THE SABBATH RECORDER.

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CONTENTS.

EDITORIALS.

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

MISSIONS.

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

WOMAN'S WORK.

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

YOUNG PEOPLE'S WORK.

The Importance of Self-Mastery.................... 572
News of the Week.................................... 573
Attempt to Kill the President....................... 573

CHILDREN'S PAGE.

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

SABBATH-SCHOOL.

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

DEATHS............................................. 575

LITERARY NOTICES.................................. 575
Names of the Fabrics................................ 575
Special Notices...................................... 575

meeting house of the first alfred seventh-day baptist church.

$2.00 A YEAR

PLAINFIELD N. J.
He who seeks for happiness alone will never find it. He who seeks for righteousness will find happiness as the result. Many lives are forever sorrowing and forever envied by disappointments, because they seek what seems to be happiness, but which is either the product of evil, or is only an illusion of good.

Happiness ought never to be made the end and purpose of life. God has ordained that he who knows what is right and seeks to do it shall find happiness as one of the attendant results. It is more than the mere satisfaction of need, far more than passing pleasure. It has the true elements of permanency, and bears fruit that gives not only enjoyment, but which enlarges and enriches life in all things tending upward. Write it down as the first thing to be remembered, that he will seek with deep-set spurs and flashing sabers charged in the face of 20,000 men. The few minutes gained for the gunners and the batteries to get in place; saved the day for the Union forces.

Here was an example of obedience, when obedience was certain. And as are the scenes from such battle-fields, the devotion to duty and obedience to orders when transferred to the field of spiritual struggles and obedience to the commandments of God, marks the highest ideal of right doing. Whatever God requires is to be done without question, even though it be at the price of death. We should be glad to believe that battle-fields like that at Chancellorville will never be known again, but more glad should we be to believe that those who profess to be God's children will always be equally true to duty and ready to obey whatever God may ask or order.

**The Pastor as an Adviser.**

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

**The Sabbath Recorder.**

A. H. LEWIS, D. D., LL. D., Editor.
J. P. MOSHER, Business Manager.
going hence of children. For this reason the typical pastor must be a broad-minded man, touching all the various questions that affect family life. President Allen used to say, "My standard for a minister is a full college course, at least one year in the study of law, one in science, and the intimate, and to some extent the authoritative, counselor along those lines of family life to which we have referred.

"WATCH YE."

This is an universal command on the lips of truth. It is an ever-present demand on the part of righteousness. If the command be heeded, it is an unfailing source of power and success. A man must be intensely alive in order to watch well. A sleeping sentinel is worse than none. Hence it is that God and truth demand this command from our ears. To watch is to take care lest your feet stumble over hidden temptations. It is to guard your life against incoming weaknesses. It is to keep your thoughts centered on that which is best. Through God's good grace, you can grow careful, patient, faithful. Paul, echoing this command, adds "stand fast." This has the ring of a true soldier. It suggests permanence, as of great foundation. It demands that bravery which is never frightened, enjoyed, nor bribed. He who stands must learn the grace of patient waiting. He becomes a barrier against evil, a defense for truth. His fast-standing life presents a healthful example to those who are weaker. It proclaims his faith in God and truth and righteousness.

In two or three hours of darkness and silence we are tempted to think that the noise of the world is not noticed by God, but He keeps His watch over us. The program should be at its best, this restful time, if it is to be a candidate for an endless life.

Turning toward the religious side, and considering the higher and larger relations we sustain toward God and the future, the picture enlarges beyond comprehension or measurement.

"To-morrow's duties, fears and dangers with the afternoonsession of Fourth-day opened August 28, at 10.30 o'clock, with President Saunders in the chair. He read the Scripture lesson, and prayers were offered by J. G. Burdick, L. E. Livermore and Geo. W. Hills. These were not formal petitions, but earnest pleadings for the presence of the Holy Spirit. L. C. Randolph, pastor of the First Church, welcomed the Conference in an address, earnest and comprehensive, which was both appreciated and enjoyed: "You are welcomed here by the living and the dead, by those whom you see, and those whom you do not see."

"The program should be at its best, this restful time, if it is to be a candidate for an endless life."

"You are our prisoners in the chains of love and fellowship in Christ."

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

Appropriate music, by the Conference choir, under the leadership of Miss Ethel Middaugh, was a prominent and pleasant feature in these opening exercises. The remainder of the morning session was occupied by the President's Address, which was given in the Reverend of August 28th.

AFTERNOON SESSION.

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

Sabbath-School Superintendents.

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

The program should be varied, prayer, praise, thanksgiving and instruction. A Psalm or other passage of Scripture should be used long enough to familiarize the scholars with it, but be changed often enough to insure variety. The Pastor should have a definite place in the program. Offerings should be for definite denominational and benevolent purposes. Collections should be made by
classes, but should then be gathered and brought to the desk where prayer for a blessing on the gift and the giver is offered. "Associate Superintendent" is a more desirable and truer title than "Assistant Superintendent." The whole school should be together for opening and closing exercises where practicable. The Associate Superintendent may well be a substitute teacher or a regular teacher who should be kept except by and example in the conduct of the program. Suggestion—make the bell subordinate, or suppress it altogether.

The hour for meeting must be governed by local conditions; in general, to meet before church services, the attendance of children at church; to meet after church increases the attendance of adults at Sabbath-school. The platform talk should be by the Superintendent, not exceed three minutes in length, and should make the moral application, and clinch it.

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

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

Deep interest may well be made the objective point of the year's work. It was voted to recommend to the conference the continuance of the Group Meetings as being fruitful sources of help.

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

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

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

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

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

A general discussion developed the importance of a good and efficient chairman on a committee, not only a person interested in the work, but one possessing that tact and skill that will enable him to get others to work. The best way to become thoroughly interested in the reading of it is in pleasure and not a duty, is to read remembering that it is a message of love from our Father in Heaven.

After singing "Blest be the Tie that Binds," and closing prayer by E. B. Saunders, the Meeting adjourned at 15 P. M.

Junior Superintendents.

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

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

Junior work is needed as a supplement to the work of the Sabbath-school and home. The Intermediate Society is the connecting link between the Junior and Senior Societies. It consists of children from twelve to sixteen years of age. It should be a place of training for the Superintendents and look after the interests that should be accomplished, yet there is room for better and more efficient work. There are new interests that should share our attention, and our aid. Responsibility resting upon present leaders will have to be taken up by others, as leaders fall, or their labors cease, and the purpose of this meeting is to inspire interest, enlist workers."

The leader then called upon E. B. Saunders to open the topic: "The Original Purpose of the C. E.; Is it Fulfilling?" "Nearer My God to Thee" was sung, and Brother Lofbogo offered prayer. Brother Saunders said, in part: "I believe there is less life to-day in Endeavor Societies than there was a few years ago. Then novelty and concurrent enthusiasm furnished the steam. Think of this, find the trouble and correct it. The prayer-meeting is the pulse of the church, and of the Endeavor Society. That is what keeps the Society alive. I have observed Societies where the Prayer-Meeting Committee and leaders were continually studying to plan and discover new machinery for the running of prayer-meetings and watched the clock for time to come to close the meetings; but this in itself would not be the Society. Give this is the way to kill it. There should be spirit enough in the members to run the meeting without machinery. A good Christian Endeavorer will attend the church prayer-meeting as well as his own. Do not let C. E. and Junior Meetings keep you from the church prayer-meetings. It is the purpose of THE SABBATH RECORDER.  [Vol. LVII, No. 36.

Children need to be taught how to pray. Keep in mind the thought that prayer is not talking to God. Give the children some simple forms, and ask for sentence prayers for a particular object. Occasionally, special meetings should be arranged to teach the reasons for our own particular belief, the early history of our denomination, our own missionary and temperance work, and similar subjects. The Seventh-day Baptist Catechism of 1896 is now in process of revision, and will soon be ready for distribution. The bond between the Junior, Intermediate, and Senior Societies should be very close. It is wise to have superintendents appointed by the Junior Committee, or a Superintendent appointed by the Junior Committee.

Church Clerks.

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

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

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

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

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

Quartets and Evangelists.


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

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

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

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

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

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

George B. Shaw : Secret of success in win-
...ning souls is to love them into the kingdom. Invite people to come to service and to Jesus. William Davis: Our work has benefited us as well as others. Makes us stronger to feel responsibility. We should continue to pray for struggling ones on the various fields where we have labored, and for each other.

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

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

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

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

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

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

Meeting of Ministers.

The Ministry met mainly with a paper read by Stephen Burdick, of Andover, N. Y., upon Denominational Growth. The discussion elicited by the paper was earnest and as a theme so vital.

Sabbath-school Teachers.

Conducted by L. R. Swiney.

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

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

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

Evening Session.

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

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

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

The annual report of the Secretary, W. C. Hubbard, which is the third report of the Association, spoke of the 12,000 miles distance that separates the officers from the mission and gives rise to extraordinary difficulties and anxieties in getting them to the places that are inevitable in the early stages of any enterprise. The year's experience has emphasized both the usefulness of the industrial idea for the regeneration of Africa, and the unusual success in working with the natives, and also the greatness of the difficulties produced by the change in conditions in B. C. A. that necessitated radical change in the plans formed before Mr. Booth's departure.

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

The report of the treasurer, Orra S. Rogers, showed the receipt of $3,889 from regular subscriptions and $1,000 from donations. Plantation expenses for buildings, roads, food supplies and men $4,116.52, while the expense of sending a new worker, Mr. Bakker, was $444.48. There is a balance of $1,333.18 in the treasury to meet running expenses until the money from the series of stock begins to come in February.

The address by Dr. Main was both instructive and inspiring, showing the trials, difficulties and uncertainties that have always accompanied new enterprises, whether commercial or religious, and that out of such beginnings often come results that exceed anticipations. He said that this movement is in accord with the principles of universal missions, and falls into line with the Bible promises of the final triumph of the kingdom of God. It is started on industrial lines, that is, in the becoming self-supporting by means of varied industries. Encouraging results have been achieved in the way of land, property, buildings and other equipments, foreign workers, a band of earnest native workers, a church, schools, and classes for women, and a leading influence among thousands of natives whose chiefs, controlling hundreds of villages, are calling for schools and are ready to bear a part of the expenses. The African continent commands the world's attention as vast in extent, wealth, resources, and as containing great open doors of usefulness. Africa, Christianized, invites to its lands many of our American negroes. The officers of this Association, from deep convictions as to truth and duty, are bearing heavy burdens. The leading of Mr. Booth from England to Australia, back to London, etc. to East Africa, thence to America, to Sevent-day Baptists and the Sabbath, seems to be a Divine leading. In view of the fact that all we need is a few faithful ones, but in the spirit of sweet reasonableness, wait for still further guiding and blessing? Judson, after years of labor and without a convert, said the prospect was as bright as God is great. We may therefore, God and his promises are on our side.

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

Fifth-Day.

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

Sixth-Day.

This was occupied by the Education Society. The main feature of this day was the reopening of the Theological Department of the University. Deep interest was evident. Financially, the meeting was an unexpected success. Money and pledges for the Department poured in, and so much was gained at the jubilee that no new enterprises for the permanent work of the Department, $10,000, was secured before the close of the Conference. The Theological Faculty was completed by the election of Rev. A. E. Main, D. D., as Dean and Professor of Systematic Theology. These results gave cause for gratitude and hope seldom, if ever, equaled in the history of the Education Society.

Sixth-Day Evening.

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

Sabbath-Day.

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

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

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

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

Some features of the harvest present food for reflection:

I. The Husbandman.

This is God himself, as shown in Isa. 5, and in our Saviour's words, "I am the true vine
and my father is the husbandman." God's is the work of regeneration, of sanctification and redemption. Either he is ruling in our lives or else the Evil One is having his way with us. If we do not make God our choice, time and circumstances will choose the evil way for us.

2. The Field.

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

3. The Seed.

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

4. The Husbandry.

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

5. The Harvest.

This depends, after all, upon the seed. We do not gather grapes from thorns, figs from thistles, nor apples from acorns. There can be a good harvest here. Every heart, every home, can become part of heaven, if the right seed be rightly cultivated. Then the final harvest in God's granary is sure. We might desire to indulge the larger hope, but we are assured in Holy Scripture that " whatsoever a man soweth that he shall also reap. A multitude shall overcome the weak and expect fruits and flowers, but he will be disappointed. The way of reason is contrary to that. If we spend our lives in cultivating selfishness, lust, mean and ignoble thoughts, what harvest? Base your hope on the gospel, and your harvest is sure.

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

SABBATH AFTERNOON.

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

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

To the Seventh-day Baptist General Conference:

1. The Helping Hand. The editorial work of the Helping Hand has been done by Prof. W. C. Whitford, under the same arrangement with the Trustees of Alfred University that was reported last year. While it is manifestly impossible to satisfy everyone, Prof. Whitford is coming so near the ideal that we are very glad to secure his services. The work of publishing has been done by the Tract Society on the same conditions as last year. The subscription has been $501.56, and the receipts from subscriptions $576.26.

2. The Board is compelled to confess that the effort to publish a primary address has proven a failure. An attempt to secure subscriptions for a primary address quarterly has also failed. The Board is groping about for light in this matter, and invites you to exercise charity and patience in the way of both hands.

H. FINANCIAL.

The financial affairs of the Board are in good condition. Plans to spend money having been checked in a number of districts, we are able to report today’s balance in the Treasury of $84.47. This does not mean that money will not be needed for the larger plans for the coming year. If done profitably we confidently ask for one collection from each school next year.

3. INSTITUTE WORK.

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

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

IV. DENOMINATIONAL HISTORY AND DOCTRINE.

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

V. OUR SABBATH VISITORS.

During the year our Board has been urged to secure and operate Our Sabbath Visitor, having it published at the head of each week. A translation of the German has been entered into the examination list by Prof. E. S. Bliss, manager of the Visitor, and with the Tract Board, the superintendent of all our schools has also been consulted, with the result that we ventured to express the hope that in the near future the denominational will own and operate a Sabbath-school paper, which will not only be a good general paper for the boys and girls, but will also be a means of communication between our Junior C. E. Societies and a substitute for primary lessons when the need arises.

Adopted by the Board August 27, 1901.

Geo. B. Shaw, Pres.

John B. Cottrill, Sec.

Dr. Main’s paper will be as follows:

The Sabbath; Its Place and Work.

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

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

In many instances the Bible-school is not close enough to the people, to the homes, and to the churches. It is a failure of scholarship and of the leadership of the church. We are the leaders of the church. We cannot afford to neglect the Bible. It is the only book we have. We have no other book. We have no other reference. We have no instrument of knowledge. We have no book of instruction for the life and the progress of humanity.

The Bible is literature, history, biography, geography; it keeps close to nature; it is philosophy, as well as religion and ethics. It has its holy men and women, its heroes and its villains. It is church history, and in church history, too, has its saints, teachers, preachers, missionaries and martyrs; and there can be no complete religious and ethical history of any people without church history.

One needs to be loyal to church and denomination as well as to be Christian. It may make more or less difference to a man, gathered from many sources, must be sown; the harvest is sure. We may say that God has manifested himself in the Bible; in the history of the church and religion; in denominational history, and in the mind and heart of men.

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

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

**EVENING SESSION**

After preliminary business, Rev. G. W. Hills read a paper on "A Pastor's view of how Laymen can advance the American Sabbath Tract Society." A summary of Mr. Hills' paper will appear later. Mr. Babcock's paper appears on another page. Taken together, they placed the interests of the Tract Society, and the larger interests of the Sabbath-keepers before the people so clearly and with such power that the discussion which followed evinced unusual interest and devotion to the work of the Society. As a whole, Tract Society day was full of good things and of evidence that our work and mission as Sabbath Reformers is understood, appreciated at the opening of the century new strength for Christ's service, higher conceptions of duty, stronger faith and larger hopes filled the hearts and lives of the hundreds who scattered to go home for service and sacrifice during the few days succeeding the close of Conference.

**CONFERENCE NOTES**

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

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

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

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

Two of the busiest men during the week were Orра S. Rogers and C. C. Chipman, who so successfully took charge of the work of securing an addition to the endowment of the Theological Department of Alfred University.—Alfred Sun.
Missions.
By O. U. Westbrook, Cor. Secretary, Westerly, R. I.

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

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

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

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

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

THE SABBATH RECORDER.
[Duet, "Love-Divine," by Miss Middagh and Mr. Harry Prentice.]

Prayer, by Rev. L. B. Swinney.
Solo, by the Milton Quartet.

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

Song by Alfred Quartet No. 1.
A movement was then started by Pastor S. H. Davis, of Westerly, R. I., in the interest of the Gold Coast Mission, seconded by Dr. Platts, and brought to a close by Dr. F. E. Tilton. Under the management of Mr. Tilton, $1,150, in sums of $25, $50, $15, $10, $5, $2, and $1, were pledged, the amount to be paid each year for three years, and with the privilege of paying the amount for five years. Some money was paid in on said pledges.

ADDRESS.
By PRes. W. L. CLARKE.

This address will hereafter be known as the 59th Annual Session of the Seventh-day Baptist Missionary Society of New England, devoted to the dissemination of the gospel in America and other parts of the world, and the promotion of kindred religious and benevolent work.

We are to consider the work of the past year as reported by the Board of Managers, and to the best of our ability lay the foundation for the work of another year. The spirit of Christ within us is the one bond of union that can enable us well to do this. He is the vine, we the branches, and without his abiding presence and support our efforts in this service for his cause, gratitude should prompt us to render in return a generous and obedient service. It is not enough that we cast only the crumbs that fall from our tables into his treasury. Do all professors do even that stinted service? With a full knowledge of our wants, and our dangers, he says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Let us become careless and negligent concerning the revealed will of God, he says, "Whosoever therefore shall break one of these least commandments, and shall teach men, so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." He here plainly declares that the duty of doing and teaching as instructed in the Divine Word is of vital importance, and shall receive a precious remuneration. Let us forget the needy ones of earth, (and who is more needy than he who never heard that God in love sent his Son into the world that he sent his Son to redeem it from sin?), lest we forget any or all such, he says, "Inasmuch as ye did it not to one of the least of these my brethren, ye did it not to me." These words, as we know, are taken from Christ's description of his judgment, when he, the Son of Man, shall sit upon the throne of his glory, and all nations shall be gathered before him, that he in righteous judgment may render to every man according to his deeds.

It is a most worthy service to bring a knowledge of Jesus to those who know him not, and help them to accept him as Lord
and Master. But some ask why so many who have the good news preached to them remain indifferent to its teachings. I believe that in an eminent degree it is because they either neglect or refuse to make a careful and candid study of the Scriptures in deciding questions concerning the worthiness of the Christian character to be imitated. Let us, then, enumerate their lives with the teachings and example of Jesus, that they may test by experimental knowledge whether they are false or true; and further, they refuse to accept his good works as an evidence of his divine mission.

"The works which the Father hath given me to finish, the same works that I do bear witness of me, that the Father hath sent me." A thorough and honest experimental testing of these things often results in a well-established Christian character.

Since the last Annual Meeting of this Society, a soul, sanctified through faith in Jesus, found its reward when our beloved sister, Dr. Ella F. Swinney, was called home. Pure and radiant was her presence. Pure and radiant as the river of the water of life that flowed from her heart. Long, many, many doors did she open for the recompense of self-sacrifice and service.

Let every member of the Church persevere in every work undertaken, so that whenever service may be refused, the Father will bless us. Let us truly give ourselves to those less favored than ourselves. Though through each succeeding day of our earthly life and onward into the great hereafter for untold ages, we strive to render perfect service, and great blessing and success after our labors cease, the full attainment of our aspirations shall still elude our grasp, as the smallness of our manhood, and the magnificence of our Master. As God shall open the way. As before stated, the Christian love and zeal existing in the Church are the best to take the initiative and proceed with the Lord's work. Let the members of the Church remain the certainty of the written words, "Eye hath not seen, nor ear heard, neither hath entered into the heart of man the things which God hath prepared for them that love him."

TREASURER'S REPORT.
For the month of August, 1901.
Geo. H. Upton, Treasurer.

In accordance with the Seventeenth Baptist Missionary Society,
Cash in Treasury August 1, 1901: $764.81

Churches:
Waterford, Conn. ........................................ $10.00
Bristol, Conn. ........................................ $15.00
New Haven, Conn. .................................... $10.00
Hartford, Conn. ....................................... $25.00
Connecticut City, Conn. .............................. 80.00
Total: .................................................... 150.00

Evangelistic Societies:
Native Helpers, China ................................ $1.00
1.00
Total: .................................................... 1.00

Society of Missions, China ............................. 10.00
10.00
Total: .................................................... 10.00

Granville, N. Y. ....................................... 50.00
50.00
Total: .................................................... 50.00

Missionary, China: .................................... 50.00
50.00
Total: .................................................... 50.00

Young People's Permanent Committee:
Trampsteet work ..................................... 25.00
25.00
Total: .................................................... 25.00

Boys' School: ......................................... 10.00
10.00
Total: .................................................... 10.00

Printers' salary ..................................... 216.00
216.00
Total: .................................................... 216.00

Leaves. ................................................... 1,000
1,000
Total: .................................................... 1,000

Total: ................................................... 501.81

Cash in Treasury Aug. 31, 1901: $501.81

China Mission:
$728.83

Available for current expenses: $728.83

Outstanding notes, Aug. 31, 1899: $500.00


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

BRIGHT HEARTS.—There are souls in the world who have the gift of finding joy everywhere, and of leaving it all behind when they go. Joy springs from under their fingers like jets of light. Their influence is an invaluable gladden to those who see the shadow of God's own gift had passed upon them. They give light without meaning to shine. These bright hearts have a good work to do for God.
ask them to write an article. Let the editor have for her motto, "Ask and ye shall receive."

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

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

Musical Solo, "Come Unto Me," Miss Frances Babcock.

Report of Corresponding Secretary, Mrs. Albert Whittford, read by Mrs. V. A. Buggs.

Report of Treasurer, Mrs. L. A. Platt.

Collection:

Music, Violin Solo, Miss Alberts Cran dall.
Paper, Tithing, Mrs. Stephen Babcock.

Address, "Our China Mission," Dr. Rosam W. Pulm bery.

Music, Milton Quartet.

Benediction.

While the collection was being taken, by four young ladies, an Adagio by Hayden was rendered, by Alberta Cran dall violin, Ellen Cran dall cello, Ethel Middaugh organ.

The collection amounted to $38.41.

REPORT OF TREASURER, WOMAN'S EXECUTIVE BOARD.

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

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

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

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

THE SABBATH RECORDER. [VOL. LVII. No. 36.

Mrs. L. A. Platt, Treasurer.

In accordance with the Woman's Executive Board,

Balance on hand Aug. 1, 1896. $20 50

Receipts during the year, as follows:

South Eastern Association:

Atlanta, 18 20

Central Association:

Adair, 8 15

East: Alabama, 10 25

Western:

Arkansas, 7 50

Tennessee, 10 00

Wyoming, 10 00

Central Association:

Atlanta, 8 15

Central Association:

Philadelphia, 10 25

Northern:

Albany, Woman's Missionary and Benevolent Soc. 7 00

Philadelphia, Woman's Benevolent Society, 5 00

Utica, 2 00

Watervliet, 2 00

Total: $1,472 65

This amount added to Treasurer's Report.

A LAYMAN'S IDEA.


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

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

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

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

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

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

Do we struggle in any uncertainty as to which day in the seven is the Sabbath, and feel that without more definite instruction our Creator will hold us accountable only if we fail to rest one day in seven, or one seventh part of time? Let us see whether God
himself did not mark the day for his chosen people while for forty years they wandered in the wilderness, and that day would have been easy to lose track of; but no, on the day before the Sabbath a double portion of manna descended, and on the Sabbath none fell.

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

There is not now nor has there ever been any question with this people as to when the Sabbath is. All the talk and writing of so-called Christians as to change of days and confusion of Sabbath, was by far the least that has ever been troubled and agitated, but did not do. Every church should be continually supplied with needed food, and to a separate organization is too.

There is not now nor has there ever been cause of systematic examination of the Sabbath as to when the vice of this kind, but because in our most casual looks at its support, but that the children might be impossible for men and women in our churches to say, "I have never listened to a Sabbath sermon", or "How strange it is that our ministers do not rise at Sabbath morning."

"And these words which I command thee this day shall be upon thy heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up." That these injunctions are literally followed by the devout Jew there appears to be no doubt.

In the school where I am a teacher was a little Jewish boy who usually spent his Sabbaths at home. One week, being unexpectedly detained in school, a trivial duty was assigned him on Sabbath morning. The boy looked troubled and agitated, but did not do the task, saying, "I would not dare to do it, for my teachers have taught the Sabbath diligently," from the parents' heart would have been able to make known his instruction in so forcible a manner. We query whether Seventh-day Baptists might not, from this little boy's example, learn a lesson of diligently teaching their children Sabbath truth and Sabbath-observance.

Some one may ask, Would you give our pastors the arbitrary power claimed by the Catholic priest? No, but we would have them feel and exercise a paternal interest such as the loving parents "taught diligently" from the parents' heart.

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

Our late beloved President of the Sabbath Society, Brother Chas. Potter, who was always a generous supporter of its work, and who, down to his last conscious hour, held its interests peculiarly near his heart, was a strong advocate of instilling into the minds of the youth of our denomination, as well as those of mature years, the importance of keeping the tract work alive and active. To this end he urged by tongue and pen, emphasizing it by unceasing example, the need of systematic weekly contributions by the entire denomination could ever place it upon the high plane of usefulness, which every conscientious Sabbath-keeper desires. But giving of our means is not our whole duty to the Sabbath Society. Every church should be continually supplied with a complete set of Sabbath tracts, to be studied by the members and used for the promulgation of Sabbath truth.

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

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

[Vol. LVII, No. 36.]

Young People's Work.

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

THE IMPORTANCE OF SELF-MASTERY.

Self-mastery is of the greatest importance to young people. There are few who are not interested in the teachings of the Church, and who do not wish to make a careful study of the great truths contained in its teachings. But how many of these young people take advantage of the opportunities provided by the Church to gain this knowledge? Many of them are content with the knowledge that they have already acquired, and do not make the effort to gain more. This is unfortunate, for it is only by a steady and constant effort that we can make progress in any field of study.

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The importance of self-mastery cannot be overemphasized. It is the foundation upon which all success is built. Without it, we cannot make progress in any field of study. Without it, we cannot make the most of the opportunities provided by the Church to gain knowledge. Without it, we cannot make the most of our lives.

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Children's Page.

HOW NED LEARNED THE PARABLE.

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

There were three of us in my Sabbath-school class, Bert, Ned, and myself; and what a teacher one might have if I were a model teacher, I am going to offer a little prize to that one of you who learns the parable best.

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

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

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

We each wanted the prize, and wanted Ned to fail that we might win it, and fail he did; for, between the notes of our burning anxiety, he had been prompted eight times before he was through.

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

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

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

He said: "Have you any idea about to go to the dog's assistance, two boys came along the road. They noticed the captive, too. What a chance it was! He was securely tied, and the yelp which followed as the result of a well-directed stone was greeted with a shout."

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

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

"No, I haven't forgotten it, boys, and I have decided to present it to—Ned!" Ned! Bert and I looked at each other agast.

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

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

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

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

MARY DID HER BEST.

The public schools of a certain New England city have recently taken to an exacting form of art. The pupils are placed before a model and told to sketch as they see. One day a little girl was seated in a chair on the platform, and her classmates were given the usual order.

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

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

"Yes.'"

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

"No; she's sitting in it."

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

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

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

—Youth's Companion.

TWO KINDS OF COMFORTERS.

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

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

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

"My head ache real bad," he said.

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

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

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

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

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

"Do you feel very bad?" she said.

"Dreadful," said Bertie, trying hard not to cry before a girl.

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

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

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

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

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

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

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

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

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

SHORT SENTENCES BY MR. MOODY.

Many a backsider never slid very far forward.

Everything in the world but the human heart obeys God.

A man can do more business if his head is in the hand and not in the heart.

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

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

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

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

Many people seek an experience instead of Christ.

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

EDITED BY REV. WILLIAM C. WHITFORD, PROFESSOR OF BIBLICAL LANGUAGES AND LITERATURE IN ALFRED UNIVERSITY.

INTERNATIONAL LESSONS. 1901.


LESSON XII.-TEMPERANCE LESSON.


GOLDEN TEXT.-Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.-Prov. 23:34-35.

INTRODUCTION.

Some people have the idea that the Bible is an impractical book; that religion is a matter of theoretical belief and has little if anything to do with everyday life. The Bible is to them the repository of the doctrines which ought to be believed. The Bible is, however, an intensely human book; and although we may gather from it the foundation principles of our faith, it has much to say about the practical matters of life. Not only are the general principles of right action which are taught in the New Testament intended for use; but also many portions of the Old Testament are intimately connected with matters of every day common sense, that a theorist in regard to religion might wonder that they have found a place in sacred Scripture.

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

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

Rev. C. M. Mahlon, of Chicago, calls this section which we study, a Sonnet on Intoxication.

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

OUTLINE:
1. A six-fold question and its answer. v. 29, 30.
2. An Exhortation to Abstinence. v. 31, 32.

20. Who hath won? etc. The wise man begins his essay upon intoxication by an enigma or riddle. The question is six-fold, or rather there are six questions all of the same type, all having the same object and all depending upon the same propositions. "Who hath won? who hath eaten?"

Used thus as a noun, these interjections are vividly suggestive of the anguish and dejection of the drunkard. Conclusions. The drunkenness lives in an atmosphere of strife—frequent contentions with those about him, and constant anxiety within his own mind—when he is sober, "thirsting." Or, youth, and these intoxications have been the cause of all his misfortunes. He will forget his pains and his sorrows in renewed intoxication. The drunkard has destroyed his own will—his ability to reform, and thus the terrible consequences of looking at the seductive cup increase forever.

MATERIAL MINISTRIES AT CONFERENCE.

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

The General Committee consisted of W. H. Cramball, Chairman; Charles Stillman, Secretary; W. C. Whitford, Treasurer; A. B. Kenyon, and V. A. Bagge. The Chairman of the Sub-Committees were: Entertainment, R. A. Armstrong; Tents, Charles Stillman; Seats, V. A. Bagge; Toilets, W. C. Whitford; Music, C. M. Post, M. D.; Food, Mr. and Mrs. Lyle Bennehoff.

The service at tables was distributed by days and districts. On Tuesday, Mary L. Green was on duty, on Thursday, Mrs. D. H. Rogers and Mrs. F. A. Crumb; on Friday, Mrs. E. P. Saunders; on Sabbath-day, Mrs. J. W. Hoard; on Sunday, Mrs. C. D. Beyhold; on Monday, Miss Velma Crandall. Committee on Libraries and Sewing were: A. B. Kenyon, D. H. Rogers; Stationery, W. H. Crandall; Ladies’ Room, Susie L. Burdick, Becky Titcomb, Emma Stephens.

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

Not upon our weak and fallen angels
The gods with their celestial blended,
In the arms of the Godhead chang'd.
The good die not.

God calls his own, but he does not wholly
What he has given,
They roam in death and sleep no more.
As in his heaven.

---F. O. E. Loomis.

TAYLOR.—At his residence in West Winfield, N. Y., on Sabbath, Aug. 24, 1901, Timothy C. Taylor, aged 61 years, 4 months and 2 days.

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

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

---W. N. ""Taylor.""

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

Brother Speicker professed faith in Christ many years ago, and for a number of years he was a member of the Second Hopkinson church, but subsequently he took a letter and joined the First Hopkinson church, of which he remained a member till death. He leaves a wife, one daughter, numerous relatives and many friends to mourn his death. The funeral was largely attended, not withstanding many persons of the immediate community were in attendance at the funeral at Alfred, N. Y., among whom was Pastor Burdick. By request, the pastor of the Second Hopkinson church officiated.

---W. N. ""Speicker.""

LOOMIS.—In Providence, R. I., Aug. 29, 1901, very suddenly, with heart trouble, Mrs. Ethel V. Loomis, aged 75c. birth. The subject of this sketch was born in Niantic, Conn.

The subject of this sketch was born in Niantic, Conn., on the 27th day of Sept., 1880. She was adopted when a child by her grandparents, Mr. and Mrs. Cornelius Beckwith. When about twelve years of age, she went to live with her aunt and uncle, Mr. and Mrs. Philemon Snell, in Westerly, R. I. Soon after they moved to Mystic, Conn. On Feb. 10, 1899, she was united in marriage to George E. Loomis, Jr., of Western, and lived in Western until July, this year, when they moved to Providence, where her sad death occurred. When about fifteen years old, she was led to the Lord and found great peace in serving him. She was baptized and united with the Mystic Methodist church. When she came to Western, she united with the Seventh-day Baptist church and united with the Pawcatuck Seventh-day Baptist church with her husband. She leaves a lonely husband, and a baby 11 months old, with many friends who mourn her loss. Her remains were brought to Western, and funeral services were held at the home of her husband’s parents, and she was laid away in River Bend Cemetery.

In the absence of the pastor, Elder E. H. Hillman spoke comforting words.

O. L. ""LOOMIS.""

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

The eternal states shine out as soon as it is dark enough.—Thomas Carlyle.

---O. L. ""COTTENBERG.""

THE SABBATH RECORDER.

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Literary Notes.

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

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

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

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

NAMES OF THE FABRICS.

Everything connected with one’s business is of importance. Very few dry-goods men know the origin of the names of many of the goods they handle. These may seem trivial points, but they are of interest to the man who seeks to be thoroughly familiar with the merchandise in which he deals. For the information of such we give the derivation of the names of the following goods: Damask is from Damascus; satins, from Zaytown, in Persia; alpaca, from an animal of Peru, of the llama species, from whose wool the fabric is woven. Buckram takes its name from Bokhara. Fusian comes from Fostat, a city of the Middle East. P. M., at the home of Dr. S. C. Maxton, 22 Grant St. Other Sabbaths, the Bible class alternates with the various Sabbath-keepers in the city. All are cordially invited.

ROYAL BAKING POWDER.

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---O. L. ""ROYAL BAKING POWDER.""
ALFRED UNIVERSITY.

One Hundred Thousand Dollar Centennial Fund.

Alfred University will celebrate its Centennial in 1899. The Board of Trustees expects that its Endowment and Property will reach a Million Dollars by that time. To aid in securing this result, a One Hundred Thousand Dollar Centennial Fund is already started. It is a popular subscription to be made up, by many small gifts. The fund is to be kept in trust, and only the interest used by the University. The Trustees issue to each subscriber one dollar or more a certificate signed by the President and Treasurer of the University, certifying that the person is a contributor to this fund. The names of subscribers are published in this column from week to week, as the subscriptions are received by W. H. Crandall, Trustee, Alfred, N. Y.

Every friend of Higher Education and of Alfred University should have his name appear as a contributor to this fund.

Amount needed: $100,000.00

Amount needed, June 1, 1900........ $0.00

Amount needed, June 1, 1901........ $97,826.00

Mrs. Geo. H. Babcock, Potsdam, N. Y.

Approx. needed to complete fund........ $21,174.00

Salem College...

Situated in the thriving town of Salem, 14 miles west of Clarksburg, on the B. & O. Ry. This school takes its name from the Western Virginia schools, and its graduates stand among the foremost teachers of the State. SUPERIOR MORAL INFLUENCES prevail. Three College Courses, besides the Technical and Commercial, Special Teachers' Board Classes each spring term, according to the regular class work in the College. The University is in the hands of the General Superintendents. The College is the one in this respect found in the State. Classes not so large but each receives personal attention needed from the instructor. Expenses a marvellous low rate. Library contains 9,000 volumes. Librarians as good as those elsewhere. All free to students, and plenty of apparatus with which to work. The University is situated in a region of cheapness.

MORAL INFLUENCES

To aid in securing this result, a Hundred Thousand Dollar Centennial Fund is to be kept in trust, so that the students may receive an education suited to the times, and where they can offer no inducements, not even the best remedies but the best, in the way of religion and moral uprightness. Expenses to students, $1.97 per week, including board, for 2 terms, and plenty of apparatus with which to work. This fund, together with the Endowment Fund of the University, is so large as to make it impossible for any plan of this kind to be entertained.

FALL TERM OPENS SEPT. 10, 1901.

Send for Illustrated Catalogue to Theo. L. Gardiner, President, Salem, West Virginia.

Fall Term Milton College...

This term opens WEDNESDAY, SEPT. 4, 1901, and continues sixteen weeks, closing Tuesday, Dec. 17, 1901. It is followed by a vacation of two weeks.

Instruction to both young men and young ladies in the Preparatory departments, as well as in the College, of the principal branches of learning. The Science of Classical, The Classical, and The Scientific. Two teachers added to the Faculty—all the old members being re-elected.

In the School of Music four courses are taught: Elementary and Chorus Singing, Piano, Voice and Harmony. Thorough work is done in Bible Study in English, in Oil and China Painting, in a brief Commercial Course, in Education, and in Athletics and Military Training.

Club boarding, $1.40 per week; boarding in private families, $3 per week, including room rent and use of furniture.

For Catalogue and Information, write REV. W. G. WHITFORD, D. D., President, Milton, Rock County, Wis.

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