

# THE SABBATH RECORDER.

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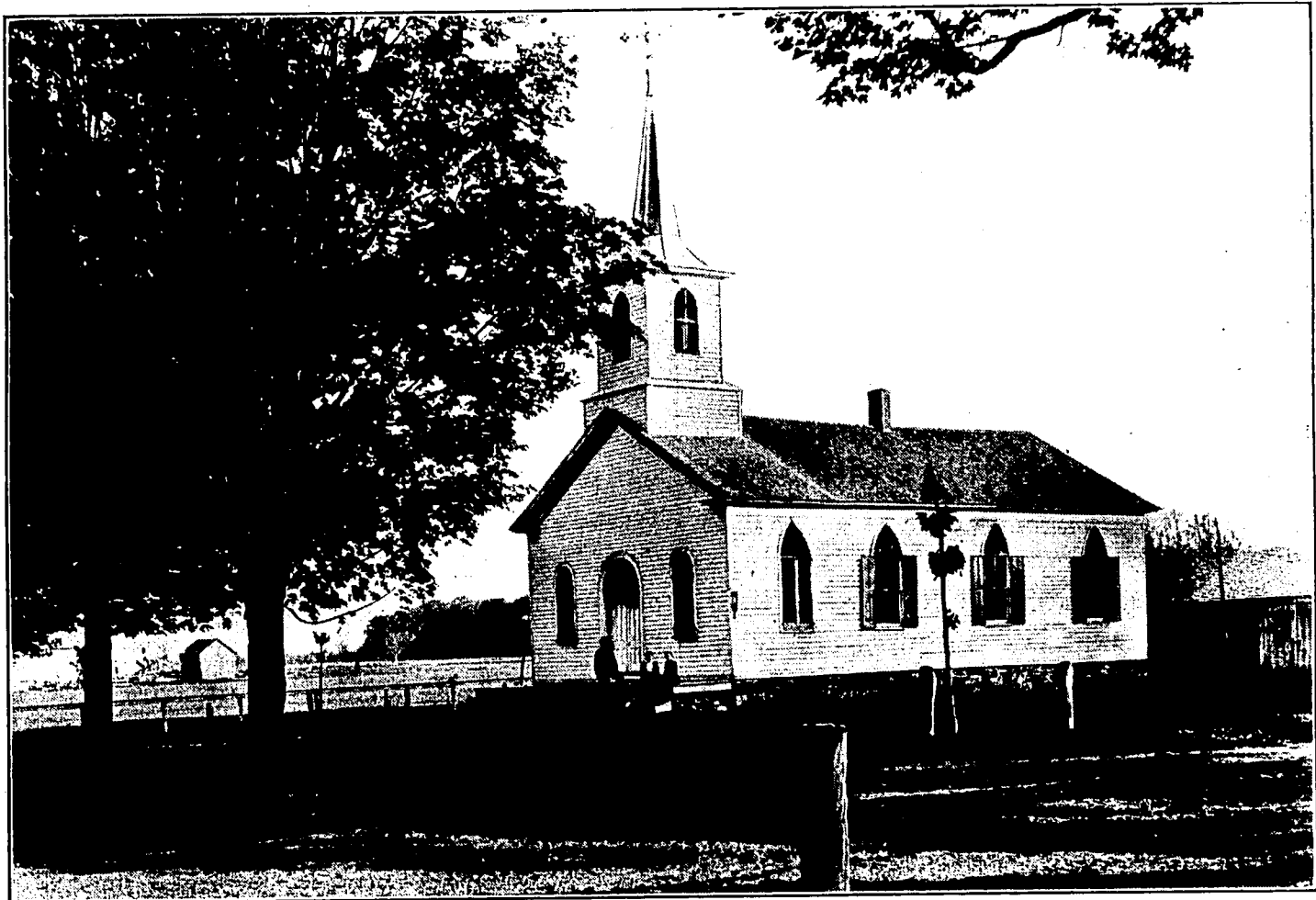
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MEETING HOUSE OF THE FIRST VERONA SEVENTH-DAY BAPTIST CHURCH, VERONA MILLS, N. Y.

\$2.00 A YEAR

PLAINFIELD N J

## The Sabbath Recorder.

A. H. LEWIS, D. D., LL. D., - - - Editor.  
J. P. MOSHER, - - - Business Manager.

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### ENTERTAINING CONFERENCE.

We believe that the time has come when some definite plan for the future entertainment of our Anniversaries should be settled. The Anniversaries have grown so large and the interest has increased so much that former plans of entertainment and former methods of conducting business must be modified and improved. We need more time for the important work which is certain to appear at each session. This fact is especially pertinent to the work of committees. We must, therefore, gain time for consideration and consultation, which fact must enter into the plans for entertainment and the general conduct of the meetings.

Without rehearsing the history of other days, we believe that, beginning with next year, every delegate and visitor should, as far as possible, if not wholly, pay all expenses for entertainment, at least all persons outside the immediate locality where the sessions are held. We do not care to discuss the objections which can be raised against the proposed plan since we believe that these can be arranged with little difficulty, and that the larger interests of the Anniversaries will be served rather than injured by the change. Persons whose presence at the Conference is desirable, as delegates or visitors, both for what they can bring to the meetings and what they can gain for themselves and the churches to which they belong, will be the last to object to this plan; while those—of whom we have not many—who attend the Anniversaries for the sake of free entertainment and cheap fares are of comparatively little value to the larger interests of our work.

This plan can be inaugurated along the following general lines: Let a caterer prepare plain and wholesome meals, at a fixed price. Let tickets be furnished in larger or smaller quantities, each person purchasing as he may desire. Our present plan would easily adjust this proposition, so far as dinners and suppers are concerned. With the exception of those lodging at a distance from the dining-hall, breakfasts could be secured in the same way, leaving nothing to the entertaining church to furnish except entertainment for the night. Even this could also be included, and the burden be made less, since, upon the plan of payment, delegates could secure lodgment with others than Seventh-day Baptists, which, in many cases, would be a desirable improvement, as then homes would not be so overcrowded as they must be under the present plan.

This proposed plan would not exclude churches or individuals desiring to do so from paying the expenses of those persons who might desire to attend, or those whom churches might desire to send as delegates, who are not able to pay all the expenses from their own pockets. If, with the inauguration of this plan provision should be made for the use of tents for sleeping rooms, especially in localities favorable for such "camping out," we believe the attendance would be increased, especially on the part of the young people; and the occasion would become favorable for the development of summer schools, lecture

courses and other appliances that would both enlarge and strengthen our denominational work. This latter consideration would involve the further discussion of certain phases of the question which have been before the denomination for several years, namely, certain permanent places at which the Conference should be held from year to year. We believe it to be not only possible, but eminently practicable, to inaugurate these new methods and thereby to enlarge and strengthen the higher interests of our annual gatherings. For example, if the plan were in operation this year, the University at Alfred could arrange for various forms of summer school work, both before and after Conference, to the mutual advantage of the University and of all who might desire to attend. Something of the same nature might be secured next year in connection with the Anniversaries to be held in Rhode Island. In the same way, at points in the West, the plan could be carried out with increased advantage, strength and profit.

The general and somewhat often-expressed objection that the attendance upon the Anniversaries will be lessened if people must pay for their entertainment will melt away as soon as this plan is adopted. On the other hand, we believe that the valuable attendance will be increased. This opinion is based upon positive statements made by many intelligent and devoted workers in our denominational gatherings, who now say that they would much prefer to pay for their entertainment and would feel more free to attend than they do now.

In support of this plan we add the thought expressed in another column by Dr. Hulett, as it has been expressed in different ways by other writers, that there is a manifest injustice in taxing churches indiscriminately to pay the expenses of those persons who, for any reason, attend the Anniversaries. In so far as the old plan is continued by which the local church is made to pay the larger share of such expenses, the injustice is still greater.

The RECORDER, therefore, announces the definite conviction that, beginning with next year, such plans should be adopted as will enable every person attending the Anniversaries to pay all expenses for entertainment as they would in attending any other similar gathering. The quality of our meetings will be improved thereby; people will make more definite calculations, and therefore will take greater interest in the meetings, in accordance with the universal law that we regard more highly that in which we have made personal investment than we do that which comes as a sort of undeserved gratuity. The question has been discussed for many years. The time for action has come. Let this plan be fully inaugurated for the session of 1902. Seeming difficulties will adjust themselves and permanent good will be secured.

WE present this week a fine picture of the meeting-house at Verona Mills, N. Y., where the late session of the Central Association was held. It was expected to appear in the issue of June 10 in connection with the account of that session. The delay is due to the photographer, to whom the matter of securing the view, and forwarding the same to this office, was entrusted.

### A GROWING DENOMINATIONAL SPIRIT.

The RECORDER notices, with deep satisfaction, that the interest in our denominational work as Seventh-day Baptists evinces a definite and helpful growth. Not for many years, if ever, have the Associations given evidence of deeper interest and more intelligent appreciation of the fact that Sabbath Reform is a distinct and fundamental feature of our work and of our denominational mission. The writer has watched anxiously for the last thirty years for a fuller development of this spirit. Among the satisfactory features of this growth is the development of the denominational spirit on the part of our young people. As the temptations which come to them to drift away from the Sabbath are greater than the temptations which come to older people, this growth shows that they appreciate, in some good degree, what our position as Seventh-day Baptists means. This is doubly gratifying. The work of life passes so rapidly from the hands of one generation to another, that the fitness of the oncoming generation to carry forward a given work is always an important element toward success. When those who have reached middle life, or later, are thoroughly aroused to the duty of using their remaining years to the best account in the service of the Master, and those who are coming on to take their places are keenly alive to the greatness of the obligations they are about to assume, success has already been reached. No genuine enthusiasm can be too great, and no wise effort too strenuous to meet the demands upon our denominational life at the present time. The hour for ordinary argument concerning our duty as Seventh-day Baptists has passed. Logic and history unite to emphasize the truth that we have no mission or place, unless our place and mission are greater than can be measured by ordinary standards. From this time forward, not argument, but conviction, as to our mission and duty, is the one great need. The word conviction is too weak, if the definition lying in your mind is only an ordinary one. That word ought to take hold of every element in your life, bringing inspiration and hope, awakening latent energies, calling forth unused powers, securing better methods, greater liberality, and more strenuous efforts, year by year. Let us welcome the rising tide of conviction that WE ARE A PEOPLE WITH A MISSION, and are blessed in being thus called. Let us determine that we will not be unfaithful nor negligent in the many things to which Christ, Lord of the Sabbath and Redeemer of the world, has called us.

### "THE BUDDHIST DISCOVERY OF AMERICA A THOUSAND YEARS BEFORE COLUMBUS."

Such is the title of an illustrated article in *Harper's Monthly* for July, by John Fryer, LL. D., Professor of Oriental Languages and Literature, University of California. Prof. Fryer's acquaintance with Chinese history and literature, and his study of Buddhism in the East, give him special fitness for writing on that theme. Traces of the presence of Oriental life in Central America have been found many times, but the establishment of a Buddhist mission in San Francisco by the Japanese is likely to secure more careful investigations touching the past as well as corresponding consideration of modern Buddhism, and its claims.



Prof. Fryer makes it clear that Buddhism was taught extensively and firmly established in Central America, from the fifth century of our era. This claim is supported by Chinese records, and abundantly corroborated by Buddhist remains in Mexico and Yucatan. The excellent illustrations which form part of Dr. Fryer's article give full testimony on this line. Here is the closing paragraph:

Above fourteen centuries have elapsed since Hui Shen and his colleagues pressed on from one unknown land to another to spread the light which they possessed. Their faith was strong enough to enable them to brave all toils and dangers. They accomplished their task, and the success they achieved may yet prove to have been much greater than is generally supposed. At any rate they have the honor of being the pioneers; and now they are followed by the members of the Japanese Buddhist mission, who are working in San Francisco. Dr. Shuye Sonoda may be able to find many traces of his predecessors, when he goes to preach among the Mexican Indian tribes, as he intends ere long to do.

The writer has found many traces of similarity between the Orient and Central America in theological ideas and ceremonies connected with sun-worship and water-worship, which belong to this Buddhist occupation of America, long before the advent of the Spaniards.

#### DO NOT NEGLECT CONFERENCE.

There are so many lines of argument in favor of your attending the coming Anniversaries that we are at loss to know which one to present. Viewed from the standpoint of your personal interests, alone, there are abundant reasons why you ought to attend. If you are a Christian, aiming to do your duty to the Master and to the denomination to which you belong, all the interests connected with your life will be advanced by attending the Anniversaries. To break away from your accustomed duties, and give a week of earnest consideration to the higher themes that will engross your attention there, will strengthen and develop your spiritual life. If you say no word in public, and are only an earnest listener—not a careless looker-on—you cannot fail to gain much good. The result of meeting so many persons whom you may have known before, or whom you may not have known, cannot fail to bring new inspiration to your life. You will gain much by way of suggestion, and still more by way of new facts and ideas which will serve to enrich your thinking and guide in your doing hereafter. Even though you may have been active in the work in your own locality, and earnest as becomes one conscious of great duties, you will be better fitted to fulfill the obligations that rest upon you at home from the influences gained through attending Conference. You will also get a larger view and a longer look into the future of the work which awaits and the duties you must meet. All these considerations and many more may be urged from the standpoint of personal gain alone. If you are not a Christian you ought to attend with the earnest purpose of becoming one, and of uniting with God's people in their larger work.

On the other hand, you are under obligation, both to yourself and the Master, to exert as great and as far-reaching influence as possible in favor of our common cause. There are few ways, if any, in which this can be accomplished better than by mingling with your brethren and taking such direct part in the discussions and work as will make

your life a part of the greater influence for good which flows from these annual gatherings. Here the matter of duty comes in directly. It is not a question of choice whether we exert our influences in the best ways and for the highest good. The duty to do so rests upon us all, upon those who consider themselves only private workers quite as much as upon those who hold official relations to the work. The RECORDER urges you to look at the whole question in this larger light of duty and obligation. If you are tempted to say that you cannot afford the expense, the question of duty still answers that you are under obligation to expend as great a proportion as possible of that which the Lord has blessed you with in serving his cause; and there can be no question that your attendance and increased interest in our work is an important part of your service as a member of the church and a follower of Christ.

Seen in the specific light of denominational interests, each year adds to the duty and the importance of your becoming thoroughly aroused and deeply devoted to our work. The issues connected with our denominational existence and with the work of Sabbath Reform grow more intense with each year. Influences outside ourselves are working with tremendous power for the destruction of all Sabbath-keeping, and, with this, the weakening, if not the destruction, of many of the better interests of Christianity. At such a time it is at once a privilege and duty to be banded together in actual earnest endeavor in behalf of a truth so great as that for which we stand.

Never have the interests represented by the Seventh-day Baptists been more fully at the front than they are at this opening year of the century. Never have the voice of duty and the demands of obligation called more loudly upon us than they are calling now. Our Anniversaries are a great central point of denominational life. In them the currents of work, influence and thought center. Through them come the higher inspirations and the increasing strength we need for the work awaiting us. At the coming session, China, Africa, Holland, England and all the various fields at home will unite their streams of influence, bringing inspiration for new work and calling for wisdom in future plans. Our educational interests will be focused at Alfred, for the time being, in the work of the Education Society. All forms of missionary work will blend to intensify our duty and show forth our opportunity in carrying the Gospel to those who know it not. The work of the Tract Society, deeply and positively fundamental to our existence, will appeal to everyone through the reports and discussions, as it cannot appeal through any other agencies. The work of the Woman's Board, the work of the Young People's Committee, the interests of the Christian Endeavor Societies, and in short, all the phases of our denominational life, and all our duties as Christian men and women will gather themselves together as the armies gather on a great battle-field. He must be dull, indeed, who does not desire to take part in such a gathering. He is recreant to duty, indeed, who allows himself to remain at home at such a time unless his reasons for so doing are as imperative as impossibility. We do not simply invite you to attend Conference. We urge you in the name of truth, and we warn you in the same breath

that failure and neglect on your part will, in no small degree, injure your spiritual life and leave a long mark of debit against you in the matter of your larger duty to Christ and his work. What seems impossible is often made possible by one more effort, by a determination stronger than has been made before. If you have not determined to attend, review the question, carefully, in the light of duty, and let your final answer be made, not in the view of what is convenient, but in view of what ought to be done by you as a Christian, as a friend of truth, and as a servant of the Lord Jesus Christ.

#### HOME NEWS.

An item of Home News from Dodge Centre, Minn., under date of May 22, has been overlooked because it found a place in the wrong pigeon-hole in the Editor's desk. It reported a pleasant surprise to the pastor, J. H. Hurlley, and his wife on their twenty-fifth marriage anniversary. Besides the pleasant social intercourse of the evening, "a liberal offering of silver was left upon the table with the request that it be invested in some souvenir as a memento of the pleasant occasion." The same notice reported a good interest in church work, but a desire for richer and deeper spiritual life on the part of the people. It also announced that some candidates were awaiting baptism. The Editor regrets the lateness of this notice, for the reason given above.

REV. A. W. COON of Dodge Center, Minn., now in the 85th year of his age, asks the RECORDER to call the attention of the coming General Conference to the propriety of taking some steps toward securing a fund for aiding superannuated ministers of our denomination who may need assistance after the period of active work has passed. Among other things he says, "I do not ask that such a plan be entered upon for my sake, but others may become needy as I am, and for their sake I wish some plan might be adopted for aiding them."

#### THE KINGDOM OF HEAVEN.

BY IRA J. ORDWAY.

(Read before the Chicago Seventh-day Baptist Sabbath-school, June 29, 1901, and requested by the school for publication in the SABBATH RECORDER.)

The kingdom of heaven has been defined to be "the reign, dispensation or administration of Jesus Christ." This kingdom seems to me to be made up of Christ's followers on earth and the saints in heaven. It is both here and in heaven, but our duties pertain largely to the earthly kingdom.

The first said in the new dispensation of this kingdom was when John the Baptist made the startling announcement "Repent ye, for the kingdom of heaven is at hand." Under the old dispensation sins were to be forsaken, forgiveness was promised on confession, and the sacrifices were an acknowledgement that man could not in a complete manner atone for wrong-doing. Indeed, sacrifices were exemplifiers of God's love for erring humanity. Just now much is being said in the newspapers in regard to the atonement, and the old orthodox view of God's anger as stated in some church creeds is fast giving place to the idea of God's love. By the love of God, as by the love of the earthly parent, the erring one is followed in all his devious ways, and entreated to repent.

However divine in its origin is the plan of

salvation, it is certainly based upon reason; it is justified by the experience of men in their intercourse with each other, and when taken into the heart its transforming influence is broader and safer than all other theories combined. Therefore the kingdom of heaven as taught by John the Baptist in the new dispensation is a clearer light than was the Mosaic system; the God idea has more love in it, and the relationship of man to man is kinder; it is broader in its conception of the brotherhood of all men. This kingdom had been foretold by Esaias and other prophets, but the conception of it by the Jews was always those of an earthly kingdom, and the transformation from an earthly to a heavenly kingdom was too great to be understood by the Hebrew mind, even by the Apostles themselves.

John the Baptist must have been acquainted with the history of God's chosen people, and used the term kingdom of heaven as the best choice of words for the new dispensation of which he was the forerunner. He must have had in mind how God first reigned through the head of the family; then by elders as in Egypt; then by rulers of God's appointment, as Moses and Joshua; then by judges, and finally by kings. Under all these different governments, God prescribed for them a code of laws, and in the new dispensation he must be recognized as the King of kings.

The desire of the Israelites to have a king was inculcated from the heathen world about. It was most offensive to God, and it proved to be a sad experiment to the Jewish people.

For 120 years, under Saul, David and Solomon (each reigned 40 years), it was a united and prosperous kingdom, but Judah and Israel had most perilous times, wandering from God; and Israel went down in 254 years, while Judah, by a more perfect obedience, struggled on 387 years. From the fall of Jerusalem, 588 years before the Christian era, the Jews in their scattered condition never ceased to pray for the restoration of that kingdom, the pattern of which was that of Saul, David and Solomon. John must have keenly felt the sad condition of the Jewish people, who for 600 years, without nationality, had become more and more largely divided into sects; had been contaminated with the heathen influences, and had been so sorely tried in the common pursuits of life that extreme selfishness had taken possession of the masses.

So John, inspired by his heavenly mission, the forerunner, and being crushed by the sad condition of God's only earthly representatives, must think, must pray. The most appropriate place, the wilderness, was sought, and here, with himself and God alone, the new dispensation is solved, the man Christ is revealed to him, and how man can through him be reconciled to God. This plan was not in line with the earthly kingdom hoped for by the Jews, for this kingdom must be in each heart; every soul must be regenerated before entering into this kingdom. In announcing this kingdom, John must face a people, who, by birth, were members of the synagogue without regeneration. Customs, mountain high and of long duration, must be changed. The earthly kingdom must be given up and the new kingdom made up of souls loyal to God. It was a great transformation, and John, in simple garb, with clear sight and wondrous power, spoke to his own

people, the Jews: "Repent ye, for the kingdom of heaven is at hand;" and so effective were his words that it is said that "Jerusalem and all Judea and all the region round about Jordan were baptized of him in Jordan, confessing their sins"; but many of the Pharisees and Saducees that came to his baptism were refused "because they did not bring forth fruits meet for repentance." Therefore it is clear that we have the doctrines of repentance and baptism as established by John.

But the kingdom of heaven was not fully established until Christ had set his seal upon the teachings of John, and submitted to baptism as an outward sign of loyalty. The kingdom of heaven set up in the individual heart is the unseen kingdom, and the combination of their hearts in church organization constitute the visible kingdom. We may learn much of what the kingdom of heaven is to be by the Sermon on the Mount. Its disciples "are the salt of the earth," "the light of the world," and are commanded to let their light shine before men. The field of activity for the Christian broadens to embrace all the relations sustained to God and to man. While the code of laws given by God, and formulated by man, have their binding force, there seems to be inculcated in the new dispensation a higher law, which may be called the law of love. This law of love has for its chief controller, the conscience and it seems to me that it is through this faculty that the Holy Spirit has its office of communion with men. It is thus that we are brought face to face with the unseen Christ, who is our advocate in heaven. Just how far Christ reveals himself by the Holy Spirit, and reconciles men who do not have the knowledge of his human, and perhaps divine, personality is a question that may not concern us who have this light from the Scriptures, for by them the plan of Salvation for us is made complete. Uppermost in this system comes the important question, "How shall we live?"

The New Testament idea is that the quality of an act lies in the intention. This fact is emphasized in the Sermon on the Mount, "Blessed are the pure in heart, for they shall see God." These motives are the safeguards of right living.

In our last quarter's lessons we have the resurrection of Christ, and afterward his several appearances to his followers. Next to the Holy Spirit these appearances are the most comforting facts in the Scriptures. Indeed they pave the way to that sweet communion that the converted soul can have with the Divine One. Over there and here are closely connected by these golden threads of precious promises; and we may feel assured that the kingdom over there is the same that we have entered into here.

Is there any one in this school who has not entered this kingdom? Let me assure you that Christ bids you by the Holy Spirit to come in through the door of repentance. After you have crossed this threshold, peace will come to your now-troubled soul, and it will be a great joy for you to put on Christ before the world in baptism. Once in the kingdom, sharing its labors, trials and joys, your lives will open in beauty and glory, imparting sweet fragrance to your loved associates. Precious and comforting will be these wondrous words: "My peace I will give unto you, not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

## NEWS OF THE WEEK.

An important Congress has been in session during the week in London, Eng., considering the question of the cause and cure of tuberculosis in men and in animals. The opinions of Prof. Koch, who claims to have discovered a serum-cure have formed the main point for consideration by Congress. Prof. Koch claims that human beings cannot become infected from tuberculosis in animals, through milk or meat. This theory is challenged by other men of high standing in the world of science. Much interest is felt in this phase of the question, and should Prof. Koch's theory be sustained by future experience, it will mark a prominent epoch in the treatment of animals, and in the consideration of this most dangerous disease.

Serious breaks have occurred during the week in some of the main supports of the great Brooklyn Bridge. These, it is said, are due to the heavy street-car traffic, for which the bridge was not originally intended. The bridge is not seriously threatened, although traffic must be delayed for a few days. The engineers claim that the repairs necessary will make it as strong as before. Other views are expressed that the bridge must eventually be built entirely new.

At the present writing, July 26, the terrible heat accompanied by severe drought in many sections seems to be largely, if not permanently, relieved. It has been so extensive and so severe, in the West and Southwest, that there has been a marked effect upon the price of corn and oats. While the serious results are exaggerated, more or less, it is doubtless true that great loss will ensue in the extensive corn belt of the United States. The farmers may not suffer so much as others, since with a smaller yield they will secure better prices. During the week now ending, great suffering, with many deaths, has occurred as a result of the intense heat. Missouri and Kansas have suffered perhaps more than any other states. Europe has shared in the unusual heat, and the contrast between the cool weather of the spring time and the torrid weather of July has been unusually marked both in Europe and America.

The Machinists' strike, of which we gave full notice some weeks ago, has been broken through its own weight. In most cases the workmen have returned to their places after some weeks of idleness, with no compensations to cover the loss which they have suffered. This result emphasizes what we have said so often, that wise arbitration, rather than strikes, is the only genuine cure for such differences of opinion as may arise. Meanwhile a new strike connected with the great steel industries has been developed, with headquarters at Wellsville, Ohio. It is reported that a similar failure seems certain to come in connection with this, as with the strike of the machinists.

HERE is one of Rev. F. B. Meyer's new illustrations: "Mr. Needham told me that on one occasion he asked an old colored woman what she would do in the hour of death, since Satan was so strong. 'Well,' she said, 'when two dogs are fighting for a bone, does the bone do anything? It don't fight, it lies between them, and the stronger gets it. So, when I come to Jordan, an' ole Satan tries to get me, I'll turn him over to Jesus, and jest keep still, for Massa Jesus he's stronger than Satan.'"—*Ex.*



FROM JOSEPH BOOTH.

MISSION HOUSE, Plainfield Station,  
Cholo, B. C. A., May 24, 1901.

To the Editor of THE SABBATH RECORDER:

Dear Brother:—I shall be grateful if you can spare space in order that I may offer to the many friends who have written to me and my wife various kindly letters and as yet received no direct reply, at once an apology and an explanation.

It pains and perplexes us that of late months many duties which we would greatly have liked to perform, have either been neglected or scantily executed: amongst them the pleasurable duty of replying to warm-hearted correspondents of Seventh-day Baptist friends over a wide area. The fact being that our health has been most unsatisfactory and the smallest tasks have been a burden. My good wife has been so constantly prostrated by intermittent malarial fever, with much sickness, that I scarce dared hope for her recovery. We rejoice that whether in sickness or health our God is able to bless and prosper work that to our vision seems very defective.

Permit me before closing to correct two small errors that have crept into the RECORDER in issues now somewhat remote. The first was a statement that 66 *Christian* men were engaged in road-making two days per week and the other four days in carrying food supplies for all workers: this should have read "66 Chipeta men." The second was a statement that twelve of our Seventh-day Baptist members were speakers of English: this was probably my mistake since we have eight *learning* English, but only four who speak and write that language freely in addition to their own.

With warmest and fraternal regard to all, I am in Gospel bonds,

Yours and theirs,

JOSEPH BOOTH.

#### HOW SHALL CONFERENCE BE ENTERTAINED?

Perhaps I may be in error, but have had the impression for some time that if the mass of the people of our denomination would more freely express their opinions upon denominational interests, it would be an aid to those placed in charge of those interests, and certainly be better than for us to find fault. One of the questions that will arise for discussion at Conference time will be that concerning the entertainment of visitors at such gatherings.

To my mind there is but one solution of the problem, which is founded on business principles; and certainly church work should be accomplished on that basis. If our committees were made up of men who had proven by their own success in life to be sound business people, we would prosper better. That solution is: That every person attending these meeting, whether delegate or visitor, pay the actual cost of such entertainment, at least for the dinners and suppers. Why do I believe this? As a professional man it is my duty and desire to keep abreast of the times; to have a deep interest in all that pertains to my work. We have county, state and national medical societies, organized for the distinct purpose of aiding us. Having attended these, I know of the inspiration they give, but we are always expected to furnish our own entertainment, and rightfully, too, for we are getting the benefit. Our Association and Conference gatherings are, or

should be at least, for the distinct purpose of aiding and inspiring us in denominational and Christian work. Should we not attend with this object in view? If so, then is it unreasonable to ask those who get the benefit to pay their own entertainment? Some one says we will not have as large an attendance. Then shame on those who would stay at home and deprive themselves of the great spiritual uplift to be had by attendance, for the sake of few paltry dollars. These people would have to pay either directly or indirectly for their board if at home.

There are 1,500 members of the New York State Medical Association. About 300 of us attended the meeting at New York last fall. Just as logical and reasonable to have levied an assessment on the 1,500 members to have paid the entertainment of us 300, as the present system of conducting our Conference.

Unless some one may misunderstand me, I wish to add right here that as long as the other Associations have followed this plan, I wish to see the Western do her duty, and I mean to stand by my church that their amount may be raised, and I want every other church to do the same; but what I do advocate is that this system may be done away with at Conference, and one adopted that will appeal to the business judgment of our people.

H. L. HULETT, M. D.

ALLENTOWN, N. Y., July 13, 1901.

#### MAKING A DRUNKARD.

BY DAVID PAULSON, M. D.

The Lord doesn't arbitrarily make either drunkards or invalids; nor does he permit the devil to exercise such unlimited power. Modern medical science recognizes that it requires seed-sowing to produce either a dyspeptic or a drunkard. The fact that multitudes are born with strong predisposition in either direction does not alter the principle, for they only represent an extended harvest resulting from the sowing of their ancestors. The most emphatic statements of the leading men in the medical profession only serve to confirm the inspired declaration which was put on record long centuries ago, "the curse causeless does not come."

The same energy which is spent in restoring one invalid to health, if utilized in a thorough-going health educational work, would save a hundred people from becoming sick. Similarly, the work required to reclaim a drunkard if used in instruction, pointing out clearly and definitely the successive steps in the evolution of a drunkard, would result in preserving thousands from a drunkard's career. Shall we, therefore, cease to intelligently treat disease or labor to save the drunkard? By no means. "This ought ye to have done and not leave the other undone." But it is not enough to merely portray to the young the terrible evils of intemperance, or paint in all its frightful truthfulness the picture of a drunkard's fate. A child cannot be saved from diphtheria simply by teaching it the nature of its painful symptoms; he must be taught how to cultivate such a degree of health as shall lift it above the disease line. Likewise a young boy must be taught how to sow for temperance instead of deliberately sowing for intemperance; for the saloon instead of being the first step in the drunkard's career is often the devil's hospital where he sends those who already have a thirst created within them.

When the child is daily taught to eat mustard plasters in the form of condiments and highly-spiced foods, he is physiologically having a thirst created within him which the town pump knows not how to quench. Tea, instead of being "the cup that cheers but does not inebriate," is precisely the opposite. The free dispensaries of our large cities are crowded with women who are victims of tea intoxication, just as the hospitals are filling up with men suffering from the effects of drink. The mother who has to be "kept up" by the magic influence of her daily cup of tea, will discover to her sorrow a little later that her boy, with his less sensitive nerves, will require one of these days something a little more stimulating to arouse his nerves than his mother's cup of tea. There are thousands of mothers who have to confess that they are just as much enslaved to their tea and coffee as their husbands are to their liquor, and they suffer the same symptoms, only to a minor degree.—*Ex.*

#### THE PHYSICAL CONDITION OF THE AMERICAN MAN.

The most important, because the most fundamental, of problems concerning the quality of the American man, concerns his physical condition, as compared with that of his kindred beyond the seas, says Professor Shaler in *The International Monthly* for July. As to this point the evidence is so clear that it needs little discussion. It is evident that the American Indians, a race evidently on the ground for many thousand years before the coming of the Europeans, had found the land hospitable. For savages they were remarkably well developed, and though unfitted for steady labor, their bodies were well made and enduring. Taking their place, the North Europeans, representing a wide range of local varieties, English, Irish, Highland Scotch, Germans, Scandinavians, Normans, French, and many other groups of old world peoples, have, since their implantation a hundred years or more ago, shown that the area of the continent from the Rio Grande to the far north is as suited to our kind as is any part of the earth. This is sufficiently proved by the statistics of American soldiers gathered during the Civil War; the American white man of families longest in this country, is, on the average, larger than his European kinsman; the increase being mainly in the size of head and chest. It is further indicated by the endurance of these men in the trials of the soldier's life and by the remarkable percentage of recoveries from wounds. This endurance of wounds was regarded by the late Dr. Brown-Sequard as a feature common to all the mammals of this continent, being, as he claimed, on the basis of an extensive experience, as characteristic of American rabbits as of American men. Moreover, the statistics of life insurance companies doing business in this country appear to indicate that the expectation of life is greater here than in the old world.

#### How's This.

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

F. J. CHENEY & CO., Props., Toledo, O.

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

WEST & TRUAX, Wholesale Druggists, Toledo, O.  
WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c per bottle. Sold by all Druggists. Testimonials free.

Hall's family Pills are the best.

## Missions.

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

EVANGELIST J. G. BURDICK labored the last quarter at Middle Island, Lick Run, Ritchie, Conings and Buckeye Run, W. Va. He gave 68 sermons and addresses, had good congregations, a deep interest, and there were added to the churches 7 by baptism and 3 by letter. He organized at Buckeye Run a Sabbath-school and a C. E. Society. He is now with the Salem College Quartet, holding meetings, with the Salem Seventh-day Baptist church.

MRS. M. G. TOWNSEND labored during the past quarter chiefly in Wisconsin. She is now with the Ladies' Quartet at New Auburn, Minn., holding evangelistic meetings in our church. She began the meetings the evening of July 5, with an attendance of thirty; the next evening there were one hundred present. The pastor gave them a hearty welcome and is very helpful in the meetings. She writes: "I am very well pleased with the starting in of the work in New Auburn. The attendance is good, averaging, so far, about 60, and from 25 to 30 taking part in the services. Last evening three persons testified for Christ who had not taken part in a meeting for a long time."

QUARTET No. 1, of Alfred University, are with Pastor L. C. Randolph, sent out by the Education Society, among the churches in the interest of strengthening and enlarging the Theological Department in Alfred University. Last week they were in Westerly and Rockville, R. I. At this writing they are at Ashaway, R. I. Quartet No. 2, of Alfred University, under the leadership of one of their number, Mr. Alva J. Davis, is holding evangelistic meetings with the remnant of our people left of the Cussewago church in Crawford County, Pa. We once had there quite a flourishing church. Rev. James R. Irish was its last pastor. By deaths and removals there are but few left of our people in that section of Pennsylvania, yet the few are faithful and loyal Seventh-day Baptists. Our people will well remember the arrest of Bro. Daniel Waldo, and his imprisonment for working on his farm on Sunday. He and his family still live there. Our people in this section have been visited occasionally by our ministers and workers since the church went out. It was thought best to send a quartet there this summer campaign to strengthen the things that remain and build up our cause, if possible. A tent is sent there for the quartet to use. The attendance at the meetings is large and the interest good. One evening, after due notice, Bro. Davis presented the Sabbath question. There were over 200 persons present, and the people were greatly interested in his presentation of Sabbath truth. From a letter at hand it states that the interest in the meetings is increasing, and that last evening four accepted Christ. May we all pray for this quartet, especially, and, indeed, for all the quartets, that the Lord shall greatly bless them and their work.

FROM REV. GEO. SEELEY.

I received your letter and the singing books. I send you report of my work during the quarter ending first of July. During the three-months I have held seventeen meetings, and preached on each occasion. Made visits

and calls amounting to forty in all, and distributed at my meetings and elsewhere about one thousand pages of tracts. I have added one preaching station, now having in all four places to hold meetings in—two school-houses, one hall, and one private home. The attendance reaches forty, fifty and sixty persons, some coming many miles to hear an old friend. To do this work I have traveled many miles without any expense to the Missionary Board, and receiving no compensation from any person excepting what the Board pays me. I have nothing of any importance to relate beyond what ordinarily occurs in doing my work. I find people willing to accept our tracts. This is a work of faith and a labor of love on the part of both your humble brother and the Missionary Board. I am able only to reach small companies of people in country places with the living voice, but sending far and near over three Provinces of Maratime, Canada, our literature, abounding in living truth which must, sooner or later, produce good results. In this way numbers of people will hear and know of us as a denomination and our work and our principles who never before knew of our existence, and many of them the leading people of the great denominations. I have sent a large number of our best tracts to all the members of the Faculty of the University of Arcadia, and the Ladies' Seminary, and the Boy's Academy, all situated in Horton, Nova Scotia, not far from the scenes of the story of "Evangeline." Prince Edward Island, Nova Scotia, Cape Breton and New Brunswick all in turn have received our Sabbath truth in the large majority of principal places and families. Surely good results must follow, and impressions made that cannot be blotted out. As a Board, I want, I need, your prayers and sympathies. I remain yours in the gospel.

PETITCODIAC, N. B., Canada, July 9, 1901.

FROM S. R. WHEELER.

During the quarter our Sabbath services have been kept up as usual. The interest in the Sabbath-school instruction has been quite marked. We have no distracting self-opinionated discussions. But there is a candid expression of thoughts, many valuable points in the lessons are thus brought out. Something is gained each Sabbath in understanding the blessed Word of Life. About a month ago the Commencement exercises of the State University, and the Graduating exercises of the State Preparatory High School were held, attracting much attention. On Sabbath after Commencement I took occasion to present the last Baccalaureate sermon by our much lamented President Allen, of Alfred University. This was done, not only to make a comparison between Pres. Allen's and Pres. Baker's sermons, but also to deeply impress the grand soul-inspiring truth of our very close relationship to God, which is so clearly and forcibly shown in Pres. Allen's sermon. "God in all, all in God." This subject and the Sabbath, which God and not man gave, have received more than ordinary attention since my last report. The Lord will have his people to uphold all these fundamental truths. God be with us in this holy work.

BOULDER, Colo., July 10, 1901.

TIME, which deadens hatred, secretly strengthens love.—Jean Paul Richter.

FROM GEO. W. LEWIS.

Our report this quarter is much shorter than usual, as the time has been almost wholly engaged in the one object of preparing for, and attending, our own and sister Associations. But it has been a very enjoyable, and we trust profitable, season, both for pastor and people.

Although continuous rain greatly interfered with the physical comfort of the Verona Association, yet great spiritual warmth and power were received by many. Pledges were made for better living in the year to come. The sessions at Alfred Station and Walworth were indeed refreshing to the Verona pastor, as this was his first experience on such a mission. He is hoping and praying that the inspiration and instruction gained in these meetings will show in his work throughout the entire year.

The one great question with us now is, "Who shall go to Conference, and what personal preparation do we need?" May the people be so thoroughly imbued by the Spirit as to make it a telling session for all the churches.

VERONA MILLS, N. Y., July 11, 1901.

MISSIONARY BOARD MEETING.

A regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in Westerly, R. I., Wednesday, July 17, 1901, President Wm. L. Clarke in the Chair.

Members present—Wm. L. Clarke, O. U. Whitford, A. S. Babcock, Geo. B. Carpenter, B. P. Langworthy 2d, Clayton A. Burdick, L. T. Clawson, L. F. Randolph, J. H. Potter, S. P. Stillman, Geo. H. Utter, S. H. Davis, N. M. Mills, O. D. Sherman.

Visitors—Henry N. Jordan, Walter S. Brown.

Prayer was offered by Clayton A. Burdick.

The reports of the Corresponding Secretary, Treasurer and Evangelistic Committee were read and ordered recorded.

The following orders were granted:

Salary and Expenses, Quarter ending June 30:	
O. U. Whitford.....	\$296 94
A. G. Crofoot.....	15 45
G. H. F. Randolph.....	181 08
George Seeley.....	39 40
R. S. Wilson.....	28 35
Churches:	
Attala, Ala.....	\$ 25 00
Green Brier, Middle Island, Black Lick, (one month).....	12 50
Beren, W. Va.....	18 75
Hornellsville and Hartsville, N. Y.....	50 00
Richburg, N. Y.....	25 00
New Auburn, Minn.....	37 50
Welton, Iowa.....	25 00
Delaware, Mo.....	6 25
Providence, Mo.....	6 25
Corinth, Mo.....	6 25
Little Prairie, Mo.....	6 25

Correspondence was received from Rev. Joseph Ammokoo, Ayan Maim, Gold Coast, Africa; from Rev. Geo. Seeley, New Brunswick, Canada; and from R. J. Maxson and E. R. Maxson, Gentry, Ark.

The Treasurer was instructed to forward to Rev. Joseph Ammokoo certain books and other articles as requested in his letter to us.

It was voted that all committees not prepared to report at this meeting be continued, to report at a meeting of the Board to be held Aug. 7, 1901, at 9.30 o'clock A. M.

The Corresponding Secretary reports that during the quarter he has delivered 14 sermons and addresses, received and sent out 470 communications, has attended the Eastern, Central, Western and North-Western Associations, besides attending to other duties of his office.

The Evangelistic Committee reports 12 weeks' labor of Rev. J. G. Burdick in West



Virginia, with good results. There have been about 40 baptized, and the work is still going on.

Rev. Madison Harry has labored during the quarter on the Watson, N. Y., field, and Rev. L. R. Swinney has filled his engagements at Syracuse, N. Y., and other places.

Mrs. M. G. Townsend also reports 7 weeks' labor in Wisconsin.

Adjourned.

WM. L. CLARKE, *President.*

A. S. BABCOCK, *Rec. Sec.*

**TREASURER'S REPORT.**

For the quarter ending June 30, 1901.

GEO. H. UTTER, *Treasurer.*

In account with  
THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

DR.

Balance in Treasury, April 1, 1901.....	\$1,691 66
Cash received in April.....	\$1,375 18
"    "    May.....	456 22
"    "    June.....	883 46—
Loans.....	2,714 86
	1,500 00

\$5,906 52

CR.

O. U. Whitford, balance salary and expenses, quarter ending March 31.....	\$ 231 67
A. G. Crofoot, salary and expenses, quarter ending March 31.....	15 20
G. H. Fitz Randolph, salary and expenses, quarter ending March 31.....	165 26
Charles S. Sayer, one month's salary and expenses, quarter ending March 31.....	10 80
Geo. Seeley, salary, quarter ending March 31.....	37 50
R. S. Wilson, salary, quarter ending March 31.....	25 00
D. B. Davis, balance of salary to June 30.....	400 00
J. W. Crofoot, salary to June 30.....	375 00
Rosa W. Palmberg, balance salary and traveling expenses to June 30, \$92.02; traveling expenses to Associations, \$55.11.....	148 03
Mission Schools, Shanghai, to June 30.....	300 00
Incidentals, China Mission, six months ending June 30.....	100 00
G. Velthuisen, Haarlem, Holland, salary, six months ending June 30.....	200 00
F. J. Bakker, Rotterdam, Holland, salary, six months ending June 30.....	110 00

Appropriation for quarter ending March 31, for churches at:	
First Westerly, R. I.....	\$50 00
Second Westerly, R. I.....	18 75
Berea, W. Va.....	18 75
Green Brier, Middle Island, Black Lick, W. Va.....	37 50
Second Verona, N. Y.....	10 00
Richburg, N. Y.....	25 00
Salemville, Pa.....	25 00
Hornellsville and Hartsville, N. Y.....	50 00
Boulder, Colo.....	50 00
New Auburn, Minn.....	37 50
Farnam, Neb., 2 months' labor.....	16 67
Attalla, Ala.....	25 03
Hammond, Ia.....	37 50
Delaware, Mo.....	6 25
Providence Mo.....	6 25
Corinth, Mo.....	6 25
Wilton, Iowa.....	25 00
Little Prairie, Ark.....	12 50—
	457 92

Orders of Evangelistic Committee:	
M. G. Townsend, salary, March, April, May and June, \$200; traveling expenses, \$15.52.....	\$215 52
J. G. Burdick, salary, March, April, May and June.....	200 00
Madison Harry, salary.....	35 00
L. R. Swinney, traveling expenses.....	11 20
Elizabeth Fisher, traveling expenses.....	25 00—
	486 72
Alex. McLearn, traveling expenses.....	10 00
American Sabbath Tract Society, share in SABBATH RECORDER subscriptions.....	18 75
Geo. H. Utter, contribution envelopes.....	20 75
Interest.....	14 35
Loans paid.....	1,250 00

Cash in Treasury June 30, 1901:	
China Mission.....	\$691 42
Available for current expenses.....	837 90—
	1,529 32
	\$5,906 52

E. & O. E.

GEO. H. UTTER, *Treas.*

**HEBREW PERSISTENCE AND PROGRESS.**

(From the New York Tribune, June 23, 1901.)

The fine photo-engraving of the Graduating Class of the College of the City of New York, which we published on Wednesday last, might almost have been mistaken for a picture of a meeting of the Young Men's Hebrew Association, so numerous were the faces in it of an unmistakably Semitic type. The impression thus created was confirmed by reference to the roll of the Class, in which Jewish names were in a decided majority. Or was this condition singular to this year's Class? It has long prevailed in the City College, so that many have called that institution, in one spirit or another, the "Jews' College." That descriptive appellation, however, which is by no means one of reproach, as we shall see, may also be given to other institutions of learning, in a less though still considerable degree. The rosters of the two great local Universities, especially in their schools of law and medicine, show a large and increasing proportion of Jewish names.

The fact is significant of the genius of the

race. Numerous as they are, Hebrews form only a small minority of the population of this city. They are therefore represented in the city's highest public institution of learning far beyond their due proportion—and probably in the Universities also. It may well be that a larger proportion of Gentiles than of Hebrews go from this city to other colleges. Yet with full recognition of this fact, the record seems to indicate that a larger proportion of Hebrews than of Gentiles in this city are seeking higher education, which would mean that the educational standard is higher among the former than among the latter. Certainly that appears to be the case in the humbler walks of life. For many of these Hebrew collegians come from the poor, congested, tenement house region, a region which, we fear, sends few Gentile lads to college. Nor do the young Jews merely flock to college in great numbers. They excel in scholarship, and surpass their Gentile comrades in standing as well as in numbers, as is evident from the lists of honor men and prize winners.

We have said that all this is significant of the genius of the Hebrew race. It is significant of its splendid physical and intellectual vitality and vigor, of its indomitable overcoming of obstacles, of its ability, in some way or another, to reach the goal ahead of all competitors. It is merely the latest chapter in one of the most remarkable national or racial histories the world has ever seen recorded. Practically every other nation of ante-Christian antiquity has perished. But here is this one, one of the earliest of them and the one against which for thousands of years the most unrelenting opposition and persecution have been directed, surviving and flourishing in pristine vigor, and maintaining unaltered and unimpaired after forty centuries the very characteristics and individuality which in those ancient ages stamped it as a "peculiar people." Contemporary with Egypt in the height of the latter's glory, and antedating Athens and Rome; made the object of suppression and even of extinction by Egypt, Assyria, Rome and many another power, and down to within the memory of men still living the object of hostile discrimination by nearly all Christian nations, the Jews are today irrepressible and indomitable, holding their place in the very foremost rank of the world's best peoples. It is a spectacle provoking the wonder and meriting the admiration of the world.

**A STUDY OF RELIGIOUS EXPERIENCES.**

Very many Christians finding their religious experiences not conforming to what theology has taught ought to be, have been much troubled on account thereof, and have longed for some means by which they might compare their own experiences with those of other Christians. Prof. E. D. Starbuck, of Leland Stanford University, met this want last year when he published a book entitled *Psychology of Religion*. (Scribners, New York.) The book gives the results of his very careful and extensive investigations.

The method pursued was to send out an extensive series of questions covering the whole field of Christian experience. Part I., which treats of conversion, is based upon the experiences of 192 respondents, except in the chapter on the Age of Conversion, where the cases number 1,265. Part II., which treats

of what the author terms Lines of Religious Growth not Involving Conversion, represents the experiences of 237.

The book is a scientific study in the stages and phenomena of religious experiences. Space forbids a review of the book, but some of the chapters, based on the answers of these respondents are The Age of Conversion, Experiences Preceding Conversion, The Mental and Bodily Affections Immediately Accompanying Conversion, The Conscious and Sub-Conscious Elements in Conversion, The Quality of Feelings Following Conversion, The Abnormal Aspect of Conversion, The Religion of Childhood, Adolescence-Spontaneous Awakenings, Adolescence-Storm and Stress, Adolescence-Doubt, Adolescence-Alienation, Adult Life-Beliefs; Adult Life-Religious Feelings, and Educational Inferences. The chapter on Sanctification takes that subject out of the realm of theory and speculation, and treats it from the experiences of those who think they have experienced entire sanctification.

He who reads the book will sometimes find himself feeling that the experiences of the respondents do not justify some of the conclusions. This could not be otherwise, since it is the opening of a new field of investigation.

I have written this not so much to call attention to the book as to notice and commend this new and empirical study of religion. It is a phase of the study of religion not only new, but of interest to the scientist, and of great practical help to the pastor, evangelist and all who are interested in religion in their own hearts and in helping others up to God. After a study of this kind, we will not be so anxious to force all people of all ages, temperaments and environments through the experiences prescribed by a theoretical theology, and will be saved some of our most serious failures as religious workers.

Two other books of like nature and method appeared almost simultaneously with this. These books are *The Spiritual Life* of Prof. Coe, of North-Western University, and *The Soul of a Christian*, by Prof. Granger, of University College, Nottingham, England.

WM. L. BURDICK.

INDEPENDENCE, N. Y., July 18, 1901.

**THE FLORIDA PHOSPHATE INDUSTRY.**

The mining of phosphate rock constitutes the only real mineral industry of which Florida can boast, says Mr. George H. Eldredge in the current issue of *Mining and Metallurgy*, of New York. Some building brick is manufactured in the state, and Florida is our only important domestic source for Fuller's earth, but these industries are comparatively unimportant. The first discovery of phosphate rock was made in the vicinity of Bartow in 1888, about thirteen years ago, and 3,000 tons of rock were produced in that year. In the following year the pebble deposits of the Alafia and Peace rivers were discovered and a small portion of the 4,100 tons of phosphate shipped that year was river pebble. From this small beginning the industry has grown until in 1899 nearly three quarters of a million tons of phosphate rock were produced. This is nearly 200,000 tons, or about thirty per cent more than the largest production ever obtained in South Carolina in any one year, although mining in that state has been carried on since 1867. In the twelve years from 1888 to 1899 inclusive the production of phosphate rock has amounted to 4,362,799 long tons, valued at the shipping point at \$15,960,117.

## Woman's Work.

MRS. HENRY M. MAXSON, Editor, Plainfield, N. J.

### "WHERE I AM."

BY EUPHEMIA L. GREEN.

[The following poem was written by a lady who has been confined to her bed for most of the time during the past two years. She is hopeful of complete restoration to health. Pray for her that God may grant unto her the health which she so much needs and desires. ONE WHO IS PRAYING FOR HER.]

"Where I am ye may be also,"  
This, my soul with rapture thrills,  
And I seem to feel that Presence  
Which the heavenly mansion fills.

"Where I am ye may be also,"  
Rings so sweetly through all time;  
List! ye lone and heavy-hearted,  
Hear the music of the chime.

"Where I am ye may be also,  
In the home my love hath wrought,  
There to share a bright forever,"  
Sweet assurance, precious thought!

"Where I am ye may be also,  
Be ye ready at the gate;  
Yes, I'm coming to receive you,  
Only love me while ye wait."

"Where I am ye may be also,"  
Lonely hours of earth, adieu!  
Then, O then, how sweet the welcome  
Of congenial heart, and true.

CENTER BERLIN, N. Y.

### A GREAT WORK.

"Up from Slavery," by Booker T. Washington, is a book well worth reading. It is as interesting as a novel, and much more worth while. One forgets the man in the story, of the work he has done, as the author evidently intends. The book is full of incidents, well written, and brings the color question and its solution before us in a forceful manner.

Mr. Washington tells of his early life of slavery, when a large family lived in a house of one room, with not much to eat and little to wear; of his interest in getting an education and his visit to Richmond for that purpose. His first night in Richmond was spent under the sidewalk, for the want of a better place to sleep. Then came his entrance into Hampton University, and then he really began to live. His progress was almost phenomenal, his mind and character developing rapidly.

About the time that his course at Hampton was completed, it was thought best to open schools for the colored people in different parts of the South, on the same plan on which Hampton was conducted, and Washington was sent to take charge of the school at Tuskegee, Ala. Here, as at Hampton, the hand as well as the head is educated, it being one of Mr. Washington's fundamental principles that a colored man who is well educated must know how to raise cotton and potatoes or care for his stock, as well as read a page of Latin or solve a problem in mathematics. So, at Tuskegee, many branches of manual labor are taught, such as the care of cattle and hens, dairy work, raising of vegetables and grain; in short, all kinds of farm work. Brick-making, carpentering and all the various branches of making and keeping a home also come in their course of instruction.

The students are taught to do well whatever they undertake. For instance, they have learned to make a certain kind of farm wagon so well that a demand for that special wagon has been created, and they are able to supply this demand. It is the same with their brick-making. Nowhere can the people in the neighboring towns get such good bricks as at Tuskegee. Mr. Washington says, "When you have learned to do a thing so well that there will be a demand for the product of your

labor, you have done more to win the respect of the white people than you could in any other way."

The story of the making of the bricks for the school building at Tuskegee, how they have worked the farms, built their homes, and instead of one building now have a dozen or more, and by means of this won for the black race a place that it never before filled, all make a book of unflagging interest.

In all his work, Mr. Washington has found his wife an able and ready helper. Among the older women she has formed a Woman's Club, one of the first, if not the first, composed of colored women. Here they discuss plans for better living and higher mental and moral development. She has an oversight of the girls in the schools, and at the same time looks well to the ways of her own household.

In person, Booker Washington is tall, very black, has a strong, pleasing face, and is a fine appearing man. He has a good voice, speaks easily and well, and tells the story of his people and their needs in an interesting manner. We felt that it was a great privilege to listen to him. He fills a position of honor among his own people, and the white people look on him with respect and admiration. Congressmen and Presidents have considered it an honor to know Booker Washington.

### THE YOKE UPON WOMEN OF INDIA.

BY MRS. ERNESTINE CALDERWOOD.

One Bible-woman I placed at work among the "young girl wives" who have for the first time left the homes of their childhood and come to those of their husbands. As custom demands, these poor young creatures are not allowed to talk to a mother-in-law before other people, nor must they be seen talking to their husbands, who may be mere boys. This unnatural state of affairs lasts till the young wife becomes a mother. In some zenanas where the mother-in-law is naturally kind-hearted, or brave enough to break through this wretched habit, she talks with her daughter-in-law when the men of the family have left for the day. As a rule, a female relative of the household conveys the girl's wishes to the mother-in-law. While I am in the house the young wife will make me her confidant or spokeswoman. Various and strange are their wishes. Generally, those whom we teach are anxious to learn some kind of fancy work. One girl wished me to ask her mother-in-law to have frills put on her jacket, such as I had on mine. Some wish for a hymn-book, and sing with the Bible-woman. Many wish to be allowed to go home and see their parents; this is never granted as there are set rules as to how long the girl is to stay in her husband's home.

The wretched life led by some of these girls undermines their health and spirits, and with others the loneliness is indescribable. It is therefore not wonderful that they like our visits and listen with softened hearts to the comforting words of the sympathizing Jesus, though I often feel inclined to ask myself, Will the work among them bear any fruit later on, or will thorns choke everything?

A few days ago I visited a Mohammedan house in which the young bride found herself to be the fourth wife. Disputes between the elder wives so frightened her that she attempted to run away. This of course she would have found impossible; but to keep her from losing health and spirits entirely,

the "master" (a more appropriate name than husband) put her in a separate building. It is not unusual for the older wives to poison a new arrival.

One forenoon while my Bible-woman and I walked through a narrow lane, among high brick houses, dwellings of the wealthy, a servant called after us that his mistress wanted to see us. We followed him into a large building, where about ten women lived (all near relatives). As usual, neighboring women began to drop in, and soon we had a large number. Almost all were elderly women, mothers of sons and daughters, who could therefore afford to hold their heads up. They were all Saiyid women, the highest that a Mohammedan woman cares to boast of. One informed me that they consider themselves descendants of the Prophet Mohammed. I took the liberty of correcting this slight mistake, and told her the relationship began with Ali, the prophet's Caliph and successor. They thought this a clever remark, and I therefore told them more than this—the whole doctrine of their Koran and also that of our Saviour. I allowed them to tell me how they can make sure of salvation by saying or repeating seven prayers daily, by keeping all the months of fasting, by helping to build as many *mejeds* as they can afford and by supporting their *moulvies* regularly and well. The simple claims that our Lord makes rather took with them. All sat quiet for some time. One said, "I believe that Jesus is the Redeemer of us all." Some women then got up and went home, and one other said, "This woman need not to have made such a bold remark." We had been three hours talking, and as it was time for their midday meal, we left.

Although I felt grateful to our Master for the chance he had given to speak for him, my heart ached to think that the woman who had made this "bold remark" will never be allowed to listen to us again.

These Saiyid women are kept under the strictest of the strict *purdah* system. None may ever leave her *mohulla*. Some are not allowed to leave their houses. One said to me, "Here to this house I came when I was twelve years old, married to my husband; here I shall die without even seeing a railway or telegraph."

Once an old woman of ninety-five years called out from the crowd, "I am ready to go to Christ, when will he call me? Take me with you to your house and let me die there."

As her six sons, their wives and children and again their children were among our listeners, we could not encourage her to come with us, for although we may be convinced that such a woman is near the kingdom of heaven we cannot urge her to be baptized, as her numerous relatives would certainly murder her rather than permit such a step. Only one woman in a thousand, on an average in India, having broken through the barriers of error and delusion built up by the Brahmins, can come out openly to confess Christ and be baptized.

At present six Bible-women and myself manage to teach 200 scholars—inmates of about 130 zenanas.

Dr. Jessie Carlton went to Jeypore to gather orphans, both boys and girls, for the orphanages at Saharanpur and Hoshyarpur. She found them all perfectly naked, their clothing having been sold for trifles of food. It is not



easy to imagine what these starved children look like when they are just rescued. They are mere skeletons, with hunger, as it were, staring out of their eyes, every feature distorted by suffering and want. When offered food they snatched it as wild animals do, and, if great care is not taken to give it to them in small quantities, the first meal may kill them. These precautions the poor creatures do not understand, and often complain bitterly of not being given enough to eat.

At Udhapore, Dr. Carleton went to the famine camp where the government of India had made arrangements for giving one meal daily to the starving villagers of all castes. Here she came across half-starved orphan children, who seemed to have been left without any relatives whatever. She brought away twenty-five of them.

The Government of India and the missionaries do all they can to help and save, especially the women and children. Every Mohammedan and Hindu will do all he can to prevent girls, particularly young women, falling into our hands. As an instance: A large number of famine-stricken people (old women, young girls and boys) were leaving a certain station in the N. W. Provinces where they were to be received into an orphanage belonging to the Methodist Mission. When within a few miles of their destination they had to change cars, and there all girls above ten years of age were told by the native railway policemen that missionaries simply wanted them to cut up and boil for the purpose of making medicine, or some other vile tale. They were all lured away, while the old women and boys were allowed to proceed. Once lost, girls are hard to find again.

In spite of opposition, thousands of orphans are still falling into the hands of missionaries all over India, and in twenty-five years they will add millions to Christ's church in India.—*Missionary Magazine*,

#### CONFERENCE ENTERTAINMENT.

Much has been said about it. Here are some suggestive facts. This year the North-Western Association was held with the church at Walworth. Guests were entertained at our homes for lodgings and breakfasts. Dinners and suppers were provided at the church. The cash outlay for these meals, of which about 1,700 were served, was 3.9 cents each. Food contributions were the pastries, pickles, potatoes, jellies, sauce for one meal, and chickens enough for a part of one meal. Provisions bought were the meats, bread and crackers, tea, coffee, sugar, butter and cheese, milk and cream, some fruit and groceries. The cooking was done by steam on the ground.

A change from the present method of entertaining Conference guests is sought, with the hope that a better equalization of the expense burden may be made. Taxation in various forms, both of the churches and individuals, has been proposed, which though seeming to reach the desired end, will effect but little more than to shift the burden from one shoulder to the other. Two cases in point are as follows:

1. Mr. B—, a college-bred man, high in our public service, deems it his duty to attend Conference and take his wife. His salary being small, they begin skimping and saving a year beforehand to provide the necessary expense funds. As the time draws near, they

are compelled to increase their small savings by borrowing rather than to abandon the trip. Mr. C—, a college classmate of B—'s, also plans to go and take his family. He is engaged in a private calling, and enjoys a very much larger income than his friend B—. They take the same train for the journey; B— and wife make themselves as comfortable as they can in the day-coach for the whole trip and take their meals from the lunch-box, while C— and his family make the trip enjoyable with the luxuries of the palatial sleeping and dining cars. Arriving at the Conference, each is charged a like sum *per capita* for entertainment, and thus equally bear the expense burdens of the Conference, if such burdens are calculated only in cash values. Obviously B— bears a much heavier burden than C—.

2. A wide difference of common occurrence can be noted among visiting ministers. One is sent from a small church and pays his own expenses, the other, having a larger salary and sent expense-paid, from a larger church. A like fee falls much heavier on the one than on the other. This is an exact equalization, that fails to remedy the faults as desired.

General Conference is a meeting of Christians who are professedly united by ties unknown to the world. The terms of their covenant with each other and with God hold each to pay for the work of the Lord *as the Lord shall prosper him*. Would it not be much more in keeping with the spirit of our professed Christian obligation for each to contribute toward this expense fund as the Lord has prospered him, each answering to the voice of a good conscience rather than to the demands of an arbitrary blanket rule for the whole assembly? Which method will make our denominational "lights shine" brightest before the keen-eyed onlooking world, simply to adopt the worldly way called "business", or the sweet charitable way of Christian liberality, which makes it a joy to those "who are strong" to bear up the weaker to the mutual comfort and blessing of all?

Suppose that there be a suitable box, on the plan of the U. S. letter boxes on the street corners, in the auditorium at the Conference, into which each may cast his "mite" or "of his abundance" as the Lord has prospered him. God will receipt all conscientious gifts, for "he loves the cheerful giver." These payments would all be a matter between a man and his Maker. If the world would not call this "strictly business", our hearts and God would know that it is *purely Christian*, "not to be seen of men," but by him who "looketh at the heart."

Our General Conference, if it shall mean anything at all, either to ourselves or the Kingdom of God, or the world of human kind, must be nothing short of a grand rally of genuine reformers who have been called and sent forth by divine command to champion the whole saving truth of God before the erring hosts of the world. Surely it cannot be that any who understand our actual position before God and humanity, will allow himself to say, "Lord, and what shall this man do?" Is it not true that such trust in our brethren as our Christian liberty enjoins upon us in this matter will remedy the evils we seek to correct, and under God's blessing make us a much better people?

S. L. MAXSON.

#### CANADIAN LETTER.

PETITCODIAC, N. B., Canada, July 9, 1901.

To the Editor of the SABBATH RECORDER:

Judge Wells, at his chambers in the city of Moncton, reviewed the case of Bro. Benjamin Blakeney, a member of the Seventh-day Adventist church at Elgin, Albert County, N. B., on 21st of June, for desecration of the Lord's-day, as mentioned in a previous SABBATH RECORDER.

He set aside the case, the conviction of Justice Leahey being rendered null and void. The cost of the case being paid by the prosecutors. The reason being given that the magistrate over-stepped his authority, in coming out of his own parish, and initiating the proceedings of prosecution himself.

This is the third time Mr. Blakeney has suffered trouble from his neighbors and others, because he would keep the Sabbath of the Fourth Commandment and pursue honest labor on his farm on Sunday. He was for twenty-five years a member, in good standing, in the First Elgin Baptist church, and a deacon for twenty years. He was brought up for trial in the church for the heresy of observing the seventh day of the week as the Sabbath of Jehovah, and working on the first day of the week, commonly called Sunday or the "Lord's-day." Several of the members present at that meeting referred to the good Christian character and life of the brother, and informed him that he could maintain his standing among them, and keep Sabbath on Saturday if he wished, but must hold sacred the Lord's-day and not work thereon. On his stating that he could keep but one Sabbath in the week and that must be the Sabbath of the commandment according to the Word of the Lord, thereupon they excluded Bro. Blakeney and his excellent wife from their fellowship and communion. He subsequently united with the Seventh-day Adventist people, who were laboring in that vicinity. This act of the church cut off two of the best members they had.

A few years since, he suffered his first legal prosecution, and it fell through also, as did this last. So, that so far, prosecuting for Sunday-breaking is a failure. The eyes of the people are being opened here, as well as elsewhere.

The church referred to in my former letter, at Elgin, is a Seventh-day Adventist, not a Seventh-day Baptist church, and the brother of whose arrest I write is Blakeney and not Blakely.

GEORGE SEELEY.

#### TRAINING CLASS AT ALFRED.

Those who contemplate entering a Teachers' Training Class in September will do well to consider the inducements offered at Alfred, N. Y. Besides having an excellent teacher, the Class will have many advantages which no Public High School can offer, such as the use of a library of 13,000 volumes, reading room, gynasium, music and art departments, literary societies and the general culture of a college community. Living expenses at Alfred are very reasonable.

Those interested are invited to correspond with the Principal, who will be glad to send catalogues, or answer any inquiries.

Applications for admission to the Class should be sent in early. Address,

PRINCIPAL EARL P. SAUNDERS,  
Alfred, N. Y.

LIFE is what we make it.—*George Logan*.



## Young People's Work.

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

### A Survey of the Field.

This summer's work promises to be one of the most important yet undertaken by the Student Evangelists. Mr. Platts writes that the work is opening very encouragingly with the Western quartets. Other reports from along the line are cheering. Pray for these little armies on the field of battle.

### Alfred Quartet No. 1.

This quartet has held meetings in ten different places since leaving Northfield. This is a valuable form of campaign to be undertaken occasionally, to stir up interest in evangelism and education and to open fields for future labor. The visit to Northfield is not reckoned in the campaign, but it was fruitful in good, not only to the young men, but to the cause and the University which they represent. At the Fourth of July celebration in camp, we sang the Alfred song. It was received with great cheering, and the rollicking audience insisted on an encore, whereupon Jordan started the historic lines:

"They said Prexy never  
Would get the bill through."

The morning before leaving Northfield the quartet sang "Keep Rank; Make Jesus King," before the large congregation in the auditorium. It was listened to with hushed attention. Eugene Davis says that it seemed as though a hundred people afterward asked him about Alfred University, and when the quartet would sing again. The quartet are now a few nights at Ashaway, with good interest. A New England thunder-storm held the center of the stage last night; but over forty were in attendance, and the meeting was an excellent one.

### Alfred Quartet No. 2.

The work of the quartet at Hickernell, Pa., cannot be described better than by extracts from the letters of Alva L. Davis.

July 15.—Attendance fine and interest quite good. We had intended to close last night, but interest has improved and we feel that we should not leave just yet. One has accepted Christ, and others are deeply affected. We are hoping and praying and working, and we have a great deal of faith that greater results may yet be accomplished. We have decided to continue the meetings, more on account of the unsaved asking us to do so than anyone else. Many are interested who have not gone to church for years. I feel sure that great good has been done if we see no further visible results.

I spoke last night on the Sabbath. It was well announced, and the church and galleries were packed. It is a small church, but there were between 200 and 300 people. I spoke for one hour and ten minutes, and never saw better interest. At the close of the meeting I announced I would be glad to answer any questions that might be asked, or to furnish tracts on application. (I have sent for and received a large supply from our Publishing House.) I was completely surprised. At least 25 or 30 people came up for tracts and said they were interested in the question, and many thanked me for speaking on the subject. I have called at several of these places to-day and have found them reading the tracts. Many people said last night, "You are right," "The Bible is on your side," "I never heard a sermon on the Sabbath before, but it looks as though there is not much ground for Sunday," etc.

It is so strange. There are a score or more people here who are fully convinced that the Seventh-day is right, but say they can't keep it. "If I were in some other state, or where there are Seventh-day people, I would keep it." I spoke strongly upon our duty to do what God has commanded, regardless of what man says or does. I feel my weakness as a boy, but I did my best, and the Lord helped me. I believe that, if we could only effect an organization here, we could have a

strong church in time. The material is here. The work to be done is that of Sabbath Reform. A good, strong preacher to assist would be a grand thing.

July 19.—Four accepted Christ last night.

The quartet have probably opened work by this time at Blystone, Pa., eight miles from the other point. They will have the Louisville tent and use chairs bought in Erie. Thank the Lord for the faith and courage of our young workers.

### A Bit of Advice.

A wise and earnest word should be written for the guidance of the younger and more inexperienced ones who enter the Student Evangelistic labor. Those who have been into the heart of this service know that the singing is but a small part of what is involved, if the work is to be truly prospered. There must be the preparation of heart, the consecration, the yearning love for souls, the sense of responsibility. First of all, my brothers, let us, on bended knees, give our own selves to God, and ask his guidance. "Except the Lord build the house, they labor in vain that build it. Except the Lord keep the city, the watchman worketh but in vain." This is not an outing, nor a vacation; but the Master's business. Be in living earnest.

Beware of the temptation which many an older man in the ministry knows is a besetting one—the temptation to fritter away time. Your employer does not require a detailed report of the time you spend in labor. There is no whistle summoning you to labor at fixed hours. Hold yourself to your work. Be systematic and alert, or your day will be gone soon, and you will wonder to what purpose it has been spent.

Do not depend on others, thinking that because they are experienced and effective, everything will be well. God's work depends on you. The wise words of one of the evangelists lie before me: "Let new workers get their experience by their own consecrated efforts, and not go out into the work resting at ease in the thought, such and such a one is an old hand; I do not need to have any care, for he will know just how and what to do."

Study your Bible much, and go often to God in prayer. Have your seasons of devotion together. Talk things over. Be teachable. Ask counsel of each other, especially of those who are more experienced. Do not be afraid because you are young and inexperienced. If you are true and earnest and diligent, people will have a wonderful fund of charity and sympathy for you. Take hold on God, and never give up. Through him you shall do valiantly.

### OUR RESPONSIBILITIES AS YOUNG PEOPLE.

BY ANNA LAURA GRANDALL.

Read at the Young People's Hour of the Western Association at Alfred Station, N. Y., 1901.

"It is not as we take it,  
This mystical life of ours;  
Life's garden will yield as we make it,  
A harvest of thorns or flowers."

This world in which we live is a land of great wonder and of exquisite beauty; the very existence of which is beyond the comprehension of man. But the crowning act of creation was when God created man, created man in his own image, and gave him dominion over the whole earth; made mankind stewards of this vast realm of the universe.

The ages that have come and gone are a series of improvement and advancement; a progression toward perfection. Admirable works performed by man!

The key of science, applied by man, has unlocked the vaults of the universe and brought to light the hidden treasures of the earth and heavens, until now the spectacle of the universe is one of transcendent beauty and wonder. An overwhelming reward to the scientific workers.

The courses and revolutions of the millions of radiant lights in the heavens, that we view with admiration, have a meaning; all vegetable and plant life has a mission; the rocks and stones have a history all their own; the water with its unseen power has a work to be done; even the currents and movements in this great expanse of ether can no longer keep their secrets; they have a duty to perform.

Through the efforts of conscientious workers we are not ignorant of the possibilities of all these elements of nature. "All truths, all discoveries, all inventions have not come to us from any one man. The time grows ripe for them, and from this corner of the earth and that hands guided by some instinct grope for and grasp them."

As the people of to-day, who make up the nation, die, and their abilities with them, new workers must be found to continue their work, for "merit lives from man to man and not from man to God." So it depends upon the young people of the present time whether this inheritance given into our keeping be strengthened, enlarged and improved, or weakened, retarded and unimproved. Our responsibilities therefore are great, greater even than we know.

"What is our life," says Emerson, "but an endless flight of winged events and facts!" These various changes come, "all putting questions to the human spirit." Questions that must be answered by us according to our instinct and sentiments.

Life is mysterious. A marvelous feature of existence, that can never be fathomed. We know not whence it cometh or whither it goeth, only that God hath breathed life into all of his creatures. There is life in every plant and tree, and continues there until it dies. From a tiny acorn immense forests have sprung. From the kernel of corn dropped into the earth comes "first the blade then the ear, after that the full corn in the ear." We cannot see the life, neither can we explain the growth; we know only that from small things great things have grown.

Life is not, as told us in the legends of the Red Man, where we read of how Hiawatha for many wearisome hours struggled and wrestled with a youth, and at last was victorious; after the snow-birds had flown northward and the winter days had gone, when the air was mild, the sunshine and flowers of spring had come, Hiawatha came to the grave of his opponent, where he found, not the cold mound of the departed one, but instead, a tiny green leaf bravely pushing its way up through the soil into the light, which when matured proved to be the maize, that rich gift given by Hiawatha to the Indians. We know this to be simply a myth of the race, who long ago glided in his light birch canoe over our lakes and rivers. But these elements in nature are as real and unexplainable, yet we know them to be living things.

It is evident to us there exists a law in the natural world; a law made and controlled by a Supreme Being. The twinkling stars in the heavens, the sun dropping beyond the



horizon's rim, the developments of nature, all indicate the perfect working system of the universe. Is not there as complete and perfect a working system for that highest of organisms—man, mankind created a little lower than the angels and infinitely dearer to God than aught else? "Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore, ye are of more value than many sparrows."

God never places a human life in this world but there is an appropriate sphere for that life; a work to be accomplished by that one person, and no one else. It depends upon that person whether he fills the God-given trust and makes the world stronger and richer, or is false to God, himself and mankind, and leaves the world weaker and poorer. A perfect life is not merely the possessing of perfect actions. It is rather the combining of perfect actions toward a single result—the advancement of mankind.

One misspent life may seem of little consequence, yet it is a broken thread in the loom of time that causes a fault in the weaving of the destiny of the world. If there is nothing in the ideal life and teachings of Christ to inspire one to an upright and useful life, certainly the voice of God echoed in the voice of nature must appeal to one to cast off all that is sinful and harmful, and accept only the good and ennobling.

Every person's individual responsibility is enough to appall even the stoutest heart. To know that in this frail body of ours lies the power to shape our own destiny—that our life is what we make it.

"Man is his own star; and the soul that can  
Render an honest and a perfect man,  
Commands all light, all influence, all fate;  
Nothing to him falls early or too late.  
Our acts our angels are, or good or ill,  
Our fatal shadows that walk by us still."

There comes a time in each person's life when his career is determined, whether it shall be a life frittered away, empty and shallow, or a life that accepts the place Divine Providence has prepared for it. "No man," says Phillips Brooks, "has come to true greatness who has not felt in some degree that his life belongs to his race, and that what God gives him he gives him for mankind. Only as a man is absolutely and utterly given up to God can God absolutely and utterly use him."

Where there is no purpose, no end in view, a life can never be a well-rounded and a happy one. It is not all of life to have lived, but to be and do. What we, personally, must do is all that concerns us, not what people think. It is easy to drift along with the tide, it is also easy to live up to our ideals when in solitude; but to be brave, true and sincere in the midst of the throng is to keep with undaunted sweetness the independence of solitude.

It is not for all to become men of letters; to explore the mysteries of science; to tread in the halls of history; to make divine music; to create images upon canvass; there are humbler positions to be filled, but those none the less worthy. "Unto one he gave five talents, to another two, and to another one; to every man according to his several ability." Let each one, then, know his own worth and trust his own ability. Every person whether he possesses many talents, only a few, or barely one, is needed to make a

complete working force to successfully accomplish the innumerable works of God. The modern battleship out on the billowy ocean arrayed for battle is a dangerous foe, whose strength is made manifest when the signal is given and the mighty guns send forth shot and shell, destroying all that comes within their range, thereby gaining a splendid victory; yet that battleship with its armour of steel, its powerful guns, its well-trained officers and men, would be helpless and defenseless if the men, buried in the pit of the boat, who keep the furnaces fed with coal, should refuse to do their part.

Our environments are beyond our control, but our conduct is in our own power. It does not depend upon the calling adopted, whether a life is noble or ignoble, but rather upon the spirit in which it is followed. Have high aims, higher than can ever be attained. A life can never rise higher than the ideal. Mean to be something with all your heart, soul and strength, then bend every thought, every energy, and every act toward that one thing. Idealize your life, your work, and never without a struggle allow that others are greater than you are. Remember all great men are simply men and live on the same earth that you do. They are filled with earnestness, and faithfully improve their opportunities. You have the same privilege. Some of our greatest men are hidden heroes.

"He most lives  
Who thinks most—feels the noblest—acts the best.  
Life's but a means unto an end—that end  
Beginning, mean and end to all things—God."

How are we as young people doing God's work? Are we using to the best advantage the gifts given to our keeping, or are we careless and forgetful that we will have to give an account to God of the deeds done in the body? Are we developing that strength of character, that firmness and largeness of mind, that we may be able to continue the work left unfinished by our predecessors? If we each conscientiously feel the weight of our responsibilities, we surely must achieve more in the future than has been in the past, whether it be in science or art, invention or finance, church or state.

This world of ours is so wide and far-reaching, the fields for labor so large and varied, the tools so many, that our lives must necessarily be diversified. Some are like the elm, full of grace and beauty; some are like the oak, noble and strong; while some are like the tiny violet, nestling in the grass, whose upturned, sympathetic face cheers the sad heart, and will lend purity and sweetness.

Let us strive that the world may be purer, nobler and stronger for our having lived. To do this we must work. Do the common duties of each day uncommonly well, and, as our environments widen and enlarge, our lives will grow fuller and richer. Then the completed life, that full state of perfection, when the life shines with immortal beauty and reflects some of the splendor and glory of the Perfect One, will be the reward when the life has gone into the great unknown.

COLD ON THE MIDWAY.

Novel Feature of the Esquimau Village.

It has been said, and justly, that the installation of the Esquimau village is more perfect in its details than that of any other concession on the Midway; but the true artist is never satisfied with his work, and, therefore, Mr. Taber, the concessionaire, has not

ceased his labors. One result of these is that a new and unique attraction was opened to the public recently, and those who attended unanimously bestowed upon it the highest praise.

At the close of the first of the Esquimau evening performance in their ice grotto, Mr. Taber extended to those present an invitation to accompany him on a short journey to the land from which his Esquimaux came. He led them into the interior of the iceberg barrier, where accommodations have been provided for about 100 persons, and it was quickly crowded to its fullest capacity. The visitors found facing them a large illuminated chart of the Polar regions. After a short address on Arctic exploration in general, they witnessed a rapidly changing series of views depicting Mr. Taber's voyages, with snapshots of the Esquimaux taken by him in their homes in their land of eternal ice and snow. Those were followed by a portrayal of Dr. Nansen's journey of exploration across the ice-cap of Greenland, from photographs taken by the renowned explorer. Next came Gustave Dore's famous conception of the "spirit of the pole," to quote from Mr. Taber, "Not a syren, luring men on to destruction, but a grim angel of icy death, guarding with relentless watchfulness the white mystery which so many men, good and true, have died in vain attempts to penetrate." Then were shown photographs of the start from Spitzbergen of the ill-fated Andree; after which the terrible experiences of brave Gen. Greely were realistically portrayed, closing with the final rescue of his handful of emaciated survivors.—*Buffalo Express*.

FROM THE PRESIDENT OF CONFERENCE.

On page 33 of the Conference Minutes of 1900 are certain recommendations, which were adopted with the exception of the fifth. That was laid on the table for one year. The adoption of the first recommendation last year was unconstitutional, since the constitution requires that notice of proposed amendments shall be given one year in advance.

The recommendation of last year was then really only the required notice, and the amendment comes up for action this year. The delegates for this year should, strictly speaking, be elected on the old basis of representation.

The attention of all bodies reporting to the Conference is called to the third recommendation. The fifth recommendation is one of great interest, and promises to call forth much discussion. The churches should have a voice in this matter; it is therefore suggested that the churches discuss the question and instruct their delegates.

The sixth recommendation is of interest to all our denominational societies, boards, permanent committees and institutions of learning. Representatives of all these interests are invited to a meeting at the church at Alfred, on Tuesday, Aug. 27, at 10.30 A. M. Let there be much prayer among the people for this preliminary conference, as well as for the General Conference; and let the delegates come together for the careful and prayerful consideration of questions bearing upon the forward movements of our people in the new century.

As the time for the convening of the Conference approaches, let us all seek a preparation of heart for the duties and responsibilities that rest upon us. This is to be the largest Conference ever held. Let us pray that it may be the richest in spiritual blessing.

EARL. P. SAUNDERS.

## Children's Page.

### WHIMPY.

Whimpy, little Whimpy,  
Cried so much one day  
His grandma couldn't stand it,  
And his mother ran away;  
His sister climbed the hay-mow,  
His father went to town,  
The cook flew to the neighbor's  
In her shabby kitchen-gown.

Whimpy, little Whimpy,  
Stood out in the sun,  
And cried until the chickens  
And the ducks began to run;  
Old Towser in his kennel  
Growled in an angry tone,  
Then burst his chain, and Whimpy  
Was left there, all alone.

Whimpy, little Whimpy,  
Cried and cried and cried.  
Soon the sunlight vanished,  
Flowers began to hide;  
Birdies stopped their singing,  
Frogs began to croak,  
Darkness came, and Whimpy  
Found crying was no joke.

Whimpy, little Whimpy,  
Never'll forget the day  
When grandma couldn't stand it,  
And his mother ran away.  
He was waiting by the window,  
When they all came home to tea,  
And a gladder boy than Whimpy  
You never need hope to see.

—St. Nicholas.

### JOHANNE AND HER CAT.

Johanne's home was in Sweden. She was a little orphan girl, and she lived in a poor hut with no one to take care of her save Sarah, a very cross old woman, who always locked Johanne indoors when she went out to work.

Johanne helped to support herself by making horse-hair chains, which old Sarah sold in the market-places. They were considered very pretty, and Johanne was skillful in weaving them.

The task was often tiresome, but Johanne never thought of grumbling, because there was so much to be done. What troubled her most was her loneliness, for many a day Johanne was left quite alone while Sarah trudged away to market with the door-key hidden deep down in her pocket.

One summer morning the old woman started off very early, calling out as she turned the key in the lock: "Don't be a lazy girl, Johanne. Mind that you finish that second dozen of plaits before I get back!"

Johanne worked hard all the morning. At 12 o'clock she poured out a bowl of milk and cut a slice of brown-bread from the big loaf in the cupboard. This was her luncheon, which she shared with her cat—for pussy followed closely at her heels, rubbing against her, and purring very loudly in the politest of cat-talk: "Dear, kind Johanne, please will you be so kind as to give some of that nice bread and milk to me?"

After luncheon she worked hard again at her hair plaiting. It seemed like a long, long day to her. It was so pleasant out of doors. Johanne would have liked to run out into the meadow and roll down the hill, and wade in the little brook at the bottom. Her fingers began to ache over her work, and the hair grew tangled. Still she went on, till the last one was finished. Then she put her head down on the table and cried. Poor, tired, lonely little girl!

Pussy had been catching flies in the patch of sunlight on the floor, but when she heard her dear mistress crying aloud so bitterly she turned about and walked slowly toward her to see what was the matter. Johanne's face

was hidden. Pussy was puzzled. She lifted a soft paw, and laying it sympathetically on Johanne's knee, said, inquiringly, "Purr-r-meouw?"

The little girl seemed not to hear.

"Purr-r-r-meouw?" asked pussy once more.

Still Johanne did not answer. Then poor puss, worried and troubled, lifted up her voice and wailed: "Mi-eau! mi-eau!! mi-eau!!!"

This went to Johanne's heart. "Poor pussy," she said, lifting the cat up in her lap. "I have made you feel unhappy. Settle down comfortably, and I'll stroke you softly. Would you like me to scratch your chin? Well, there; now be still and I'll sing you to sleep."

She rocked to and fro near the open window, singing song after song, until pussy fell into a doze. A wonderful voice Johanne had. It was clear and sweet and strong. So sweet it was that a lady passing by the house in a carriage ordered her coachman to stop, that she might listen. "How beautiful," she said.

"Yes," said a neighbor, stepping up to the carriage. "Please ma'am, it is little Johanne. The dear child! She has the sweetest voice in town."

Evidently the lady thought so, too, for she made inquiries about the little girl, and finally took her away from Sarah and sent her to a school to have her voice trained. From there Johanne went to another school, and when she left that she went out far and wide to sing in every country in the world.

People called her Jenny Lind, the Swedish nightingale, but when we hear that name we shall think of dear little Johanne and her cat.—*Little Men and Women.*

### DICK AND GREY.

Dick and Grey,  
My bird and cat—  
Good friends are they!  
Just think of that!  
Dick pecks Grey's paw,  
Grey winks and blinks.  
"I'll not harm Dick,"  
Is what he thinks.  
So on the wall  
This sunny weather,  
Chirping and purring,  
They play together.

—Selected.

### MOTHER TABBY.

Mother Tabby had just settled herself for a nap. She had been out to walk with her family of six young kittens, and she was all tired out.

If you have ever had the care of such a family, each one full of mischief and frolic, you will know how to sympathize with Mother Tabby.

She had called them up very early that morning, to their breakfast of warm milk, from Clover Blossom, the cow.

She had washed each little face and combed all the little whiskers, and smoothed all the pretty gray dresses.

Then each one had to have a blue ribbon tied under its chin into a pretty bow knot. Then after all this came the call to breakfast, and Mother Tabby tried to have her children walk quietly to the dish of milk. But Puss No. 1 was in a hurry, and ran and jumped up the steps, and put both front paws right into the dish.

Mother Tabby promptly boxed her ears and set her in the corner.

Puss No. 2 played on the way with a white butterfly that was out looking for his break-

fast of honey from the flowers. So she was late and had to be put in another corner.

The rest of the pussies behaved as good little pussies should, walked quietly through the garden, up the back steps and began to eat their breakfast in a proper manner. All at once "Jumbo," a curly, black puppy who lived at the same house, came bounding up the steps and scared these poor little cats so badly that they all tumbled into the basin of milk and were almost drowned.

But Jumbo tipped over the basin and spilled the milk and the pussies out on the floor, so their little lives were saved.

Poor little kittens! Their pretty gray dresses were all soaked; their blue ribbons entirely spoiled.

It took their mother all the morning to wash them and brush them, to quiet their little nerves, and get them another breakfast.

Then they took their walk through the garden, visiting the new pansies and the blue bells.

The sun was very warm, and they were soon tired and sleepy and ready for their nap.

So they went to sleep under the lilacs and then, as I said before, mother Tabby lay down in the sunshine and went to sleep herself.—*The Advance.*

### WHERE PUSSY GOT HER NAME.

Did you ever think why we call the cat "puss"?

A great many years ago the people of Egypt, who had many idols, worshiped the cat. They thought she was like the moon, because she was more active at night, because her eyes changed, just as the moon changes, which is sometimes full and sometimes only a bright little crescent or half-moon, as we say. Did you ever notice your pussy's eyes to see how they change? So these people made an idol with the cat's head and named it Pasht, the same name they gave to the moon, for the word means the face of the moon.

The word has been changed to "pas," or "pus," and has come at last to be called "puss," the name which almost everyone gives to the cat. "Puss" and "pussy cat" are pet names for kitty everywhere. Whoever thought of it as given to her thousands of years ago and that then people bowed down and prayed to her.—*Selected.*

### SOME PERTINENT QUESTIONS.

I took my boy off for a sail on a Sound steamer a short time ago. Here is what he asked me in the course of the day:

"Do they call this a Sound steamer because it makes a noise?"

"Is that water down there any wetter than the water on the Atlantic Ocean?"

"What makes the water wet, anyhow?"

"How many men could be drowned in water as deep as that?"

"If a mamma fish couldn't get any worms in the water for the little fish, would she go ashore and dig for them?"

"Suppose a whale came along and sat on an oyster for three days so that he couldn't open his shell, would it suffocate the oyster?"

"Doesn't the dampness ever give clams malaria?"

"Does it hurt to get drowned?"

"Is that big man with the gold buttons on his coat the papa of all those men who do whatever he tells them?"—*Life.*



DOUBLE-BARRELED SHOTS.

BY UNCLE SYDNEY.

TO HUSBANDS AND WIVES.

The greatest change that has taken place in the world, since the day of Adam, is in the relative positions of husband and wife. The modern wife is a long way from being a "rib"; she is more apt to be the "backbone" of the family. The modern husband is no longer "head," but is more apt to be a "right arm." Marriage is no longer a purchase to obedience, but partnership between equals.

Moved by an imperious instinct, men and women have married from the dawn of creation, and nothing in sight promises to take the place of matrimony. We must therefore make the most of it.

There can be no doubt that marriage results in much unhappiness; and yet in more happiness. The wonder is, not that there is so much unhappiness, but so little, when it is remembered, that by marriage two sensitive, delicately-made creatures, with different inheritances, undertake to live together for life, night and day, grow old and feeble together, and "be one," one in purpose, mind and spirit. When I read that there is no marrying in heaven, it occurs to me as a reason that perhaps it would be too severe a test for angels.

There are husbands and wives who could not be happy, because not mated; others who are happy and only need congratulations; still others who might be happier, if they should remember a few things. To these latter, whose name I suspect is "legion," I bring a few words.

TO HUSBANDS AND TO WIVES.

Make a partner of your wife. Share your trials with her, as well as your triumphs. You made the promise to endow her with all your worldly goods. Make it a living endowment, and talk over business with her. You will find that she has stowed away a lot of practical sense in her feminine brain.

A man of my acquaintance failed in business—had been failing for years, and his wife knew nothing until she read it in the papers. It was unfair. His wife, if consulted, might have saved her husband from failure. Between a lawyer and a wife as regular adviser, I'd choose the wife, and—save the fee.

Express your love to her frequently. Her nature craves expression more than yours. Love, like the gospel, needs a preacher. Love unexpressed will have a severe task, even to live. I know—you cannot keep up all the forms of affection; early enthusiasms do not last in fullness, in anything, politics, religion or business; but make an effort.

You do love your wife, you say, although you do not say it much. Some things ought to be taken for granted. Deeds speak louder than words, I know—but little things, such as a morning kiss when you leave home, a bunch of flowers on the wedding day, an occasional word of appreciation, to make her feel that you have thought of her, and her only—it will be an oil of gladness to make true love run smooth.

Keep up ordinary courtesies, and especially deficiencies, as observed between men and women. A respect for womankind will help much in making you a good husband. If you tip your hat to other women—so to her. If you put your cigar away in addressing other women—so to her. And in all your relations, public or private, be decent. Any coarseness or vulgarity in your treatment of your wife, will lower you in her esteem, and her in your esteem. The real test of a gentleman is his treatment of his wife. The familiarity that breeds contempt too often injures the marriage relation.

Let me ask you a question Has your wife more influence over you than has any other woman? Suppose, I wanted to move you to do something, would I speak to her? or would I go to anyone but her? Is her influence paramount? It ought to be. She ought to be your prime minister.

Help her in the spiritual life of the home. Training of children in righteousness and moral ideals mean more to woman than to man. In your laziness, gluttony or indifference, you may leave her alone to carry on the work for which the family exists. You have a vital partnership in the children who spring up around your table. They are put there to be trained in righteousness. Do not shirk your part of the work. In prayer, in worship, in religion,—if in anything—you ought to be "one."

A very good thing for you to do would be to repeat every morning and evening, "My husband loves me." Your temptation is to notice neglects rather than evidences of present love. You cling to ideals longer and more tenaciously than your husband does. You have more ideals, and they mean more to you. Your courtship days, with its letters and dreams of the future, are too apt to be to you a kind of a "Paradise Lost." Your husband is inclined to be Darwinian, and say that the matrimonial fall was a "fall upward;" while you are inclined to be like the Jews at their Jerusalem "Wailing Place," lamenting over the sweet days gone. More wives than husbands would declare "marriage a failure."

If your ideals have not been realized, perhaps your ideals were wrong instead of your present life being wrong.

Disappointment frequently comes from expecting the same kind of attention you once had. In courtship days, you were everything, the center and circumference of his life. You must remember that since those days he has taken on a life-work. He has a farm, a store, a parish, with their manifold interests to care for.

As he works, he may not spend an hour or half a day writing a letter to tell you that you are everything; but from his work he occasionally looks up and smiles and thinks of you. That in fact is his chief inspiration. He wonders what you are doing. He is proud of you, though being preoccupied he never notices your new dress, or what is worse, that you need a new dress. He doesn't say much when he comes into the house, nor when he goes out; but you are actually more to him than in the old days.

If he had lost you in those days, why he would probably have recovered, although declaring he should die; while now, if you were taken away, it would be a death-wound, although he might never utter a cry. If the years sober his affection, they also deepen it. Does the summer or autumn find fault, because it is not the spring?

Do not talk to other women about your husband, unless it be to praise him—and don't overdo this; for over-praise is sometimes an evidence of dissatisfaction. The kind of stockings he wears or his favorite dishes or his unwise treatment of the children related in the ears of a neighbor, borders on the gossip that edifieth not.

As far as reasonably possible, keep up your intelligent development. You are to be driven double through life. Be careful it does not become tandem. He will have the advantage of gaining culture without affect from daily contact with the world. With you must be the effort.

Don't therefore sell yourself to your house. You are greater than your house. Neglect your house, rather than yourself or your husband. If you are to keep him at home, it will be you, and not your house that will keep him.

A wife is greater than a housekeeper.

—The Advance.

Our Reading Room.

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

BOOTY, ARK.—We began plans for building a house of worship for the Little Prairie church, at this place, Feb. 1, 1901. It is intended not only for our church, but to offer an open door of welcome to all others who will join in its goodly services. The house is so nearly completed that services were opened there on the 21st inst., and we are praying for the blessing of God upon all who may meet there, from time to time, and that our hearts may be filled with his love and with joyous service. It so happened that our beloved evangelist, G. H. Fitz Randolph, was with us on the evening of the 20th of July, 1901, at which time he preached an eloquent sermon in the new building. The brethren and sisters seemed like those who were returning from a long and joyous visit with friends. Our services have been held at different places since the church was organized, until this time, and to those who have opened their dwelling houses, barns and shops for our religious services we return thanks, and rejoice that we may now welcome them to the open doors of this new house of God. While we rejoice, we trust that the Lord will deepen our sense of obligation to him, and make us feel our responsibility to do all we can to honor and glorify his name. We have made as little expense as possible, doing all the work upon the house ourselves, together with the aid of a number of our friends who are not Seventh-day Baptists. The total cost up to the present time is \$200, only \$19.50 of which remains unpaid. It must now be painted, which will cost about \$20 more. The building is 24 by 40 feet and 12 feet high. Protracted meetings will begin in the new house on the night of Aug. 24. Pray for us that God may grant abundant blessing to his cause at this place. I expect to go to Tennessee this week to begin a series of meetings, by special invitation.

Yours in the work of the Master,

W. H. GODSEY,

Pastor and Chairman of Building Committee.

JULY 22, 1901.

THE greatest homage we can pay to truth is to use it.—R. W. Emerson.

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The Sabbath Recorder,

PLAINFIELD, N. J.

## Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

REV. WILLIAM C. WHITFORD, Professor of Biblical Languages and Literature in Alfred University.

### INTERNATIONAL LESSONS, 1901.

THIRD QUARTER.

July 6.	God the Creator of all Things.....	Gen. 1: 1-29; 2: 1-3
July 13.	Beginning of Sin and Redemption.....	Gen. 3: 1-15
July 20.	Noah Saved in the Ark.....	Gen. 8: 1-22
July 27.	God Calls Abram.....	Gen. 12: 1-9
Aug. 3.	Abram and Lot.....	Gen. 13: 1-18
Aug. 10.	God's Promise to Abraham.....	Gen. 15: 1-18
Aug. 17.	Abraham's Intercession.....	Gen. 18: 16-33
Aug. 24.	Abraham and Isaac.....	Gen. 22: 1-14
Aug. 31.	Isaac the Peace Maker.....	Gen. 26: 12-25
Sept. 7.	Jacob at Bethel.....	Gen. 28: 10-22
Sept. 14.	Jacob a Prince with God.....	Gen. 32: 1-32
Sept. 21.	Temperance Lesson.....	Prov. 23: 29-35
Sept. 28.	Review.....	

#### LESSON VI.—GOD'S PROMISE TO ABRAHAM.

For Sabbath-day, Aug. 10, 1901.

LESSON TEXT—Gen. 15: 1-18.

GOLDEN TEXT.—I am thy shield and thy exceeding great reward.—Gen. 15: 1.

#### INTRODUCTION.

The fourteenth chapter of Genesis gives us a very different picture of Abraham from the other passages of this book. Ordinarily we think of him as a wealthy owner of flocks going about from place to place, always at peace with his fellowmen. But here he appears as a bold warrior, a vigorous and victorious leader of armed men, associating with kings and rendering them a favor as one of equal rank. Abraham is, however, in this relation no less a man of God, and shows his greatness no more by his readiness and bravery than by his disposition of the spoil.

In our present lesson God again appears to Abraham, and the promise concerning which we have already studied is renewed. The prominent additional features are that Abraham is given a definite promise of a son and heir, and that God ratifies this promise by a solemn covenant. This chapter may be divided into two sections, v. 1-6 and 7-21. The former is in the night time, for the stars are visible; the latter is in the afternoon and evening, as we notice from the references to the setting of the sun in verses 12 and 17. In v. 6 Abram is believing with simple trust; in v. 8 he is asking for a sign.

TIME.—The date in the margin of our Bibles is 1913 B. C. It is to be understood that these dates are not very reliable.

PLACE.—Perhaps at the Terebinth of Mamre near Hebron.

PERSONS.—Abraham. God appears in theophany.

#### OUTLINE:

1. The Promise of a Son. v. 1-6.
2. The Solemn Covenant. v. 7-18.

#### NOTES.

1. *After these things.* These words are probably to be taken as an indefinite general reference to the past events, as in chapter 22: 1 and other passages, rather than as implying that the promise of this chapter depends directly upon the events of chapter 14. *The word of the Lord came.* This is the expression so often used in the prophetic books of the Bible in referring to the divine revelation to the prophets. It is used in Genesis only here and in verse 4. *In a vision.* This expression applies to the immediate context. It is not probable that all the doings of this chapter took place in a vision—especially the occurrences of verse 10 and following. *And thy exceeding great reward.* The word "and" does not occur in the original. It is better to translate "Thy reward shall be exceeding great," especially as Abram's words in verse 2 imply that he expects something of God.

2. *Lord God.* Literally, Lord Jehovah. It is to be noticed that the word "Lord" is printed in our versions without the small capitals, which indicate that it stands for Jehovah, as in chapter 12: 1 and often elsewhere. The same combination of divine names occurs in verse 8. *Childless.* Literally, desolate, forlorn and hence childless. *And the steward of my house.* The words translated "steward" are literally "son of possession," that is, he who will one day take possession of my house, my heir. Abram is troubled because the gracious promises of God to him and to his seed can apparently find no fulfillment in his own flesh and blood, but rather through aliens.

3. *Abram said, etc.* This verse repeats and explains the thought of verse 2. It seems that under the present circumstances Lot, the nephew of Abram, is out of consideration as his heir.

4. *This shall not be thine heir, etc.* God graciously removes Abram's difficulty and promises to him a lineal descendant as his heir.

5. *Look now toward heaven and tell the stars.* That is, "count the stars." That Abram's seed should be numerous as the stars of heaven is an oft-repeated promise. This comparison is figurative and may be considered equivalent to the parallel expression in last week's lesson "as the sand of the seashore," that is, innumerable; although, as a matter of fact, the stars visible to the naked eye have been counted, and their number found to be comparatively small.

6. *And he believed in the Lord, etc.* It is not, of course, proper to read New Testament truths into Old Testament texts; but we have here in germ the doctrine of justification by faith which Paul so fully sets forth in the Epistle to the Romans. See especially Rom. 4. Abram believed not only the promise of God, but he believed God; he gave in his adherence to God and clung to him in spite of all obstacles and discouragements. This right attitude toward God which was consistently maintained is that which was reckoned for righteousness.

7. *I am the Lord that brought thee out of Ur of the Chaldees.* As it was remarked in the notes on Lesson III., this passage along with others goes to prove that the divine guidance came to Abraham long before his sojourn at Haran.

8. *Whereby shall I know that I shall inherit it?* Gideon and Hezekiah also asked for signs.

9. *Take a heifer of three years old, etc.* This is not strictly a sacrifice, for the animals are not offered to God. Abram is directed to provide the appropriate symbols in order that God may enter into a solemn covenant with him. As two men passed between the halves of slain animals they imprecated for themselves a tragic fate like that of the animals slain assunder if they violated the covenant made with each other. In this case, however, it is God alone who passes through the midst of the slain animals, and we can scarcely think of his imprecating himself. He is condescending to the forms and actions of men in order to be very gracious to Abram. The five animals mentioned here are those allowed for sacrifice according to the code of Lev. 1.

12. *A deep sleep.* A supernatural blunting of all his external faculties that his attention might be most fixedly centered upon that which was to be revealed to his inner consciousness. *An horror of great darkness.* The word "of" is not expressed nor implied in the original. A terror, a great darkness, falls upon the soul of Abram as the forerunner of the divine presence. This horror perhaps suggests that the divine revelation is in part in regard to ill fortune rather than good.

13. *Thy seed shall be a stranger, etc.* Thus is foretold the bondage in Egypt. *Four hundred years.* This is evidently intended as a round number. In Exod. 12: 40 the period is given as 430 years. Compare with this the genealogy of Exod. 6: 16 and following. Some authorities explain that this period of 430 years is to be counted from the time Abram came to Canaan. By this reckoning the time before the going down into Egypt would be 215 years and the actual sojourn in Egypt 215 years.

14. *That nation . . . will I judge.* That is, bring upon it punishment. This was fulfilled by the plagues of Exod. 7 and following. *With great substance.* The period of adversity for Abram's seed is to be succeeded by great prosperity.

15. *And thou shalt go to thy fathers in peace.* Instead of "and" it is better to read "but." In contradistinction to the misfortunes of his descendants, Abram is to finish life in peace.

16. *But in the fourth generation.* A repetition of the promise that at the end of the appointed time the seed of Abraham should be restored to the promised land. The generation is perhaps to be reckoned as a hundred years, or possibly we may count Levi, Kohath, Amram, Moses, as the four generations. *For the iniquity of the Amorites is not yet full.* The children of Israel may not be brought out of Egypt sooner, for the guilt of the present possessors of the land has not yet merited their complete destruction. It is to be noted that the inhabitants of the land are here called Amorites instead of Canaanites as in chapter 12: 6.

17. *A smoking turnace and a burning lamp.* By these fiery apparitions Jehovah manifested himself to Abraham. *I have given this land.* This promise is expressed in the perfect tense; it is so certain that it is already spoken of as if accomplished. *The river of Egypt.* Whether this means the Nile or a little stream several miles to the eastward may not be certain; but the promise is certainly very great and practically limited only by the readiness of the seed of Abraham to accept it.

## Popular Science.

BY H. H. BAKER.

### The Science of Energy.

The Rev. D. Maltbie D. Babcock, who died lately in Italy, said in a present and far-reaching verse,

"Back of the loaf is the snowy flour,  
And back of the flour the mill;  
And back of mill, the wheat and the shower,  
The sunshine, and the Father's will."

The word "energy," suggested by the verse above, indicates special ability, or agency, for putting forth strength, physical or mental, and of exerting it vigorously in operations.

As Dr. Babcock suggests, we discover a principle away on the outskirts which we attempt to utilize to profit, but even if we do not fail at once, we make slow progress in what we call invention. All inventions move backward toward a principle or power of action, and by eliminating or changing we make improvements, thus from small beginnings, by scientific research and application, great results have been obtained. Witness the slow but steady progress in obtaining power from expanding steam, from the simple engine made by Watts, to the tripple expansion engines of the present day.

Some few years ago, Mr. Edison, the well-known electrician, spent some time in experiments striving to obtain power direct from coal, wishing to use the energy stored therein rather than to apply it first to water to generate steam, and then compress the steam to develop energy or power.

At one time the newspapers set forth that there was enough energy stored in a few bushels of coal, when fully utilized, to send a ship across the Atlantic. However, like many other inventions, the excitement soon passed away; but not the experiments among electricians; every now and then, some one would seek to obtain a current of electricity direct from coal or would try to construct a practical storage battery that would accomplish the same purpose; thus time has passed away without producing any great practical results until now.

Within a few weeks past a Mr. Hugo Jones, an assistant chemist for the city of Chicago, claims to have procured a current of electricity direct from coal, and has taken out a patent on a battery which he considers will revolutionize all present methods of producing power, thus dispensing with steam, and its cumbersome appliances.

In obtaining energy by steam the loss of power between the coal and the dynamo is known to be from 80 to 90 per cent. Mr. Jones claims his invention will save fully 35 per cent, reducing the loss of power to 65 per cent. This seems reasonable, when we take into account the boiler, the engine, and the dynamo, accomplishing a saving of about three-quarters of the amount of coal, yet doing the same amount of work.

Mr. Jones' invention consists, mainly, in substituting the sulphate of lead in his new battery for the sulphate of zinc, as it saves great cost in getting out the energy from the coal, and also saves creating a new chemical product. In making the battery he mixes the sulphate of lead with coal in a reduction retort, which mixture is heated. The coal converts the sulphate into lead and sulphur dioxide, which produces the electric current, and then again produces the sulphate of lead. This process is continuous, and there is no fu-



ing lost or consumed but the coal; the lead sulphate drops to the bottom and is removed to be used again. The action of this battery is continuous, whereas in a liquid battery it stops as soon as the liquid becomes surcharged with the metal.

In this new device, the battery cells are set around the retort, whereby the heat given off is communicated to the cells, being converted into electricity by means of chemical reactions. Another advantage claimed for this new battery is that the sulphate of lead is decomposed at a much lower temperature than zinc, and consequently at a less cost of coal to produce a current of electricity, and also no loss of metal.

From all we know of this knowable unknown element called electricity, or rather energy, we think it fills all interstices between molecules of oxygen, hydrogen, nitrogen, ozone and other elements of our atmosphere wherever they exist, also all interstellar space; it can be collected, condensed, its power used, yet remains forever the same entirely unchanged, a manifest symbol of divine energy and power.

**MARRIAGES.**

DAVIS—RANDOLPH.—At the home of the bride's parents, near Shiloh, N. J., by Rev. L. D. Burdick, June 26, 1901, Mr. Daniel W. Davis and Miss Rosena Randolph, all of Shiloh.

**DEATHS.**

NOT upon us or ours the solemn angels  
Have evil wrought.  
The funeral anthem is a glad evangel,  
The good die not.

God calls our loved ones, but we lose not wholly  
What He has given.  
They live on earth in thought and deed as truly  
As in His heaven.  
—Whittier.

WHEELER.—At her home in West Winfield, N. Y., July 9, 1901, after a painful illness, Mrs. Fannie Adele Wheeler, wife of Charles D. Wheeler, in the 43d year of her age.

Mrs. Wheeler was born in Unadilla Forks, N. Y., Dec. 15, 1858, and was the daughter of Ambrose and Henrietta Stillman Spencer. Her parents died when she was very young, and she was brought up by her uncle and aunt, Dr. and Mrs. Nathan Spencer. Her aunt was a strict observer of the Sabbath, and all through her life Mrs. Wheeler carefully observed that day, although she was not a member of a Seventh-day Baptist church. In early life she attended the services of the First Brookfield church, and in 1879 was married by the Rev. Stephen Burdick to Mr. Charles D. Wheeler. During the greater part of her married life her home had been in West Winfield, where she was always identified with the work of the Congregational church, of which she was a regular attendant. At her death she had long been a member of the Women's Benevolent Society of the First Brookfield church, and was much interested in our denominational work. She took a keen pleasure in attending the General Conference one year ago at Adams Centre. She was a woman of rare sweetness and gentleness of life, and is mourned by loving relatives and a wide circle of friends who loved her. Private funeral services were held at her home July 11, conducted by the pastor of the Congregational church. Interment at West Winfield, N. Y.

W. C. D.

AYERS.—Ann Elizabeth Swinney Ayers was born in Shiloh, N. J., Aug. 30, 1827, and died in Milton, Wis., July 3, 1901, in the 74th year of her age.

She was the daughter of Joseph Swinney and sister of Ephrian Swinney, both of whom were well known in Walworth. On the 2d of April, 1846, she was married to Eli Ayers, who died about eight years ago. To them were born one son, Arthur, who resides in Delavan, Wis., and one daughter, Mrs. T. A. Saunders, of Milton, Wis. For nearly 50 years her home has been in Wisconsin, the last eight of which were passed with her daughter in Milton, and the balance of this period in Walworth, Wis. When about twelve years old she was baptized and united with the Seventh-day Baptist church at Shiloh, N. J., but on coming to Walworth she became a member of the church of like faith in Walworth, in the fellowship of which the remainder of her life was spent. It seems needless to say that her work was well done even as her consistent Christian character is more ex-

pressive than any words. After a brief prayer service at her daughter's home in Milton, conducted by Rev. Dr. L. A. Platts, her remains were brought to her old church home in Walworth, from which funeral services were held, her pastor, Rev. S. L. Maxson, officiating.

S. L. M.

BENTLEY.—At Berlin, N. Y., July 17, 1901, of cholera infantum, Grace Louise Bentley, after two days' illness.

Dear little Gracie was born Aug. 13, 1899, to Mr. and Mrs. Arlie C. Bentley. She was a bright, attractive little girl. Her mind was very active, and her body always kept pace with her mind. She was the only child, and is greatly missed by her parents, as well as by many relatives and friends. She is safe in the arms of Jesus, where pain can have no effect on her, and where she will know nothing about temptation and sorrow. "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven." Mark 10: 14.

A little sunshine from heaven was sent,  
A little sweetness to each of us lent;  
And then in a moment the sunshine's obscured,  
But the sweetness will stay with the sorrow, endured.

M. S.

AYERS.—Samuel Ayars was born Feb. 25, 1820, and died March, 1901, of old age, at the home of his sister, Mrs. Elizabeth Bivins, at Shiloh, N. J.

He gave his heart to Christ, was baptized and became a member of the Marlboro church when not more than eighteen years of age. When a young man he was married to Mrs. Atilia Ayars More. For many years they lived near Marlboro, where two children were born to them. Wife and children preceded him to the heavenly land. For nearly seven years he has resided with his sister, who has been very kind to him in his feebleness. His membership has continued at Marlboro, and he was an active Christian, faithful to the church in all its appointments. Services were brief at the house, then at Marlboro, where Eld. Burdick, his pastor, preached the funeral sermon.

E. B. S.

RAY.—Lucy Cray was born at Oswayo, Pa., May 11, 1858, and died at Alfred, N. Y., July 15, 1901.

Her earliest memory was of an invalid mother, who was her constant care. When about twelve years of age, she confessed Christ, was baptized (I think) by Eld. A. H. Lewis, and united with the Seventh-day Baptist church of Oswayo, Pa., perhaps two or three years before her mother's death. She then came to Alfred, and her home was in the family of Eld. L. M. Cottrell. No difference whether those in trouble or sick were rich or poor, no difference whether the disease was contagious or not, she trusted in God for care, was the true Samaritan, and died universally beloved and a millionaire of good deeds.

H. P. B.

HAYNES.—At Mystic, Conn., July 18, 1901, Sally Memwaring Champlin, wife of William B. Haynes, aged 77 years.

Sister Haynes was born in Waterford, Conn., made a profession of religion in early life, and was one of the constituent members of the Greenmanville Seventh-day Baptist church. She and her husband had walked together for over fifty-nine years. Two sons and two daughters survive her. Sister Haynes' life was one of service for others. She was of a cheerful temperament, mild and lovely in spirit, and will be sadly missed in her home and neighborhood.

O. D. S.

WASHBURN.—Freeman Washburn was born Feb. 24, 1818, and died near Adams Centre, N. Y., July 20, 1901.

His wife, (elia Amy Greene, died about five years ago, since which time he has had a home with his daughter, Mrs. Ella Jenkins, who tenderly cared for him. He was an honored citizen and an upright man, esteemed by his neighbors and acquaintances.

A. B. P.

**REFERENCE LIBRARIES.**

The following list of books is recommended to Pastors and people who have a desire for a thorough and systematic study of the Sabbath question. These books are offered on a cost price basis.

Paganism Surviving in Christianity.....	\$ 1 75
A Critical History of Sunday Legislation.....	1 25
A Critical History of the Sabbath and the Sunday in the Christian Church.....	1 25
Biblical Teachings Concerning the Sabbath and the Sunday.....	60
Sabbath Commentary.....	60
Swift Decadence of Sunday; What Next?.....	1 00
The Seventh-day Baptist Hand Book.....	25
Thoughts on Gillfillan.....	60
Proceedings of the Chicago Council.....	60
The Catholicization of Protestantism on the Sabbath Question.....	25
Studies in Sabbath Reform.....	25
Life and Sermons of Jonathan Allen.....	3 00

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**Special Notices.**

**North-Western Tract Depository.**

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

MILL YARD Seventh-day Baptist Church, London. Address of Church Secretary, 46 Valmar Road, Denmark Hill, London, S. E.

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 one of the resident Sabbath-keepers.

ALL those who ever attended school at the Big-foot Academy, Walworth, Wis., are invited to attend the Annual Reunion, to be held Thursday, Aug. 8, 1901, on the old Academy grounds.

JOSIE HIGBEE, Sec.

WALWORTH, Wis.

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. M. B. Kelly, 223 Jackson Park Terrace.

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 by Rev. G. W. Lewis, of Verona Mills. Other Sabbaths, the Bible-class alternates with the various Sabbath-keepers in the city. All are cordially invited.

SEVENTH-DAY BAPTIST SERVICES are held, regularly, in Rochester, N. Y., every Sabbath, at 3 P. M., at the residence of Mr. Irving Saunders, 516 Monroe Avenue, conducted by Rev. S. S. Powell, whose address is 11 Sycamore Street. All Sabbath-keepers, and others, visiting in the city, are cordially invited to these services.

THE Seventh-day Baptist church of New York City holds services at the Memorial Baptist Church, Washington Square South and Thompson Street. Services begin at 11.30 A. M. Until September 1, Rev. David A. McMurray, assistant pastor of the Memorial Church will preach. Visiting Sabbath-keepers in the city are cordially invited to attend these services.

GEO. B. SHAW, Pastor,  
1293 Union Avenue.

THE Seventh-day Baptist Church of Hornellsville, 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.

I. L. COTTRELL, Pastor,  
29 Ransom St.

THE Committee of the Conference on Obituaries, desires that the family of any official member of the denomination who has died during the Conference year, communicate to some member of that Committee such facts in the life of the deceased, as may be of value in making their annual report.

The Committee is composed of the following: C. A. Burdick, Ashaway, R. I.; Chas. York, DeRuyter, N. Y.; Rev. L. E. Livermore, New Market, N. J.; R. S. Langworthy, Brookfield, N. Y.; A. B. Kenyon, Alfred, N. Y.

THE Sabbath-school Board, desiring to get as complete a report of the Sabbath-schools as possible, has sent, as usual, to the Secretary of each school as reported last year a blank to be filled out and returned as early as possible. We would ask that the pastors and superintendents give these reports their attention, if necessary. We also ask that if anyone knows of a school that has been organized during the past year, or that was not included in the last report, that information regarding it be sent to us. We would like to know at least the number of scholars enrolled, the average attendance and the amount of money raised during the year.

JOHN B. COTTRELL, Sec.

ALFRED, N. Y.

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