

THE SABBATH RECORDER.

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The Good News According to John.

INTRODUCTION.



*A*t the Beginning the Word already was:
The Word was with God;
And the Word was God.

He was with God at the Beginning;
It was *through him* that *everything* began,
And not a single thing began apart from him.
That which began in him was *Life* itself;
That Life was the *Light* of mankind;
And that Light has been shining in the darkness,
And the darkness has never overpowered it.

There appeared, with a message from God, a man whose name was John;

He came to bear testimony—to testify to the Light,
That every one, through him, might come to believe in it.
Not that he was the Light,
But his part was to testify to the Light.

That Light was the true Light, which enlightens every man on his coming into the world.

He was already in the world;
Through him the world began,
Yet the World did not recognize him.

He came to what was his own,
Yet those who were his own did not receive him;
But to all who did he gave the right to become children of God—
To those who believe in him.
It was not to natural conception, nor to human instincts, nor to any man's choice,
But to God himself, that they owed this Life.

The Word then became man, and *made a home among us*,
(We saw the honour given him—such honour as an only son receives from his father),
And he abounded in mercy and truth;
(John himself bears testimony to him; he cried—for the words were his—

'The *One who was to Come* after me is now in advance of me,
For he was already before me');
Indeed, out of his abundance we have every one received a share,
Yes, mercy upon mercy;
For, while the Law was given through Moses,
Mercy and truth came through Jesus *Christ*.
No one has ever seen God;
God the Only Son, who is ever close to the Father's heart—
It was he who made him known.

The Sabbath Recorder.

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A DISCUSSION of salient points touching the Sabbath question will occur on Sunday afternoon of Conference week, Sept. 1, at the session of the American Sabbath Tract Society. Three young men will speak, from their standpoint and experience in connection with Quartet and canvassing work. Others, especially among the young people, who have questions they would like to have answered, are invited to send them to the Editor of the RECORDER, or to Rev. L. C. Randolph, Alfred. If the questions are not included in the themes presented by the young men, they will be considered briefly by other persons at that time. This new feature of the program is introduced at the request of young men engaged in the Quartet and canvassing work. It promises to be an interesting and valuable feature of the afternoon session. Send in your questions.

A LETTER is at hand from Bro. Bakker, announcing his arrival on the far-off field in Africa, and his eagerness to begin work among those who are turning their faces toward the light of truth as it is in Christ, and their feet away from the paths in which they and their Pagan ancestors have walked so long. Many who think of him there will wonder how one can be eager to undertake such work, or find joy in such surroundings. The real answer is not far to seek. Believing that to be the field of work to which the Master has called him, that conviction becomes the chief source of joy and inspiration. It matters little where men work or at what they work, if it be done for the Master's sake and with the purpose of advancing his kingdom. It is one of the blessed facts in human history that for all the various fields the Master has to cultivate there are found hearts fitted for each. The quiet seclusion and scholarly surroundings which tie one man to his books, and from whose life great results come forth in permanent form, is no less a sacred place and a field of the Master's choice than the more common one for which the scholar would be utterly unfitted. Each obedient servant can find a place, and each is well-pleasing to the Master.

ON every hand we hear men talking of the transition in religious truth through which the world is passing. We are indeed a long way beyond that conception which obtained in the Middle Ages, when men struggled to reach heaven in order to escape punishment. All life, both social and religious, has shared in the later movement which teaches that we are to seek heaven for love of truth and righteousness, rather than because we fear the punishment of perdition. In the Middle Ages men formulated philosophical and theological opinions, as the prominent feature, if not the chief one, in life. Then the government of men, politically and in the church, was rigid, and unorthodox thinking as well as acting was punished by the fagot or the dungeon. Now the world turns toward Christ, the embodiment of divine love, as the center of thought and the source of inspiration to right living. The difference between these two extremes cannot be told in words, but the richer fruitage which this transition has brought to

the world can be seen and understood, as the ripened fruits in the orchards at autumn give unmistakable proof of the character of the trees on which the fruit grows.

A GROUP of boys were playing on the street. One seemed intent to excel in everything that was undertaken. The desire to excel, although it may spring in part from selfishness, is a commendable trait in human character. Probably the boy who sought to be first will not only be the most successful man, but, acting in the right direction, will bring more blessings and help to the world than those who are willing to occupy places of mediocrity, and sit quiet while others go past them. A sanctified ambition to be first and to excel in whatever duties life may bring is an almost unmeasured blessing. He who seeks to excel along lines of right living and right doing comes nearer to righteousness, truth and God than he who cares not to excel. A holy ambition to do the most and best that may be done in any part of life's work should be cultivated. It is only when ambition seeks wildly after empty fame, in the desire to excel, and degenerates into hard selfishness, that this noble trait of our race becomes a curse rather than a blessing. The pupil who seeks to excel in the smaller tasks of the school-room is the successful poet, or the finished author of to-morrow. That one may be truly successful in seeking to excel, there must be integrity, honesty and pure motives underlying every effort and every purpose.

GEN. BOOTH, founder of the Salvation Army, is quoted as saying: "One pot of gruel, two petticoats and a woolen blanket are worth a lake full of tears." The phrase is a taking one, if it be interpreted that practical help for those who are suffering is worth more than perfunctory expressions of sorrow with no practical relief; but measured in a larger way, the expression represents one of the simpler features of the actual mission of Christianity. It is a part of Christian duty to relieve physical suffering; it is a still larger part of the mission of Christianity to lift up men by implanting new purposes and aspirations, and so help them to help themselves until they are no longer objects of charity, or subjects of suffering, through their own incapacity. A still larger mission of Christianity is to awaken in the minds of men such longings after the highest attainments that are possible in this life, and after still larger attainments in the next life, that they will not only rise above the place where they are objects of charity, but will become benefactors both to the bodies and souls of men less fortunate than themselves. Christ, the perfect representative of Christianity, not only gave immediate aid to the suffering in body, but he filled the world with such truths, his words awakened such hopes and desires, that the history of Christianity has been one in which relief of suffering, cleansing from sin, and the uplifting of men into higher spiritual life, have been ever-present and prominent.

IT is neither wise nor well to institute comparisons between these various fields of Christian thought and effort, by saying that one is far better than the other. He who gives a woolen blanket when that is the immediate need, does well. He who implants new purposes by helpful words or wise instructions, does well. He who, with far-reaching vision, opens

up the otherwise unknown future life, and inspires men to seek after holiness and blessed immortality, does well. Each in his sphere is doing as well as the other. God commends each without setting the work of one over against another to say which is the greater. Greatness and its opposite are only relative terms, at most, and it may often happen that in the same person each phase of Christian duty may find expression, on occasion. Be eager. Do well your work, whether it be the giving of a blanket, the helping of a soul by wise counsel, or the larger inspiration and uplifting of a life through the presentation of new truth and new conceptions of duty. It is all the Master's work and is all commended by him.

THE latest news from New Brunswick, Canada, announces that Bro. Blakney, of whose arrest for working upon Sunday our Canadian correspondent has made mention at different times, has lately been tried on two different counts for the same—crime(?) The persecution is continued by the same parties as heretofore. For one of the cases now in hand he was fined \$10 and costs, or twenty days in jail. For the other, \$15 and costs, or thirty days in jail. The cases have been appealed to a higher court, as before, and the final results are to appear later on. Our correspondent says: "The combine against him consists of Catholics, Orangemen and Baptists, a strange mixture." We judge that if the cases go against him on appeal, he will quietly take the fifty days in jail, thus vindicating his faith, and putting a detestable shame upon the government which can thus outrage the principles of religious liberty, at the demand of intolerance and spitefulness.

THE RECORDER takes pleasure in calling attention to the communication of President Davis, on another page, in reference to the reinforcement of the Theological department at Alfred. Do not fail to read it.

ENTERTAINING CONFERENCE NEXT YEAR.

The action of Conference last year, touching the holding of the next session at Ashaway, R. I., and making it a Centennial session, has practically decided that the denomination, as a whole, must meet the expenses of that session. It is therefore clear that the churches in general must contribute for the expenses next year; probably an apportionment will be the best plan. After next year, we believe the solution of the problems involved will come soonest and most successfully upon the plan suggested by the RECORDER, two weeks ago, namely, that delegates and visitors, so far as possible, pay for entertainment as a personal matter, leaving it open for churches and individuals to make special gifts or appropriations for the expenses of such individuals as they may desire. We also suggest that if a satisfactory solution is not developed at the coming session, it will be well to refer the matter to the churches for consideration and action during the next year, so that at the meeting of 1902, the decision of the churches, rather than the opinions of individuals, may be made the basis of consideration and future action. Without such reference each will continue to assume that his personal opinion in the matter is sympathized with or held by the majority of the people. In a matter so important every church ought to have a voice, after considering the case in a church capacity.

CHRIST IN THE OLD TESTAMENT.

Few people seem to realize the fact that during the life-time of Christ, and for a long time afterward, the Old Testament was the only Scriptures known. What is called the "New Testament church" was developed on the basis of the Old Testament alone. The New Testament as such was unknown during the period usually spoken of as the time of the New Testament church. Both the private and public work of Christ, and his teachings, were upon the basis of the Old Testament only. He appealed to that as authority for whatever claims he made as the Messiah and the founder of the Kingdom of God. All efforts to substantiate his claims, whether by Christ or his Apostles, were by reference to the Old Testament. All discussions as to questions of ethics were based upon the interpretation of the Old Testament, given by Christ, and, after his death, by his immediate followers, through whom the so-called Christian church was developed. The Old Testament without Christ is "a palace of shadows and perplexities. The Old Testament with Christ is the Interpreters' House, where many things are written to those who went before, for our instruction and delight."

The prevalent tendency of modern times to make an abrupt break between the Jewish church and the Christian, in what is called the New Testament period, is without foundation in fact. The changes and innovations which gave the first prominent and the most permanent form of Christianity, in history, that is the Roman Catholic Church, came about only when men had broken away from the standard set by Christ and his immediate followers, and had practically cast aside the sacred Scriptures of the Old Testament. The Kingdom of Heaven, of which Christ and his disciples talked so much, was the direct product of Old Testament thought, and the clearer views that Christ gave of that kingdom came because of the higher spiritual interpretation which he gave to the ancient Scriptures. Christianity will return to its primitive purity and Christ-likeness in proportion as it returns to the position Christ and his disciple occupied toward the Old Testament Scriptures. This does not mean the narrow interpretation that the Jews had placed upon the Scriptures, but the broader and richer interpretation Christ gave to them.

DEFINITE OPPOSITION TO EVIL.

There is a significant lesson in that incident related in the New Testament, wherein evil spirits fearing Christ beg to be "let alone." This wish is expressed in one way or another by all forms of evil. What Satan most desires is to be let alone. Possibly we should say that he is as well pleased by that form of pretended opposition which does not really oppose, and that apparent condemnation which does not condemn. On the other hand, when definitely and firmly opposed, evil is cowardly. The coyote is a noisy brute and wonderfully fierce to follow when one runs from him, but he slinks away, like the coward he is, when bravely faced and definitely opposed. It is a lesson which Christian workers need to learn early and often that evil is best overcome by the quiet opposition which betokens the innate bravery of truth. Christian workers need to learn that their first and last duty is to fling themselves against evil, or to stand against it with that bravery

which is born from the consciousness of being right.

We commend this thought to our younger readers. The world of to-morrow will be controlled by them. They must meet its issues and fight its battles. Its problems they must grapple with and settle, or at least lend a hand toward their settlement. In all these oncoming duties, one of the largest elements, if not the most important and largest, is that quiet bravery which comes with the conscious indwelling of divine power and conscious alliance with righteousness and truth.

Such bravery cannot be assumed. If one pretends to have it when he has not, the one he seeks to oppose sees through the disguise quickly, and laughs at the pretense. Neither can this bravery be borrowed from another, although the contact and sustaining presence of other brave souls is often of great account. True moral bravery, that which faces evil without flinching, and abides by the truth without questioning is a personal matter, born from within, or rather from above. Every soul may attain it, who will pay the price; and that price is obedience to God, alliance with truth and communion with the Holy Spirit.

CHARACTER-MAKING IN EDUCATION.

With the rapid growth of our educational system and the changes through which it is passing, one of the imperative demands is a higher appreciation of education as bearing upon character. In the public mind there are two prominent reasons for which education is sought. One, that the young person educated may become proficient in some practical line that will insure a living, or enable him to become successful in business. The opposite extreme seeks education for its own sake, in a narrow and selfish way. The best representative of this thought is the "book-worm," who gathers knowledge as bees do honey, storing it away for himself. While both these have their place, they ought above all to be made subservient to the higher idea of character-making as the primary object in education. This is especially important in a government like ours and in times like these. Our national life must find its highest success in the high and noble character of those who make up the nation. The development of right character in the individual will insure those who will live for the greatest good and the highest interest of the community, rather than for narrow and selfish ends. It is this one large need that all educators ought to aim for. This broader view of the purpose of education is essential to the development of right character in the one educated, and equally important and essential in building a government like ours in permanency and purity.

Turning from the political interests to the moral and religious, the necessity for character-making becomes doubly apparent. It is well known that the outlines of character and destiny are determined at a very early age. As the primary and high school system is now becoming the largest factor in our educational world, the necessity of making the early training bear upon character-building is greater year by year. Even to those who pass on to collegiate and university training, the opportunities for best results in shaping character are too nearly lost, if these opportunities have not been furnished before entering college. It is sometimes urged that the

college and the university must be the main factors in character-building; that cannot be. They will add the influences which complete education in a special sense, but they cannot overcome those tendencies in character which the student brings to the college and university.

By character-making we mean those larger elements of manhood and womanhood in which honesty and honor, purity and nobility, unselfish living and earnest desire to benefit others are prominent features. It is a great weakness in our educational system that so many who become teachers in the primary and secondary schools are not themselves taught and developed along the best lines of character-making. The most valuable element in a teacher is not that he is a finished linguist, a careful scientist, or a correct mathematician, but rather that his character and his conception of character-building on the part of his pupils are of the highest order, socially, morally and intellectually. To know many facts, and to make high attainments in the class-room is an important part of gaining an education; but a much greater and more important part is to leave the school-room, whether early or late, with such foundations of character-building and such conceptions of duty and of life as will give to the world men and women more nearly faultless in all that goes to make up noble character than they are in the specific duties demanded of them as scholars.

JUDAISM AND JESUS.

Jewish newspapers and various Jewish assemblies, for some months past, have had no little discussion concerning the relation between "Judaism and Jesus." There is an evident increase of thought upon this subject, and a large number of opinions have appeared from leading Jewish teachers and writers. From all we can learn there is a growing tendency to recognize the greatness of Jesus as a Jewish reformer, without accepting the ideas of Christians concerning the "Deity of Christ," or the idea of salvation through him according to the Christian conception. With this considering how Christ was and ought to be related to Judaism, there is a tendency toward a larger expression of fellowship, and more definite interchange of opinions between Jews and Christians. In all this we see a favorable movement on the part of both Jews and Christians, to consider anew the relations which Judaism and Christianity sustain to each other. That relation, as it found expression in the early church, was as child and parent, or, to change the simile, early Christianity was the efflorescence of Judaism along the spiritual side under the inspiration and guidance of Christ and his apostles. We give some representative opinions from Jewish leaders:

I consider it the duty of every teacher of Jewish history to take full cognizance of the great influence Christianity, as a daughter of the Jewish religion, has exerted upon human civilization. . . . We want our children to know that in Jesus of Nazareth Judaism produced one of the most beautiful types of humanity—one of the world's greatest teachers.—Dr. K. Kohler, New York, N. Y.

The life of Jesus is a chapter in Jewish history, and we, as Jews, cannot afford to ignore it.—Rabbi George Kohut, Dallas, Texas.

The origin and development of Christianity and the life and doings of Jesus ought to receive an unbiased presentation in every Jewish Sabbath-school.—Rabbi A. Gutmacher, Baltimore, Md.

For over twenty-five years I have taught my advanced

pupils the history of Jesus and the origin of Christianity, and for a number of years I have taught the same to all our children in a more popular form.—Rabbi Max Landsberg, Rochester, N. Y.

The Jew of to-day beholds in Jesus an imposing ideal of matchless beauty. . . . Modern Judaism gladly acknowledges, reclaiming Jesus as one of its greatest sons.—Kaufman Kolder, Ph. D., Rabbi Temple Beth-el, New York.

From the historic point of view, Jesus is to be regarded as a direct successor to the Hebrew prophets. His teachings are synonymous with the highest spiritual inspiration of the race.—Morris Jastrow, Jr., Professor of Semitic Languages, University of Pennsylvania.

Jesus was the gentlest and noblest rabbi of them all. . . . In Jesus there is the very flowering of Judaism.—Henry Berkowitz, Rabbi of Rodef Shalom Congregation, Philadelphia, founder of Jewish Chautauqua Society.

I revere Jesus for having brought home by his own life and his teachings to the innermost hearts and souls of mankind of all times, in every station, the eternal truths as first embodied in the Mosaic code, and proclaimed in undying words by the prophets.—James H. Hoffman, founder and first President of the Hebrew Technical Institute, New York.

Jesus promulgated a sublime doctrine which is in full harmony with Judaism, and with which Christianity must be entirely imbued before it can be seriously called the religion of Christ.—Adolph Bruell, Ph. D., editor Popular Wissenschaftliche Monatsblätter, Frankfurt-on-the-Main, Germany.

Students of current religious movements cannot afford to remain uninterested in such statements as these. A logical point of approach between Judaism and Christianity is the origin of Christianity in the heart of the Jewish church.

NEWS OF THE WEEK.

The Empress Dowager Frederick was buried at Potsdam, Germany, on the 13th of August, in the Mausoleum of the Friedenskirche. The funeral services were without ostentation, but the procession was an impressive and solemn one. The military forces which took part were headed by Major General Von Moltke. The highest clerical dignitaries in Berlin and the highest Roman Catholic military chaplain appeared in the procession. The imperial colors were draped over the head of the coffin, and a crown of state of massive gold, and heavily jeweled, rested upon the colors. The Emperor of Germany and King Edward of England walked behind the casket. At the Mausoleum the cathedral choir from Berlin sang "Christ is the Resurrection." A prayer followed, and "Be faithful unto death" was sung by the choir. Such were the simple services, during which the royal party stood beside the tomb. This closed the final service in memory of the royal woman. The American Ambassador, Mr. White, attended the funeral by special invitation from Emperor William. After the services the Emperor sent for Mr. White that he might express his sympathy for him in his own recent affliction. Memorial services were held in London and in many other places in honor of the Empress.

During the week important revelations have been made showing the fearfully corrupt practices of the police in the city of New York. It has been well known that the worst haunts of vice have paid heavy blackmail to the police officials for protection for a long time. Several important arrests have followed, and it is believed that reform will be secured in many instances. Surely severe punishment ought to follow in these cases. The importance of bringing such rascals to justice is doubly great at this time, when corruption in municipal government, in all large cities, is a threatening evil to the best interests of the nation.

The strike in connection with the steel working business has continued through the week with varying success in unimportant points. The strike has ceased to influence the stock market, and the operators of the mills are making a strong point in their own favor by taking the position that "if the mills cannot be operated in a particular place, we shall find a place where they can be operated, and remove the mills there."

A serious accident occurred on Aug. 14 in connection with the building of the new water works at Cleveland, Ohio. Five men were burned to death, four were drowned, and others were killed by suffocation.

The religious services at Northfield, Mass., are now at their best. Strong sermons are presented from day to day by prominent preachers, and the religious influences are strong and widely diffused.

The exports from the United States for July, 1901, show an excess of \$300,000,000 over the imports, and the balance of trade for the first seven months of the year in favor of the United States was \$324,500,000.

The political disturbances in Central America, of which we spoke last week, seem to be spreading. They now involve Venezuela, Nicaragua, Ecuador and Colombia. If the trouble continues, serious results may follow in those little republics. Much of the fighting is by small bands of men, and by temporary raids. The business and political interests of the country must suffer largely, unless the trouble is checked at an early date.

On the 15th of August a terrible tropical storm swept over the region of New Orleans, Mobile, and other Southern cities. At a late hour on the evening of the 15th Mobile was entirely cut off from the world by high water and the breaking of the wires. At New Orleans the storm came with a hurricane on the evening of the 14th, when the waters of Lake Pontchartrain were driven inland with serious results. At the latest accounts, sixty squares in the market district of New Orleans were flooded, and the rice fields in many places had been ruined by the income of the salt flood.

THE OUTLOOK FOR REINFORCING THE THEOLOGICAL DEPARTMENT OF ALFRED UNIVERSITY.

To the Editor of THE SABBATH RECORDER:

I have received a number of letters requesting information regarding the progress of the movement for increasing the efficiency of our Theological department.

For the information of your readers, who, I am glad to know, are deeply interested in this important question, it seems desirable to make a brief statement in your columns.

Many of the churches and individuals of the denomination have made the interest which was shown at the last Conference very practical in their financial encouragement to the movement during the year. For the immediate expenses of two additional professors for next year, about twelve hundred dollars have already been pledged to the Education Society and its representatives. Through personal contributions, life memberships in the Education Society, designated for this purpose, and a bequest received during the year, the permanent funds for the support of the Theological department have been increased about seventeen hundred dollars.

These generous contributions from so many toward this work have demonstrated the strong and permanent interest of our people

in the matter of the theological education of our ministry. The Trustees of Alfred University have not fallen behind the people in their efforts in this direction. At a special meeting of the Trustees held early in the year, two additional professors were called to the reinforcement of this department, to begin their services as soon as the necessary additional funds could be secured by the Education Society.

The Rev. W. C. Daland, D. D., was called to the Professorship of Doctrinal Theology, and the Rev. J. L. Gamble, Ph. D., was called to the Professorship of Church History and Homiletics. Dr. Daland declined to accept the call. Dr. Gamble has signified his willingness to accept. The Trustees have delayed the call of another professor to fill the position declined by Dr. Daland, until after the meeting of the Conference, hoping by that time to ascertain more fully the wish of the denomination in regard to the best available man for this position.

The Trustees firmly believe that it is the will of the people that this reinforcement be consummated by the opening of the school year, and they are ready to take action as soon as they are able to discover the right man for the place.

The building on the campus, known as the "Gothic," has been set aside for a Theological Seminary building, and is now being repaired and fitted for that use. It is the plan of the Trustees to make this school not merely a theological school, but a training school for Christian workers, where courses of instruction in the methods and subject matter of Bible study shall be adapted to all classes of Christian workers.

It may be of interest to know that we are to be among the pioneers of this work. Hartford and Union Theological Seminaries are each to offer, this fall, for the first time in their history, such courses for Christian and Bible-school workers. They are announced as the first Theological Seminaries of the country to recognize this deep-felt want, and to make preparations to meet it.

Seventh-day Baptists may share the blessing and the benefit of entering this new field of work in its first inception among Theological Seminaries, and thereby may add a breadth and power to our denominational and theological training which we have never before thought possible.

I am assured that there are in the denomination young men who will gladly avail themselves of these opportunities as soon as they are offered, and we desire your readers to know that arrangements are now being perfected for offering these advantages. The college year opens Sept. 17, and before that time we expect to be able to make full announcements as to professors, lecturers and courses of study.

BOOTHE COLWELL DAVIS.

ALFRED, N. Y., Aug. 13, 1901.

OUR SCHOOLS, OUR YOUNG MEN, AND OUR CHURCHES.

BY C. A. BURDICK.

Our schools, our young men and our churches are the principal factors in our distinctive part of the religious work of the world, reckoning our young men by anticipation as already in the work. These factors are closely related, and mutually dependent. The highest efficiency of each is dependent upon the sympathetic helpfulness of the others.

For a good while these questions have been

revolving in the mind of the writer: Do our young men get from the schools and their advocates just the best kind of inspiration for their life work; and do our churches get all the help from their educated young men, aside from those who enter the ministry, that they have a right to expect?

We are justly proud of our schools and of the rank which they enable us to hold in the educational world. But is there not a common mistake made in the character of the motives appealed to when persuading young men to enter the schools? Is it not quite common to present as an inducement the idea that an education will promote them to what are called the higher positions in the world? I know that now and then in formal treatments of the subject the truth is taught that the true aim of education is to develop manhood; and that manhood is higher than any avocation. And yet, practically, are not young men permitted to get the notion that a liberal education is to be regarded as a preparation for a professional or literary career; and that such a career is higher in dignity and honor than manual labor employments?

The prevalence of such a notion has, as it seems to me, several injurious tendencies and results. It leads too many of our young men to rush into the already over-crowded ranks of the professions instead of using their intellectual attainments in the development of home industries. It tends to encourage class distinctions by regarding farmers and mechanics as constituting a lower class intellectually and socially than that of teachers, preachers, doctors, etc. And by overlooking the truth that the true aim of an education should be the building up of the man independently of his calling, it fosters the idea that farmers and mechanics do not need a liberal education; and so those who expect to follow one or the other of these callings are prevented from seeking to acquire it. The result is that agricultural and mechanical trades are prevented from rising to their proper level with the professions.

Another result of this false notion is the weakening of many of our churches by withdrawing from them into outside fields of labor the educated talent and ability for leading in church work, which they so much need. It also draws from their numerical strength. Comparatively few teachers and doctors, to say nothing of other professionals, can find places for their employment within the limits of our country churches. Other communities reap the fruits of their educated talents.

Again, the idea seems to prevail that farming and the trades do not afford sufficient scope for the exercise of educated minds. This is a serious mistake, as to farming in particular. A recent three-years' experience in managing a grain and stock farm convinced the writer that to obtain the highest results, farming requires as much brains as teaching or preaching. As scientific laws underlie and govern all the processes of plant and animal life and growth, the farmer should have a knowledge of these laws. The acquirement of this knowledge and the wise application of it in all the details of farming requires much close study. And the planning of all the diversified forms of labor required, for months and even years ahead, requires as good judgment and executive ability as the managing of a manufacturing plant.

It is not the purpose of this article to discourage young men from choosing any profession for which their particular bent of mind may fit them. The professions are worthy and necessary, and have a rightful claim to their reasonable quota of our young men. But the burden of this article is a plea for our churches that are being depleted of their best blood, and for the farming industries that support them.

But there are some obstacles that lie in the way of retaining educated young men on the farm. While some are led away from the farm by a natural bent of mind toward a particular calling, many seek some other calling because they look upon farm life as dull, slavish, unrefined, and too far away from the social and intellectual associations that may be enjoyed in towns. But these unpleasant conditions are only made worse for those who remain at home when the educated withdraw into other fields of labor. If on finishing their course of study they would return to the farm and, treating agriculture with its connected departments of fruit culture, stock-raising, dairying, etc., as a science,—apply to it the best of their trained ability, studying to develop all its resources, they would make farming quite a different matter from what it now is in general. They would find it stimulating and not uninteresting.

I have written thus far about educated young men and not about educated young women. This is because it is young men, mainly, whose ambition leads them to adopt professional careers, and because upon them mainly rests the business part of church life; and also, because wherever the educated young men go, they carry the educated young women also as their partners. But now suppose that such a revolution of public sentiment in reference to the true end of education and the resources of farm life should come about that many more of our young men and young women should be induced to get as good an education as possible, and the most of them return to their homes with the enthusiastic purpose of utilizing their culture in infusing new social and spiritual life into the home and the church. Could they not thus banish the dullness of farm-life at the same time that they build up the church?

But to whom shall we look to inaugurate this revolution? Naturally to our schools and those who have been trained in them—men of thought and breadth of view. Let all those who influence young people to seek an education, constantly impress them with the thought that *all* need the best education they can get for the development of true manhood and womanhood; and that they can as usefully and honorably apply the fruit of their learning in agricultural and mechanical pursuits as in the professions.

Let the schools so lay out the courses of study that they shall meet the requirements of educated farmers and mechanics as well as of teachers, preachers and doctors. Let the instructors seek to train in their pupils a broad, sound judgment that can be relied upon to guide them wisely in any and all avocations they may enter upon, and so remove the ground of criticism sometimes aimed against college education for farmers, that it is one-sided and impractical.

And so let our schools and our young people combine their best efforts to build up the churches and through them our broader denominational interests.

FARINA, Ill., Aug. 10, 1901.

TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, Aug. 11, 1901, at 2.15 P. M., President J. Frank Hubbard in the chair.

Members present: J. F. Hubbard, A. H. Lewis, A. E. Main, J. M. Titsworth, C. F. Randolph, F. J. Hubbard, D. E. Titsworth, and Business Manager, J. P. Mosher.

Visitor: H. H. Baker.

In absence of Secretary, D. E. Titsworth was appointed Secretary *pro tem*.

Minutes of last meeting were read.

The Committee on Distribution reported that inasmuch as one member of the Committee, Mr. C. C. Chipman, was also a member of the Committee on Buildings and Grounds at Alfred, which Committee proposes to open a room for resting and writing during the Anniversaries, where bound volumes of this Society are to be on exhibition, they would recommend that the matter of displaying the publications of this Society be placed in the hands of Bro. Chipman. Report accepted.

The Committee on Historical Sketch in 1902 reported, recommending that our Secretary, Arthur L. Titsworth, be invited to prepare such sketch. On motion, the report was adopted.

Correspondence was received from A. P. Ashurst, presenting his annual report, showing 214,975 pages distributed, and over 1,600 letters written. The report showed that he had completed his list for tract distribution, and was ready for a most aggressive campaign in his locality. He also urged the need of something like an industrial mission, both for its educational influence and as affording some means of support for those whose acceptance of Sabbath truth takes from them their usual means of livelihood.

Also from J. H. Wahlfisch, Germany, forwarded by Secretary Whitford, of Missionary Society, in reference to publication of a book written by him, and asking for money to bring him to this country, and to support his family for three months.

Also from John Moncure, addressed to President B. C. Davis and forwarded by him, asking for information in reference to Seventh-day Baptists.

Also from L. C. Randolph enclosing a letter from J. Wilson and George A. Main, suggesting some change in the Society's program at the Annual Meeting. On motion, it was referred to the Committee on Program, with power.

The Corresponding Secretary presented draft of portions of his Annual Report which had not already been presented, and on motion it was approved by the Board.

The Treasurer presented his usual monthly statement.

On motion, First Vice-President Stephen Babcock, and Corresponding Secretary Lewis were appointed as the representatives of this Board in the Pre—and Post—Conference Convention called for by the last General Conference.

The following minute was, by vote, made part of the records of this meeting:

Since our last meeting, our brother and co-laborer in this Board, George B. Titsworth, has been suddenly taken from life's activities, in the midst of a strong and busy career. While we cannot understand why so useful and beneficent a life should thus be taken from among his fellows, we can but trust the unerring love and wisdom of our Heavenly Father. In token of our appreciation of the many noble qualities which made our brother's life such a helpful one, we spread this minute upon our records, and we extend to his brothers and family thus sadly and suddenly bereft, our heartfelt sympathy in this hour of trial.

Minutes read and approved.

Board adjourned.

D. E. TITSWORTH, *Rec. Sec. pro tem.*

Missions.

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

REPORT OF MEETINGS AT SALEM, W. VA.

The meetings begun here July 11 closed last night. There were nineteen converts, fourteen of whom were baptized the evening after the Sabbath. Fifteen have been added to the Salem church: one restored, two by experience, and twelve by baptism. One will join the Lost Creek church. One young lady who came out in the meetings at the same time came to the Sabbath. Many of those who came to Christ were members of the Junior Christian Endeavor Society. The church in receiving them has assumed new responsibilities. To the end that they might feel more deeply the new relation existing between them and those just received, Eld. Burdick read the church covenant at the Sabbath morning service. The new members were received last night by the laying on of hands and prayer by Pres. Gardiner. It was an impressive service. May God bless all who were added to his church that night, and all who extended to them the hand of fellowship.

With a new house of worship, a glorious revival in the summer time, and a new pastor, we think the Salem church is "looking up."

We must pass on, "only remembered by what we have done." Thank God for the loyal ones left behind to continue the work. New ties of Christian sympathy have been formed and old ones strengthened. As we go from Salem to Lost Creek, we feel that the prayers of a host of loyal hearts follow us. Thus we are strengthened for greater service for the Master.

A. J. C. BOND.
Salem College Quartet.

SALEM, W. VA., Aug. 5, 1901.

MILTON COLLEGE QUARTETS, NO. 1 AND NO. 2.

The Quartet at Coloma, Wis., is meeting with good success. The work was begun at a school-house, six miles from Coloma Corners. Six persons were baptized there, three of whom professed conversion during the meetings, and some of whom are converts to the Sabbath. About July 25th work was begun at the Corners where the regular Sabbath meetings of the Coloma church are held, and on Sunday, Aug. 4, four more were baptized. Here Bro. Jesse Hutchins was obliged to leave the work on account of a severe attack of quinsy. Fortunately, there was an extra man in the company, and so the Quartet still sings at Coloma. Also Bro. Kelly, who has been on the field about three weeks, began to feel that he must return to his own work in Chicago, and again, fortunately, Eld. Babcock of Albion could take his place for the remainder of the campaign, which he did Aug. 5, and the work goes on.

The work in Ohio was hindered a little at first by the failure of the tent to arrive. It came about July 20. The boys however were not idle, and before the tent was put up the whole community was advertised, and people were in a state of expectancy concerning it. From the first the attendance has been large. For the last two Sunday nights it has been estimated that more than 500 people were at the tent. Eld. Hills of Nortonville joined the Quartet there a week ago, and the tide is rising. A dozen or more have expressed a desire to become Christians, and some are ready for baptism. An effort is to be made to revive, and, if it seems best, to re-organize, the old church at Stokes.

L. A. P.

FROM MRS. M. G. TOWNSEND.

The interest and attendance increased somewhat last week, but several of the best workers had to help in threshing, and also some of the younger ones who had become interested, and said they wanted to be baptized, and whose parents I had ascertained by personal interview were willing for them to do so, were also called off to help. Last night I spoke upon the "Sabbath of the Bible, and how it came to me," previously announcing it, and the house was crowded, adding chairs to accommodate those who came. By remarks from persons belonging to no church, and from First-day people also, I know it was well received, and the truth, and the church that stands for it in this place, was helped and honored, giving to God the glory. There has been good, faithful seed-sowing, and some are ready to be baptized and unite with the church; some who have been baptized are ready to unite with the church; and if our work is carefully and promptly followed by pastor and people, the fruitage can be enjoyed in the very near future. The Quartet gave a sacred concert which was well patronized, netting \$19 25 at 15 cents admission. While there has been no ingathering during our stay, I do not feel discouraged, for there can be one very soon, and the church members have gotten more of Christ into their hearts and lives, and the church stands stronger and higher and is better accepted by those studying the Sabbath question than before we came. We have all stood the work finely. I have preached every night and twice every Sabbath but one. Eld. Socwell preached one Sabbath morning, and it now lacks two days of five weeks. We shall go to Cartwright, Wis., from here, and stay as long as we can before I go to Marion, and if the work demands it I shall stay in Cartwright until the Quartet has to go home for school, and not go to Marion.

NEW AUBURN, Minn., Aug. 5, 1901.

THE RITCHIE CHURCH, W. VA.

There are but few churches in our denomination more promising than the church in Berea. To begin with, it is a beautiful country. The soil is productive and the climate is genial. The mountains and valleys, when clad in their rich verdure, are really charming. The country is rich in resources, yet to be developed. Coal in abundance has been found, and of the best quality. Oil also has been found, and wells are already being operated within a few miles of the village of Berea. A railroad is also in prospect which will come within a mile of the village, and will be of almost immeasurable value to that part of the state.

In the next place, there is a very excellent class of people in Berea. They are intelligent and industrious and hospitable almost to a fault. The morals of the people are excellent. The church is blessed with a pastor—Rev. Riley G. Davis—in whom they are united, and of whom they may well feel proud. He is not only a Godly man who stands high in the community, but also a growing man, who will one day be sought for by the churches of our denomination. His brethren love and respect him; not only for his ability as a preacher, but chiefly because of his clean and consistent life. Bro. Davis is also blessed with a life partner worthy of himself—an excellent minister's wife.

But the chief feature of encouragement to

our church in Berea is its large number of intelligent and efficient young people. Our churches have specimens of West Virginia young people among them, of whom they are by no means ashamed. And it is not too much to say that in Berea there are many of the same class of young people. Berea is a pleasant and promising field; and with their excellent pastor, in whom they are so well united, and of whom they so justly feel proud, we look for a prosperous future for that church.

A. McLEARN.

WALWORTH, Wis., Aug. 6, 1901.

TREASURER'S REPORT.

For the month of July, 1901.

GEO. H. UTTER, Treasurer.

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

DR.

Cash in Treasury July 1, 1901.....	\$1,529 57
J. H. Coon, Utica, Wis.....	6 00
Peter A. Ring, Hawarden, Iowa, Foreign Missions.....	25 00
F. F. Randolph, Middle Island, W. Va.....	1 00
Roy Randolph, Middle Island, W. Va.....	25
Mrs. J. W. Collier, Wellsville, N. Y.....	50
S. H. Crandall, Glen, Wis.....	2 75
Churches:	
Welton, Iowa.....	2 50
Southampton, Ill.....	15 00
Chicago, Ill.....	10 00
Milton Junction, Wis.—Salary F. J. Bakker.....	30 00
Plainfield, N. J.....	65 89
First and Second Verona, N. Y.....	4 50
Salem, W. Va.....	50 00
Second Hopkinton, R. I.....	17 00
Boulder, Colo.....	1 73
Hartsville, N. Y.....	6 85
New Auburn, Minn.....	8 00
Ashaway, R. I.....	29 77
First Alfred, N. Y.....	29 28
Pawcatuck, Westerly, R. I.....	15 45
Rockville, R. I.....	7 20
Income from Permanent Funds.....	426 50
Collected in field by Madison Harry.....	6 00
Ladies' Mite Society, Shiloh, N. J.....	14 84
Sale of Reports of Ecumenical Council Reports.....	3 00
Sherman Park Sabbath-school, Syracuse, N. Y.....	1 00
Estate of Phineas C. Burdick, DeRuyter, N. Y., bequest.....	663 40
Woman's Executive Board:	
China Mission.....	\$ 5 00
Crofoot Home.....	9 00
Native Helpers, Shanghai.....	10 00
Home Missions.....	50
General Fund.....	37 58—
Collected on Field by G. H. Fitz Randolph:	
Fouke (Ark.) Church, by J. E. Snell.....	\$ 1 75
Crowley's Ridge, by R. J. Ellis.....	2 00
W. W. Shannon.....	2 00
W. Bruce.....	1 25
Mrs. R. J. Ellis.....	50
Johnnie Shannon.....	25
A Friend.....	15
Mrs. Grace Gentry, Ark., China Mission.....	35
Mrs. S. E. Pierce, Okla, Ark.....	50
George B. VanHorn, Okla, Ark.....	10 00
C. G. Beard.....	5 00
J. E. Snell, Fouke, Ark.....	5 00
Balance on hand not reported.....	74—
Loan.....	29 52
	200 00
	\$3,264 58
CR.	
Salary, traveling expenses, etc., quarter ending June 30, 1901:	
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 for quarter ending June 30, 1901:	
First Westerly, R. I.....	\$50 00
Second Westerly, R. I.....	18 75
Berea, W. Va.....	18 75
Green Brier, Middle Island, Lost Creek, W. Va., (1 month).....	12 50
Second Verona, N. Y.....	14 00
Richburg, N. Y.....	25 00
Hornelleville and Hartsville, N. Y.....	50 00
Boulder, Colo.....	50 00
New Auburn, Minn.....	37 50
Welton, Iowa.....	25 00
Attalla, Ala.....	25 00
Hammond, La.....	37 50
Delaware, Mo.....	6 25
Providence, Mo.....	6 25
Corinth, Mo.....	6 25
Little Prairie, Ark.....	12 50—
Evangelistic Committee—Orders Nos. 233-235.....	97 00
E. A. Witter, traveling expenses.....	8 30
Interest.....	50 00
Loans paid.....	1,450 00
Cash in Treasury July 31, 1901:	
China Mission.....	\$700 67
Available for current expenses.....	6 14—
	706 81
	\$3,264 58

E. & O. E.	
	GEO. H. UTTER, Treas.

\$100 Reward, \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of Testimonials.

Address, F. J. CHENEY & CO., Toledo, O.
Sold by Druggists, 75.
Hall's Family Pills are the best.

Woman's Work.

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

THE fire upon the hearth is low,
And there is stillness everywhere;
Like troubled spirits here and there,
The firelight shadows fluttering go.
And as the shadows round me creep,
A childish treble breaks the gloom,
And softly from a further room,
Comes, "Now I lay me down to sleep."

And somehow, with that little prayer,
And that sweet treble in my ears,
My thought goes back to distant years,
And lingers with a dear one there,
And as I hear the child's "Amen,"
My mother's faith comes back to me;
Couched at her side I seem to be,
And mother holds my hand again.

Oh, for an hour in that dear place!
Oh, for the peace of that dear time!
Oh, for that childish trust sublime!
Oh, for a glimpse of mother's face!
Yet as the shadows round me creep,
I do not seem to be alone—
Sweet magic of that treble tone,
And "Now I lay me down to sleep."

—Eugene Field.

LETTER FROM MRS. DAVIS.

WEST GATE, Shanghai, June 21, 1901.

My Dear Sister:—I find it difficult to concentrate my thoughts on anything so difficult as letter-writing, but we are having so much to praise God for these days in this part of China that the weather, however trying, should not cause us to murmur. How different from one year ago now, when all our hearts were filled with unrest and evil forebodings. It is true that this land is not yet really at peace with herself, or other nations, but we trust the terrible events of last year can never again be enacted. The Court has promised to return to Peking the first of September. Some of us are too incredulous to believe they really intend to come, but we have this to comfort us, if the old Empress continues to hold the reins, she may be able to do less harm where she is than at Peking. Many of the Governors in different Provinces are showing a very friendly spirit and showing themselves eager for reform; some of them starting schools in different localities, and asking the missionaries to assist them. And in many places where the missionaries have returned to their stations, they have sent an escort to accompany them and shown them every kindness.

If China would only throw off the yoke of these Manchu rulers, she would soon be a different country. We do not relish the present behavior of Prince Tuan, in Manchuria, where he has been banished for punishment, but seems to be carrying things with a high hand, and the great general Tung Fu-hsiang, in the Kansu Province, it is said, is putting his house in order, preparing for desperate measures. It may be that these men will make another effort to drive out the hated foreigners, but we cannot see how they can accomplish much, and we hope for the best. Surely the foreign Powers in Peking do not fear another outbreak, or they would not allow the foreign troops to return to the home lands.

We in the mission have all the year enjoyed very good health until the past few weeks. Mr. Davis has been having an attack of bronchitis, which has pulled him down, but his cough is better now, and we hope he can go away to the hills about the second week in July. He had a very trying year with all the anxieties of the last summer. Two weeks ago we had the privilege of receiving four new members into our church. Three were girls from the boarding school, and the other

Mrs. Crofoot's Amah. It was a happy time, and the ready response at our covenant-meeting, of both old and young, was most gratifying.

During Miss Burdick's temporary absence I have been trying to look after her work, and sometimes it has seemed more than I could do, but the Lord has graciously helped and strengthened me all the year. Mr. Crofoot has done the English teaching in the boys' boarding school, which has been part of my work for several years, otherwise it would have been impossible for me to have taken the other work. We hope, if it is the Lord's will, Miss Burdick will be able to return soon.

You have probably not yet seen Dr. Palmberg. In going the rounds of the Associations she has seen Miss Burdick and our Theodore ere this. We miss the dear boy so much, but feel that he is having good advantages, and we just leave him in God's hands day by day.

You speak of dear Dr. Swinney. Yes, it has been difficult to settle down to the fact that Dr. Swinney is never more to return to her loved work. But our Heavenly Father knows when our work is finished. He makes no mistakes.

Yesterday was one of the great Chinese holidays, "The Dragon Boat Festival." I never really understood its meaning, but this morning's paper has an account which I am inclined to copy that you may see how these people are governed by their superstitions and the customs of their ancestors.

"Yesterday, being the fifth day of the fifth moon, the date of the Annual Dragon Boat Festival, was kept, as usual, as a general holiday by the Chinese population. The Hwangpu and neighboring creeks accordingly resounded with the noise of fire-crackers, bombs, drums and an occasional bugle note, which gave a warlike air to one of the dragon boats, which, it is said, was manned by a number of sailors belonging to one of the Chinese cruisers lying in the harbor. About noon five dragon boats, the crews of each one uniformed in a particular color, such as red, yellow, blue, white and black, to distinguish one boat from the other, propelled by from forty to fifty paddles each, and gorgeously decorated, came down the river from the direction of the native city. After circling round, as in search of something in the water, and performing various evolutions opposite the Shanghai Club, the dragon boats formed again into single file, and paddled past the Public Gardens and turned up into the Soochow creek, where similar evolutions were performed, besides firing off bombs and fire-crackers themselves. They were also greeted in the same manner by junks and boats in the vicinity, as a compliment to them and to secure for themselves good luck for the rest of the year. The boats this year were more expensively, and therefore more gorgeously, decorated than those of previous years, brought about by the desire of those hongts and junks who contributed toward the "show" to secure more favor from the deities who look after the destinies of those who go down to the sea in ships, owing to the bad luck of the previous year. The procession was watched with interest by numbers of foreigners and Chinese, who crowded the Bund and river banks, as well as the bridges over the Soochow creek, through which the boats

passed. The origin of the Dragon Boat Festival is traditionally said to be as follows: 'Some five centuries before the Christian era, China proper was divided into a large number of separate kingdoms, amongst the largest and most powerful of which was the kingdom of Tsn, now comprising the Vice-royalty of Hunan and Hupeh, with a portion of the Siangkiang Provinces—Kiangsi—and part of Kueichou Province. About that time the throne of the kingdom of Tsn was usurped by an uncle of the rightful prince, in consequence of which the then senior Prime Minister, Chu Yuan, an earnest patriot and famed throughout the country as a man of great probity and honesty, promptly resigned his post. This the usurping Prince refused to permit, and Chu Yuan was placed under surveillance. He however managed to effect his escape, and returned to his native town on the banks of the Hsiang river, where he kept himself in concealment for some time. But as news of the constantly increasing excesses committed by the Prince came to his ears, coupled with the groans of an overburdened and trampled-upon people who had been again and again ground down to the earth, and the fact that the numerous memorials he had sent to the Prince begging the latter to reform his ways and to dismiss the traitors around the throne, were as persistently ignored, Chu Yuan despaired of ever seeing the kingdom of Tsn reformed, and one day jumped into the Hsiang river as the only means of shutting off from himself the sights of his fellow countrymen's distress. This occurred on the fifth day of the fifth moon, and although search was immediately made along the river for Chu Yuan's corpse, it was unsuccessful. Two days afterwards Chu Yuan's body floated up to the surface of the river, his hands grasping a boat paddle. The wicked Prince hearing of the circumstances of Chu Yuan's death, repented somewhat of his conduct, and gave the dead Minister the posthumous honor of a dragon prince. Hence the origin of the Dragon Boats and the annual ceremony of searching for Chu Yuan's corpse at each anniversary of his suicide by drowning, namely the fifth day of the fifth moon.'

Is it not wonderful how this tradition has come down through the centuries and has still such a power over the people. China, as a nation, is still held in bondage by just such superstitions as this. When will she break these bands and come out into the liberty of a Christian civilization? We hope the day is dawning, but it has come through fire and blood.

A few weeks ago, Rev. Timothy Richard, now at the head of the Society for the Diffusion of Christian and General Knowledge, but formerly for many years a missionary under the English Baptist Board, in Shansi, was sent for by the Viceroy, Li Hung Chang, to come up to Peking and consult about the indemnity to be paid for the mission property destroyed in Shansi. Since his return he has written an article published in one of the daily papers. Mr. Richards is a man fully consecrated to the reform of China, but he does not think the present outlook at all encouraging. He says: "The Manchu Government has committed one of the greatest crimes in history, and there is not a sign of genuine reform—only empty talk. . . . The Court will return to Peking as soon as for-

sign troops have cleared out of Peking, or are outnumbered manifold by Chinese troops. As to future law and order, I have not learned from any one that there is one iota of change in the spirit of the government. The haste to settle up claims of native Christians in the interior is avowed to be mainly in order to get the foreign Powers to withdraw their troops speedily from Peking, with no regret for what has been done. The unwillingness to punish the Boxer leaders, and the excuses which they give to foreigners for their inability to capture them and the constant appointment of anti-foreign mandarins are ample corroborations of the spirit remaining the same. . . . The country around Peking and Tientsin will have reason to remember the suffering of last year and dread its recurrence; but the Chinese Court has been in hiding at a safe distance. Its main inconvenience was only a hurried flight. Money flows into its coffers more than ever, and it feels strong in the support of the Viceroy and Governors; and as for indemnity, it is nothing for a vast Empire like China. It is only such foreigners as are ignorant of China's resources and judge of them by its old revenue instead of its modern one, who believe the indemnity to be heavy. It is only seventy-five gold cents per head. Therefore the Chinese Court well knowing that it could easily pay the whole in five years, and in one at a push, does not feel that light burden a heavy punishment, and, if it gets the tariff raised as it proposes, it will actually make money on the deal and score a victory instead of defeat. If a victory, why should it change its policy after its return to Peking?

From the point of view of the ignorant Court their policy has been a wonderful success; why should it change? Meanwhile the Chinese government does not know enough of the world to understand which foreign country to trust and which to distrust. It sells her territory, sells property, sells authority and sells the resources of the great Empire to foreign Powers and foreign syndicates, regarding those who despoil her as her best friends, while it persecutes those who try to enlighten her, as though they were her worst enemies. Those of her own people who have commenced to understand foreign relations, China systematically dismisses from her service, while those who are absolutely ignorant of foreign ways and swear that their policy is that of hatred to all foreigners and foreign ways, she systematically promotes to positions of supreme importance."

These are some of the thoughts expressed by Mr. Richard regarding the present Chinese government, and I was talking with Dr. Fryer the other evening. His views are much the same.

It is coming too true, what many friends of China felt when the foreign Powers entered Peking last August. The greatest service they could render to China would be to put down the Manchu government. As things are now left, there is little hope of lasting peace.

Give my love to all the friends.

Yours in Christian love,

SARA G. DAVIS.

A FEW weeks ago, Dr. Taylor of the China Inland Mission spoke to the student volunteers. He said: "Young ladies, get every bit of education God puts in your power—you'll need it; spend every day of your life in learning something—till you are twenty-seven—but don't wait a day after that." So I want to get "every bit of education" of every description that God puts in my way, for future usefulness, believing "it helps to prepare."

HOW A REPORTER FACED DANGER IN DISGUISE.

BY MAJOR GEORGE FORRESTER WILLIAMS.

Author of "Bullet and Shell," "The Memorial War Book," "How I Became a Scout," etc., etc.

The young and untried Republican party having, in 1861, selected, at its Convention in Chicago, Abraham Lincoln and Hannibal Hamlin as its candidates in the Presidential campaign, the Democratic party became hopelessly divided and disorganized by sectional pride and prejudice, the result being two national conventions. The Southern wing of the Democracy met at Charleston and nominated Bell and Everett; the Northern wing assembled in Baltimore and named Douglas and Breckinridge. This wide and serious split in the ranks of the hitherto dominant political party in the country made the election of Lincoln a foregone conclusion.

Even as early as August and before the serious work of the campaign had begun, the newspapers published in the South were breathing defiance; loudly asserting their right of secession, should the "railsplitter" be successful in reaching the Presidency. There were also pregnant hints that a recourse to arms might be necessary for the establishment of a new confederacy, recognizing and perpetuating slavery. But, undisguised as were these utterances, they were not taken seriously by the people of the Northern and Western States, for they could not believe that armed revolt would be attempted. Yet many intelligent men saw clouds of war looming up in the political horizon.

So, one hot afternoon, Mr. Henry J. Raymond, the founder and editor of the *New York Times*, called me into his room. After going rapidly, but clearly, over the political situation, as it then existed, Mr. Raymond directed my attention to several editorial articles he had clipped from Charleston, Savannah and Atlanta newspapers, all of which were couched in violent language and covertly hinted that the people of the South were even then actively preparing for war!

"It is these hints of military preparation that have attracted my attention," remarked Mr. Raymond. "We may dismiss the fierce political diatribes these articles contain, but the possibility that secret steps are on foot for military organization among the people of the South must be looked upon as a danger to the Republic. I have endeavored to learn the precise facts from our correspondents in the South, but so far they have failed to respond, one way or the other."

"What do you propose to do?" I asked, knowing very well that Mr. Raymond's conversation was leading up to some sort of proposition.

"Well, you see, Mr. Williams, if it is really true that the people of the South have already gone so far as to organize military commands in the leading cities, there must be some visible indication of their existence or presence. The discovery that companies, battalions or regiments have been formed and are drilling so far in advance of the day of election would be a distinct stroke of newspaper enterprise, and that is what I am aiming at."

"And you want me to make a tour of these states and write letters telling what I see or discover?"

"Yes."

"All right. When am I to start?"

"I do not doubt your readiness, Mr. Wil-

liams, else I would not have summoned you. But it is quite evident that you do not fully appreciate the difficulties and dangers attending such a trip."

"There may be difficulty, but I do not see any danger."

"You do not understand the bitter feeling that evidently exists in the South. A correspondent from a New York newspaper will be viewed with suspicion and probably be exposed to considerable personal annoyance. Besides that, he would find it almost impossible to discover military preparations."

"Then how do you intend to get the desired information?"

"By sending our correspondent cleverly disguised."

"But how?" I asked, beginning to be very keenly interested.

"You are young and I know you to be something of a mimic. I believe you can personate a young Englishman, and, by pretending ignorance of the precise condition of our political affairs, be able to pass through the South unsuspected."

To my surprise, Mr. Raymond proceeded to unfold his plan. It included the procurement in London, England, of a complete outfit from top to toe, which was to be sent to Port-au-Prince, where I was to go and assume the tourist character assigned me. In due time I arrived in New Providence, and took possession of my London wardrobe that was awaiting me, the leathern portmanteau in which it had been packed aiding the deception.

Taking passage on the steamer that touched at Galveston, and adopting an assumed name, I landed on United States territory, and stopped for a few days in the Island City. On the instant I discovered that the people were intensely excited and talked freely of withdrawing from the Union and setting up a new republic; but the Galveston people had not yet begun any military preparations. In New Orleans, my next stopping place, quiet recruiting was going forward under the disguise of campaign clubs, the members being drilled every afternoon to learn the manual of arms and the school of the company. Here I saw for the first time a slave auction sale, in Canal street, not far from the Clay statue, where parents and children were nonchalantly separated as if they were cattle. At Memphis, Nashville, Mobile, Atlanta, Charleston and Savannah these preparations were visible on a more extended scale; in fact, the further I went the more evident it became that the people of the entire South were in deadly earnest in adopting secession as an escape from the political dilemma in which they found themselves.

I naturally met with adventures, and was frequently amused by the so-called information given me by humorously-inclined young men of my own age. Being rather successful in aping the vernacular and apparent insular impudence so often displayed by Englishmen when visiting America for the first time, I was never weary of asking questions calculated to betray an ignorance of existing events and idioms in the United States. I invariably persisted in demanding why my Southern acquaintances called Lincoln a "railsplitter," and in Macon, Ga., was one day taken out to a beautiful plantation a few miles from the city, where two negroes cut up a tree and split it into fence-rails for

my delectation and education. When they talked of "Yankees," "Northern hirelings," or "Doughfaces," in alluding to the people of the West and North, I always asked the meaning of these epithets, being considerably astonished at the manifest ignorance displayed by these youthful fire-eaters concerning the men they were fated afterward to meet on many a bloody battlefield.

Giving full reign to their imagination and inherent bounce, these chance acquaintances would coolly tell me over our fraternal "brandy smashes" and "mint juleps" that the Northern men had become so debased by factory life, it was impossible they could be made into soldiers; and that the capitalists in the "Free" States were too timid and too fond of their money to risk a war which must be disastrous to them. All sorts of extraordinary yarns were spun until I grew weary of their repetition.

In the cities of Louisiana, Alabama, Mississippi and Georgia I was never suspected. It was only when I reached Charleston, S. C., the hotbed of Secessionism, that danger appeared. Here I was very closely questioned, and it was only owing to the fact that I was able to mention many well-known men I had previously met in my journey through the South that I escaped detection.

One night I had visited a theater with some young men, and we entered a bar-room for the inevitable brandy smash. At one end of the long counter, behind which three men were dispensing liquors in various forms, stood a tall, cadaverous-looking man. He was half drunk and quarrelsome. For some reason he began to suspect me, and remarked, as he turned down his five fingers of whisky, that he did not believe I was an Englishman, but a dashed Lincoln spy.

Fortunately, having a few sovereigns in my pocket, I threw one down in payment of my order. The doubter reached over and seized the glittering coin.

"That's British, anyhow," he exclaimed. "Have you any more of them?"

"Enough to pay for another round of drinks," I replied, giving the necessary order and tossing down another sovereign. Taking the first opportunity, I left the bar-room and departed the next day. I realized that the first breath of suspicion was dangerous.

During the trip I had, of course, written several letters for Mr. Raymond, some of which he printed, reserving the others for data on which to base his ringing editorials. Each letter went piece-meal to several private friends who forwarded the enclosures to the *Times* office. Dates were purposely mixed and fictitious names used, whenever possible. The greatest difficulty was the posting of my missives, it being accomplished at night at the main offices.

Scarcely had some of my letters begun appearing in the *Times*, when Southern newspapers alluded to them, at first sarcastically, then vengefully. It was freely asserted that, if the identity of the correspondent were detected, he might make an unpleasant acquaintance with Judge Lynch. Finally, I decided that matters were getting too warm for comfort, and so started for Richmond, and registered under my *nom de plume* at the Spottswood House. I had scarcely signed the book, when I noticed that the clerk at the desk was secretly scrutinizing me. Walking into the street, I was going toward the

railroad depot, when a man whose face I never saw rapidly passed me.

"Don't notice me, sir!" said he, hurriedly, over his shoulder. "I'm a Union man. You are suspected of being a Yankee newspaper correspondent. Get out of town as quick as you can."

As he disappeared, I proceeded to the railroad platform and boarded an east-bound train on the point of starting. Tickets were usually sold by conductors on the trains in those days; so I had time to decide how to act. On the appearance of the conductor I paid for a ticket to Culpeper, and when the train stopped I quietly walked up the principal street, and entering a restaurant ordered some fried chicken and coffee. My meal finished, I strolled back to the station, and was lucky in finding another train for Washington on the eve of departure.

I subsequently discovered that my flight from Richmond had been noticed, and the first train was carefully searched at Warrenton Junction, but no heed was paid to the second train, in which I traveled. Though I was told that I had probably escaped from lynchers, I have never believed that my neck was in any danger; but it must be confessed that I felt much safer in Washington than in the capital city of Virginia.

Of course, I lost my English outfit; but when the martyr President entered Richmond in 1865, I went with him and entered the Spottswood House. To my surprise, the same old clerk was on duty at the desk.

"Do you remember a Yankee correspondent disappearing from here in 1861, leaving his baggage behind him?" I asked, after some conversation.

"Indeed I do," was the response. "The boys were hot after him, and I reckon they'd have swung him up had they caught the fellow."

"What became of his portmanteau?"

"Well, you see, when supplies ran short here, during the war, I broke his trunk open and wore out all of his shirts."

"Have you the old portmanteau still?"

"No, indeed. It was cut up for washers for the artillery wheels long ago."

"It belonged to me."

"The d—!!"

"No, just me, war correspondent of the *New York Times*."—*The Independent*.

COURAGE.

Because I hold it sinful to despond,
And will not let the bitterness of life
Blind me with burning tears, but look beyond
Its tumults and strife;

Because I lift my head above the mist,
Where the sun shines and the broad breezes blow,
By every ray and every raindrop kissed
That God's love doth bestow—

Think you I find no bitterness at all,
No burden to be borne, like Christian's pack?
Think you, there are no ready tears to fall
Because I keep them back?

Why should I hug life's ill with cold reserve
To curse myself and all who love me? Nay!
A thousand times more good than I deserve
God gives me every day.

And in each one of these rebellious tears,
Kept bravely back, he makes a rainbow shine.
Grateful, I take His slightest gift. No fears
Nor any doubts are mine.

Dark skies must clear, and when the clouds are past,
One golden day redeems a weary year,
Patient I listen, sure that sweet at last
Will sound His voice of cheer.

RESOLVED, never to do anything which I should be afraid to do if it were the last hour of my life.—*Jonathan Edwards*.

A TARDY REPORT.

Some of the readers of the *RECORDER* remember that last Fall I made a request from Shawano, this state, for reading matter to distribute among the men in the logging camps of that region. The result was that more good literature came to me than expected. There was in all about 1,400 pounds of books and magazines and papers, and I saw to it that much of it went to those interested, where it would do the most good. Circumstances brought me here in the early part of January, and after that others attended to the distribution.

I think that I acknowledged by personal letters the receipt of all the boxes I got. There may have been one or two received after I came away concerning which no letters were sent. If so, those who sent them will understand the seeming neglect.

I wish now in this manner to thank everybody that so generously responded to my request. The prompt and practical interest thus manifested in those men who spend a great part of the year in the big woods, away from the privileges and good influences of home and community life, is a credit to those who sent them something good to read while they are off duty.

I do not know how much good your magazines and papers have done those men, dear friends. You do not know. None of us will know until the heavenly books are opened. I do know that hundreds of men in the camps were made glad by what you sent, and that those who had charge of the camps were anxious to take the bundles we made up for them. And I know, too, that there is a promise in the Good Book, Eccles. 11: 1, concerning this matter. I suspect that the preacher refers to the same thing in the 6th verse of the same chapter.

And now, if any one who reads this wishes still to do something of the same kind of work, just send a box or a barrel of good, wholesome, *interesting* reading, prepaid, to Mrs. C. W. Magee, Shawano, Wis. She is a big-hearted, Christian woman, and her husband is, every winter, superintendent of fifteen or twenty logging camps. She will be glad to be your faithful steward.

You will notice that I have made the word "interesting," four or five lines back, emphatic. None of you can make those men read what they do not like. You may say that they should read tracts and arguments upon certain doctrinal points. Well, some of them will, but the most of them would sooner play cards, and they'll do it, too. But there is literature that is wholesome, instructive, uplifting, that they all like—literature that is attractive, and yet has religion and good morals written between the lines.

It is well to use good judgment in sowing beside all waters. A practical knowledge of human nature is worth a great deal in honest, earnest efforts to do good. The people who have sent reading matter to Shawano during the past two years have seemed to me to exercise much of this practical common sense in making up their boxes.

Again, good friends, let me thank you for the good you have undertaken in this work.

H. W. ROOD.

MADISON, Wis.

NO ONE is worthy of the best the world can afford who has not schooled himself to do without it when it cannot be obtained except at the price of dishonor.—*G. W. Cooke*.

Young People's Work.

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

The Sabbath Prejudice Dying.

From Lakeview, Ohio, comes the message from one of the quartet: "Hills preached on the Sabbath question last night. Big crowd. Hard to make things move here. Prejudice dying. The Lord will conquer." Hills and the quartet will be at the Conference.

Nineteen Conversions at Salem.

Sixteen have united with the church, three by testimony. One has joined the Lost Creek church, and the church itself much improved. Burdick and the quartet are doing strong work. They will be at the Conference.

Three Prayer-meetings Instead of One.

The Friday-night meeting at the Conference will be held in three sections, entirely separate, with different leaders; these being C. A. Burdick, A. B. Prentice and J. G. Burdick. This arrangement strikes at least one man as "a most sensible move, giving much better opportunities for all to take a satisfactory part. The quartets will assist in the services." This is the great evening of Conference. May it be great in results.

The Sunrise Meeting.

This will be held every day of the Conference. Each of the four quartets will have charge of a meeting. Here is the dynamo where much of the electric current is generated—that current which many feel without knowing its source. Here is the "morning watch" which extends its guardianship over the day. Here is the consecrated ground where we meet God and give ourselves in fresh surrender to the in-working of his will and pleasure. Come to the six o'clock meeting.

Five Quartets at Conference.

The Anniversaries will be rich in student evangelistic singers. Besides the two Alfred Quartets there will be present the Salem Four who have been under the direction of J. G. Burdick, and the Milton Quartet, now working with Hills in Ohio. The Salem boys did excellent work last June, and the word is that they are "much improved" now. The two Western tenors hold the same positions on the quartet that charmed the congregations at Ashaway two years ago. That was singing long to be remembered, and we have a suspicion that this will be no whit behind it. Then the prospects are that all six of the "aboriginals" will be present, including, of course, the "only original" quartet, of which all others are imitations—even if some of the later generation have improved on the copy. Nevertheless, hear us for the old times' sake. With Shaw to sing the solo, and Coon to stand at the door with the smile of welcome, we shall not be ashamed.

It makes your Western Editor particularly happy to think that this great Conference at his own church is to be blessed with the presence of so many of these valiant bands of young men. They come fresh from the fields where God has wonderfully blessed their labors. From our watch-tower it appears that this has been the greatest summer work in the student evangelistic movement that we have yet seen. The workers have been, as a rule, more experienced, and have gone forth

to the service with whole-hearted consecration. With all the spiritual forces which shall be brought together, we confidently expect a Conference of great religious power. God grant we may not be disappointed. Let us all pray to this end.

Practical Bible Study at Conference.

Is it not possible to have too much human discussion, and not enough divine message; too much of what a Chinaman would call "talkee-talk," and not enough direct meeting with God? Is not our greatest need such a grasp of the Bible as to make us God's mouth-pieces to our fellows? A growing burden on the hearts of some has led to the announcement of a class for practical Bible study on Thursday, Friday, Sunday and Monday mornings of Conference week. A different leader each morning will conduct the class, as if beginning a series of lessons. He will outline his course, and, Bible in hand, take the class through one day's study. Then there will be an opportunity for questions and discussion. If possible, each leader will be one who has had experience along the line indicated. We hope that these classes will prove immensely fruitful in stimulating and enriching Bible study in the home churches. The topics are as follows:

1. Bible Study for Indoctrination.
2. Bible Study for Personal Spiritual Life.
3. Bible Study for Soul Winning.
4. Bible Study for Defense of the Sabbath.

G. W. Hills and L. A. Platts will have the first two; the others are not yet definitely assigned.

This movement has no direct official connection with the General Conference; but the Executive Committee, so far as consulted, are in sympathy with it. Many, all over the denomination will doubtless echo the spirit of a letter just received from Dr. Platts: "I like the scheme for a series of Bible-readings very much. The lateness of the day and the other work I have to do will make my preparation hurried and imperfect; but I am so much in sympathy with the idea that I am willing to try it. It may help someone and prove suggestive for further work."

Bring your Bibles at 8.45.

A Gentleman From China.

To all who have little hope for the future of the Chinese people and little faith in China missions, there should be brought a glimpse of Mr. Chow, the husband of one of the medical helpers in our Shanghai Dispensary. He is now employed as interpreter and private secretary by a wealthy countryman of his, who is traveling in this country for his health. Would you think it strange that a high-bred American should prize the friendship of a Chinaman, and be eager to see him? But so I have heard Miss Susie Burdick express herself when she knew that Mr. Chow was in this country. Dr. Rosa Palmberg thus describes a recent visit which she and her sister enjoyed: "We spent five hours talking with him. He was very glad to see us. We talked Chinese a little. It was easy, and I enjoyed it so much, and I enjoyed him. I do wish you could meet him. He is enthusiastic for all that is good, hating all that is bad, energetic, quick and wide awake. He is always thinking how he can benefit his people. He is devising plans for making money, too, and I hope he will be successful, for I am sure it

will be well used. He is studying all about the building and management of railroads, expecting to have a chance to use the knowledge. While in New Orleans he studied the process of making cotton-seed oil. He intends to interest the rich men he knows in China in starting that industry in China. The place where the bean oil, so extensively used in China, is made, has been taken by the Russians. This cotton-seed oil is better, and can be made more cheaply. He is certain China is going to progress now—thinks the Boxer movement will result in blessing to the country ultimately. Bright, intelligent and good, it would rejoice your heart to see how proud he is to be known as a Chinaman. He realizes that his country is badly represented by the laboring class here, and he wants people to know that he also comes from China, and that there are others like him. Not arrogantly proud, but just sensible, he would be a shining example to many Americans in good manners and manliness. He has studied all the questions of the day in this country. I can see that he has not an extraordinary good opinion of everything in America, either, and one cannot blame him. He recounted his advantages from his childhood up, the many ways in which God had blessed him, and then said; "After God has been so good to me, I think it would be an awful thing if I did anything bad. Wasn't that nice?"

Whenever anyone tells you that China Missions do not amount to anything, tell them about Mr. Chow. Tell them about his wife, Quay Yung, a member of our church, a bright, capable woman, who will soon be a doctor herself. Tell them that, whatever the statistics may show, Christianity is the one great power, which, working both directly and indirectly, is making for a new and better China. The reform elements, of which the anti-foot binding movement is an illustration, and of which Mr. Chow is an exponent, are only branches of the mustard tree, whose seed is the Gospel of Christ. Deep in the soil of that strange people has the seed been planted. The time will come when the birds of the air shall lodge in its branches.

THE DEVELOPMENT OF OUR YOUNG PEOPLE.

BY LEAH A. BAXTER, DODGE CENTER, MINN.

(Read at the Semi-Annual Meeting at New Auburn, Minn.)

At the opening of this new century, one of the most prominent questions before us is, "How shall we develop our young people?"

Thousands of other problems may arise, requiring solution, which some may consider more important than this; but if time is taken for careful thought, one can readily see that this ranks first, for upon the solution of it hinges that of many others. Never before has the world been more in need of earnest workers. Where shall we turn to find them? Certainly not entirely among the older ones. Life's duties fall upon the young as well. It is they who must perform the tasks once performed by those whose work here is ended. We are placed here to advance God's kingdom; this requires of us something more than worldly pleasure and gait. Undoubtedly, few of our young people realize the responsibility resting upon them. The world calls for the service of every true and noble man and woman. It is, therefore, the duty of all to work for the improvement of the young.

We often hear the remark that "the world is growing worse;" that few young people, comparatively speaking, possess fixed principles which constitute an upright man or woman. The latter statement is all too true. The truth of the former rests with the young man or woman of to-day. Who will be responsible for the progress of the world during the next half century? Our young people!

Must humanity sink lower and lower when all about us are the talented youth, whose mission it is to develop such characters as will prove a blessing to themselves and to those with whom they come in contact? We are tested day by day, though we may not be aware of it. The trials with which we meet are only the furnaces which prove the metal. Can we stand the testing heat? Let us aim to live with noble purposes, that we may aid in making a bad world better.

In Eccles. 9: 10 we find these words: "Whatsoever thy hand findeth to do, do it with all thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest." What a solemn warning to both young and old, yet how few there are that heed it!

If we do not seize every opportunity to grasp all that will prove beneficial to us, and are not active in sharing these benefits with our fellow-beings, we are not "doing with all our might what our hands find to do."

With these thoughts in mind, we can plainly see the great necessity of developing our young people rightly. How shall it be accomplished!

First, home-life and training are often the foundations for either sound principles which bring permanent good or for useless lives that are detrimental to society. It is true that in some cases the home training does not prove a guide for one through life. Very often we witness the downfall of one who has received training in a Christian home. Then, too, we find those who, having been surrounded by wickedness in homes, have been turned from the paths of sin, and have learned to love only the right. But as a rule nothing can equal the effects of a parent's example, though many do not realize the power they have to influence their children in the right or wrong direction. Looking at the home surroundings of some of our girls and boys, we cannot wonder at their downfall. They are to be pitied rather than despised.

The wine-cup, greed for earthly riches, the ball-room, pool-room, etc., are some of the special dangers, likely to prove injurious to our young people; especially so, if they have had such examples put before them by parents.

I fancy I hear some say, "Where is the harm in playing pool or spending an evening in the ball-room?" There may not be any immediate danger, but such pastimes are often the beginning of very sinful lives. If a farmer has some destructive weed growing on his farm, does he say, "O, that's a small thing, it will do no harm!" Does the Minnesota farmer allow the seemingly harmless mustard seed to get well started before destroying it? No, it must be cleared out at once, for it will soon drop seeds, and the following year his fields will be yellow with the worthless growth.

Just so with the seemingly harmless amusements. The sin connected with them grows rapidly, and in a shorter time than it took

the farmer's field to become yellow, many lives become black with sin. Fathers and mothers, a few small seeds of wickedness, which you may carelessly drop, may spring up in some form in the heart of your girl and boy. Destroy them at once before it is too late.

A mother in one of our towns in Southern Minnesota, having been told of her daughter's waywardness, was known to make this remark: "O, let her sow her wild oats while she is young; she will settle down as she grows older." Yes, indeed, she will "settle down;" but we know not where. It may be in sin. That daughter may reap sorrows springing from the destructive seeds sown in youth, and nurtured by her mother. There are some parents as well as young people who need to be improved, and until this can be accomplished the number of worthless lives will continue to increase.

The breaking of the Sabbath is one of the great evils which turns the young from the right. If all could be taught to love this holy day of rest, what a blessing it would be! It has been beautifully said that "The Sabbath is the golden clasp which binds together the volume of the week."

How true this is! If the clasp is gone the volume is soon worthless. Just so with the Sabbath. Break it, and the six days following bring discontent, heavy burdens, and great sorrows. Days thus spent soon become worthless. The Sabbath, like the golden clasp, should be ever bright. A tarnished clasp does not bring out the beauty of the volume. A Sabbath not rightly kept does not show to us the blessings received during the week. On this day of rest, God's gifts are seen more clearly in their true value; our hearts are turned to him and we find pleasure and delight in his worship and service.

Each member of our C. E. Societies has a work assigned him. Labor to bring into the Society those who are accustomed to spending their time elsewhere. Some word spoken, some song sung, or prayer offered may leave a lasting impression with the listener. But not only the pastors of our churches and the Christian Endeavorers are Christ's agents, but every one, whatever his vocation in life may be, may do something to aid in developing the young people.

Our lives are busy ones. We rush on from day to day, giving too little thought to those about us. We are too apt to content ourselves with the pacifying thought that we are leading harmless lives, forgetting that sins of omission as well as sins of commission are noted down in God's book of remembrance.

One in charge of a school-room of girls and boys carries a great responsibility. The impressions made upon these young minds may be permanent. Those who have been surrounded by these bright, happy faces, have, no doubt, experienced that longing to make of those girls and boys something the world will be proud of.

We are often too much absorbed in our school work. Only after the school-room is empty, after one by one they have closed the door with the usual "Good-night, teacher," can one fully realize how little has been done, during the day, to lighten the heart of some discouraged child, or to put on the right track again some reckless one. There is no place where Christ's presence is needed more than in the school-room. To those in whose

care the young are thus entrusted, he will administer daily strength, if we but ask it.

Perhaps some small act, a few words spoken will fill some soul with a longing for something better.

"Only a little word, only a kindly tear,
Yet, O, how precious to the heart are these sweet gifts, untouched by art."

A great deal of courage is required to win in a battle for the right. A little stanza which I read some time ago, and which filled me with renewed energy, comes to my mind at this time. "Blessed is he who can see where truth lies and who dares to take the side that seems wrong to man's blind-fold eye."

Too many hesitate when shown the right path, pondering over in their minds this familiar question, "What will neighbors say?" when, if they would but follow in the right way, they might, though quite unconsciously, lead that neighbor whom they feared offending by living contrary to his views.

Do our young people of to-day have less to contend with than those of past times, in their attempt to break away from sin? No, indeed, temptations are on all sides. They must, sooner or later, meet them. They may not be able to resist them, if some hand is not held out to them in pity.

Inconsistent lives among those who profess to be followers of Christ often cause a backward step among the young.

One who is indifferent about his own state will certainly not feel a very deep interest in the condition of his associates. Let us endeavor to live more consistent lives, that we may be shown our life work, and be better fitted to perform it.

Sow the seeds of truth, charity, purity, and honorable living in your walk through life, and the result will be seen in the growth of the young in the coming years.

"Heaven is not reached at a single bound." Perfection in the young must not be expected to develop in a short time.

"We build the ladder, by which we climb,
From the lowly earth to the vaulted skies,
And we mount to its summit, round by round."

Let us aim for the top rung, stimulated by this precious promise: "In due season ye shall reap, if ye faint not."

QUARTERLY REPORT.

J. D. CLARKE, Treasurer,
In account with the
YOUNG PEOPLE'S PERMANENT COMMITTEE.
From May 1, 1901, to Aug. 1, 1901.

DR.

Receipts as follows:

Plainfield	\$ 50 00
Hammond	5 00
Pawcatuck	37 50
Little Genesee	65 00
Chicago	11 00
De Ruyter (J. L. C.)	3 00
Alfred	16 00
Hornellsville	4 00
Alfred Station	1 50
Adams Centre	20 00
Boulder	3 75
Walworth	12 50
Albion	10 00
Nortonville	35 00
North Loup	25 00
Milton Junction	12 50
First Verona	10 00
Shiloh	10 00
Milton	40 00
Leonardsville	4 50
Balance	51 58
	\$427 83

CR.

Missionary Society	\$25 79
Tract Society	25 79—\$ 51 58
Balance in Treasury, Aug. 1	376 25
	\$427 83

J. D. CLARKE, Treas.

MILTON, Wis., Aug. 11, 1901.

TRUST men, and they will be true to you; treat them greatly and they will show themselves great, though they make an exception in your favor to all their rules of trade.—Emerson.

Children's Page.

BESSIE'S LOGIC.

"There's a poor old horse in the pasture,
Please, papa, do let it stay!
It has wandered about on the hillside,
I've watched it for many a day.
'Twas shy at first,—now it loves me,
And when I go out that way
To carry it apples and pet it,
'Twill limp to the bars and neigh."

"My darling, I need all the pasture
For the cattle and Gypsy and Fay;
I'm sorry the horse has no master,
But I fear I must turn it away."

"Didn't God make the fields and the pastures,
And all the water that flows
In the brook that comes from the meadows,
And all the grass that grows?
The poor horse loves that water,
For often he comes to the brink
And puts his nose down and tastes it
And stands there to drink and drink."

"If God made that great big pasture
And all the water that flows,
Don't you think he wants his poor horses
To feed on the grass when it grows?
He's God's horse, you know, dear papa!
He loves him, I think, best of all,
Because he's so poor and unhappy,
And sometimes will stumble and fall,

"I'll love you so much, dear papa!
You've got a whole barnful of hay,
And I'll go without candy forever
If you'll only please let him stay!"
I kissed her, my sweet, tearful Bessie,
And answered, "Yes, darling, he may!"
In the light of such clear, blessed logic,
What else could I do or say?"

SULLIVAN.

BY H. T. HOLLANDS.

Sullivan was a Rocky Mountain burro. He was a little fellow, not much taller than the table, with head and ears altogether too large for his short body and slender legs. He wore a dark brown coat of short thick wool, sprinkled with a growth of glossy black hair. He also wore heavy bangs across his forehead.

His home was on a cattleranch where Grace and Mabel lived. I will tell you how he came to them.

One day a tourist outfit with a long train of pack animals was passing the ranch house. The last burro in the line was Sullivan's mother. A great bundle of blankets and rubber boots, and tin pans, and pots and kettles was strapped on her back. Sullivan, who was only two weeks old, and not very strong, was trotting along by her side, when suddenly his legs began to wobble, and he fell in a little heap on the ground.

"He's clean tired out," said one of the guides. "He can't walk another step. Poor little chap! It's better to knock him in the head, and finish him, than leave him here to starve."

When Grace and Mabel heard this, they ran out and threw their arms around the little creature's neck.

"O, please don't kill him," they cried. "Give him to us. We'll take good care of him."

The guides had become very fond of the little fellow, and were well pleased to leave him in so good a home. Before his mother had disappeared down the dark canyon road, he was behind the ranch house, drinking milk, and Grace and Mabel were taking turns in holding the cup to his mouth.

As Sullivan grew older and stronger, he became very mischievous. It was impossible to keep him in any place, if he did not wish to stay there. He opened gates, crawled under the bars, and walked into the kitchen and dining-room, when the door was left open. He chased the chickens, nipped the colts, and frightened the cows when he brayed.

He sometimes ran away, when he was harnessed to the little express wagon. The girls were not pleased with this trick, as he never started to run until they were nicely seated in the wagon, and they were sure to get a tumble before they could stop him.

Sullivan was very fond of sweeties. Grace and Mabel always shared their candies with him, but he liked cake also, and would walk into the dining-room when the table was spread for supper, and take a piece in his mouth. He would then walk out again, and bury his nose in a clump of alfalfa and munch his sweet prize.

After he was punished for this trick, Grace and Mabel would pet him, and hug him, and lead him away to their play house, where they would give him their own share of cake, and then dress him up in morning-glory wreaths.

Sullivan missed his little friends very much when school began. He would lie stretched out on the back steps all day and wait for them to come home. This was a sunny spot, and the days were long and hot. As soon as he heard their voices in front of the house, he would spring to his feet, and with a loud bray which the girls understood, he would begin to nose around the well curb.

"Sullivan wants a drink," they would cry, as they rushed around the corner of the house to pet him. This was his way of telling them that he was thirsty. And of course he always had a nice cool drink of water before the girls went into the house to see their mother.

When vacation came, the whole family started on a pleasure trip among the mountains. They were in charge of a guide, who had told them of a fine camping place on the other side of the Range. It was on the bank of a mountain stream, right in the midst of the deer pastures, and grouse groves.

But he did not tell them that the trail which led to this camping place followed a range of foot hills that overlooked Death Valley, a terrible region, where hot winds sometimes sweep down and dry up the streams, and parch the ground. If he had told them this, they would not have gone with him, but would have camped somewhere nearer home, and he would not have earned the large sum of money which they were to pay him.

Sullivan went with them. When the outfit started, he was fastened with a light rope to the back end of the house wagon, where the girls could see him, and talk to him, and feed him bits of cake and clover.

When night came they camped in a shady grove, not far from a little spring of water. Sullivan was turned loose in the tall rich grass to eat his supper. But before he had munched a single spear, he gave a loud bray and started off on a swift gallop in the direction of the spring.

"Sullivan smells the water," said the guide.

Early the next morning, they were again in motion. They hoped to reach their camping ground before the sun was very high, and thus escape the heat of the midday.

But just as they struck the trail that overlooked the Death Valley, the hot wind came sweeping down upon them. In less than a minute it was almost impossible for them to breathe. They were in a sad condition. They hurried along, hoping to find some friendly canyon, or an opening in the hills, where they could leave the trail and escape the terrible heat.

But the track stretched out before them as

far as they could see, without an opening of any kind. At their right the hills rose like a solid wall, and at their left was spread out the desolate valley, all crisp and rustling, with dead leaves and branches. And meeting them square in the face, as they struggled along, was the rushing wind, hot as the furnace air, parching their tongues, and blistering their eyelids.

Grace and Mabel were soon prostrated. They lay stretched out on the bottom of the wagon, where their mother fanned them, and tried to moisten their swollen lips and parched tongues with the few drops of water that were left in the can. Although they were so faint that they could not speak above a whisper, they had not forgotten their little pet who was tottering along on unsteady legs behind the wagon.

"Please, mamma, wet poor Sullivan's tongue," said Grace.

"And give him the rest of the water to drink," said Mabel.

Sullivan's tongue was wet, but he refused to drink the water, which had become so hot by this time that it scalded his mouth.

The drivers urged the teams forward, and the horsemen flicked their long lashes over the drooping heads of the pack animals, but the whole outfit moved slower and slower, and it seemed every moment as if the poor animals would fall in their tracks.

Just at this moment, Sullivan gave a tremendous bray, tugged at his rope and broke loose from the wagon, and then dashed into a small clump of dead cedars which hid the mouth of a canyon.

"Sullivan smells water," shouted the guide, rushing after him, followed by the whole outfit.

Sullivan had found the water when they found him. He was standing in the little stream that flowed from the bubbling spring, and was taking turns in cooling his mouth, and braying for joy.

"Sullivan has saved our lives," said the mother, as she gave Grace and Mabel a double hug, while the tears rolled down her cheeks. "He shall have a nice cake for his supper."

And so he did. A cake as big as the Dutch oven could hold, very sweet, and black with raisins and currants.—*The Advance*.

FOOD FOR A LITERARY MAN.

An English writer thinks he has discovered a food particularly adapted to the literary man. He asserts that apples, and raw apples at that, are the best diet on which to feed genius. In the *London Spectator* he tells of the penchant of his father, a man of letters, who lived to the age of nearly ninety, for apple pudding, which he ate almost daily, and for raw apples, which he ate morning, noon, and night. He adds: "It is surprising how many persons fancy that raw apples are indigestible, and only endurable in the early morning. Doubtless the old adage that fruit is gold in the morning, silver in the middle of the day, and lead at night is to some extent answerable for this, to my thinking, erroneous impression. I find that after working late at night, say till twelve or one o'clock in the morning, one gets hungry, and that then five or six apples or more constitute a most agreeable and wholesome supper, and one that conduces to a sound and refreshing night's rest. But apples to be really beneficial should be eaten as children eat them, rind and all, and in sufficient quantities to be satisfying. The man who, first paring off the skin, and with it the best part of the flesh, dallies with the residue of an apple after dinner is no true apple lover.—*Literary Digest*."

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.

NEW MARKET, N. J.—In the afternoon of the last Sabbath in July we were favored with the presence and inspiring services of Bro. L. C. Randolph and his able helpers, Quartet No. 1. If circumstances had been favorable for a series of meetings, it would have been very enjoyable and helpful. But in this one service it was evident that an increased interest was awakened in establishing and maintaining a more thoroughly equipped theological department in Alfred University. Considering our financial condition, the contributions and pledges secured were gratifying.

We are glad to believe that this old "mother church" is not without indications of increasing vigor. Sabbath services are well attended; a new and interesting choir has recently been created; there are evidences of returning health in the Y. P. S. C. E.; an interesting family of Seventh-day Baptists has purchased a fine farm in our vicinity and intends to move here in November; other families are contemplating a similar change of location.

Our fine country and climate, beautiful roads, excellent markets, the superior educational facilities of our public schools, the demand for all kinds of professional, skilled and unskilled labor, offer many inducements to our people who desire to better their condition in these particulars.

At a regular church meeting held July 28, the three most prominent plans for entertaining the General Conference were considered, resulting in a unanimous vote to recommend the one which proposes that the entertaining church provide lodgings and breakfasts only, while the delegates and visitors pay the caterer for their dinners and suppers at a price fixed by the Conference. It is the opinion of our church that this plan will prove far less burdensome and objectionable than the one now in operation, or the one which proposes a general yearly taxation. L. E. L.

ADAMS CENTRE, N. Y.—The Alfred University Quartet, consisting of Henry Jordan, Walter Brown, Paul Titsworth and Neil Annas, closed here last Sunday night a series of meetings which continued through thirteen consecutive evenings. The attendance was uniformly good, and much interest was awakened in the community by the zealous personal and public labors of these devoted young men. Their presentation of the Gospel message in preaching and in song was greatly appreciated by our people. It was to us all an object lesson of what young people with consecrated purposes can do in the cause of the Master. The very large attendance at the closing meeting and the many testimonies from both old and young of good received showed that "the boys" had won the hearts of the Christian people of the several churches of the place. The financial results were regarded by them, I believe, as quite satisfactory. A. B. P.

ADAMS CENTRE, N. Y., Aug. 14, 1901.

WALWORTH, Wis.—The annual reunion of the friends of Bigfoot Academy was held on the old Academy grounds at Walworth, Aug. 8, 1901. About three hundred friends gath-

ered from Minnesota, Kansas, Nebraska, Illinois, Michigan and Wisconsin. The program included music by a quartet—W. H. VanSchaick, George Crandall and son, and Dr. E. E. Campbell. There was also instrumental music by Miss Louise Neltner and Thomas Rushton. There were also recitations—Belshazzar's Feast, by Miss Reva Pierce, and Jack's Kisses, by Miss Elva Pierce, of Chicago. Addresses were made by Weñner Konkling of Nebraska, Myron H. Alberti of Kansas, and Miss Mary J. Krueger of Milwaukee. The officers for 1902 are: D. W. Hall, Harvard, Ill., President; H. R. Adams, Walworth, Wis., Vice-President; and Miss Josie Higbie, Walworth, Secretary and Treasurer.

SHERWOOD, TENN.—Elder W. G. Godsey has just closed a meeting at this place, which continued for eight days, with excellent results. About twenty-five persons have been renewed in their spiritual life, and fifteen have expressed new determination to serve the Lord. It has been a meeting long to be remembered. Bro. Godsey labored faithfully, and much good has been done by his labor, under the blessing of God. Four of those converted desired to be baptized by him; they entered into a covenant to take the Bible as their guide, keep the commandments of God, and to walk in the faith of Jesus. Many were awakened who never had been moved before. We are in sorrow because we cannot keep Bro. Godsey here among us, but we trust he will visit us again. I receive the RECORDER every week, and I love to read it very much.

L. A. MORRIS.

AUGUST 8, 1901.

RAILROAD RATES TO CONFERENCE.

New York to Alfred and return, 15 day limit.....	\$9 75
New York to Buffalo and return, via Alfred, 15 day limit.....	13 00
Westerly to Buffalo and return, via Alfred, Pan-American ticket, via N. Y. N. H. & H. R. R., and Erie R. R.....	16 20
Westerly to Buffalo and return, via Stonington Line, and Erie R. R.....	14 55
Philadelphia to Alfred and return, via Reading R. R. and Erie R. R., rate not yet determined, but probably fare and one-third for round trip.	
Salem, W. Va., and vicinity, route and rate not yet determined, but probably fare and one-third for round trip.....	
Chicago to Alfred and return, with Buffalo privileges, 15 day limit.....	17 00
Buffalo to Alfred and return, 4 day limit.....	2 75
Buffalo to Alfred and return, 10 day limit.....	3 75

From Leonardsville, Brookfield, West Edmeston and vicinity, the Delaware, Lackawana and Western will sell return tickets to Alfred, in connection with Erie, for one and one-third fare, 15 day limit.

The Delaware and Hudson will do the same from Albany. Fare, Albany to Alfred and return, \$8.18.

Berlin and vicinity can use this route, or buy Pan-American tickets to Buffalo, and use the reduced fare from Buffalo to Alfred and return.

For Adams Centre and vicinity, see Rev. A. B. Prentice, who has data and certification cards.

From Chicago an excursion has been arranged to Alfred and return, via Erie, for \$17, with stop-over privileges at Buffalo for Pan-American. These tickets will be on sale at Chicago Aug. 26 and 27.

Parties west of Chicago should confer with Ira J. Ordway in regard to getting to Chicago, and other wants not covered by above. If

100 or more apply to Mr. Ordway sufficiently in advance, a special train will be run for our people, leaving Chicago Tuesday, Aug. 27, in time to reach Alfred for the opening session on the 28th.

Cards certifying that holder is entitled to privileges granted to delegates to the Conference may be obtained from the Committee, or from O. U. Whitford, Westerly; A. B. Prentice, Adams Centre; Dr. A. C. Davis, West Edmeston; Wm. C. Daland, Leonardsville; E. B. Saunders, Shiloh, and F. J. Ehret, Salem, W. Va.

It is probable that special cars will be provided for delegates on train leaving New York at 9 o'clock A. M. on Tuesday, 27th, and a special sleeping-car, if enough berths are called for, on train leaving New York at 9.15 P. M. same day.

Erie trains leave foot of Chambers street at 9 A. M. and 9.15 P. M., and foot of 23d street at 8.55 A. M. and 9.10 P. M.

Full particulars about route and rate from Philadelphia to Alfred will be sent to E. B. Saunders, Shiloh, N. J.; and F. J. Ehret, Salem, W. Va., will have all information in reference to those from that section.

All persons intending to visit Pan-American before Conference should apply to one of the Committee for certification of right to use Conference privileges, to be presented to ticket agents and conductors. Anyone desiring information not covered by above should apply to the member of the Committee in their territory, enclosing stamp for reply.

Any one reaching New York too late to confer with the Committee, and needing further information, should apply to Mr. D. W. Cooke, General Passenger Agent Erie Railroad, at 21 Cortlandt street, New York.

Tickets may be secured in New York at any time from now on to Conference time.

IRA J. ORDWAY,
134 Monroe street,
Chicago, Ill.

WM. H. CRANDALL,
Alfred, N. Y.

D. E. TITSWORTH,
Plainfield, N. J.

Committee on Railroad Fares.

NOT AS THOSE WHO HAVE NO HOPE.

Some of you have paced the hard and well-worn flags of the Via Appia, and have visited the Columbaria of the Pagan dead; and after that have gone down, torch in hand, into the catacombs of the Christians. The contrast tells the story to eyes that can read, to minds that can draw a conclusion. On one side you behold the urns, the tear bottles, the insignia of despair; you saw no trace of hope, of comfort; it was a night with nothing to lighten the darkness. On the other side appeared the palm branch, the anchor, the cross, a sure, dear symbol of a living faith in a living God; words of peace, brief prayers for the departed. Never was there a contrast more striking than that presented in the places of the Pagan and Christian dead. On that solemn Appian Way two tides meet; the ebb of the past, the flood of the future; the road is a narrow neck of rock; on the one hand, the darkness of a dead world; on the other, the light of the gospel of Christ; there the wail and cry of those who sorrow without hope, here the joyful song of faith and trust; and on that straitened path and isthmus, with the black and stormy waters behind them and the sparkling and sunlit waves in front, stand certain grand figures; one who says, "Because I live, yeshall live also;" and a band of indomitable spirits who respond, "We are witnesses together of his resurrection."—Dr. Morgan Dix.

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 IX.—ISAAC THE PEACE MAKER.

For Sabbath-day, Aug. 31, 1901.

LESSON TEXT—Gen. 26: 12-25.

GOLDEN TEXT.—Blessed are the peacemakers: for they shall be called the children of God.—Matt. 5: 9.

INTRODUCTION.

In the Biblical narratives Isaac is not only much less conspicuous than his father Abraham, but also less conspicuous than his son Jacob. The chapter from which our lesson for this week is taken tells us almost all that we know about Isaac, except as he is mentioned incidentally in connection with the history of his sons. We are not to infer, however, that he was lacking in noble qualities. He was a man of God, and was twice honored by an appearance of God to him, and received the renewal of the promise which had been made to Abraham.

In the lesson before us we see Isaac endeavoring to maintain peaceful relations with those with whom he associated, even at the expense of yielding his own just claims. He was ready also to forgive those who had injured him.

TIME.—Perhaps in 1804 B. C., when Isaac was 92 years old.

PLACE.—At several localities in Philistia, and later at Beersheba in the southern part of Canaan.

PERSONS.—Isaac. Abimelech, the king of the Philistines, and others.

OUTLINE:

1. Isaac's Great Prosperity. v. 12-14.
2. Isaac's Relations with the Philistines. v. 15-22.
3. God's Promise to Isaac. v. 23-25.

NOTES.

12. *Then Isaac sowed in that land and received in the same year an hundred fold.* A very remarkable increase. Like some of the modern inhabitants of Palestine, Isaac added incidentally the sowing and reaping of crops to his occupation of keeping herds and flocks. From chapter 37: 7, it may be inferred that Jacob also engaged in agriculture. *And the Lord blessed him.* This and other tokens of prosperity were marks of the divine blessing.

13. *And the man waxed great, etc.* This is a very emphatic statement in regard to the prosperity of Isaac. In the original the word "great" occurs three times, "And the man became greater, and went on continually becoming greater, until he became very great."

14. *For he had possession of flocks, etc.* The picture of his wealth is made vivid by this allusion to particulars. *And the Philistines envied him.* It is a very common trait of humanity for those who are less prosperous to envy those who have great possessions.

15. *And all the wells which his father's servants had digged, etc.* A reference to Abraham's digging wells in this part of the land may be found in Gen. 21: 25-31. It is probable that he had dug many wells; for a nomadic herder of cattle must possess extensive water privileges in every locality which he visits. *The Philistines had stopped them.* Better, without "had," for the reference is not to what they had done in times past, but to what they did now that they were aroused to envy of Isaac. This action was certainly as hostile as open warfare.

16. *And Abimelech said unto Isaac, Go from us, etc.* The king of the Philistines shares in the unfriendly attitude of his people toward Isaac and bids him depart from their land. He has become so great that his continued presence in their midst is considered a menace to their prosperity.

17. *And Isaac departed thence.* Either from consideration of prudence or because he did not wish to seem even to be taking that which belonged to another, Isaac readily yields to this demand of the Philistine king, *In the valley of Gerar.* He had been in the region of the town of Gerar, and now sojourns in a valley of the same name.

18. *And Isaac digged again, etc.* It is very probable that Isaac remembered these wells when he was a youth or young man. No record of Abraham's digging wells here has been preserved for us. *In the days of Abraham.* Several ancient authorities read instead, "the servants of Abraham." This expression is to be construed as the subject of the verb "had digged."

19. *A spring of living water.* Many of the wells were little more than cisterns to catch the drainage of surface water; but this was a very good well, with a vein of living water.

20. *The water is ours.* It is not clear upon what ground they could claim the well which they had not dug; perhaps upon some general ownership of all the water privilege of the valley. *Esek.* Contention.

21. *Sitnah.* Enmity. Perhaps the contention between the herdmen of the valley and of Isaac's flock was even more vigorous than the contention over the former well.

22. *Rehoboth.* Wide places. Perhaps in this new locality Isaac had found the inhabitants more peaceably disposed, or possibly there were here few if any inhabitants. He sees an especial mark of the divine favor in this peaceful possession of the well.

23. *And he went up from thence to Beersheba.* On account of pasturage he could not long remain even in a place where he had a very good water supply.

24. *And the Lord appeared unto him.* Compare verse 2. Our author seems to intend an actual visible appearance of God under some form. Compare the frequent appearances to Abraham. *Multiply thy seed.* To Abraham it had been promised that his seed should be as the sand of the sea shore and as the stars of the heaven. *For my servant Abraham's sake.* Isaac is to be blessed because of the faithfulness and obedience of his father. Compare verse 5.

25. *And he builded an altar there.* Isaac is led by this appearance of God to build an altar and to consecrate the place by public divine worship, as his father had frequently done in the places where God appeared to him.

Popular Science.

BY H. H. BAKER.

Generating and Applying Power.

In view of the rapid advancement of applied science, and from what we have seen in our day, we predict that, within the next decade, steam, electricity, congealed atmosphere, or other agents, with or without their combinations, will do away with all crank, cog, or belt motions, and that power will be generated at less than one-third the present cost, and will be so applied by turbine or other agencies that all former records will be broken, and a vessel, called an Antelope, will be sent across the Atlantic, from Sandy Hook Light-ship to the Needles, in two days, nineteen hours, twenty-four minutes and fifty-four seconds.

Off for the South Pole.

The British ship Discovery, spoken of in the last RECORDER, sailed on the 6th of August, from Cowes, Isle of Wight, to perform her part in exploring the Antarctic regions. This expedition is to explore one-half of the circle around the pole, commencing on 90 degrees east longitude, nearly in the center of the Indian Ocean, as far south as the ice barrier will permit, and from there go south of New Zealand, and explore around to 90 degrees west longitude, and then leave for home. The German expedition is to take the other half of the Antarctic circle, that a complete exploration may be effected at once. This expedition is backed financially by the government, though conducted by civilians. Their ship also is built especially for this work, and is named Gauss, after the gentleman who stands high as an authority in terrestrial magnetism. The ship is 151 feet in length, and when laden draws sixteen feet of water. She is built entirely of wood, for the purpose of obtaining correct magnetic positions, and determining accurately the place of the magnetic pole, said to have been discovered by Ross. The ship is built exceedingly strong, has three masts, and steam engines capable of driving her at the rate of seven miles per hour.

The expedition goes under the direction of Professor Ehrich von Drygalski, of Berlin, a graduate from Arctic glaciers. His staff consists of Dr. Ernest Van Hoeffen, zoologist and botanist; Dr. Hans Gazert, physician and bacteriologist; Dr. Emil Phillippi, geologist and chemist; and Dr. Friedrich Bidlingmaier, magnetician and meteorologist. The ship is commanded by Captain Hans Russer, and Herr A. Steho is engineer.

This expedition is expected to explore the interior, therefore they go prepared with sledges and a large complement of splendid dogs. They also take a fine captive balloon, with all fixtures for taking aerial observations, and self-registering kites for temperatures, etc.

The Gauss will touch at Kerguelen Island, in about 70 degrees east, to complete her equipment, and from there endeavor to make a landing on the continent, to the west of Victoria Land, where a winter station is to be established. Here pendulum, magnetic and other observations are to be taken, also vegetable and animal life in the water and on the land are to be observed.

Sledge parties are to be dispatched farther south, and, if possible, reach the terrestrial pole, also determine the magnetic center of

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The Sabbath Recorder,

PLAINFIELD, N. J.

TRACT SOCIETY.

Receipts in July, 1901.

Churches:	
Southampton, West Hallock, Ill.....	\$ 15 00
Chicago, Ill.....	10 00
Plainfield, N. J.....	65 89
Boulder, Colo.....	1 72
Hartsville, N. Y.....	5 57
First Hopkinton, Ashaway, R. I.....	18 75
Pawcatuck, Westerly, R. I.....	8 29
Sabbath-schools:	
Railroad Surveyors, Ormsby, Pa.....	5 00
Syracuse Bible-class, Syracuse, N. Y.....	5 00
Woman's Board.....	27 58
Ladies' Mite Society, Shiloh, N. J.....	14 83
J. O. Babcock, Welton, Iowa.....	2 50
S. H. Grandall, Glen, Wis.....	2 75
Mrs. H. Alice Fisher, Northboro, Mass.....	30 00
	\$212 88

E. & O. E.
 PLAINFIELD, N. J., Aug. 5, 1901.

J. D. SPICER, Treas.

the earth and, if possible, ascertain the cause of the continued variation of the needle, as shown in navigation.

The plan of procedure for the expedition that sails as we write, this morning, is, that at the end of the winter in September next year, they continue their voyage to the west and proceed south of Enderby Land to the Weddell Sea, which may be accomplished in two years, and then return home; but they go well prepared and provisioned for three years' exploration and, if needful for science, they can remain until the summer of 1903. Dredging and magnetic observations are to be carefully recorded while at sea.

We would like to be one of the group standing on the dock at Kiel. We would swing our hat and wish them "bon voyage."

We expect soon to chronicle the sailing of the Swedish and Scotch expeditions, when with all these people down there, we shall expect much information added to "Popular Science," and if, in their southern summer, February is as hot as our July has been, they will have good use for their rubber boots.

MARRIAGES.

BENTON—MIX.—In Friendship, N. Y., Aug. 6, 1901, at the home of the bride's parents, Charles M. and Rose Mix, by Eld. J. Kenyon, James Robbert Benton, of Clinton, N. Y., and Miss Rose Eleanor Mix, of Friendship, N. Y.

SUTTON—DAVIS.—At the home of the bride's parents, near Blandville, W. Va., Aug. 7, 1901, by Rev. S. A. Ford, Mr. John H. Sutton and Miss Fredona C. Davis, all of Blandville.

ELLIS—DAVIS.—At the home of the bride in Marlboro, N. J., Aug. 1, 1901, by Mrs. Perie R. Burdick, Mr. George M. Ellis, of Dodge Center, Minn., and Miss Phoebe A. Davis.

LANGWORTHY—BRUNDAGE.—At the home of the bride's mother, Andover, N. Y., Aug. 7, 1901, by Rev. L. C. Randolph, Mr. Egbert Russell Langworthy, of Alfred, N. Y., and Miss Fannie M. Brundage, of Andover, N. Y.

LANGWORTHY—BRUNDAGE.—At the home of the bride's mother, Andover, N. Y., Aug. 7, 1901, by Rev. L. C. Randolph, Mr. Franklin Augustus Langworthy, of Alfred, N. Y., and Miss Lena Bell Brundage, of Andover, N. Y.

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.

COON.—Willard E., at the home of his sister, Mrs. Wm. Barker, in Westerly, R. I., July 31, 1901, aged 35 years.

He came to Westerly in 1883, where he found employment for a number of years as a machinist. At the beginning of the Spanish American War he enlisted in the 3d Connecticut Volunteers, and served until the close of the war. Later he enlisted in the 46th Regiment, U. S. Volunteers, and went to the Philippine Islands. Returning with his regiment he was mustered out in San Francisco, May 31, 1901, and returned to Westerly in June. He was in poor health on his return and gradually grew worse until the end came. He was always patient and thoughtful during his long illness. He had not openly confessed Christ in earlier life, but before his death expressed faith in him and passed away full of hope. He was recognized as a patriotic and faithful soldier. The Westerly Rifle Company, many of them volunteers of the Spanish American War, escorted the funeral procession to River Bend Cemetery, where they fired the soldier salute over their comrade's grave. Of his immediate family there are three sisters and three brothers. The sympathy of the entire community goes out to these in their bereavement. The funeral services were in charge of the pastor of the Pawcatuck church, assisted by Rev. O. U. Whitford. S. H. D.

HOMAN.—In Plainfield, N. J., Aug. 11, 1901, after a short illness, George Maxwell, only child of George L. and Maude Mosher Homan, aged six months.

The little one fell asleep in Jesus as one going to his nightly slumbers. Words of comfort were spoken at the farewell services by Rev. A. H. Lewis, and interment was made at Hillside Cemetery.

SATTERLEE.—In New Market, N. J., July 31, 1901, Mrs. Harriet F. Benedict Satterlee, in the 64th year of her age.

Sister Satterlee was the wife of Dea. Horace W. Satterlee, and in the fifteen years of their residence in New Market, and membership in the Seventh-day Baptist church of this place, had endeared herself to all who knew her. She had been in feeble health for many months until at length she heard the invitation calling her to her eternal rest; and just as the gray light of early morning was dawning into the brighter light of the perfect day she quietly fell asleep in Jesus. Her funeral services were held in the afternoon of August 1, and on the following morning her remains were taken to Berlin, N. Y., for burial. L. E. L.

DAVIS.—In Andover, N. Y., July 31, 1901, Lucy H. Ellis Davis, wife of Leroy Davis, deceased.

Had Sister Davis lived until the 5th of November, she would have been 88 years old. A few weeks before her death she fell in her room and broke one of her hips; paralysis set in, and death was the result. She was a woman in whom there was no guile. She acted as she believed. J. K.

OLD JAKE.

BY T. CALVIN MCCLELLAND.

He did chores about camp. Nobody ever gave much thought to him. He had no trade, no money, no family, no home but that which he got from season to season in return for cutting, piling, and carrying the logs for the camp-fires. No one loved him, no one but the coon-cats. Wherever you saw Jake, there was a coon-cat at his heels. Old Jake was one of the folks we are apt to call "good-less mortals."

One night, it must have been near twelve o'clock, I was making preparation for an early start to John's Pond; the gun had to be cleaned, and I was out of oil. Jake had a kind which was concocted after a recipe known only to woodsmen. His regular duties had been finished hours before, and there was no reason why he should not be in his bunk, so, as I came to his cabin, I stepped quietly, and cautiously lifted the latch, for there was no use waking him. I knew I was welcome to the oil if I could find the bottle in which he kept it. But Jake had not turned in. Far over in the corner he sat, with his head bowed over something which he was slowly tracing out with his finger by the light of an old stable lantern. I called him, but got no answer; he was hard of hearing—when he wanted to be. So I slipped over to his side and laid my hand on his shoulder, and there was his hand lying on a cheap well-worn copy of the New Testament, and his finger was just under the line, "I will arise and go to my father."

"Jake,"—I had to say it slowly, for something kept rising in my throat,—"Jake, what are you doing?" "I'm readin' the good Book," he answered, with that nasal drawl of his; "it tells me about Gawd, and I read a piece in it every night of my life."

I forget what I said, I forgot the oil. But as I went out, and stood under the deep mountain sky, I wondered how many more men, of whom I never dreamed it, were "readin' a piece in it every night" of their life; and it came to me that the world was full of men reaching up after the Father, as the dark spaces in that sky were crowded with unseen stars which were reaching out their far-away light to find and fellowship our earth.—S. S. Times.

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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.

THE Annual Meeting of the Iowa Seventh-day Baptist churches will convene at Marion, Aug. 30, at 2 o'clock P. M. W. L. VANHORN.
GARWIN, Iowa, Aug. 4, 1901.

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. Other Sabbaths, the Bible-class alternates with the various Sabbath-keepers in the city. All are cordially invited.

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.

ALL persons expecting to attend the General Conference at Alfred Aug. 28—Sept. 2, whose names have not been reported through the churches, will please send in their names before Aug. 10. We make this request that we may have time to make proper arrangements for your entertainment.

R. A. ARMSTRONG,
Chairman Entertainment Committee.

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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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.

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

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In those seasons of loneliness that come to most serious persons now and then, when the fogs hang low over the soul, when the harp of song is silent, and the pulses of life beat heavy and slow, it is blessed to remember that "the Lord thinketh upon me," and that he will never forget, never leave, never forsake his trusting child. "Bless the Lord, O my soul!"—Exchange.

It is a sweet thought to me that Jesus would have missed me if I had never been sought and brought back. As the shepherd in the story left the ninety and nine to hunt for the single straggler, so I may gladly hope that Jesus wanted me in heaven, or else he would not have come so far or endured so much to save me.—T. L. Cuyler.

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