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LUX IN TENEBRIS.

BY M. A. W.

THOUGH thy way be dark and dreary,
God is near;
Near to bless, and guide, and keep thee,
Do not fear.
'Tis a sweet thought, comfort-giving,
What betide,
He is present, ever-living
At thy side.
What though cloud and storm o'ertake thee
In the night?
He'll not leave thee nor forsake thee,
He is Light!
Like a child, thyself confiding
In his care,
Follow him, in him abiding,
All is cheer.
Give thyself entirely to him,
Do his will;
And thy life the highest mission
Will fulfill.
Then pursue thy journey onward
At his call.
'Tis the path that leads thee homeward,
After all!

—Christian Intelligencer.
Sabbath Recorder.

A. H. LEWIS, D. D., Editor.
J. P. MOSSIER, Business Manager.
Entered as Second-class mail matter at the Plainfield, N. J.
Post-office, March 13th, 1875.

For the last two mornings the Editor has risen at five o'clock for the purpose of mowing his lawn. Some moral lessons have appeared in connection with this exercise. Plantain is not a desirable thing in a lawn. On ours the plantain seems to have more vigorous life than anything else. Last year it was everywhere. There is less this year, but there is enough to make one wonder what it all comes from. If it reaps, as to growth, in extremely dry weather, it seems to gain the ability to rush on towards ripeness the moment a shower comes. The lesson here is. Keep the spiritual weeds out of your life. Pull them vigorously, sharply, persistently. Fight them. Get up at five o'clock in the morning, if necessary, to do it. When you have pulled the weeds, fill the place they occupied with the seeds of something better.

You must not let them "go to seed." It is bad enough to have them spring up and make such headway the next year's crop. Even evil thoughts being a mountain range a mile distant. Back same parlors can be killed, and worldly worse to allow them to ripen and scatter the seeds of something better. is impossible to keep the spiritual weeds out of your window near which You dislike to rise at five o'clock in the morning. It is oppressive to have the sun's rays beat through the barren ground, making you feel that that of Italy, dotted with fleecy clouds, a sunshine with some memories of August in its temperature, tempered by a breeze which suggested September, a farm-dotted landscape lying in beauty, and everything vocal with the word welcome. The faces of those that filled the streets said welcome, the committees having various things in charge repeated the welcome, and the four hundred visitors from abroad reciprocated the universal welcome and appeared to be already at home.

On an open lot, not far from the church, stands the audience tent, 60x90 feet, seated with eight hundred chairs, and the platform almost hidden with a variety of potted plants and flowers. At a convenient distance stands the dining tent, 114x40 feet, with tables for seating four hundred or more, waiting with abundant promise of good cheer, seasoned with good fellowship. The church parlor, nearby, is fitted up with writing and reading materials and reading material bearing the stamp of the General Conference. Easy chairs and other appliances inviting to rest are found in the same parlor. All in all, nature, willing hands to serve, and hospitable homes, with doors wide open, make up the life of Adam centre this morning.

This is written before any meeting has convened, but we have already noted representatives from Connecticut, Rhode Island, Massachusetts, New Jersey, Georgia, Alabama, West Virginia, Illinois, North Dakota, Kansas, Wisconsin and California, while Dr. Daland, just home from the East, represented Great Britain and West Africa, and Miss Susie Burdick, lately arrived from Shanghai, represented China, and from too many localities in the state of New York. These representatives are not here as pleasure seekers, although everything contributes to personal enjoyment. Words and faces indicate that earnest men and women are here upon the Master's business, and the main good, to receive strength, to catch new inspiration, and to store their hearts with new wisdom for the work waiting them in the kingdom of Christ. Comparatively great as the financial outlay incident to the anniversaries is, we are satisfied that the money thus spent tends to the building up of the kingdom of Christ in a degree too large to measure. This is especially true of the Seventh-day Baptists who are scattered over the United States, separated at many points so widely from each other that these anniversary gatherings become a central point of life and power for the work God has put into their hands. Every lover of our common cause must rejoice in the increasing interest, year by year, which people of all classes are taking in these anniversaries. Since the change of date, bringing them within the vacation period, the added interest to the literary and religious life of the anniversaries, through the teachers and students, has become a large factor for good. Hence it is that we rejoice in the prophecy of a series of sessions crowded with important and vital thoughts and purposes which we trust will give such the Father's blessing of the next year as will carry it forward at full speed, and with increasing strength.

The President's address has already been

of pleasure, one is always made better by grappling with a duty or a task. Difficulties rise when you face them. A task is not as great as when you are dreading doing it. It grows while you wait, and takes un­

canny shapes, as things do when the fog half-

reveals and half-conceals. Go straight at
duties. Meet difficulties. Face tempta­
tions. They are not trying to make a dream appear do when you are up and

standing in the sunlight. Never shrink from

anything that ought to be done. There is joy in attempting to do, and double joy in having accomplished, even though you sit down for a while because of fatigue, through the struggle to accomplish.

THE FOUNDATIONS OF DIVINE LOVE.

They are building a bridge in sight of the

window near which our desk stands. In pre­
paring for the foundation, the workmen have uncovered numerous geological records. Studying these records, the mind is carried back a little distance which it is impossible to measure. The record which is being uncovered, together with the context, found in the surrounding country, shows that the locality is part of a great "over­

washed plain," and that the Atlantic Ocean has held this territory between the

being a mountain range a mile distant. Back of that period lies the long period when ice held the continent in its grasp. Back of that, the various formations, the coal period, the various drift periods, and the great unknown period, which is covered in the historic ac­
count as it appears in the Book of Genesis by those few words: "In the beginning God created the heavens and the earth." Imagi­
nation grows weary trying to outline, much less to measure, what has gone before. Faith grasps it all, and rejoices in the larger truth that everlasting Divine love had determined to redeem men from the power and penalty of sin before the foundations of the world were laid." This glorious truth illuminates all representatives are not here as pleasure seek­
ers, although everything contributes to personal enjoyment. Words and faces indicate that earnest men and women are here upon the Master's business, and the main good, to receive strength, to catch new inspiration, and to store their hearts with new wisdom for the work waiting them in the kingdom of Christ. Comparatively great as the financial outlay incident to the anniversaries is, we are satisfied that the money thus spent tends to the building up of the kingdom of Christ in a degree too large to measure. This is especially true of the Seventh-day Baptists who are scattered over the United States, separated at many points so widely from each other that these anniversary gatherings become a central point of life and power for the work God has put into their hands. Every lover of our common cause must rejoice in the increasing interest, year by year, which people of all classes are taking in these anniversaries. Since the change of date, bringing them within the vacation period, the added interest to the literary and religious life of the anniversaries, through the teachers and students, has become a large factor for good. Hence it is that we rejoice in the prophecy of a series of sessions crowded with important and vital thoughts and purposes which we trust will give such the Father's blessing of the next year as will carry it forward at full speed, and with increasing strength.

The President's address has already been
given to our readers, and it remains for us to note some of the salient points in the program of the first day.

At 10:30 the Conference was called to order by Thomas B. Maxon, after an opening service of song by the choir, under the leadership of O. D. Green, of Adams, the voices being supported by a cornet, violin and piano. Prayers were offered by Rev. L. C. Ray and Rev. A. E. Main and John Gardiner, of Salem College. The address of welcome was given by Rev. A. B. Prentice, pastor of the church at Adams Centre, was in substance as follows:

"After the lapse of seventeen years, you, as representatives of the various organizations of the Seventh-day Baptist churches in the United States, are welcomed here as the guests of the church at Adams Centre and of the Central Association. We rejoice to welcome you to our homes and these services, for the purpose of work and worship. You are not here as those seeking amusement or entertainment. Rather, we are here to grasp hands, that our acquaintance may be enlarged, and that each may bring to the other something of help, that we may be filled with warmer love for the common cause of Christ, and be strengthened for the common and united work which he has placed in our hands. This gathering, as such gatherings are to promote the kingdom of Christ in the world, and the special work committed to us as Seventh-day Baptists.

It has been in accordance with God's arrangement throughout the ages, that the people should gather in great assemblies to consider the interests of his cause and to gain mutual strength and wisdom for the prosecution of his work. Such meetings are needful that the work may be promoted; and whatever financial outlay is necessary, and, widely scattered as we are, that is no small item, it is money well spent for the higher purpose which brings us together. If it were not thus employed, it would be likely to be used for personal ends, and those gathered here and the cause of Christ would not receive the strength and benefit which are sure to come to us. We need the inspiration of each other's thought in these trials, which are of great importance. That this brotherhood is ready for the Denominational History, W. C. Whif ford, Milton, N. Y.

"The Sabbath-school report showed vigorous work on the part of the Board, indicated that the Helping Hand is a little more than self-supporting, that a new Intermediate Lesson Leader has been issued during the year, that the schools have given a fair and liberal support to the work of the Board through collections, and that the interests of the Sabbath-school received greater attention each year at our public meetings and through Institute work. Certain special reports were presented, including one from a committee appointed to visit certain Sabbath-keepers in Jersey City, N. J., and one from a committee to memorialize the National W. C. T. U. meeting at Seattle, Wash., to change the law. These reports were adopted. A. H. Lewis was appointed as a fraternal delegate to represent the Conference at the next annual meeting of the W. C. T. U., to be held in Washington, D. C., in November next.

BROTHERHOOD HOUR.

The remaining portion of the afternoon was given to the Brotherhood Hour, in which three addresses were made; the first by Rev. B. C. Davis, of Alfred University, who said the biggest good is found in this higher conception of brotherhood. Much that is best in human life outside the church of Christ is based upon the fundamental principles of such brotherhood. That this brotherhood idea should be fully developed among Seventh-day Baptists is especially important for the following reasons: First, the smallness of their number numerically; second, the peculiar and persistent antagonism they meet in prosecuting their work; third, the monumentality because of spiritual trials, which are of great magnitude, and which demand union of effort for a common cause under the leadership of Christ. A practical application of the brotherhood idea should be made along the lines, in order that each Seventh-day Baptist may be kept in touch with those of like faith, and that the heart-life of the body may be kept vigorous through such sympathy and fellowship of thought and labor. It should find equal expression in the social life, since social relations have a great in-
fluence in upbuilding and strengthening the church. When men stand together on a common level in spiritual relations and experiences, they are strongly united, and each gives abundant support to his brother. The same is true in business and economic matters. And if this Christian idea is cultivated. The true idea of brotherhood brings those of like faith to support each other in all business relations, that the whole body may be made strong through mutual support. A fundamental element in the brotherhood idea is that men help each other "to bring something to pass."

How May Our Churches Help Each Other?

This was the theme of the second address, by Rev. M. B. Kelly of Chicago. Mr. Kelly applied the principles laid down in President Davis' address to the individual church in its relations to the body of churches forming the denomination. He promised that churches knew too little of each other, and that the weaker and stronger knew too little of each other. While the attention is given to the rural churches, which are weakened by the tendency to seek village and city life. Such churches deserve the sympathy and help from those that are large, in all possible ways. They may often be visited by the pasters of larger churches, by meetings of various sorts, in which the representatives of the churches come together for counsel and mutual intercourse. Such intercourse prevents usury, and helps to improve the service of God. It encourages pastors to help each other, and strengthens each to give aid to those of like faith. He commented favorably upon the Ministerial Conference and similar agencies in developing church life and promoting intercourse, and suggested that the work of the fraternities which flourish outside the churches upon a purely secular basis should be done largely, if not wholly, through the churches.

After music by the choir, the closing address was made by Rev. L. R. Swiney, who also presided at this session of the Brotherhood. He spoke of the analogy between a happy home and the church as the home of Christ, as illustrated on the day of Pentecost, and as repeated in the Holy Spirit's coming and inspires the affairs of the church. This communion through the Holy Spirit forms the highest characteristic of Christian brotherhood. He spoke of various ways in which such brotherhood ought to be cultivated. He rejoiced that Seventh-day Baptists are widely scattered, since they thus carry the light of truth over a greater territory. He spoke of the advantages of being Seventh-day Baptists, and described the customs and usages of the disadvantages which come from obedience to God in Sabbath-keeping, or in any other way. In closing, he magnified the blessing of obedience, because devout Sabbath-keepers, communicating with Christ, and so strengthens and enlarges the brotherhood which men bear to each other in the church. The results of such brotherhood do not end with death. Good deeds live after their author, and do good deeds to their rightousness. Things which we deem small and commonplace are often of greatest importance, through such brotherhood in Christ, and the people of God are built up and strengthened by them. Joseph, shaking an important part of gospel truth and a great means of power for good. Love, helpfulness, joy and communion are the fruitage of the brotherhood of Christ. A few items of routine business followed and the afternoon session adjourned.

Evening Session

The evening session was given entirely up to the work of the Sabbath Evangelaizing and Industrial Association, the services being in charge of President D. E. Titworth, of Plainfield, N. J. After prayer by Rev. A. E. Seward, William A. Seaver, of the Bulletin, presented the Annual Report of the Association. The items contained in the report are of such value that we deem it best to publish it as a whole and it will be found herewith. The report of the Treasurer, Orna S. Rogers, was presented, and the summary of the report since the organization of the Association is also given herewith. Prof. Henry M. Maxson next gave an address upon "Industrial Missions." This address will also appear in full, since the theme discussed is new to most of our readers, in some or all of the details. Rev. W. C. Daland, late of London, who visited the Gold Coast, West Africa, and organized a Seventh-day Baptist church there in Fanti, made an address upon "Our Gold Coast Interests." It was replete with information, and some of the facts brought are given herewith. Among other things, Mr. Daland said:

I shrink from so great a task as attempting to give an account of any mission interests in the interests on the west at Ayam Main. The development of this work is so manifestly directed by the providence of God that our interest in it must be through our responsibility connected with it is almost beyond measurement. I have been asked, "Could you come to love the African?" You can, if you have a heart. When I came to the village when I was leaving for home, could have heard their impassioned pleading that I should remain with them, that question was answered, and you would come to love them and their interests as I was compelled to do.

The people who have embraced the Sabbath belong to the Fanti tribe, and are cousins, at least, to the Ashantees, the warlike people of whom we heard so much within the last few years. The Fanti are more peaceable than their cousins, and many respects of a high type physically and intellectually. They are intensely black, and the slaves that were formerly sold in the United States belonged to the Fanti type as to the Fanti. They are kind, intelligent, strong-minded and intellectually keen. You will appreciate this when I say I was there during the days and hours that more than the children learned to sing several hymns in English, learned the Golden Texts of the Sabbath-school lessons, and observed in all respect a keen desire to know and to attain. Like Yankees, and many others of the higher races among white men, they prefer to "live by their wits" rather than by more manual labor. They make excellent accountants, bookkeepers, salesmen, and the like, and as they become educated they all become more so. Compared with the stirring New Englander, with his stimulating climate and his uncongenial soil, where a large amount of labor is necessary, and where he may be rather indolent. That indolence is partly due to climatic effect, but more to the fact that the provisions for their existence are so easy. The fact that the work of the church is "scratched by a woman's hand," will furnish food supplies for a number of people.

Like most Africans, they are naturally religious, their heathen worship being of a system in which evil spirits and demons form a large factor. They believe in God as omniscient and omnipotent, but think it is no use to pray to him, since if he were moved by the prayers of men, he would be only a "fool God" and of no account. The natives of the Gold Coast section is made up heathen Mohammedans and Christians, the heathen being largely in the ascendency. The Christians are mainly in the larger towns upon the coast. Back from the coast the natives live in small villages. Christian converts in the Gold Coast States are mainly Wesleyan Methodists. There are very few white missionaries. There are several self-supporting churches made up wholly of blacks; the preaching, teaching and business being carried forward by them.

As you already know, the Seventh-day Baptists, of which there are 23 members. The pastor, Joseph Amuako, has been an Ammonites. He and the group gathered with him have been keeping the Sabbath for a little more than two years. These, in common with the other African languages. Missionaries—missionary work in the Gold Coast has been carried on for more or less for an hundred years—have reduced the language to writing and created dictionaries. The native Christians are but little developed along the higher lines of what we know as Christian ethics. Here it is that the New Englander, with his low stage, and the more so most since the white trader who visits that country, or reside there are men with Christian principles, not Christian missionaries; for the blacks cultivates indolence, favors drunkenness, proclaims social immorality, and is directly opposed to the higher work of missions in many respects.

Among the needs of Sabbath-keeping natives there, a white missionary minister and his wife are first in importance. As much as any other thing these people need is to see, in actual example, representative Christian homes, and be taught the nobility of labor, honest dealing and purity. Through the White men. A schoolmaster, having a wife, is almost equally essential, for the children of Sabbath-keepers are not allowed to attend the public schools. Of the many missions established by the Wesleyan missionaries. Keeping the Sabbath will exclude them from such schools. It is also important that there is a connection with the schools and mission work, various forms of handicraft should be taught, that the natives may learn the dignity of labor and value of it in a promotion-homemaking and in securing life's comforts.

At the close of Dr. Daland's address an open parliament was held, conducted by President Titworth. In this parliament the practical and practical, and practical questions were asked and answered concerning the Industrial Mission, under the direction of Mr. Joseph Booth in East Central Africa, and concerning the West Coast interests of which Dr. Daland had spoken. The reader makes no room for these various questions and the informal exchange of opinion which charactertized the parliament. The interest was so great that the session was prolonged beyond the ordinary hour, because the audience insisted on knowing more relative to the African fields. One thought pervaded the parliam, as it did the entire session. As Dr. Daland put it, "The responsibility resting upon us is prodigious. When the task was seen, it is evidently the will of God that we should continue to aid and occupy these fields. In some way we must seek to do his will. President Titworth made an eloquent and earnest appeal at the close of the session. The reader will find by studying the reports of the Secretary and Treasurer that the work of the Industrial Mission, including the securing of an improved coffee plantation of two thousand acres, has been developed within the space of two years to a point far beyond what had been hoped for by its sanguine friends.

A REPORT OF THE DIRECTORS OF THE SABBATH EVANGELIZING AND INDUSTRIAL ASSOCIATION.

Covering the First Year and One-half of its History.

We desire first to return thanks to him who has abundantly blessed our efforts and gratefully acknowledge the moral and financial results. And we freely give our justification for the sake of history let us briefly rehearse the events leading up to this work.

This message from Africa first came to us on the Sabbath, for it was on July 9, 1898, that Mr. Joseph, Business and missionary from Nyanza, British Central Af,ica, occupied the pulpit of the Plainfield...
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Seventh-day Baptist church, and told us of his work among the negroes of Africa.

Mr. Booth had already spent many years in Africa in this work, founding no less than fifteen Industrial Mission stations along Baptist lines, many of which are flourishing to-day. His Baptist principles, grounded in authority. During his remarks he stated that ever since his attention had been called to the Sabbath by a minister in Africa, he had not been able to read certain Scriptures bearing upon the subject without some feeling that he had not given the question serious thought. After a full and free discussion of the subject with Dr. A. H. Lewis and Dr. A. E. Main, he said the Sabbath is the true light and accepted it. His wife, Annie S. Booth, soon joined him, and offering themselves for membership, both united with the Plainfield Seventh-day Baptist church, September 24, 1898. This move cost him friends, friendships and business, and he was very favorably disposed to carry forward the work so dear to his heart.

With our China mission, and all denominational interests in need of additional assistance, how could we take up a new mission work on entirely different lines on the dark continent?  

Joseph Booth, an Englishman by birth, an American by adoption, is a clear-headed, able, conscientious, devoted Christian. He has but one purpose in life—the evangelizing of Africa along industrial lines. It is his great desire to carry the news of salvation to the 150,000,000 Africans who are in darkness. He put this, the Lord's work, before us so persistently and with such force that we dared not refuse to enter this open door.

INCORPORATION.

It was first proposed to form "The Sabbath Missionary Union," but after consultation with the Seventh-day Baptist Missionary Society, it was thought best not to operate according to prevailing missionary methods, but to organize a company and proceed as a business organization, covering a separate field in an entirely different manner.

Accordingly, on January 30, 1899, the "Sabbath Evangelizing and Industrial Association" was regularly incorporated under the laws of the State of New Jersey, which are very favorable to charitable and benevolent corporations.

OBJECTS.

Among the objects of the Association as set forth in the Certificate of Incorporation is the "planting in Africa, and other countries, of Industrial Missions for the education and training of the natives in Christian doctrine, and educating them to be farmers, mechanics and good citizens, and developing among them carefully selected industries and many occupations, and devoting the proceeds to be derived therefrom to the support and duplication of such mission centres."

We are aiming to establish self-supporting and self-propogating mission on Seventh-day Baptists principles.

The Association was incorporated with a capital stock of $20,000, divided into four annual series of 5,000 shares; value, $1.00 each. After about 5,000 annual shares had been sold, it was thought best to start the work with his wife, his son, the Rev. J. S. Booth, and their infant daughter, Mary, sailed from New York to London April 19, 1899, their ultimate destination being Blantyre, British Central Africa, where they arrived July 16, 1899.

Mr. Booth started at once to look for a suitable location for a plantation, and was followed by many of the natives who formerly knew him. In preaching to the natives, Mr. Booth taught the ten commandments, emphasizing each. The natives began questioning whether there were commandments for white and different commandments for black men. But assured they were for all mankind alike, they received the Sabbath, through Mr. Booth, petitioned the Queen of England that they be "relied from bearing arms against their brethren," that "the hut tax should be used for their own education," and after a time, "their country should be restored to them."

Mr. Booth was held responsible for this, and was summoned before her Majesty's Consul and Commissioner-General and ordered to desert his region and to go out in the wilderness. He was not to give $2,500 as surety that he would not teach the natives seditious doctrines. Not having this amount, there was no alternative for him but to go into Portuguese territory, if he avoided being deported. This enforced stay in Portuguese territory was perplexing and discouraging, a sore trial both to our missionaries and the friends at home.

To be seven days' journey in the wilderness, hunted by armed bands who sought to secure the reward offered for his apprehension, without adequate shelter in the rainy season, and cut off from supplies or communication with the home office, are conditions which would try the souls of most men. It looked as though the whole plan of our work would, per force, have to be changed. Happily the Association was put in a proper and favorable light with the British Government, the ban was removed, and Mr. and Mrs. Booth returned to Blantyre in January last.

Their joy at thus being free again was soon saddened by the death of their little son, John Gorden Booth, March 28, 1900, aged one month and two days. In a private letter written from Mteshi Hospital, Mr. Booth says: "Yesterday morning, early, being troubled about my wife and babe, the latter ill and the former quite weak, I left the station at Cholo for this place, distance fully forty miles, and arrived here at sunset. Not ten minutes before my arrival our little boy of one month and two days breathed his last. This morning at 9.30 he was buried side by side with my son John, Edward, who was buried in the little cemetery here on the 23rd of February, 1894. Our baby boy was named John Gorden, his arrival had revived the hope that we had not to die out with me. I feel the old sore painfully re-opened whilst standing between the graves of my two boys, the one of 18 years, the other so young. My wife was too ill to be here." Surely to-night our hearts go out in sympathy to Mr. and Mrs. Booth in Africa. We mourn with them when they mourn, we rejoice when they rejoice.

Mr. Booth again actively canvassed the region round about looking for a site suitable for plantation purposes.

PLANTATION.

Our original plan was to purchase 1,000 acres from the British Government, till the virgin soil, and spend four years in preparing the plantation to bearing, but changes are going forward in Africa as in civilized countries, and Mr. Booth found that land had doubled in value while the price of labor had quadrupled. Some six months are also required to obtain title to land. This delay would not allow of our taking advantage of this season.

At this juncture, through the kindness of Mr. Miller, manager of the Zembeni Industrial Mission, bounded by Mr. Booth during his forming residence in Africa, we had the opportunity of purchasing a large plantation, partly in bearing, for $15,000. Mr. Booth and Mr. Miller both pronounced the opportunity a most favorable one.

The officers, though somewhat staggered by the proposition to raise so much money on so short a notice, considered the proposition favorably, and, after careful thought, submitted the case to the full Board of Directors, with a majority favoring the consummation of the undertaking, especially as it would enable us to save the two seasons' work we had lost by unforeseen difficulties, and put us in possession of income-bearing property. Accordingly, May 20, 1900, the Board formally adopted the proposition and purchased the estate, paying $9,761.70, June 6, 1900, and giving a note, without interest, due September 9, 1900, for $3,000, about $5,000.

The plantation consists of 2,001 acres, by government survey, situated about 30 miles south of Blantyre; 250 acres are cleared and planted with about 300,000 coffee trees. A comfortable home is partly built. There are also storehouses, tools, implements and coffee pulpers.

Mr. and Mrs. Booth made a special request that they 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 Sabbath-day.

The former owner had allowed the weeds to grow during the rainy season, but Mr. Booth soon had a force at work, hoeing and cultivating. The coffee plantation has been employed at one time. During the harvesting season, which has just closed, about 150 coffee-pickers were employed, and as many more were engaged in other capacities.

From a letter just received from Mr. Booth, under date of June 22, we think we can fairly estimate the results of this year's yield of not less than $2,300.

Many women are among the workers, some choosing the hardest kind of work. All are paid according to the quantity of work done, thus the women are put on the same basis as the men. After the day's work is over all who wish attend a service of song and worship, usually led by some native Christian. A special class in English is also taught daily.

On the Sabbath Mr. Booth has a congregation of three or four hundred—truly a goodly number, and greatly to the credit of the industrial system. Thus the natives are taught the value and dignity of labor, are rewarded for their industry, and brought daily under Christian influences.

Incidently Mr. Miller reported a church of twenty-nine members, twelve of whom could speak English, and two of whom could not.
could write it. Seven of these have been selected, and are in special training for evangelistic work.

All this work—financial, educational, evangelistic—now rests upon the life of one man; and, although it is being grandly done, it is altogether too taxing, and the Directors feel it imperative that some man, or man and wife, be sent to Mr. and Mrs. Booth at once.

In addition to our work on the East Coast, the West Coast of Africa has claimed some of our attention.

Knowledge that Seventh-day Baptists were located on the Gold Coast, West Africa, began Sept. 10, 1898, when the first letter from these people was read before the Richburg church. From the first they wanted to know more of us as a people, and to send two of their young men to this country to be educated for missionary work among their own people.

The friends at Ayan Main have shown great faith, persistence and earnestness, and repeatedly implored us to send a missionary and school-teacher to them. We arranged with Rev. W. C. Daland to go to Gold Coast and act as minister to their need, and report. The Association paid all expenses, the Missionary Society continuing his salary the three months he was absent from the London church.

Dr. Daland will tell us of this visit later in the evening, of the conditions existing, and the needs of these people; but we wish to record our deep appreciation of the masterly way he performed this service, which must be of great value to the denomination in shaping future plans for African work.

Dr. Daland spent over three weeks at Ayan Main, baptizing twenty-two persons, organizing them into a church Feb. 10, 1900, and ordaining Rev. Joseph Ammoko as pastor, four of whose sons were made licentiate preachers. He also opened a school on the 16th of February, taught them many hymns, explained church methods, and left them organized for both ecclesiastical and religious work. They greatly desire that we send a white missionary or preacher, and it is necessary that someone go, if this work is to go forward and prosper. The scope of our work is limited chiefly to Industrial Missions, and we cannot assume any additional obligations until our plantation in East Africa is on a paying basis. We have, however, undertaken to support the school for one year, and contribute to Rev. Joseph Ammoko's salary as pastor of the church and general missionary.

The Association has now been in existence one year and a half. The report of the Treasurer will cover financial matters. In that time we have missionaries in the field, and the natives have received the gospel. As to the progress this year, we have been able to do much more in the way of education, medical and evangelistic work.

Help ought to be sent to Gold Coast. We need a missionary to go to East Africa at once, to take charge of the mission and educational work.

We need 1,000 additional subscribers to stock the Association. Who will help us?

We need the prayers of our entire denomination, that this Mission may be productive of much good.

Respectfully submitted,

W. C. HUBBARD, Secretary.

Approved at Adams Centre, N. Y., Aug. 22, 1900.

RESUME OF TREASURER’S ACCOUNTS FROM DATE OF ORGANIZATION, FEBRUARY 1, 1900, TO JULY 1, 1900.

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<tr>
<th>DESCRIPTION</th>
<th>FROM PAYMENTS</th>
<th>TOTAL FROM STOCK</th>
<th>FROM GIFTS</th>
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**NEWS OF THE WEEK.**

Just after our last issue went to press, authentic news came to hand that the allied forces had entered Peking, and that the envoys and foreigners imprisoned at the British Legation were rescued with comparatively small loss of life. The Ministers will remain in Peking until negotiations for indemnity are under way. The present week opened with further news that there was stubborn fighting at two gates of the city, the Russian and Japanese troops attacking one another. The American and English are under way. The present week opened with further news that there was stubborn fighting at two gates of the city, the Russian and Japanese troops attacking one another. The American and English are under way.

The work of this world has little respect for seasons. Newspapers must be cooked, trains must run, houses must be built, regardless of the state of the thermometer. Living in a normal way is always safe and comfortable. It is driving, not living, that makes hot weather fatal. The man who keeps his spirit controlled and cool does not need to adopt the precepts of the keep-cool school of philosophy. But the fact is, the greatest sticklers of us for a calm and peaceful frame, sometimes find ourselves compelled to hurry like a fire-engine. We simply cannot command all the perverse elements of life.

Just here comes into play the sagacious optimism of "Samantha Allen," "If you can't be kome, be kome as you can." After all, it is the impatient, perturbed spirit that invites sunstroke and nervous prostration, more than the heat of the day. The waving fumes and worries and gulps down iced drinks.

Don't rush! There are certain imperious "musts" that even dog-days cannot abrogate—pray what substitute is there for rushing? The man whom bread and butter or other urgent considerations impel to rush would like nothing better than to adopt the precepts of the keep-cool school of philosophy. But the fact is, the greatest sticklers of us for a calm and peaceful frame, sometimes find ourselves compelled to hurry like a fire-engine. We simply cannot command all the perverse elements of life.

The appeal of Li Hung Chang to open negotiations for peace was rejected at a Cabinet meeting, the Administration holding that no recognized Chinese government existed.

Orders have been issued by the War Department directing that the troops on the transport Meade, intended for Taku, China, be sent from Nagasaki, on arrival there, to keep hounds chasing all other transports with troops for China from Nagasaki to Manila. About 4,000 troops will be affected by this order.

The Taft Commission in the Philippines reports a most hopeful outlook concerning a stable government. The Commission expects to take charge of the government September first. Very little trouble is anticipated. "Not over a score of rebel leaders remain in arms." An amnesty will probably be granted to Aguinaldo under specific conditions.

LIVE; DON'T DRIVE.

A pet admonition for the heated season is, "Don't rush!"

But why should one rush, unless one is obliged to, when the pavements and walls are sizzling with heat, the atmosphere laden with sticky moisture, and the sun trying his best to bake the streets and make the bread boil?

And if one is really compelled to rush—and there are certain imperious "musts" that even dog-days cannot abrogate—pray what substitute is there for rushing? The man whom bread and butter or other urgent considerations impel to rush would like nothing better than to adopt the precepts of the keep-cool school of philosophy. But the fact is, the greatest sticklers of us for a calm and peaceful frame, sometimes find ourselves compelled to hurry like a fire-engine. We simply cannot command all the perverse elements of life.

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THE SABBATH RECORDER.

MISSIONS.

By O. G. Whipple, Cor. Secretary, Western, R. I.

THEODORE DAVIS, son of the Rev. D. H. Davis, and Miss Susie M. Burdick, left Shanghai, China, by the "Empress of Japan," the 21st of July, and, after a very good and quick voyage, arrived at Vancouver Wednesday morning, Aug. 8. Miss Burdick arrived at her destination, New York, on the 15th. Theodore went to his grandfather Davis, at New London, N. Y. Mrs. D. H. Davis went with them as far as Nagasaki, Japan, and it was thought that Mrs. Crofoot and her baby, Dr. Crofoot, and Alfred Davis would come on to Japan later. Mr. Davis and Mr. Crofoot would stay on at Shanghai. There is not much to do at the Mission now. Most, if not all, of the boys and girls of the boarding-schools have gone to their parents, because of anxiety and fear, Miss Burdick writes "that when they left there was no fear for the safety of Shanghai. There was plenty of anxiety for North China and the places away from the ports. It is a sad time for many. And there is a feeling that it will mean better things for mission work when the troubles have passed."

REPORT OF Dr. Plait's evangelistic work at Cartwright, Wisconsin:

My work in Cartwright began July 12, and closed the 31st—a little less than three weeks. Work was prevented from beginning earlier by a disappointment in securing the village, and the fact the week of the work was much hindered by almost incessant and heavy rains. My Quartet could not invite out in town because of the weather, and no one gave most faithful and efficient help. We canvassed the whole town (the ladies going by twos and I going alone), talking with the people, inviting to the meetings, and sending out cards of invitation. Besides this, I posted in public places and left at stores and shops small printed bills announcing meetings at the Seventh-day Baptist church and inviting people to come. In this way we got our work before the people, and in a remarkable degree (I was told) won their attention and sympathy. We had large and attentive audiences; even the rude boys, who sometimes disturb public assemblies, gave our messages respectful hearing. The pastors of the Seventh-day Baptists and Methodists and Churches came often and gave us good help; and I preached for them and the Quartet sang at their regular services. In the Gospel spirit prevailed throughout the town. We are unable to report any conversions; but seed has been sown that will bear fruit.

Another part of this work was the pastoral visitation with families which are new in Cartwright. Within about a year, seven or eight families have come into this vicinity for homes, some of them, most of them, having settled from three to five or six miles away from the village. In these families are twenty or more adult persons, some of whom have already united with the church, and others of whom will do so soon. We visited all these with a view to increasing their interest in the church and their active work, while engaged in the work of helping to build for themselves homes in this promising land. With all the traveling over rough roads to accomplish this visiting, we missed no evening service, all held at the church, except one evening in a school-house three miles from town.

In brief: I preached twenty-two times in eighteen days; held after-meetings at all our evening services; the Quartet sang twice at every service, besides leading the congregational singing, sitting in the after-meeting in front of the box, we had private meetings in the forenoon for counsel, prayer, Quartet practice, and preparation for the evening service; afternoons, we held en masse together sometimes separately, in families, or with individuals on the streets, in stores, etc. The ladies sang in families, in the front of the store. We request every one with grateful appreciation on the part of the people. The results of this consecrated service cannot be told here.

One of the Alfred quartets went to Shingle House, Pa., July 23, and for three weeks assisted the Rev. D. B. Coon in a series of meetings. The attendance was very large nearly every evening, and we had a show in town for several evenings, as had been also the case at Scio. The people seemed to take more interest in the meetings than in the show, as every evening there was a very good attendance. The people also presented many discouraging features. Infield meetings held there years ago still exert their influence, as shown by the great unbelief which prevails in the village. However, several expressed a desire for better things and Christian lives. Our church there appeared to be greatly revived.

Mr. Walter Green writes:
The quartet evangelistic work at Bell Run, Pa., opened well. There is good attendance notwithstanding the busy season and the heat and dust. Two have started in the Christian life. The meetings are to be held here until Conference time at least. Rev. George B. Shaw came here last Monday to stay with us during the campaign. The boys, after closing at Shingle House, are spending a week of the week with us, before going to the Quarterly Meeting at Hebron Centre, Pa. They will probably continue the work at Hebron the following week.

EVANGELIST J. G. BURDICK reports from Calamus, Iowa, August 12:

Just baptized eight; seven will probably unite with the Welton church. One of them is a woman 77 years old. Have been too close to town. The heat has been intense—just broken. Am feeling well.

REPORT OF Rev. George W. Hill's work and the Quartet with him in Central Wisconsin:

We closed at Grand Marsh last Sunday night (Aug. 12), with much more than two-thirds could squeeze in. Some were there from Glen, seven miles away; Oxford, six miles; Weston, eight miles; Westfield, thirteen miles; Friendship, fifteen miles. We had a great meeting, indeed.

Grand Marsh is about twenty miles from Kilbourn City, my railroad station, and we pass through Glen. The people of Glen would not permit me to go to the train without at least one meeting there, so we held a meeting there on Monday night, with full and interested houses. I came here on Tuesday night. My Quartet is still up in that country giving concerts. They had six advertised when I came away. They plan to pay most of the expenses of the next week out that way. The people out there want them to give still others. I doubt if they do, yet cannot tell. They cannot stay much longer, as two are to be sent up to teach, and there will be in that village a grand quartet. The people have worked like heroes and are regular wherever they go.

In putting together Grand Marsh together we have the following, which is but a fraction of the results of the work. I was on the field, not including going there and home eighty-four times; preaching ninety-nine times, including one Sabbath discourse; baptistical services, two; at Marion county, three joined the church by testimony and three by baptism; at Grand Marsh, one by testimony, two by letter and ten by baptism. Total, nineteen. Four of them were converted to the Sabbath.

The M.E. church at Marquette received two members.

I hope a man may be provided for the Grand Marsh field—at least in part of the time.

RELIGIOUS STATISTICS.

Dr. H. K. Carroll reports published in the Christian Advocate the full tables of statistics of the churches. Coming as they do more than two months later than those in the Independent many items are more up to date than those that we were able to give. He places the Methodist Episcopal Church, U. S., at 185,771 ministers; 188,496 churches; 26,971,933 communicants; showing a gain, taking the totals, of 2,228 ministers; 1,661 churches; 348,330 communicants. The Independent's figures, as of the 15th March, are 153,907 ministers, 187,503 churches, 27,710,004 members. Something of the divergence is due to different methods of computation. Thus Dr. Carroll retains the figures for the Jews at 148,000; fully 900,000 less than the figures furnished by correspondence with author- ities. Although the most notable fact is in regard to the Methodists, where Dr. Carroll's statistics are very complete, and include six months later returns than those in the Independent. According to these the entire Methodist body, including the members of the Sessional number, have 36,561 ministers, 53,908 churches, 5,809,877 members, allowing a gain entire of 381 ministers, 081 churches and 1,045 members.

The Methodist Episcopal church shows an increase of 1,169 ministers, 1,661 churches, although the number of churches has increased 315. In the different branches the African Methodist Episcopal and the African Methodist Episcopal Zion show considerable gains, as also the Colored Methodist Episcopal. In several cases, notably in the Baptists, North and South and the Southern Methodists, Roman Catholics and Congregationalists, the figures are estimates, the desire being to bring these up to the latest, possible, date, rather than to take the older figures. Dr. Carroll finds the same difficulty as the Independent in securing complete and accurate returns, resulting in very great and uncertain changes. There is an interesting comparison between the figures for the current year and those of the Census, showing that the largest per cent of gain has been by the Disciples of Christ—71 per cent; then follow the Lutheran Synodical Conference, with 53 per cent; the African Methodist Episcopal Zion, 51 per cent; the African Methodist Episcopal, 42 per cent; the Roman Catholic, 36 per cent; Protestant Episcopal, 30 per cent; Southern Baptists, 29 per cent; Northern Baptists, 24 per cent; African Episcopal, 29 per cent; Presbyterian, 22 per cent; Southern Methodists, 21 per cent; Methodist Episcopal, 20 per cent; Colored Baptists, 18 per cent. The largest numerical gain during the current year is by the Lutheran Synodical Conference, which reports 120,545—"The Independent."

MISSIONARY BOARD MEETING.

A Special Meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in Westerly, R. I., Wednesday, 8th August, 1900, at 9.30 A.M., President Wm. L. Clarke in the chair.

There were present 18 members.

Prayer was offered by A. McLean. Records of meeting of 18th July were read and approved.

The Reports of the Corresponding Secretary, Treasurer, and the Committee on Permanent Funds, were received and together adopted as the report of the Board of Managers to the Seventh-day Baptist Missionary Society, at its annual session to be held in connection with the General Conference, at Adams Centre, N. Y., in August, 1900.

O. U. Whitford and L. T. Clawson were appointed Auditing Committee.

The Committee on the London Field was continued, with instructions to report at the regular October meeting of the Board.

Adjourned.

WM. L. CLARKE, President.
A. S. BARBOCK, Rec. Sec.

WHENEVER you attempt a good work you will find other men doing the same kind of work, and probably doing it better. Envy them not.—Henry Drummond.
The Sabbath Recorder, [Vol. LVI, No. 35.]

Woman's Work.
By Mrs. H. T. Brooks, Alfred, N. Y.

From Mrs. Davis.

[The following letter from China, written to Mrs. Geo. J. Crawford, of Milton, Mass., will interest the readers of this page.]

Wong Gayh, Shanghai, China, June 29, 1900.

My dear Sister, Mrs. Crawford:

When your dear, kind letter came to hand so long ago, I did not intend it should remain unanswered all these months. This morning on looking over my unanswered ones, I see that I shall take in hand today, yours appeals to me as the first, after writing a circular letter to my brothers and sisters. I sincerely hope all these dreadful reports which have gone over the wires from China to the home-lands during the past week, have not reached so far as Milton, but no doubt they have, and you are all anxiously looking for the next, hoping it may be more favorable. We were startled yesterday by receiving a telegram from our Board that "if it was unsafe, to leave Shanghai and return to China to receive loving care which prompted our Board to send that message. It has brought them very near to us. To think only a few hours could bring this loving message, and we were so glad to hear that all is quiet in Shanghai. But what shall I tell you about the terrible war in the North.

You have without doubt been reading about the secret society of Boxers, who for many months been making life miserable for all native Christians. It made its appearance about one and a half years ago. Mr. Gammon, in the Bible Society Record, says, "It rapidly attracted multitudes of men, both old and young, who formed into small bands of gymnasts. Each band was conducted by a 'demonized' leader, who, by the selection of an epileptic patient, or by the aid of hypnotism, caused a 'medium' to display wild and unnatural symptoms or to utter wild and prophetic speech, thus service as a basis for the claim of this society to spiritual power. Every follower was assured of immunity from death or physical injury, their bodies being spiritually protected from sword-cuts and bullets." He further says "that "one year ago the society had added vast numbers to its ranks, and all were armed with broad swords, and in some cases with fire arms. Gymnastic exercises and drills were going on in hundreds of villages, and they soon announced their intention of rising up against the Roman Catholics, there having been a strong feeling of hostility toward them for years; a feeling which was intensified in the spring when the Catholics purchased a temple in the village of Li-Lien-Yuan and replaced it by a church. At that time eighteen villages united and attacked the chapel. The 'Boxers' became so powerful of a sort that they were unable to subdue or shunt the forces sent to disperse them, which only excited them to more open and bitter opposition toward the Catholics, against whom they began to stir up violent opposition. They represented to ignorant multitudes that the sympathies of the government were with them and adopted as a motto, 'Exalt the dynasty and exterminate the foreigners.' One placard which was widely circulated by them reads as follows:

**The Universal Boxers Society**

You are personally invited to meet on the seventh day of the moon, Elevate the Manchus.

Kill the Foreigners.

Unless this summons is obeyed you lose your head.

From the time this placard was issued up to the present, Shantung has been a scene of riot. Aimed originally at the Roman Catholics, the movement gradually grew into opposition to every foreigner and the natives in both Catholic and Protestant churches were the sufferers. Hundreds of native Christian families were rendered homeless, many were killed and the 'Boxers' unchecked, looted and burned and robbed and killed until they were beyond control," Mr. Gammon says, "A recital of the various attacks cannot be given here, it would fill a volume. In December, in one district alone, the homes of two hundred families were looted and burned, all available property confiscated, and the sufferers forced to flee without food or sufficient clothing in the midst of an unusually cold winter (in the North). Some were captured and held for ransom, others were taken to temples and forced to kneel before heathen idols, but most of those taken in by missionaries and given such aid and protection as was possible. In the meantime the officials have been wholly unmindful of the terrors surrounding them. Indeed it is now known that the former Governor of Shantung had encouraged and aided the 'Boxers' in their organization, and this (apparently) with the approval of the central government (this means the government at Peking, the Empress Dowager). What was at first anti-Catholic, then anti-Christian, now proves to go deeper—itis anti-foreign.

"The Peking government spoke of the 'Boxers' as 'patriots,' and they were believed to be formed as a sort of militia to prevent the encroachments of the Germans in Shantung and to support the government. Thus the pilaging and rioting went on unchecked, notwithstanding repeated warnings and petitions from missionaries and government officials. Minister Conger acted promptly on all information as received, and in spite of ready acquiescence and polite letters from the Tsung-Li-Yamen (Foreign Bureau) nothing was done to check the rebellion, now so-called because it had passed beyond official control. Finally Mr. Brooks (English S. P. G. Mission) was captured by the 'Boxers,' mutilated and beheaded and then the extreme gravity of the situation was revealed. The government could no longer govern and afford protection, nor stay the rebellion."

Of this event Minister Conger wrote: "This has finally aroused the authorities here to the extreme gravity of the situation, and a special edict has been telegraphed to General Yuan, Military Governor, to forthwith arrest and punish all offenders and also to punish all direct officials, not a live foreigner and to exterminate the Catholics." Despite this edict it was apparent that there were varied counteracting forces at work. There was evident pressure on the wrong side from Peking and this met with an equally powerful force from the Chinese. When the missionaries asked for troops to defend the troubled districts, Mr. Conger telegraphed that "Yemen sent instructions to send troops," but no troops were sent.

The Shantung Governor, who had aided and fostered the "Boxers," was removed under foreign pressure, but although supposed to be in disgrace for his failure to suppress the "Boxers," he was reappointed with honors to the Court in Peking, and presented with a scroll written by the hand of the Empress Dowager—a mark of high favor."

These things occurred months ago and I did not intend to write so much of Mr. Gammon's letter, but if you have not seen or understood the origin of this serious trouble it may be of interest to you. It has been going on and on all these months. Our Shanghai editors have been faithful in their warnings to our ministers in Peking and the home governments, that if they did not take things in hand, there would soon be no safety for foreigners in China, especially in North China. How it is we cannot understand, but our foreign officials have evidently been deceived by the false promises of the Tung-Li-Yamin. They have been flattered by the Empress Dowager, who not many months ago made a reception, inviting all the ladies in the foreign circles in Beijing who had been loud in her praise. I think if it had been Shanghai ladies she had invited her reception would have been conspicuous for the scarcity of guests. Great indignation was expressed here that the ladies in Peking should accept her hospitality.

Finally the ministers became somewhat alarmed and sent down for a body-guard. In a few days orders came for troops, and Admiral Seymour (English) left Tein-tein with two thousand troops of different nationalities to relieve Peking. This was more than two weeks ago. We have had reports that the railroad was torn up by the "Boxers." They were trying to repair the road as they went along. Have had fights with the "Boxers" and Chinese soldiers, etc. Two or three days ago word came that Admiral Seymour was within eight miles of Tein-tein, detained with dead and wounded. Could hold out two days longer if help could be sent to the rear and perhaps more fortunately for Peking, it reached Tein-tein (to relieve it after a week's bombardment from Chinese soldiers) and were able to send on a relief for the Admiral. This morning's paper says he has been brought to Tein-tein with a killed in the rebelion, over three hundred wounded. This is all we know about him at present and how Peking is faring we do not know. The telegram came one week ago that Peking was "wiped out" and we suppose this went home, and this is what has stirred our people at home, and we do not wonder, for we, here in Shanghai, were full of terror when the dreadful report came. We do not yet know the truth, but from various reports, mostly from Chinese sources, we hope and expect that the first report in not wholly true. This morning's paper had a message from an English officer in Tein-tein stating if it had not been for the Russian troops, mostly from China, not a life has been left in Tein-tein. Of course there were many Russian soldiers near or on the spot when the troubles began. Peking is about eighty miles north of Tein-tein, and to the new Russian success, but as you will already understand the railroad was much of it destroyed before Admiral Seymour started for Peking, and the telegraph also interrupted. Then a few miles this side..."
of Tein-tein is Takoo, the head of navigation where steamers from Che-foo and the Shanghai lakes meet the passengers who go by rail to Tein-tein. About a week ago it was found that the Chinese were laying torpedoes across this river. The foreign gun-boats objected, and that night the Chinese from the forts opened fire and shelled the forts. The affair was a fearful battle, but the foreigners were successful and took possession of the forts. This of course angered the Chinese and was probably the cause of the bombardment of Tein-tein.

The foreign governments have wanted it strictly understood that they were only wanting to put down the secret society, and should not attack the Chinese soldiers except when they stand in the way of their accomplishing their object. Japan is sending a large number of troops to China, and other nations also. We can only see a day before us now. No, not an hour, but we are hoping their lawful Emperor as its head, if he is still undertaken the North and censuring to their homes petitioning foreign governments to help makes their biographies valuable in a double the boys two weeks for the home-land in three weeks. It is received were well and happy. Mr. the language. He passed his first six month's examination with go to return to be necessary. We had hoped to 400,000. have been tract of an, Evang.

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TRACT DEPARTMENT.
The reports of the Publishing Agent shows that at the opening of the year there were on hand in the Tract Depository 2,067,046 pages. To this supply has been added during the year, 1,846,000 pages, of which amount 400,000 pages have been tracts of an Evangelical nature, and the remaining 1,246,000 pages are Sabbath tracts.

There have been distributed from the Depository during the year 935,086 pages.

The Sabbath Reform matter published in the Recorder during the year amounts to an aggregate of 2,705,084 tract pages. This gives an aggregate of 9,641,370 pages of Sabbath tract literature distributed from the office during the year.

In addition to the publications which have been issued during the year, the Board has a great interest in the work of President W. C. Whitford, who is in the preparation of a biographical history of the Seventh-Day Baptists. The President has secured much material, and, in hope that his work might be forwarded, the Board has made an appropriation of $200 to aid him in completing his MS. It is believed that the work will have a permanent value in securing greater attention to our history, and that through the knowledge of what that history has been the younger generation will be awakened to greater zeal and corresponding effort in their future work. It is well known that the individuals who have been prominent throughout our history have been men and women of such a power as makes their work valuable in a double sense. The Board trusts that the work undertaken by President Whitford may be completed and published at an early day, and thus become a valuable aid in extending knowledge, interest, and securing greater efforts in all denominational work, including Sabbath Reform, in all time to come.

BOOKS.

During the year, second edition of one thousand copies of "Swift Decadence of Sunday: What next?" has been published, and an edition of five hundred copies of "Letters to Young Preachers and Their Hearers." Special and continued effort should be made by all friends to circulate these books. The book first named, "Swift Decadence of Sunday," etc., presents such a clear and terse summary of the statements made by the friends of Sunday, that it constitutes one of the strongest and most cogent arguments which can now be made in favor of Sunday, that the argument of facts as they appear in the results of the popular theories. While these have been stated from time to time, and in various ways, by the friends of Sunday, this book is the only group of the facts now in print. Every thoughtful man, whatever his religious views or theological opinions, must be impressed by these facts; and, since they are statements made by the friends of Sunday, they are in a position in showing how regard for that day has decayed, and how a long train of evil results has followed. The book is placed at cost price, with the purpose of giving it wide circulation, according to the plan announced last year, and which was followed in the circulation of the first edition. The Board asks all friends of the cause to give special attention to the circulation of this book during the next year.

The "Letters to Young Preachers and Their Hearers" form a treatise upon the question of homiletics, and are therefore of importance to all preachers and students for the ministry. The matter is presented in such form as to make it pleasing and profitable reading for those who are not preachers. A study of this book will enable all hearers to appreciate better both the weakness and the strength of sermons to which they may listen, and the value of pulpit services, as connected with their own individual lives and the work of the church in general. This book also is issued with the hope and purpose that it may find a wide circulation among our own people. A copy of it ought to be in every family, and friends desiring to make presents, whether to students for the ministry or others, will do well to secure a copy of this book as a memento of their regard and interest. The cost of publishing the above number of tracts and books, and the distribution of the same, amounts, in round numbers, to $9,700. The receipts from sales, in round numbers, aggregate $600.

BOUND VOLUMES.
The work of issuing bound volumes of our publications for our College libraries has been continued throughout the year. The quota for the libraries of Milton and Alfred is well taken care of. The Committee during the year have been in the direction of securing the older Conference Minutes, and the early publications of the denomination. Fair success has been met with in the efforts of the Board. Now the work should be pushed on with the attention of pastors and housekeepers the duty of searching in every possible place for such publications, that this important enterprise may be carried to completion.

SABBATH LITERATURE LIBRARIES FOR REFERENCE.
The action of the Conference last year recommending that the churches establish special libraries of our books, for reference, has been forwarded by the Board, in that it has made provisions for such libraries, according to the list which was published in the Sabbath Recorder for January 22, 1900. We believe that only one order has been received. That came from the church with which the Annuversaries are being held at this time. Provisions have been made for ordering the books for the purpose of establishing this "History of Sunday Legislation," and has made arrangements with Mrs. Allen for copies of the life and writings of President Allen, for these libraries. The proposed library is of great value, and churches, Christian Endeavor Societies, Sabbath-schools and individuals will find it both wise and profitable to avail themselves of the opportunity to secure these books for permanent reference.

SOUTHERN BRANCH OFFICE.

Early in the year it was found feasible to open a branch office of the Tract Department at Columbus, Ga., with Rev. A. P. Ashurst as manager. The Board felt that an enterprise of this kind upon that field might be of much more permanent value than a more irregular and intermittent way of circulating literature there. The branch office was established on the 15th of September, 1899. The report of Mr. Ashurst, under date of July 31, 1900, covers a period of ten months and a half.

From that report we extract the following: "Notwithstanding the fact that this has been a pioneer work, our representative de-
sires to make grateful acknowledgement of the Master's guiding hand, and of many manifestations of his presence and blessing in opening ways for your agent to present his work to the people, and the evident blessing which has followed the words of truth that have been spoken from our pulpits and those of other churches in Georgia. Uneasing words come constantly from anxious readers of the printed pages, that have been sown like the leaves of autumn. I speak advisedly in saying that I take for granted that the larger portion of the world over is a better field for Seventh-day Baptists than the one in which I am now laboring. I also think that there is no better means for bringing conviction concerning Sabbath truth to the hearts and consciences of people than by sending out literature published by the American Sabbath Tract Society. One cannot enter into argument with a tract. It is read in quiet hours when the mind is receptive and when the Holy Spirit works with convicting power. I have had several lists and some names on record, and to these are constantly added new names to whom the tracts are sent in systematic order.

In the city of Columbus, my home, I conduct cottage prayer-meetings, teach Bible-class, as much as I have opportunity in the churches of the city and surrounding counties. Besides the methods already mentioned, there is much correspondence growing out of the distribution of literature, which leads fair to eventuate in some decided action favorable to our cause. May I be permitted to recommend to the Board the advisability of fixing a permanent station at this or some other point in this section of the South? An industrial or self-sustaining mission commends itself to your agent as one of the most practical methods of giving permanency on this field. Our converts wish to know if we have come to stay. It seems to me that we must take the open field, that the battalions must be placed upon a war footing, and that we should move onward in the line of this work, summoning to our aid all who believe with us that whatever should be done must be attempted and that it can be accomplished under the power of God. Tracts have been distributed according to my monthly record to the number of 438,089 pages.

It will thus be seen that nearly one-half million pages of Sabbath literature have been circulated upon that field during the period since the branch office was established. The Board trusts that this new form of work will find hearty commended in the hearts and gifts of the people, and that similar agencies may be established at other favorable points during the coming years.

The tract entitled by Mr. Ashurst, looking toward an industrial mission in the South, are worth of consideration. A committee of the Board has the subject of industrial missions in charge, and is under instructions to report upon that question at the October meeting on Sabbathkeeping Missions in the South, or elsewhere, will be doubly valuable by lessening the demands upon the treasury of the Society, and by offering opportunities to those who accept the Sabbath, for business and for the establishment of Sabbath-keeping communities.

In this connection it is well to note that the Depository at Milton Junction, Wis., which is under the direction of the North-Western Association, is doing steady and good work upon the North-Western field. The report from the custodian of the Depository, William A. West, will be found in the Minutes of the North-Western Association for the current year, showing that 11,206 pages of tracts have been distributed, and $2.95 worth of books and tracts.

While many pages of literature distributed through these agencies go unread, there is no doubt that the distribution of literature in these various ways, and by methods which partake of permanence, is the most varied and feasible method of spreading truth which we can now pursue.

Having given an outline of the work which the Society has done during the past year, it is well to turn toward the future, consider the magnitude of that which remains to be done, and the preparation necessary for its accomplishment.

THE PLACE OF SPIRITUAL NURTURE IN EDUCATION.

BY W. L. DURBICK.

Corresponding Secretary of the Seventh-day Baptist Education Association.

(Concluded from last week.)

III. THE MEANS TO BE USED.

The means by which soul-nurture may receive its rightful place in education are at hand. The first requirement has already been indicated. There must be higher aims and loftier ideals in it all. Instead of the ambition to be a judge, a governor, or a legislator, and to be talked about, there must be an ambition to be a better, more loving, reverent and humble in the presence of God and man. The aim on the part of the student as he pursues his course, of parents as they support him, and of the teacher as he directs the student's steps, must be for the thing which links the student to God and not to earth. There is a temptation to give the material advantages of an education disproportionate prominence, because they appeal more strongly to the mind, just as they are used to hold up the escape from punishment as a motive for accepting Christ. Both may be legitimate; one is no higher than the other.

In work, in pleasure or in study, we attain, in a large measure, that which we will. If the ideal be of the earth, earthly, such are the attainments; if of the, heavenly, so is the attainment. If you attend church to study fashion, fashion you will get; if to be inspired, strengthened, and brought into closer and more reverent fellowship with God, these you will get. If you walk over a stretch of country simply for exercise, exercise you will obtain; if to behold its beauties and to be inspired by the adorable presence of Him who rules and lives in these; these are yours as well as exercise. So in education; if the student follows his course for intellectual power, position, money and applause, these will be all he will get at the most; if he pursues it for the purpose of purifying his love, ennobling his thoughts, broadening his sympathies, and making himself more earnest and unselfish in conduct, these will be accomplished. There is not a lawful physical or intellectual power, which may not be turned into spiritual nurture if man wills it. He may derive grace and beauty of soul from everything along the whole pathway of life, if such is his aim. The geometrical problems to be demonstrated, the Latin verbs to be conjugated, the experiments in chemistry to be made, may be the means of making one more God-like, and giving added dignity and sweetness to the whole life; or they may leave the soul cold, barren, proud, heartless and selfish. The ancient alchemists sought in some manner to turn base metals into gold; we might as well turn one student's-)
be such as to lead him out of low, selfish, earthly aims, to call duty, however to the love truth and adore God. There is much stress laid upon the personal character, consecration and spiritual life of the minister. This is as it should be. The pastor and the episcopal are both teachers, so does the teacher in just as large a measure, since he stands in such vital relation to the student's higher life. The situation calls for more than a dedication to his special department. It demands a consecration to the exaltation of the Divine Maker, the chief source of spir-It is a time when creeds are al-Whitney, an earnest and a patient teacher, having his de-It remains for the Christian college, the daugh-It is not as though I had already attained, either were already students should be encouraged, or that they have gone into disgrace. It is not as though I had already attained, either were already students should be encouraged, or that they have gone into disgrace.

The little place given to the Sacred Scrip-thing to build systems big letters the word and the moral courage. Knowledge than in the process of attain-earthly treasure very helpful in the work of the student's higher

The attention given to it is one of the points work there needs to be found those who will

With our schools, the struggle to meet the demands of both the College and the world, the struggle to meet the demands of the College and the world.

An enemy hath done this. Good works must be pro-

Some powerful mordant is needed for better fixing the principles of truth and honesty. The Divine element can only be counted upon to make the colors true and honest. On the front of that commencement hall, one night, some "Sons of Belial" daubed in big letters the word "brewery." Probably they had been more interested in rum pro-

No resistance. Scarcely any noise. When McClellan took Philippi there was great noise. There was a tone of fear and a hustling into the hills for dear life. But he took the town. I took only a shadow on a dry plate. There is just as much difference in the ways people have of getting religion. Some get the real possession, and some get only a shadow on a dry plate. They don't study the process of building.

"Study to show thyself approved." There may not be much noise in the use of the Divine artillery, but there will be struggles for the victory over sin.

Another thought comes in connection with this visit to old Philippi. There are signs of new life and enterprise. The earth is to give up of its deep beds of coal wealth. Capital and labor must combine—form a trust, if you please. It seems very fashionable to use this word trust in the sense of combine. Well, these miners have to trust the promise of wealth, and capital has to trust the promise of the Government. There be no stability of character on both sides, the capital and the Gov-

Such stability comes by digging in the heavenly mines. Even a poor man may develop Divine treasures and riches, independent of earthly capital. He must study the processes. Even though he may, without money and without property, accept the gift of God's priceless treasure, he will find a little earthly treasure very helpful in the work of Divine seed-sowing. When the time came for our evangelistic company to go from Berea to the farther end of the next county—sixty miles—it came in right well to have the ability to buy a good pair of mules.

The door opened by an isolated family of Sabbath-keepers, among others, strictly, perhaps, by a member of that family in Salem College, was entered at the appointed time, a series of meetings held in the Methodist church building, and a good work of seed-sowing accomplished. Consecrated faith finds Divine processes and most unexpectedly good results. The people of Walnut, Cal-

May we all study more clearly God's ways, and find in ourselves ever more clearly and favorably brought to their attention.

We may be who needsapprentice for the workers in West Virginia.

May we all study more clearly God's ways, and find in ourselves ever more clearly and favorably brought to their attention.

The year of the great expansion of the Methodist Church in the North, the year of the great expansion of the Methodist Church in the North.
Children's Page.

THE SQUIRRELS' QUEEN HOME. 
BY KATHERINE G. HULBERT.

Half of St. Mary's River belongs to Canada and half to the United States. If you are on the east side of the river you are in Canada, but if your boat should drift over to the western shore you would be in Michigan. St. Joseph's Island is on the Canadian side, so the flying squirrels who lived in the range light were the Queen's subjects.

The range lights are big, red lanterns set up on tall poles and boxed in on three sides, so the light can only shine from the four. At night the wheelsmen on the vessels and steamers that ply up and down the river watch for them to steer by.

"One day two bright eyes looked out of a hole among the roots of a hemlock tree, and glanced from side to side. My dear," called the human, in a pleasantly squeaky voice, "I want you to come here and see what is happening." A minute later another pair of bright eyes was gazing out into the sunshine world.

"Do you see," began Mr. Flying Squirrel, impressively folding his paws across his breast, "that spring has really come? Over that maple is a spring beauty, blossomed out in pink and white, and do look at that adder-tongue leaf, actually beginning to uncurl!"

"O, I've known for days that it was time to think of moving," answered madam, with a frisk and an excited squeak. "The best summer places will all be taken if we lose much more time."

Mr. Squirrel looked at his wife approvingly. "Exactly what I meant to speak of. Come, let's go house-hunting." And the two set out together.

Somehow it was unusually hard to find a summer house that they could agree upon. One was too near the ground; boys and other hunting animals might find it. Another was too high; the little flying squirrels ought to have their first flying lessons from the next nest down from this pine tree crotch they might break their precious necks.

"Do look at that pretty red house!" exclaimed Mrs. Squirrel, as they decided that the pine tree would not do. "See how it shines! My dear, that is the very place."

"You have yet to learn that 'handsome is as handsome does,'" answered Mr. Squirrel. "However there's no harm in looking at the place," and he went flying across from the tall pine to the shining red box, fifteen feet away. Mrs. Squirrel followed. Flying squirrels do not have wings, but their broad, flat tails and furry skins which stretch from one leg to the other are almost as good, as long as they do not care to fly upward.

Mrs. Squirrel alighted beside her husband on the red glass roof of the lantern. A light was shining through, and it was just pleasantly warm.

"It's very different from any house I ever saw before," she said, scrambling down at the back, between the lantern and the box which held it. "Not another family on the island will have one like it. See, here's the place for the nest. We shall never suffer from cold here."

"That's so! Besides, it's at the top of a bare pole, which no one will ever think of climbing," and Mr. Squirrel rubbed his paws together in delight. The matter was decided then and there, and by night the furniture of pine needles had been moved in and this energetic creature settled down and happy.

It was still in the early twilight that Mr. Squirrel woke with a spring from a dream of whole cheekfuls of glossy brown beechnuts.

"The house is moving! Get up wife!" he squeaked in terror, and the couple leaped to the glass roof in front of them. Yes, they were going down. The red light was shining out brilliantly and showed a man standing on the ground below, pulling at some ropes.

"Come, wife, we must fly!" said Mr. Squirrel, and he gallantly waited to see that she reached the pine tree, at whose crotch they had looked that morning, before he went skimming across to the safety of its branches.

"Well, I swan!" exclaimed the man; "if there ain't a pair of flying squirrels made their nest in the signet that's a smart as anything I ever heard of." He put his hand back of the lantern which he had pulled down that he might fill its lamp with oil, and felt about. "Yes, here's their nest. Well, ye see I've got to shape a couple of things: won't hurt ye, and he laughed as he looked toward the big pine, where the gray, furry creatures were trembling. His words were in a language they could not understand, but they knew his voice was kind, and they crawled up the trunk of the tree to watch him row away on the dim river.

"He put our house back where he found it," said Mrs. Squirrel, presently. "Do you think he meant he was sorry he disturbed us?"

"Yes, I do," said Mr. Squirrel, with conviction. "At any rate, we can fly again if he comes back. It's cold out here. Let's hurry into the house."

They slept in peace that night and the next one, but on the third their house moved down the pole again, and they fled once more. "There they are! Aren't they pretty? I wish they knew we wouldn't hurt them, so they'd stay in the box and let us see them near by."

Then the boy—whose name was Bert—went and stood under the pine tree and said friendly things to the two squirrels, so that by the time he and his father went away they had stopped trembling, and even came down the trunk a very little way. As the spring days went by and the baby squirrel came every second one to fill the lamp, they forgot to be afraid at all, and would stay in the box when it was pulled down the pole and let themselves be smoothed and petted.

One day a young lady came to see them; there were two cunning, bright-eyed baby squirrels in the nest then, and they were so pretty that she told a boy friend of hers about them when she was out sailing the next day, and showed him the range light. If she had not been wise, she would have found out beforehand what that boy's views were about robbing nests.

The next evening she went with the lightkeeper's son for another peep at the interesting little family, but when Bert pulled the ropes and the box began moving down the pole no Mr. Squirrel or Madam flew lightly out, and no bright-eyed babies gave friendly squeaks as she looked down into the nest.

"Why, they've gone away!" the young lady exclaimed, in dismay. "I suppose the little ones have learned to fly, and so they've gone."

"No, they never learned to fly as soon as this," said Bert, in great indignation. "Somebody's found their nest and has carried them off. I wish I knew who it was, and I tell you I'd give him a shaking-up. But I don't see who it could be, for I've never told any one but you and mother about them."

The young lady looked startled.

"I'm so sorry, Bert. Repentantly, "I told Egbert Cowles yesterday. I never thought of such a thing as his taking them away."

"I'll go for him!" said Bert, fiercely. "I'll take you home, Miss Minnie, and then I'll get those squirrels. I won't have them cheated out of their home because we taught them to trust us." And he was as good as his word.

Can you imagine how glad that family of squirrels was to get back into the neat little red box, and then put into an ugly box, stared at and laughed at by strangers, given such things to eat as they had never seen before, teased and handled until their hearts beat so hard and fast that it seemed as though they would break.

"If you ever do such a thing again, I hope somebody'll turn you out of your home and abuse you," said Bert, angrily, to the boy who was proudly showing off his captives at the hotel.

"I didn't think of their caring. Here, take them back again if you want them," said the tall boy; and Bert hurried away and took a long row across the bay for the second time that night, pulled down the range light and gently put his little friends into their own nest. For a long time they were afraid even of him after that; but before the fall was over they had forgotten that unhappy time and stayed in their warm house until Christmas, when the river froze over, the last boat had passed down it and the range light went out for four months. —Congregationalist.

INSTALLATION OF DEACONS.

In accordance with a call issued by the First Seventh-day Baptist church of Hopkinton, R. I., for a service of Installation, the brethren of the neighboring churches met at Ashaway with the above-named body at 3 P. M., Sabbath-day, Aug. 4, 1900: The following was the order of the service:

Anthem, choir.
Reading Scripture, Rev. Horace Stillman.
Prayer, Rev. L. P. Randolph.
Hymn.
Relation of Christian Experience, by candidates, Wm. W. Whitford, and Herbert C. Backus.
Charge to Candidates, Rev. B. H. Davis.
Charge to Church, Rev. O. U. Whitford.
Hymn.
Laying on of Hands and Prayer of Consecration, Rev. A. McLean.
Mrs. L. to the Office, U. A. Burdick.
Hymn.
Closing Prayer and Benediction, Rev. N. M. Mills.

There was a large attendance and a helpful hour was spent. It is hoped the event will be the outcome of the new relationship entered into between the church and the two brethren chosen to the office of Deacon. The brethren of the First Hopkinton church are grateful for the assistance given them by those who so kindly gave the help of their counsel and presence.
Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

Rev. William C. Whitford, Professor of Biblical Languages and Literature at Alfred University.

INTERNATIONAL LESSONS, 1900. 19th Series.

Aug. 6. The Man of Sin. 2 Thess. 2: 3-12.

LESSON XI.—THE GOOD SAMARITAN.

For Sabbath day, Sept. 8, 1900.


GOLDEN TEXT.—Love thy neighbour as thyself.—Lev. 19: 18.

INTRODUCTION.

The parable or story of the Good Samaritan ranks with the parable of the Prodigal Son, as one of the most beautiful sayings of our Lord. The Samaritan who befriends the stranger is not merely a poor man, nor is even called good in the text; but the Christian world has united in naming him "The Good Samaritan." The question of the lawyer is an outward form very similar to that of the rich young ruler who came erring in the thinking that eternal life is to be won by bringing life. He thought not to do, but to be shrewd enough to open a question upon a point of the law, that he might be taken advantage of in answering it. The lawyer was a common expression of the Jewish teachers in asking for an opinion upon a point of the law. 27. Thou shalt love the Lord thy God, etc. A quotation from Deut. 6: 5, a passage which every pious Hebrew repeats daily. With all thy heart . . . soul . . . strength. . . mind. The heart is regarded as the seat and center of all physical and spiritual life. It is forever8 open to the soul, strength and mind, that is, the emotional faculties, the will and intellect. The same thought may be expressed more concisely but less forcibly. Thou shalt love the Lord thy God profoundly. And thy neighbour as thyself. This is a quotation from Lev. 19: 18. The lawyer was not aware of distinguishing these two passages. They were not combined by Jewish teachers, although there were some who laid great stress on this passage of the law and that of the good Samaritan. 28. This do, and thou shalt live. A perfect obedience to these precepts is all that is required of a man. Compare Lev. 18: 5 and other passages. The only difficulty is that this is an impossibility. Thou shalt live is an equivalent to thou shalt inherit eternal life. 29. Willing to justify himself. That is, for asking a question which he could so readily answer himself; and to show that the question was not yet definitely answered. And who is my neighbour? The Jewish teacher taught that one's neighbour is a fellow Jew. 30. And Jesus answering said. By the illustration of this lawyer, Jesus makes answer, as it were by a precise statement. A certain man. Evidently a Jew as implied by the context. Went down from Jerusalem to Jericho. A journey-one miles in which a descent of about 3,500 feet is made. Fell among thieves. Much better, "robbers," as in the Revised Version. It was the tendency of both robbers. Which stripped him of his garments, etc. They robbed him not only of his valuable possessions, but took also his clothing, and beat him before leaving him. Leave him half dead. He might be dead or he might be living—it mattered not to them so long as he made no further resistance. 31. And by the way came a certain priest. By the word of God. Circumstances ordered by the providence of God. A certain priest. Jericho was the home of many priests. It was the priest's privilege to provide for his period of service at Jerusalem and was returning to his home. And when he saw him, he passed by on the other side. He thought of his own conveniences and safety, and did not stop to examine into the condition of the man lying by the wayside. Possibly he feared the contamination of touching a dead body. 32. And likewise a Levite . . . came and looked upon him. The Levite moved by curiosity or some other motive, approached the unfortunate wayfarer, he observed his condition, and then passed by like a priest, without giving aid. 33. And a certain Samaritan. A man of an alien race with whom Jews had no dealings of friendship. Compare John 4: 9. We would not expect that he would risk delay in such a dangerous place, or even inconvenience himself on account of a Jew; but he saw in the fallen traveler a fellowman and goes at once to his aid. 34. Bound up his wounds, pouring in oil and wine. The ordinary ingredients of the preparation. And set him on his own beast. Which he gave up for the use of the wounded man. And brought him to an inn. The Greek public house had a host to look after the comfort of guests. And took care of him. The Good Samaritan did not at once turn the wounded man over to the tender mercy of strangers, but' cared for him that night. 35. He took out two pence. Two denarii, worth in money about equivalent to that time to the pay of a laborer for two days—evidently a generous provision. Take care of him, and whatsoever thou spendest more than these, I will repay thee. His care was not to cease with the present, but to continue till the man was well. 36. Which met these three, thought thou, was neighbour unto him. Better as in the Revised Version, "proved neighbor." 37. He then answered, etc. His care being over, he might ask the lawyer's question, Who is my neighbor? His neighbour is the one who needs your care; not the Jew only, but any one in the world. This is the plainest reason that they owed anything to the people outside of their own race. Jesus means to teach the brotherhood of all humanity.

Popular Science.

BY B. R. BAKER.

Sun-Dogs or Solar Halos.

Certain conditions of the atmosphere give rise to extraordinary exhibitions of halos, or large white rings which appear generally in the morning, or early part of the day, or in the after part when the sun is near setting.

The phenomenon is beautiful indeed, the sun being surrounded by concentric circles, showing rainbow colors, and also curved arches. The circles are either white or colored, and sometimes we have seen both at the same time. They form around the sun in a horizontal plane and equidistant are seen mock suns, or a special halo, called a sun-dog, having variously arranged crosses, white bands and arcs.

These supernumerary circles, parhelia, mock suns or sun-dogs, also paraselene or mock-moons, are caused by the sun shining on the droplets of minute ice crystals floating at a high elevation, and the phenomena are the result of the refraction, reflection and diffraction of light, when it falls upon crystals of ice, or ice needles, suspended in the atmosphere. We are informed that the phenomena of halos, are more frequently seen in the arctic regions than in the temperate zone, and in winter than in summer.

We think of nothing developed by the sun, more beautiful than the separation and the blending of the rays of the sun, by prismatic drops of water, forming the rainbow, or shining on pendants of ice-crystals as seen in sun-dogs or halos.

Questions—Could this property have been taken place before the time spoken of in Genesis 6: 8-17, or were these scientific principles established at that time?

Telephography.

Telephography is the art of taking a picture by a special and variable long-focus telescopic lens attached and adjusted to the lens of a photographic camera, by which objects a long distance off, can be taken the same as though the operator was close to the objects. The photographs can be taken accurately, to any size desired, even to five feet square, by having the magnifying power of the lens and the size of the camera to correspond. Here is science and invention, coupled together, producing wonderful results.

The telephoto-lens, was invented about ten years ago in England. Soon after it was introduced into France and Germany, and many experiments were made, the telephoto-camera was at its infancy, and very defective, the pictures taken at long distances were so obscure as to be of little value. This was in 1892, but experiments were continued and improvements made, so that in 1894 a Japanese photographer obtained a patent, by a distance of two miles, some excellent photographs, of a naval battle, fought with a Chinese man-of-war on the Yalu River, which clearly showed the effects produced by this new invention.

The success attending this Japanese photographer created a new interest in telephography. Experiments have been continued and crowned with success until good photographs have been obtained, at a distance of over forty miles, and those up to a distance.
of ten or twelve miles on so large a scale as to be of practical value.

It is passing strange that governments will not turn their attention to inventions like the above, which will not kill, and from a balloon see how the land lays, and how many and where trees are injured between Detroit, Pekin, and Peking, and provide and act accordingly. England did send one little photographic instrument into South Africa, attached to a bicycle. I must not omit to give English war officers the credit for that movement.

MARRIAGES.

ARRINGTON-STREFF.—At the home of the groom's uncle, Mr. B. W. Streff, Utica, N. Y., Sept. 18, 1886, John A. Arrington, of Utica, and Miss Lena Streff, of Clintonville, N. Y. They have been a happy couple for ten years, 2 months and 7 days. Their pilgrimage ended at Plainfield, N. J., August 15, 1900. The handsome French茂r was stationed at our military camp at North Loup, Neb., where he was sent to Nortonville, Kan., to visit her daughter. The remains were brought to Milton, Wis., where they were met by the Utica Seventh-day Baptist church, continuing their membership until death. They were interested deeply in the work of the church, rejoicing in its growth and prosperity. About two years before her death, she left Nortonville, Kan., to visit her daughter. They were brought to Nortonville, Kan., to visit her daughter. The remains were brought to Milton, Wis., where they were met by the Utica Seventh-day Baptist church, continuing their membership until death. They were interested deeply in the work of the church, rejoicing in its growth and prosperity.

WHY SO MANY FAIL.

President James E. Beal, of the New York Commercial Teachers' Association, tells, in Success for July, why many persons fail to obtain and hold good positions.

"Many young men fail to achieve success, because they lack the power or inclination to do hard work. The head of one of our large department stores, on asking some of our teachers, said: 'No man in the practical world of to-day can hope to get on if he shirks his work. I need power and influence to instill in the minds of those you teach the truth that a man owes work to himself. What to the world, what to the race, what to himself he owes something. The writer, in his experience as a teacher, coming into contact with many thousand young men, has learned that if ever a young man did not possess sufficient ability to make a successful start in life if he was thoroughly imbued with the precept—"Keep working, work with all your might and with all your soul; keep on working, and you will succeed."" Very many young men fail to render valuable service, through lack of ability to do accurate, systematic work. The business community demands well-trained minds, capable of grasping details and carrying them out in a correct and orderly manner. The young man who possesses this faculty is rare, and nearly never be without profited employment.

"Above all, the young man who would succeed must be honest and temperate. He must be what he appears to be. There is a proverb, upon the danger of careless living, 'fistful, flxity of purpose, and a determination to overcome obstacles. Life's highest prizes are within their grasp.'

Beware of Ointments for Catarrh that contain Mercury, as they will extract the sense of smell and completely damage the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physician, as the damage they will do is too good to be of any possible influence from them. Hall's Catarrh Cure, manufactured by F. J. Cheaney & Co., Toledo, Ohio, contains no mercury or iron, and is taken internally and is made in Toledo, Ohio, by F. J. Cheaney & Co., at a price of $1.25 a bottle. The price of $1.25 a bottle. The price of $1.25 a bottle.

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PATENT LAWYERS,

of Washington, D.C., practice patents in the United States and all foreign countries for inventors, and register trade marks for owners of goods manufactured under the same. They will also be glad to make free examinations of patents and trade marks.

Patent burglars are hung at a hanging in a hanging in a hanging.

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FOR SALE!

Photograph Gallery in Seventh-day Baptist Town.

Good business for the owner. Address Mr. C. C. Harris, 247 Main St., Plainfield, N. J., for further particulars.

E. B. D.

COOK—Harmona Chestor (Burdick) Coon was born in Brookfield, N. Y., Sept. 18, 1836, and died at Nortonville, Kan., Aug. 13, 1900. She was the daughter of Benjamin and Ann (Chestor) Burdick. On July 7, 1846, she was married to William Henry Harrison Coon, settling at Utica, Dane County, Wis. Mr. and Mrs. Coon were always prominent members of the Seventh-day Baptist church, continuing their membership until death. They were interested deeply in the work of the church, rejoicing in its growth and prosperity. After more than two years, they moved to the better home. In June, Sister Coon attended the session of the North Western Association at Niantic, Conn., where she was appointed keeper of the Utica Seventh-day Baptist church, continuing her membership until death. They were interested deeply in the work of the church, rejoicing in its growth and prosperity.
ROYAL BAKING POWDER

will aid the cook as no other agent will to make

The dainty cake,
The white and flaky tea biscuit,
The sweet and tender hot griddle cake,
The light and delicate crust,
The finely flavored waffle and muffin,
The crisp and delicious doughnut,
The white, sweet, nutritious bread and roll,—Delightful to the taste and always wholesome.

Royal Baking Powder is made from PURE GRAPE CREAM OF TARTAR and is absolutely free from lime, alum and ammonia.

There are many imitation baking powders, made from alum, mostly sold cheap. Avoid them, as they make the food unwholesome.

ROYAL BAKING POWDER CO., 120 WILLIAM ST., NEW YORK.

Our Reading Room.

"Hence then as we have opportunity, let us be working what is good, toward all, but especially toward the family of the faith."—Gal. 6:10. "But to do good and to communicate, forget not."—Heb. 13:15.

Walworth, Wis.—The annual reunion of the students and friends of Bigfoot Academy was held on the old Academy grounds Wednesday, Aug. 8, 1900. Two hundred came to greet each other and listen to the following program:


Election of officers: President, Carlos S. Douglas, Fontana, Wis.; Vice-President, D. W. Hall, Harvard, Ill.; Secretary and Treasurer, Josie Higbee, Walworth, Wis. Voted to hold the next reunion in the same place, next year. Josie Higbee, Sec.

DODGE CENTRE, Minn.—It is not for lack of interest in denominational work that we have been silent so long. A new correspondent was elected at the church meeting in April. It being entirely new work, the writing was neglected from time to time, but, finding procrastination made the duty seem greater, we have now resumed it. A letter was finally written; then we waited and watched the columns of the Recorder for our article, but it never came. So, coming to the conclusion that our letter went to the dead-letter office, we will write again, hoping that this time our letter will be sent right.

We have, in general, a good attendance at all our services. Our pastor, Rev. J. H. Hurley, delivers such practical, every-day sermons, bringing out truths in all matters what we stand in life, can take home and be made better by trying to live them out. Even though we may fail, we gain strength in the attempt, and, with God's help, rise above our failures and try again. The ordinance of baptism was administered to two candidates last Sabbath, Aug. 11—two of the members. The church was in the best condition, barring out faults a bit. We are very sorry to hear of the illness of Mrs. Townsend, preventing her from working here with the group, at the present time.

Crow in this section are turning out better than was anticipated during the dry weather. If we trust in the Lord he will provide.

CORRESPONDENT.

AUGUST 16, 1900.

Special Notices.

North-Western Tract Depository. A full supply of the publications of the American Sabbath School Society can be found at the office of Wm. H. West & Son, at Milton Junction, Wis.

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

SABBATH LITERATURE and lectures on the Sabbath question may be secured in England by addressing the British Sabbath Society, Major T. W. Richardson, 81 Clarence Road, Wool Green, London, N.

The Seventh-day Baptist Church of Horneville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2:30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath.

L. L. CUTTLEWELL, Pastor.

201 Canisteo St.

The Mill Yard Seventh-day Baptist church holds regular Sabbath services in the Welsh Baptist chapel, Eldon St., London, E. C., a few steps from the Grand St. Station. Services at 3 o'clock in the afternoon. Church Secretary, C. B. Barber, address as above. Sabbath-keepers and others visiting London will be cordially welcomed.

The Seventh-day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square South and Thompson Street. The Sabbath-school meets at 10:45 A. M. The preaching service is at 11:30 A. M. Visiting Sabbath-keepers in the city are cordially invited to attend these services.

Geo. H. Shaw, Pastor.

1279 Union Avenue.

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

The Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. Pastor's address, Rev. B. B. Kelly, 2406 Monroe Ave.

Seventh-day Baptist Services are held, regularly, in Rochester, N. Y., every Sabbath, at 3 P. M., at the residence of Mr. Irving Saunders, S10 Monroe Avenue, conducted by Rev. S. S. Powell, whose address is 4 Sycamore street. All Sabbath-keepers, and others visiting the city, are cordially invited to these services.

The Annual Meeting of the Seventh-day Baptist churches of Iowa will convene with the Wellton church, in Clinton County, beginning at 10 o'clock A. M., Aug. 31, 1900.

Preacher of Introductory Sermon, Eld. H. D. Van Horn; Hattie Wells, Grand Secretary.

The Ministerial Conference of the Southern Wisconsin and Chicago Seventh-day Baptist churches will convene at Wellton on Sabbath-day, September 7, 1900, at 10:30 A. M. The following program has been arranged for that meeting:

1. What can I do to make available the influence of the life and character of Christ in securing for myself and for others a purer character and a diviner life? Miss Phebe Coon.

2. Does the Bible teach that the Sabbath is the day of rest and the day of dedication? Miss Grant.

3. What is the history of the gift of persecution? Miss C. S. Grant.

4. Does the Bible teach the Sabbath as the day of rest and the day of dedication? Miss J. C. Grant.

5. What is the purpose of the Seventh-day Baptist church? Mr. D. H. Clark.

S. H. BARBOCK, Secretary.
TWO CLASSES.

According to Mr. Holmes, the human race is divided into two classes, those who are able and do something, and those who sit still and inquire why it was not done some other way. This seems to be a good division.

It is an easy matter to object to another man's doing things, but we should never make an objection unless we have something better to substitute. The people that usually want to know why a thing was not done in some other way are the ones that never do anything any way. If you have nothing better to object to the way your brother is doing his work, the man who goes ahead and works in new paths THREE THINGS, and works in new paths.


ALFRED UNIVERSITY.

One Hundred Thousand Dollar Centennial Fund.

Alfred University will celebrate its Centennial in 1926. The Trustees expect that its Endowment and Property will result in a Million Dollars by that time. To aid in securing this result, a completed Class in the College Courses, besides the Registrar's Office, in the College.

The fund is used to keep in trust, and only the interest used by the University. The Trustees are pledged to keep the College an independent institution, and the names of subscribers are published in the current year of the University.

In the School of Music four courses are taught: Elementary and Classical Music, Theory, Voice Culture and Harmony. The thorough work is done in Bible Study in English, in Oil and China Painting, in a brief Commercial Course, in Botany, and in Athletics and Military Training.

The Board, $1.40 per week; boarding in private families, $3 per week, in diet from rent and use of furniture. For further information, address REV. W. C. WHITFORD, D.D., President, Milford, Rock County, Wis.

Business Directory.

Western, R. I.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Rev. L. Clark, President, Westfield, R. I. Rev. L. Clark, Secretary, Secretary, Westfield, R. I. Rev. J. O. Crockett, Corresponding Secretary, Westfield, R. I.

The regular meetings of the Board of Directors are held on the second Wednesday in January, April, July, and October.

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The work of this Board is to help pastors of churches, both home and abroad, to secure qualified preachers, and to employ ministers among them in the field of missions.

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