTERMEDIATE LESSON PAPERS.

Under the supervision of the Sabbath-school Board, during the past six months, an Intermediate Lesson Leaf has been published, and efforts have been made to induce Sabbath-schools to avail themselves of this help. At the present date—that is, July 1, 1900—we are publishing our 132th edition of the Intermediate Lesson Leaf. This Board desires to secure the efforts of the Sabbath-school Board, and to place this help in the hands of all who are interested in the work of the Intermediate Lesson Leaf does not take the place of the Helping Hand, which publication is not only holding its own with our Sparrow, but through the efforts of the efficient President of the Sabbath-school Board, during the past year, has steadily grown in favor and patronage.

(To be continued.)

EXTRACTS FROM THE ANNUAL REPORT OF THE BOARD OF MANAGERS OF THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

The Board of Managers of the Seventh-day Baptist Missionary Society has aided during the past year 31 churches in the support of their pastors. These churches are located in the following states: Rhode Island, West Virginia, Pennsylvania, Ohio, Wisconsin, Minnesota, Iowa, Nebraska, Colorado, Illinois, Missouri, Arkansas, Louisiana, Alabama. Over these churches are 21 pastors. In some of these churches there has been an increasing number of converts; in others there has been some in-gathering. There have been added to these churches 42 by baptism, 83 by letter and experience; of these 5 are converts to the Sabbath.

There have been employed by the Board during the year three evangelists, two of them six months each, one the entire year. They have labored in eight different states of the Union. There have been added to the churches through their labors, 69 by baptism and 21 by letter and experience. Total, 90.

There have been six workers and nine native helpers in the China Mission the past year. There have been two boarding schools and four day schools; added to the church during the year, none.

In Holland there have been two workers and 7 added by baptism to the two churches.

In England there was one worker and one added to the Mill Yard church.

On the Home Fields there have been during the year 25 workers; added to the churches through their labors, 111 by baptism, 74 by letter and experience; total 185; of these 5 are converts to the Sabbath; Sabbath-schools organized, 3; churches organized, none.

Among the various agencies employed for the spread of the gospel, one of the most potent is the missionary school. The educational method of school advantages is very much used in foreign missions, and is coming more into use on home fields. The missionary free school, taught for five school years in the neighborhood and community of the Cumberlands, by the Seventh-day Baptist Missionary Society of North Carolina, was a great blessing to the children and the people. It was taught by Miss Emily P. Newton, a member of our church there, assisted part of the time by her sister, Miss Phoebe Newton. The school was supported by three cousins in the North, Mrs. George H. Babcock, Mrs. George N. Burdick and Miss Amelia Potter. This free school was organized by Miss Newton to meet the pressing needs of the boys and girls of her neighborhood. The public schools in North Carolina were poor, and held but a few months in the year. The Misses Newton, having had good advantages for an education, and desiring to provide better things for the younger people about them, being seconded in their effort by these three cousins, inaugurated this school, and it has proved a success and a blessing. Miss Newton combined religious instruction with the teaching of the various branches of a common school education, which made her school a missionary one. The total enrollment during the forty months of school in the five years was 192; 69 boys and 63 girls. If there had been suitable boarding places near, the number would have been
larger. Besides the good advantages and training which these received in this school, some were inspired to enter higher schools and obtain higher education. In this school the Bible was read by scholars and teachers, the Word explained, and religious devotions held. Eleven of the scholars were professing Christians when they entered the school, and eight professed and continued at various meetings since entering, and joined some church. The attention of the scholars to the reading of God's Word and the religious instruction was good, and sometimes the text was taken as the subject for the day. Even during mixed worship, meditation was more than a passing interest. This school has not only been a great educational and spiritual good to the young people of that section, but a rich blessing to the teachers, and the three cousins who supported it. It was true missionary work, with God's approval and blessing upon it. Just such a school as that, with such consecrated teachers and missionaries, and such financial support, would be a power for our cause in the South and Southwest, where we now have no missionary pastors and general missionaries. Such a school would do for the morals, culture and refinement of the rising generation, for the home life and for society, what pastors and missionaries were not to do.

Closing Words.

The work of a Missionary Society is the work of missions at home and abroad. The divinely-appointed work of the disciples of Jesus Christ, the Redeemer of men, is missions. As a people, Providence is certainly giving us in that work opportunity, means and men. In evangelism lies our life and growth. To emphasize and enforce this thought, we can do no better than to quote the words of a former able Secretary of this Society, the Rev. George E. Tomlinson: "The denomination that has most of the evangelistic element, whatever may be its distinctive tenets on various subjects, has most spiritual power and grows most rapidly. No zeal for the promulgation of the denominational doctrines, however important the doctrines may be and the zeal, can take its place. Without this evangelistic spirit, which is the true missionary spirit, we have no power of development and but little accrual. It is the one element of growth and vigor. It is the radicalism of Christianity, not spending its energies in lopping off the branches—particular sins—but laying the axe at the root, and so securing the whole; training the branches by gaining the trunk; securing the heart, and with it the life. It is the true spirit of humanitarianism, putting the heart loyal to truth, because of personal allegiance to Christ, and a resulting love for the brotherhood. It leads to individual effort and to organized exertion. It is the very life of our cause."

The Open Doors.

There is in our own land and on foreign shores the vast doors of opportunity and service. The service has, in some instances, been long, full of anxiety and effort. God has given us some blessed fruitage. There have been some disappointments and failures. The true spirit of humanity, however, strengthens our resolve to strive for greater efficiency. On the foreign field more native Christian workers should be employed. They can influence, persuade and reach their own fellow-countrymen better than foreign workers, and with less expense to the board. Inductive and other methods, looking toward self-support and self-propagation, should be considered and employed whenever and wherever practicable. In the home land, in the ever-whitening harvest-fields, there is no more urgent demand for and enlarged work. From California, Oregon and Colorado come earnest requests for missionary and evangelistic labor. A large Scandinavian interest in the Bible Association of the Wisconsin General Conference. The Scandinavians, however important the Sunday school the Bible was read professed conversion at re-vival meetings, would be a power for our cause in the South Dakota offers a promising field for the work of the Western Association. The work of the Evangelistic Association is too large and the labor too great for one missionary; there should be at least two missionaries on that broad field to herald the Gospel through its valleys and on its shores. The work so well done for many years in Iowa should not be left to loss and decay. The Empire State needs more servants of the Master among its small churches. The Wisconsin field has already outgrown the limits of one person, and the laborers. Pastors of churches, evangelists and quartets should strengthen the things which remain and gather in new recruits for the Gospel and the Law, for Christ and the Sabbath. More and better knowledge of the work and the workers, and a clearer understanding and a closer union with the denomination that has for God, and expect great things from God.

FAITH AND CONSERVATION.

As a people and a Christian denomination, we are to-day in a crucial time of our life and history. Great and important problems confront us. They confront our Boards, our churches, all the people. They have great bearing upon our future, and it is the true spirit of humanity to seek wisdom and direction must be sought. If it is decided by the light and leadings of the Holy Spirit to do, and what to do, there will be need of great faith. As shall be the measure of our faith, so will be the measure of our doing. Little faith, little works; great faith, great works. The success of our doing will largely depend upon our devotion to Christ and consecration to his service. It is not more consecration we need, but the right kind. Conclusions must be reached; decisions must be made. With wise and mature conclusions, divinely-directed decisions, great faith, consecration, true devotion, we can attempt great things for God, and expect great things from God.
ANNUAL REPORT OF THE CORRESPONDING SECRETARY OF THE WOMEN'S BOARD.

The early part of this Conference year marked the fulfillment of our hopes for which we had planned and labored several years, namely, the going out to China of a teacher of Mrs. A. H. Booth. We have reason in the safe voyage, the good health granted in the new land, and especially in the success of learning the difficult language. In these troublous times, when the work in the mission is greatly hindered and the hearts of the workers are 'very ill at ease,' may the Good Father give them loving care and protection, and forget not the dear children who are largely scattered to their heathen homes. May there be a safe voyage to those on the sea returning to the home land, and for Dr. Swinney the comfort of the Loving Presence, and if best, a full restoration to health.

The year has been one of quiet work, mostly on ordinary lines. Dr. Swinney has been remembered with gifts from friends and collections at some of our Associations. Several hundred dollars have been raised for the debt of the Missionary Society, and payments come in from Girls' School in Africa. The little mission bands in four Associations have united in the support of a little girl named "Ruth." Namely, Lost Creek, W. Va., in South-Eastern; Verona, N. Y., in Central; Portland, N. Y., in Western; Milton, Wis., in North-Western.

Our Board pledged to Mr. and Mrs. Booth to undertake the support of fifty girls. We can report fully half that number provided for, two in Western Association, five in Central and the rest in North-Western. Some Societies have contributed garments for the African Mission, and a Christmas box has been prepared for China.

SOUTHERN WESTERN ASSOCIATION.

Mrs. A. H. Booth, Secretary, Hammond, La.

I have written to the ladies of the various churches in the Southwest, some of whom answered with promises, which they had not fulfilled before I left home a few weeks ago. Two churches sent a little money, and others have promised. I fear the appointment of our Association will not be fully met, though it could have been raised by the Hammond ladies, if some of our money had not been given on the debt. It is easy to be discouraged if we compare our Societies with others financially, but that is not best; rather should we do as well as we can, if it is but little. Many of the ladies are loyal to the Sabbath and to missions, but have nothing to give, neither have they any idea how to raise money. Whether it is done by the way they were trained in the days of slavery, when women did not even have to wait on themselves, or to the effect of similar conditions which have been handed down from those times, it is true that Southern women do not know what to do, or how to do anything in a public way. Perhaps I have not done my duty in urging them more, but I cannot when I know so many have not the comforts of life.

SOUTHERN EASTERN ASSOCIATION.

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

I have no glowing report to send to you, but can say that we are doing all we can to raise the amount asked of this Association. Some are setting up a new church building. The ladies of Lost Creek raised over a hundred dollars on church repairs. Some mon-

ey has been received for the work of the Board from the women of the other churches, even where they have no own Aid Society. We wish we could have raised more than was asked of us, but it did not seem possible. We hope to do more next year, as we will not have so much to raise for the home work. Of the Lost Creek money, ten dollars may be used for Susie Burdick's salary. We pray our Father to care for all the dear ones in China in these times of trouble, and return them safe and sound. If it be his will that they do not remain there, may the coming rest upon the work and all the workers.

WESTERN ASSOCIATION.

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

Much faithful work has been done by the sisters of this Association. Many loyal, brave hearts have united to render efficient aid to the cause we love, although much of it cannot be reported, and to these consecrated ones we look for the future success of our work, trusting that they will communicate their enthusiasm to the indifferent sisters through which has come our failure to meet the demands which our extension of interests impose upon us. The Secretary has the feeling, too, that the failure is in part due to her own inefficiency or inability, one, to give all the work that enthusiastic oversight which it demands, and for this reason she must give it into stronger hands, but will never cease to pray and labor for its advancement. This Association is a local or home society, in the way of repairs, pastors' salaries and help to the needy of immediate neighborhoods, the sum of two hundred and fifty dollars, which does not appear in the Treasurer's Report.

CENTRAL ASSOCIATION.

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

With the close of the year comes the feeling that all has not been done which we would have been glad to accomplish. Local needs have called much more than the usual amount of funds. While these needs must be met, we must not neglect the regions beyond. We believe increasing interest is felt in the different departments of our work, and that we enter another year with renewed faith and courage. We are in the progress of the work in Africa, both in the East and the West. The support of five girls, the education of whom is to be under the direction of Mrs. Booth, has been assumed in this Association, and clothing has been made and sent from different Societies. We deeply regret the serious and continued illness of our beloved sister, Dr. Swinney, and our hearts go out to her in sincere sympathy as she is forced to lay aside the work to which she has given her life, and we believe this sickness should continue to assume a tangible form. We look with anxious hearts for favorable news from our workers in China, and pray that all may be seen and unseen. May the God of nations, in his infinite power and wisdom, over-rule all this turmoil and bloodshed to the glory of his name, and speedily bring China and millions under the blessed dominion of the Prince of Peace. Some of our faithful and dearly beloved sisters have been called home during the year. God grant to us who remain a double portion of his Spirit, and that consecration of heart and life that alone can give us greatest efficiency in service.

NORTH-WESTERN ASSOCIATION.

Mrs. Nettie M. West, Secretary, Milton Junction, Wis.

In submitting our report we feel that we can give but imperfectly an account of the work done in this Association. This is due principally to the failure of many Auxiliaries to report to our Board their work for the past year. Many of those who have reported seem there to be a growing interest along the lines of denominational work. Early in the year letters were sent out to the different Societies, to lose Sabbath keepers and to locate in churches not having auxiliaries, outlining the work which the Board desired to accomplish the coming year, and asking their cooperation and for contributions to the various objects. The Board having undertaken to raise one thousand dollars for the reduction of the Missionary debt, we urged in our letters that each lady member of our churches give one dollar for this purpose aside from her regular contributions. The money has been very encouraging; two churches alone raised $173. This, however, we cannot but feel has made smaller the gifts to other objects. But in many instances the dollar has been gladly given in addition to other lines of work, and received the added blessing. While not all Auxiliaries have done for other objects what we hoped, yet in some instances the contributions have been very good, and the work has been, not in the numbers of the Society, but in the zealfulness of its workers. In a few instances the small Societies have done even better than the larger ones, according to their numbers. Believing one cannot put herself in another's shoes, but little about, we urge our sisters to read the Recorder as one of the best ways of maintaining interest in denominational affairs. Some Auxiliaries report discouraging conditions; these request our prayers. Others speak very encouragingly and report much work accomplished. One small Society has disbanded, but two new ones have been formed where none existed before. Thus there has been a gain. We trust that good has been accomplished, for God will bless all efforts put forth in his name.

EASTERN ASSOCIATION.

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

The year has been one of gladness and sadness. At the beginning we were rejoicing that the long-wished-for teacher had safely arrived to re-enforce the workers on the China field; now our hearts are filled with anxiety for the welfare of the missionaries and the little band of native Christians. God reigns; in his care we can safely leave them; though the clouds are dark, we know that they will pass away, for he has said, "I will give thee the heathen for thine inheritance, and the utmost parts of the earth for thy possession." (Isa. 11:6.) Christ's kingdom is sure. We rejoiced with Mr. and Mrs. Booth when they sailed for Africa, and our hearts were heavy when we learned of their many trials and bereavements. We do not know why these come, but the skies are clear. We believe that they are now engaged in the work they love. Our sympathies are heartfelt for our sister, Dr. Eliza Swinney, in her trials and feebleness, but much prayer is necessary in the hands of the Master she has so long loved and served. From the reports of the Societies we learn that our work is growing in all the calls of the denomination. Home
RESOLUTIONS OF REMEMBRANCE.

WHEREAS, It has pleased God to call home our aged and beloved sister, Mrs. Eliza F. Swinney, who for so many years has been an example of faithfulness in Christian life, and a worthy member of the Ladies Benevolent Society of Shiloh, N. Z.; therefore,

Resolved, That we, as a Society, bear testimony to her noble Christian character in God’s service, and her loving dependence on him, which enabled her to bear with wonderful patience and cheerfulness many years of suffering; and that we will strive to emulate the lessons of her life.

Resolved, That we deeply sympathize with the bereaved family, and that a copy of these resolutions be sent to the Woman’s Page of the Recorder with a request for publication on the Woman’s Page.

MRS. K. E. SAUNDERS,
MRS. MARTY F. DAVIE.

THE PLACE OF SPIRITUAL NURTURE IN EDUCATION.

BY W. L. BURDICK,
Corresponding Secretary of the Seventh-day Baptists Educational Society.

Education in its true and broadest sense is a matter of minds, not of brief years in youth. It covers a lifetime. Childhood is a preparation for youth, youth for maturity, maturity for old age, and the last days busy themselves with the great unseen. So long as a man is to be more than he is, and all true men are to be, so long is his education incomplete.

The implements of education are more than schools, academies, colleges and universities; they are the daily tasks, disappointments, sufferings, hardships of life itself. They are the environments of life, as well. That narrower use of the term which applies it to the training given at preparatory schools and colleges is, however, the one we have in mind in this address.

The higher the form of life, the more p barrier and complex its wants. A very few things satisfy all the demands of the ameba; a larger number are required to meet those of the insect; a still larger those of the animal, while to satisfy the demands of man’s nature requires a series of institutions corresponding to his culture, which manifests itself in thought, feeling, and action;—hardships, sufferings, and pleasures of life, of every kind and degree. The implements of education are more than schools, academies, colleges and universities; they are the daily tasks, disappointments, sufferings, hardships of life itself. They are the environments of life, as well.

As the wants of the various forms of life are not of the same order, those of the mollusk being lower than that of the insect, those of the insect lower than that of the animal, and those of the animal still higher, so the wants of man’s nature in his complex endowments is of different grades and degrees of importance and permanence. The needs of the physical are of one order, those of the intellect a higher, and those of the spiritual of the highest and holiest.

They are the highest and holiest because they have their origin in the soul-life, which manifests itself in thought, feeling, and action;—hardships, sufferings, and pleasures of life, of every kind and degree. The implements of education are more than schools, academies, colleges and universities; they are the daily tasks, disappointments, sufferings, hardships of life itself. They are the environments of life, as well.

What place does the ministering to these highest and holiest wants occupy in our educational system? Does it hold the place it deserves? and if not, how can it be made thus to do? are questions before us.

1.—THE PLACE NOW GIVEN IT.

It takes but a glance at the situation to convince one that it holds only a secondary place, the leading thought of it being secular and material needs. From its earliest years a child’s intellectual culture is the chief topic of concern. A parent may or may not give special attention to the meeting of the child’s spiritual wants, but he is sure in this to see that from the very first the intellect is developed. Before the child can talk plainly its instruction is commenced. As soon as possible it is put into school, and kept there month after month and year after year. The boy who in the family, it never being intimated that it has one, but his intellectual progress is the constant theme of discussion.

In the mind of the student himself what is the object of an education? What are the visions which rise before his eyes? Has he in mind the plates a college course? Is it a stronger faith, a nobler love, a deeper humility, more patience and charity, more bravery in standing for the right? Oh no! The visions which rise before his mind are those of a head stored with knowledge, of intellectual power and exalted positions. These visions of judicial ermine, professional gowns, bank presidencies, and applause, exactly correspond, too, with his appeals made to the young to get an education.

What sort of development do parents look for in their children when they return from college? Is it purer habits, sweeter disposition, increased intelligence, or a broader and more loyal loyalty to truth? Many would be glad to find these, but they hardly expect much improvement in these things. They what are they are for are the counts made, the standings gained and honors won. If the studies, which are his classes and graduations with honor, as good as morals as when he left home, his school-work has been a grand success.

I would not for a moment infer that either student or parent is entirely oblivious to the soul’s attainments. In many cases they are deeply concerned. I mention these things to show that in this educational process, extending over eight, ten, fifteen or twenty cumulative years, the supplying of the spiritual object, and in many cases not even that. The same is true in all, or nearly all human activities, but the subject leads us consider the matter only in its relation to education.

This earnest, persistent striving for intellectual culture is right. Parents do wisely when they give their children these opportunities, instead of silver and gold. Young people can well afford to make herculean efforts, saving being first and even the necessities of life for it. But, in making the simple getting of knowledge, intellectual polish and lucrative positions the chief objects of these efforts, we are not giving the place to spiritual nurture which it deserves and the ministering to these highest and holiest wants in the educational process, involving long years of hard work on the part of the student, sacrifice on the part of parents, and Christ-like benevolence on the part of philanthropic lives, ought to be soul-nurturing, and not merely intellectual.

The latter’s rightful place is only to a higher end. All education which aims lower than the soul comes short of the glory of God and the exaltation of man. The community is not the first whereby God applies to study as well as to the general pursuits of life.

Some will tell us that soul-culture belongs to the church alone. It is the mission of the church. That, however, does not release the
school from a share in the responsibility. To leave the entire work of spiritual guidance to the Sabbath-day is giving the five days given to pure intellectual training and an hour or two to the higher nature, when Sabbath comes, provided the student is not too tired for even that. It is one to thirty one to two. The lower want is the child of the church, reared for the purpose of helping the church accomplish its mission in the world. It may, like many another child, get hungry and follow ways of its own choosing. If so, it does not receive a fair share of the instruction that it is receiving. The school should not teach sectarian dogmas, but the aim on the part of student, parent and teacher, from first to last, should be spiritual power and adornment. Man is not to meet the high object of his existence and making the most of himself, when he is spending long years of toil on his intellectual wants and giving his spiritual only an occasional brush Sabbath-day, and in times of sickness and pressure, but in a practice that will give the individual life both its fragrance and power. One may pass, as many do, on account of his intellectual finish, but in life's work no amount of finish will ever take the place of proper adornment of the soul. A little of the world will be left grinding away at an ignorance to an irritable temper; poor rhetoric will not make one so offensive as an irreverent, haughty spirit; an ignorance of literature will be so dark a blot, as a proud, bearded, self-seeking disposition.

That spiritual nurture be made the end sought in all educational efforts may seem to those who have looked upon it as a means of lining the pockets with gold, making a success of life in a manner giving a man a railroad king. It is ideal, but neither visionary nor impossible. The Golden Rule is ideal, and we come far short of its realization in our lives. Shall we discard it for that reason? Though the sublimation of all intellectual training into spiritual adornment is ideal, and not always so easily realized as some other ends, yet to have any lower ideal means poison to civilization, decay to religion and death to the soul.

THE BROTHERHOOD OF THE KINGDOM.

A pleasant trip of about four hours, by day boat, up the Hudson, past the Palisades, West Point, and the Highlands, brings one to Newburg, itself beautiful for situation. Some seven miles further up the river is Marlborough, the place then called the seat of the late school. The place seems to have been chosen with a view of the valley of the noble Hudson, and the more distant hills and mountains eastward, toward the Connecticut line. Also, in an area extending four or five miles west from the river, and sixteen or eighteen miles north and south, such fruits as the peach, pear plum, apple, grape, berries and currents abound, hundreds of acres being devoted to their cultivation.

Eight or nine years ago eleven men met at Marlborough to form a system of secular education. They were prepared; and that meeting developed into the organization now known as the Brotherhood of the Kingdom. The members represent many denominations, and, for the most part, are men of education, breadth of views, devotion and great earnestness, who feel that there are certain truths which need to receive special emphasis at this time. The kingdom of God is now in the earth, and its principles ought to be put into practice in a reason and reason of life. The gospel is not only the salvation of the individual sinner, but should be preached as the needed and sufficient salvation of the home, of society, business, commerce and politics. And all real Christians, though differing widely, are brothers; and all men ought to be treated in a brotherly spirit.

The Eight Annual Conference of the Brotherhood met Aug. 6-10, 1900, and the following is a brief outline of the proceedings:

On Monday evening, a reception and fraternal greeting in the parlors of Mrs. William H. Williams.

Tuesday—Papers and addresses. The prophet Micah, the prophet of retribution, sympathy and hope, by Rev. Mr. Jones, of Newark. The modern prophet George Fox, by Rev. Mr. Proctor. The prophet of reformation, by Rev. Mr. Leighton Williams, of New York. Personal regeneration, the rebirth of the whole man, by Prof. Theodore S. Seward, of New York. The new evangelism, or the gospel needed for our time, by Rev. E. Tallmadge Root, of Providence, R. I. The Brotherhood idea, by Rev. C. E. Wycoff, of Irvington.

Wednesday—Hosen, the prophet of mercy, by Rev. William F. Clarke, of New York. John Wesley, the prophet of an ingred experience resulting in an amended life, by Rev. Lincoln B. Longacre. The modern prophet, by Rev. Mr. Proctor. Social relations, by Rev. H. P. Peabody, D. D., Rome, N. Y. Jesus gave no exact model for church organization, in the strict sense founded no church; and structural differences between the two are so divided and work. Social grades in the church are a great evil. The new church, endowed, independent and adjustable, by Rev. Warren H. Wilson, Brooklyn. On Quaker Hill, N. Y., Quakers, Baptists, Presbyterians and others reformed a few years ago into one village working church, of which the speaker had been pastor. In the discussion that followed, the plan was approved by two eminent Baptist ministers, and a Baptist professor of theology, of extended reputation for scholarship, said he would like to be pastor of such a church! Next, steps in social reform, by Mr. Elteed Pomeroy, Newark. As a remedy for the evils of unregulated competition, the crusade of the intellectual, of wealth, he urged the importance of more direct legislation by the people. What it means to be a Christian, by Rev. Charles E. Bronson, Philadelphia. This address was said to be one of the best; but the writer did not hear it.

Thursday—Amos, the prophet of real, practical righteousness, by Rev. Alfred W. Wisburt, Trenton. Frederic Dennison Maurice, the prophet of a transition period to greater religious and social unity, by Rev. Samuel Z. Batten, Morristown. The social movement toward the removal of unjust advantages now enjoyed by the individual, and toward a higher home, intellectual, aesthetic, business and social equality, by Rev. Professor of theology, by Rev. Frank S. Dobbin, Philadelphia. Law and the liquor traffic, by Rev. and Norman Fox, Mayor of Morristown, who tried to show that license does not indorse and legalize, but controls and restricts an evil. In the writer's opinion, the only strong thing in this address was an allusion to the morally reforming power of the church and religion. The Gardner Industrial Colony, by Rev. Edward Niles, New York, who gave an interesting account of reform work for boys, in the Industrial Colony at Gardner,
In theKansas church, Kansas-aU equal to the salvation of 'cussed the gospel as intended not for the saving of loyalty to obligation and oath of office, that manifest concern sent by Rev. J. W. Hegeman, one in sympathy with its spirit and aims; social and business influences and considera-

But, I am to write a Kansas letter. I will begin by saying that, were it not that the Kansas church at Nortonville has so much of the missionary spirit, which is the spirit not of the public, it could not have been seized this opportunity of going several weeks each year to engage in this kind of work. But when hearts are all aglow with the in-dwelling prescence of the Divine Spirit, and love for God and souls, they are willing to undergo sacrifice and inconvenience for the work of the Lord in needy fields. Many know, by expe-

I need not refer to the mammoth crops of Kansas this year, as your readers have, doubtless, all noticed accounts of the fact in papers. The growing of grain is of great importance to this state that is not yet very widely known; that is, the great and rapid growth of the “law enforcement” sentiment.

There have been great efforts made in the last few years, by men and corporations outside the state, to break down the prohibition laws and sentiment in this state. Brewers, distillers and liquor-dealers have concentrated their crossfire on Kansas. Forces issuing out from Milwaukee, Chicago, Cincinnati, Louisville, Kansas City and other liquor centers, have made their power felt. There are localities in Kansas where officials have been found who were so weak in their sense of honor and loyalty to obligation and oath of office, that they have permitted these outside parties to encroach upon the laws of the state and the rights of its citizens by smuggling in and selling liquor. We are grateful that the people are becoming aroused, and the feeling is rapidly increasing against such encroachments.

A plan is being advocated for the establishing of a state enforcement commission, to be the instrument through which the state shall enforce her own prohibition laws, and not intrust this very important duty to local officials who too frequently are biased by social and business influences and considera-

This movement is one of the important signs of our times in several respects.

1. In the united emphasis it seems to give, not to mere correctness of religious opinions and forms, but rather to life.

2. In the added emphasis it places upon the gospel as intended not for the saving of loyalty to obligation and oath of office, but for the saving of the individual alone, but as designed for and equal to the salvation of society, business, commerce and politics. This is the doctrine of Israel’s prophets, of Christ and the apostles.

3. Not in minimizing and ignoring the value of church organization and denominational differences, but in trying to make real and practical the brotherhood idea.

4. In its intention to enter now upon some forms of greater propaganda, particularly by meetings and tracts. Hitherto it has grown slowly, as it has here and there found officials in sympathy with its spirit and aims; now it seeks faster growth.

The Brotherhood of the Kingdom does not pretend to have discovered new truths or methods; that our times demand the teaching and practicing of too much neglected but ancienly known and universal principles.

The latest and most popular attraction in this section of country is “Easter Hills’ Quar-

tet.” If the Saviour was the Saviour and his religion as intended not for the saving of loyalty to obligation and oath of office, but for the saving of the individual alone, but as designed for and equal to the salvation of society, business, commerce and politics. This is the doctrine of Israel’s prophets, of Christ and the apostles.

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"LADDIE'S FISH."  
BY F. SCOTTIE.

"When the wind is in the south,  
It blows the bait in the fish's mouth."

sang Fred Bentley, as he rested the fish-poles against the fence down the road after his hat, which the wind had blown off.

On his return, he was met at the gate by Jane, Howard, and Baby Nellie, all ready for a picnic to Chippawa Creek.

They had talked of little else for a week, and it seemed as though Howard the day would never come; but come it did at last, and mamma had filled a basket of nice luncheon.

"A whole pie, Fred, and a lot of sandwiches and cookies, and lemons for lemonade," said Howard, hopping first of one foot, then on the other, in his glee.

It would be hard to find four brighter, happier children than filed through the little white gate that bright morning—Fred carrying the poles and bait, Howard holding Nellie's hand, and carrying the shawl and cushions for her afternoon nap, while Jane brought up the rear with a lunch-basket and umbrella.

But there came behind, very quietly, an uninvited guest, whose presence was not noticed until Fred turned to speak to Jan.

"Back, Laddie! back sir!" he shouted, throwing a piece of mud at the dog, which caused him to drop his tail, and move dejectedly toward the house.

But scarcely had the young folk gone a hundred yards on their way before he again began to follow.

Fred aimed a small stone at him this time, but Howard caught his arm.

"Let him come, Fred; you know he brought up the cows this morning, and saved us a trip to the woods."

"But he'll brighten all the fish away."

"No, I'll take him for a swim below the bend, and then I guess he won't want to be in the water."

"Come, Lad, Lad!" and the dog bounded up Howard's side, wagging his tail gratefully.

"Now, sir, since you are invited to our picnic, you must help carry the traps, and Howard fastened the shawl and cushion on his back.

All laughed, for Laddie looked very comical as he marched along with his load.

In about half an hour they reached the stone culvert over which the railroad passed, and through which the Chippawa flowed. It was here the water was deepest and fishing was best.

A half-dozen large stone steps in the mason work of the culvert made good seats for the fishermen, while a high fence separated the meadow from the railway above.

Jane put the lunch-basket and wraps under a shady tree not far from the water; and then helped Fred unwind the lines, while Howard took Laddie for a swim. Nellie went too, and laughed merrily as Laddie plunged in and brought to shore the pieces of wood Howard threw into the stream.

When Jane had finished, she hastened down to the children, and stood watching the fun for a while.

"Your line is all ready now, Howard, and I'll take care of Laddie."

"Thank you, Jane," and Howard hurried up to the culvert where Fred sat watching his cork float bob up and down in the water.

Laddie soon grew tired of the water, and scampered away after a little red squirrel which took refuge in a tall tree. Jane and Nellie gathered pretty wild strawberries, and hunted for four-leaved clover until dinner-time, when Jane spread the big newspaper under the tree, and arranged the lunch neatly on it. With Nellie, she went to call the boys. Two small black birds were all Fred had to show, while Howard could only boast how nearly he had caught one, for a saucy fish had eaten his bait, and then slipped away.

They were all very hungry, and enjoyed the food with which mamma had come down and ran down the steps. Laddie came back, tired from his frolic, and lay panting in the shade. Jane gave him his share, and then, packed the remainder away for supper.

The shawl was spread under the tree, and Nellie was coaxing to lie down for a nap. Howard threw himself beside her, and Laddie, having finished his dinner, curled up near the children.

Jane picked up Howard's pole, and, seating herself on the lowest step of the culvert, swung the line into the stream. Fred had moved farther down the creek, where better success seemed to await him. Jane could see him swing his line in a wriggling, squirming fashion, and felt rather glad that none came to her hook.

For over an hour all was quiet save the hum of a passing bee or the soft rustle of the leaves on the big elm-trees. A loud bark from Laddie roused Jane, and, springing to her feet, she turned in time to catch a glimpse of Nellie's pink calico dress as the little one toppled over the upper step of the culvert into the creek.

There was a double splash, for Laddie had bounded to the rescue, and Jane had come to the surface, seized by the dress and started to swim ashore. Fred had reached them by this time, and, lifting the child's head above water, soon handed her up to Jane, who, pale and trembling, clasped her in her arms.

A gasp, and then a cry, rewarded their efforts to bring her to consciousness, and the wet clothes were pulled off, and the sobbing, frightened child was wrapped up in the shawl.

Howard had awakened from the commotion, and was very frightened and penitent.

"I never heard her get up, Jane. I must have been asleep. Where is she?" Howard was as crying as Nellie, thinking himself to blame for the accident.

"Over there, Howard!" she answered, not very loud, but with much—only a few scratches from Laddie's paws. Help me to spread her clothes out to dry, and then we can soon go home, and tell mother."

By the time Nellie's clothes were thoroughly dried and on again, she had fully recovered from her fright, and ran along by Howard's side as fresh as when they started in the morning.

Mother listened, holding her baby close in her arms, as the children told of the accident. Laddie had been first to the rescue.

"What did you do to the culvert, for, Nellie?" mamma asked.

"Wanted to see a fish," answered Nellie, returning the kisses mamma was pressing on her cheeks.

"Wasn't it well we let Laddie go with us, mother?" said Howard.

"Yes, indeed. Laddie is a good dog, and a bad mamma feels so thankful that nice thing was saved. When the excitement had subsided a little, Fred brought his nice string of fish to show mamma."

"We caught even one, isn't he a good fisher?" said Howard, proudly.

"After all," said Jane, "Laddie caught the biggest fish of all—didn't he, mamma?" And mamma assented with a smile on her lips and tears in her eyes.—S. S. Times.
Our Reading Room.

"Hence then as we have opportunity, let us be working at the rule of faith and love for the family of the faith." —Gal. 6:10. "But to do good and to communicate, forget not." —Heb. 13:16.

**Berlin, N. Y.**—[A letter from Bro. Geo. Seeley, to the Editor, contains some Reading Room matter, which is presented here.]

"I am still here and am expecting to remain until the last of the month, or the first of September. Then I leave for Canada. I am often asked, 'What do you expect to do in Canada?' I answer, just what I have ever done, preach the gospel of Christ and also engage in Sabbath Reform work. I had begun doing this before coming away from there, and shall take it up on my return, and nothing else, God willing. The question of what I shall do was settled long ago, and nothing can disturb that decision. It is my duty to proclaim the truth, in my humble way. Proclaimed truth is the hope of the world. Truth looked up in Bibles unread, in histories stored away in libraries, is as silent as the mummies of ancient Egypt. Thus lying it is of little value; but the everlasting truth of God must be declared to men. Truth shut up in a book, or a man, is dead. Truth spoken, printed, circulated, promulgated, is mighty through God to bring down the strongholds of the devil. It is like spiritual artillery from Jehovah's heavenly batteries. It levels the forts of Satan, destroys his forteresses, and shatters the power of evil and error over the hearts and lives of sinners, destroys their hearts and sets men free from the service of evil. Thus they become the servants and children of the Most High. This is what truth accomplishes. Will not our people send it forth in all directions, that it may fulfill God's purpose? Since the new light of Sabbath truth has come into my own life, I want all others to hear and know it."

Bro. Sindall, of New Market, expects to begin his pastorate with this church the first Sabbath in October. We hope our dear brother and his work here pleasant and profitable, and that his ministry will be successful in bringing many to Christ and the Sabbath. For this we pray. Church matters are proceeding as usual; good prayer-meetings, Sabbath-schools and Christian Endeavor work, and the congregation about as it has been for the years since we came to Berlin. As we go back home, brethren and sisters, remember we at the throne of grace, while we labor in the Queen's dominions, that something may be done there to spread Sabbath truth, which is a vital truth, and our present message to the people wherever there may be the 'open door' to receive it."

**Hartsville, N. Y.**—After a season of unusual sickness, last spring, and several deaths, the community has enjoyed its general good health, until the death of Mrs. Silas Stillman, who was with her daughter, Mrs. Daniel Whiford, and passed away, after a brief illness, Aug. 9. A good mother has found rest in the 76th year of her age. A commendable interest in and attendance on church, Sabbath-school and Christian Endeavor Society is maintained, and several new members have recently been added to the Endeavor Society. At our last meeting, among the names presented for membership were those of Rev. H. P. Burdeck and his wife, as honorary members. Dr. Burdeck has not, perhaps, regained all the ground lost last winter and spring by the grip, but he is still hearty for a man of his four-score years. The first Sabbath of this month, after the morning services, a large congregation, for the place, repaired to Alfred Station, where they were joined by the Second Alfred church congregation at the conclusion of the prayer. The assembled multitude joined in singing, prayer was offered by Pastor Peterson, and eight persons who had been accepted by the Hartsville church, were baptized by Pastor Dr. Burdeck offered the closing prayer. These, with those baptized last winter, make eighteen that have come into the little church of Hartsville in the past few months, and we expect still others will soon cast in their lot with us. The Hartsville Sabbath-school attended the Union Sabbath-school picnic, together with the schools of the First and Second Alfred churches, the Independence, Andover and Hornellsville schools, on Aug. 9, 1900. Members of the Seno Sabbath-school also went to this picnic. The picnic was held in the Rose Grove, south of Alfred Station. Brief exercises were given by different schools, and Pastor L. C. Randolph delivered the address. Miss Emma Robinson led the congregation in singing in various places. The Claudall Band was present, and at the close of the other exercises entertained the picnickers for some time. Sup. B. F. Rogers, of the First Alfred school, was chairman of the day. Every one of the hundreds assembled in this beautiful grove seemed to enjoy the good company, the program and the elegant picnic weather. A unanimous vote that the Union picnic should be repeated next year, was taken. Steps are being taken to have a permanent platform erected in the grove, and other plans are being considered for making the Union Sabbath-school picnic a regular and permanent institution.

**Milton Junction, Wis.**—Things with us are moving on quietly, but we hope steadily in the upward way. Our people are alive to the interests of Christ's kingdom, and laboring diligently to provide means for carrying it on. Through the kindness of the church and the Sabbath-school, the picnic was held in the Rose Grove, south of Alfred Station. Brief exercises were given by different schools, and Pastor L. C. Randolph delivered the address. Miss Emma Robinson led the congregation in singing in various places. The Claudall Band was present, and at the close of the other exercises entertained the picnickers for some time. Sup. B. F. Rogers, of the First Alfred school, was chairman of the day. Every one of the hundreds assembled in this beautiful grove seemed to enjoy the good company, the program and the elegant picnic weather. A unanimous vote that the Union picnic should be repeated next year, was taken. Steps are being taken to have a permanent platform erected in the grove, and other plans are being considered for making the Union Sabbath-school picnic a regular and permanent institution.

**New York, Aug. 11, 1900.**

**SEVENTH-DAY BAPTIST PHYSICIANS.**

The physicians and medical students attending Conference at Ashaway, met together on Aug. 27, 1899, and adopted the following Constitution:

1. That we believe Providence has a special field of work for Seventh-day Baptist physicians in the work for Christ, the church, and the Sabbath of our Lord; therefore,

2. We resolved, 1. That we bind ourselves together for mutual strength and benefit in an organization to be known as the "Seventh-day Baptist Physicians' Society."

3. That the Society hold its meetings annually in connection with General Conference.

4. That officers of the Society shall be a President and Secretary, to be elected annually.

5. That the Physicians and Medical Students meet for consultation with the officers of the Society, at least once a year.

The following became charter members:

Dr. H. C. Brown, of Brookfield, N. Y., was elected President, and Dr. Anne L. Langworthy, of New York City, Secretary, and the Executive Committee was composed of Dr. Wait of New York City, Dr. A. L. Burdick of Chicago, Dr. A. S. Maxson of Milton Junction, Wis.

The following became charter members:

Mrs. J. B. Wait, New York City, 1871.

Lucy Aily Babcock, Westerly, R. I., 1873.

Ellis O. Swain, Shiloh, Ill., 1875.

Curtis O. Swain, Sayre, Pa., 1878.

H. C. Brown, Brookfield, N. Y., 1881.

L. Emmes Potter, Homer, N. Y., 1881.

A. S. Maxson, Milton, Wis., 1882.

Edwin S. Maxson, Syracuse, N. Y., 1886.

A. L. Burdick, Chicago, Ill., 1888.

S. Strong Randolph, Chicago, Ill., 1893.

Anne L. Langworthy, New York City, 1896.

A. E. Davis, Jr., Farmingville, N. Y., 1899.

Alfred Potter, New York City.

Grace E. Swain, Sayre, Pa., 1899.

Evie S. Swain, F. Marion, Parker, North Lour, Neb.

D. C. Main, Plainfield, N. J.

Howard S. Wilson, Spotwood, N. J.

Manifestly an organization like this, to be of any benefit, should hold the combined wisdom and interest of all the physicians of the denomination. We therefore ask that all Seventh-day Baptist physicians and medical students who wish to be identified with this Society, will send their names and addresses promptly to Adams Centre, together with any suggestions which they wish to make. Letters from those who cannot attend the Annual Meeting this year will be very welcome, and it is hoped that all the doctors in the denomination will be represented by letter if not by voice. Address, Seventh-day Baptist Physicians Society, Adams Centre, N. Y.

**Anne L. Langworthy, Sec.**
NEWS OF THE WEEK.

In spite of the many indefinite and often contradictory rumors which have appeared during the week, with her movements in China, it is now evident—August 16—that the first act in the international drama is about completed. The advance of the allied forces—evidently the American forces have been the moving agents—has gone forward with unexpected rapidity, and the opposition on the part of the Chinese has been comparatively slight. The unofficial reports this morning declare that the allied forces have occupied Peking, and also that the Ministers were safe as late as Monday, Aug. 13. Several important messages have been received at Washington within the last twenty-four hours from Consul-General Goodnow and Minister Conger, and which are not made public.

This indicates that they contain important information, which, being made public, might be disadvantageous to movements and negotiations at this time. It is certain that for many days past the position of the Minister is one of grave peril. Whether the advance of the allied forces will result in their rescue or in their death is yet unknown. So far as we can judge, American diplomacy and the movements which American action and preparedness have almost reached an important victory.

The movements on the part of Russia and England both indicate that important matters at Peking are about to be accomplished. Russia has seized upon New-Cwang, evidently intending to push her interests in Northern China. Three transports, loaded with English troops, are lying in the harbor at Shang-hai. Their landing has been delayed temporarily, under the earnest pleas of the Vicerey of that department. This shows that England is determined to strengthen her hold upon the great Yangtze Valley. Her avowed purpose is to prevent outbreaks, which, according to universal testimony, are imminent. As a result, there is great excitement and increasing danger to the foreign interests at Peking, and thousands of people have left the city.

Miss Burdick, from Shaaghlai, reached Al- fred, New York, on Tuesday, Aug. 14. She reports that Mrs. Davis and Mrs. Crofoot, who came to Japan on the same steamer with her, and "she hopes that Dr. Palmberg and Mrs. Crofoot are in Japan before this time." When she left Shang-hai, Mr. Davis and Mr. Crofoot were planning to remain there for "the present."

The latest news as we go to press gives no official notice that the relieving forces have reached Peking, but there is good reason to believe they have. The Chinese are making almost frantic efforts for an armistice. The United States, supported by the other Powers, refuses to treat in any way until the Envoys are released. Previous demands by this Government are insisted upon. There is much confidence in Government circles that the Envoys will be released without further harm.

There is no important news from South Africa.

The meetings at Northfield, Mass., have continued through the week, with deepening interest. Mrs. Moody's son is showing himself a capable leader. Memorial services in honor of D. L. Moody were held on the afternoon of Aug. 16.

On June 30, 1899, the total single-track railway mileage of the United States totaled 189,805 miles, an increase during the year of 3,580 miles, which is greater than that of any other year since 1893. The total number of locomotives was 30,703, an increase of 4,699 over last year. The total number of cars of all classes in the service of the railways was 1,375,916, an increase of 49,742. Of these 33,850 were passenger cars, 1,295,510 were freight cars and 46,556 were devoted to the direct service of railroads. It must be remembered, however, that cars owned by private companies and firms, used by railways, are not included in these returns.

CORRECTION.

In the Sabbath Recorder of Aug. 6, 1900, and in the second column of the article entitled "When Did the Seventh-day Baptist General Conference First Become a Separate Organization?" are two sentences that contain mistakes. The first is as follows: "The expression "eighty-seventh anniversary" recur­ring in the minutes of the General Conference of the year 1893 is an error. The first regular session of the Conference occurred in 1895, ten years after its first organization." The words "ten years" should be changed to "one year." The second sentence reads thus: "The Minutes for the year 1897 state that the General Conference of the year was the eighty-seventh, following the reckoning adopted the year before; but they call the session the eighty-fifth." The words "the year before" should be changed to "ten years before.

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Edited by
Evan Williams C. Whipple, Professor of Biblical Languages and Literature in Alfred University.

INTERNATIONAL LESSONS, 1900.

VOLUME 39.

LESSON X.—THE SEVENTY SENT FORTH.

For Sabbath day, Sept. 1, 1900.

GOLDEN TEXT.—The harvest truly is great, but the laborers are few. For Luke 10:2.

INTRODUCTION.

The precise time of the sending forth of the Seventy is slightly in doubt. It must have been shortly after the time of our Lord's departure to Galilee, mentioned in Luke 9:51; but whether before or after Jesus' visit to Jerusalem to attend the Feast of Tabernacles, it is impossible to determine with certainty. The most plausible view is that Jesus commissioned his disciples and sent them out to prepare the way for a long journey or tour throughout Palestine, in Jerusalem, in which he proposed to present himself to the people for their acceptance as the Messiah. When they had started upon this mission, Jesus sent to Jerusalem for a flying visit, as we say, and attended the Feast of Tabernacles. After the event recorded in John 7:11 to 10:21, which occupied less than a week, he returned to the holy city of Galilee and resumed his slow public journey toward Jerusalem, following the Seventy. His disciples returned to him from time to time and reported their experiences.

The mission of the Seventy was similar in many respects to that of the twelve when they were first sent out. Some writers have gone so far as to say that they were the same, and that Luke has by some accident reported the number seventy instead of twelve. But that view is absurd; for Luke also reports distinctly the sending out of the Twelve. There are also distinct dissimilarities in the missions of the two bodies of disciples, and in the instructions given them.

The Twelve were sent on an evangelistic missionary tour; to heal the sick, had power to cast out devils, and to proclaim the kingdom of heaven. The Seventy were sent out to prepare the way for the coming of the Lord, to whom they were to follow them. They were told to heal the sick, but nothing is said about casting out devils, although we are told that they did free the demons. The mission of the Twelve was the preliminary work of their apostolate; it was the beginning of that which they were to continue after the departure of their Lord. The mission of the Seventy was distinctly temporary.

Thus, the Seventy were sent out probably in October of the year 29, and returned a few weeks later. It is possible that they continued to go out and return till January or February of the next year.

PLACE.—Probably in Perea near the border of Galilee.

PERSONS.—Jesus and seventy men chosen from his disciples.

OUTLINE.

2. The Directions Given to the Seventy. v. 3-11.

NOTES.

1. After these things. The events just referred to in chapter 6:57—62. Other seventy also. Much better as translated: Seventy more also. This is, besides the Twelve, Two and two. The Twelve had also been sent out two, probably for company and encouragement.

2. They were sent on the Sunday, and Satur- day before his face. They went before him to proclaim his coming. It seems very probable that they announced to men as literal words spoken by Jesus himself, such an expression as this

3. They had been chosen to remind the disciples of the seventy elders who assisted Moses. It is not at all likely that their work would be anything to do with the traditional number of the non-Jewish nations; for there is nothing to show that these messengers went to any but Jews.

9. The harvest truly is great, etc. This is to impress upon the disciples the greatness of their work. Upon this and several subsequent verses compare Lesson 10 of last quarter.

10. Send forth as lambs among wolves. That is, as dependent ones in the midst of enemies. Jesus would have them understand the risk that they incurred.

4. Carry neither purse, nor scrip, nor shoes. They were not to make preparations in this own way upon the journey; but to depend upon the hospital ity of those to whom they spoke. And salute no man by the way. This command is made more explicit. They were not to stop for the elaborate Oriental salutations. Compare 2 Kings 4:29.

5. Peace be to this house. The usual words upon meeting a friend were, Peace to thee. Jesus here directs that they should give a friendly greeting to the household to which they might go.

6. And if the son of peace be there. Much better as in the Revised Version, as a son of peace. If the master of the house were then a house born of eternal life.

7. And in the same house remain. That is, in the house which has shown itself ready to receive you. Eating and drinking such things as they give. They were to accept the hospitality without objection; but, as has been before noticed, there is no implication that they were to go to others than Jews. Do not remove from house to house. When once they had found a proper place of entertainment in a city they were not to spend time in looking up another.

8. And into whatever city ye enter, etc. That is, such cities as gave them the reception referred to in verses 5 to 7.

9. And heal the sick that are therein. Showing kindness to those who received them, they were to minister to their bodily infirmities. The kingdom of God is come unto you. An offer of the op portunity to participate in the Messianic kingdom. In order to become citizens of this kingdom they must accept Jesus as Master, and thus bearer of eternal life.

10. And they receive you not. It was likely that many would not receive them. The religious leaders of the nation were already in open hostility to Jesus. Many of his disciples had left him in his disappointment. It was difficult for proud or selfish people to accept as master the meek and lowly Jesus. He gave them no opportunity for you if you only turn from your vanity and embrace it. The woeful impenitent cities, v. 12-16, were probably typical of their reception. We studied the parallel passage in Matthew out of its chronological order. See Lesson 6 of second quarter.

11. And the seventy returned again with joy. Probably some weeks after their going out. Lord, even the devils are subject unto us through thy name. Instead of "devil", we should read devils. But one devil; the demons are the evil or unclean spirits, his ministers. These returning disciples were particularly rejoiced at their ascendency over those of thy name. Their miracles were wrought in the name of Jesus.

12. I beheld Satan as lightning fall from heaven. In the work of his ministers triumphed over in the midst of enemies. Jesus saw the overthrow of Satan. Although this overthrow is not completely accomplished even yet, the outcome of the contest is so certain that the Bible speaks of it as if it had already happened. The phrase "from heaven" does not compel us to think that Satan’s overthrow has already occurred; it merely indicates Satan’s anticipated exaltation. Compare a similar expression in v. 15. The phrase “as lightning” refers to the swift descent.

15. Behold Legio unto you. May your power to tread upon serpents and scorpions. The Revised Version, following among unintended and baneful influence. We may take it for granted that Jesus had given them power over demons, and as nothing had been said of it, they had accredited this fact by...
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