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CONTENTS.

EDITORIALS.

Paragraphs.....	530
Spiritual Preparation for Conference.....	530
Attending Conference Through the RECORDER...	531
Ministry of Little Things.....	331
The Seed and Harvest.....	531
News of the Week.....	532
Jacob Riis Comes out Flat-footed on "The World of Graft".....	532
Earl P. Saunders.....	532

OUR READING ROOM.

Paragraph.....	532
Established Facts in Religion..	532
Necessity of Physical Training for Mental Workers.	533
Culture and Religion.....	533
American Women as Inventors.....	533
Restlessness.....	533

MISSIONS.

Industrial Mission Schools.....	534
Milton Quartet.....	534
Pan-American Exposition.....	534

WOMAN'S WORK.

In Many Parts—Poetry.....	535
The Woman Who Gave Herself.....	535
From Scotland.....	536

YOUNG PEOPLE'S WORK.

Paragraphs.....	536
From House to House.....	536
The Young People's Sabbath Discussion.....	536
From the Jebusite Weekly News.....	536
A Home Industrial Mission.....	536
The Closing Student Evangelistic Season.....	536
In Western Pennsylvania.....	536
Seventh-day Baptist Raids.....	536
Wake Up.....	537
Decision of Character.....	537

CHILDREN'S PAGE.

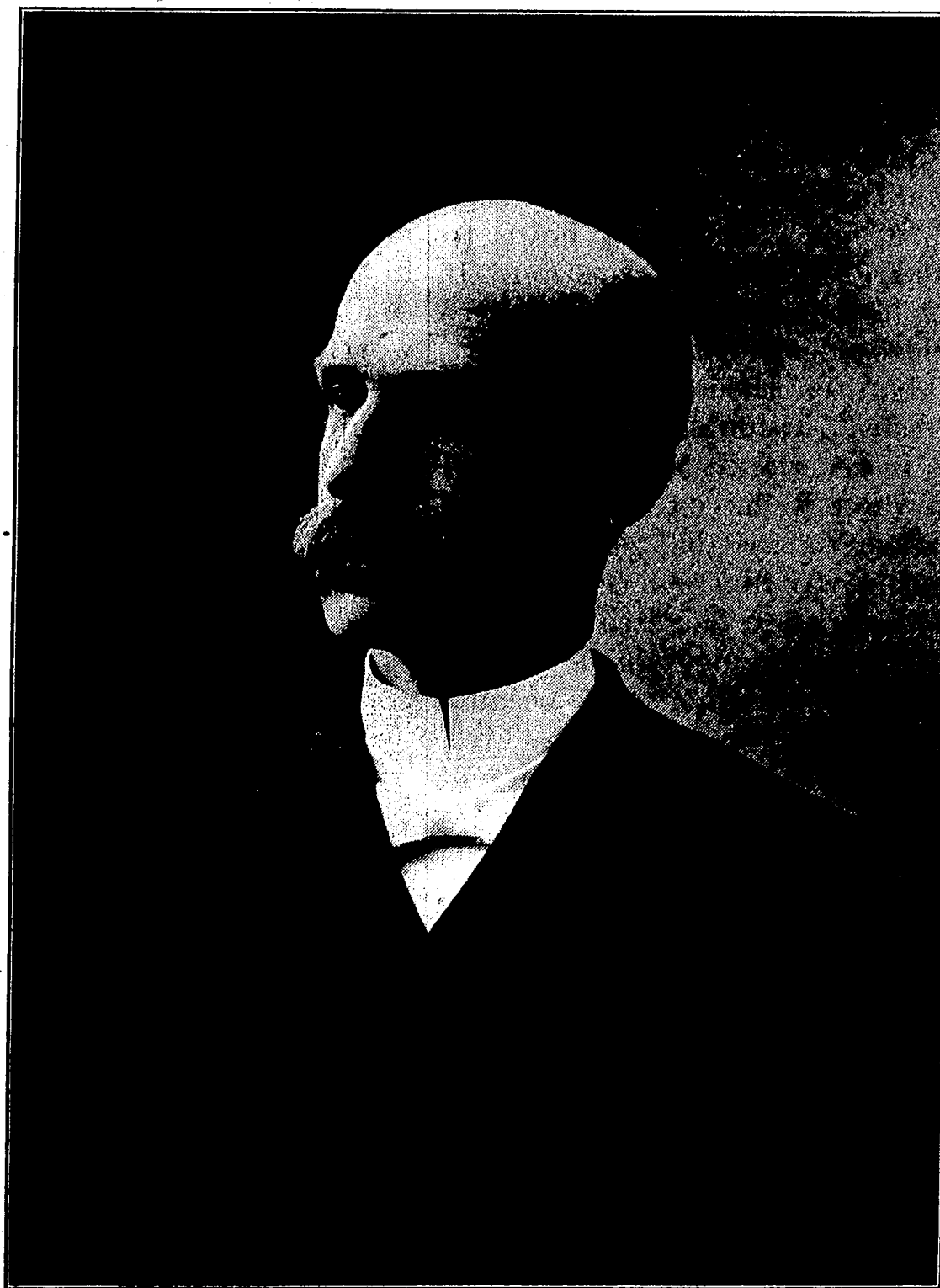
Our Mischief—Poetry.....	538
Children and Birds.....	538
The Little Lady.....	538
President's Address.....	539
"Say Amen to That".....	542

SABBATH-SCHOOL.

Lesson for Sabbath-day, Sept. 7, 1901—Jacob at Bethel.....	542
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POPULAR SCIENCE.

Science.....	543
MARRIAGES.....	543
DEATHS.....	543
SPECIAL NOTICES.....	543



REV. EARL P. SAUNDERS, A. M.,
President of the Seventh-day Baptist General Conference, 1901, A. D.
(See page 532.)

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PLAINFIELD N J

The Sabbath Recorder.

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

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MEN sometimes talk as though religious obligation circumscribes our experiences and hinders us from enjoying much that is desirable. Few mistakes could be greater than this. No religious obligation circumscribes the privileges which a man ought to enjoy, nor hinders him from doing what he ought to do. On the contrary, religious obligations give open path to every privilege, every enjoyment and every attainment that are best for man. Those who can understand this find the largest freedom in the presence of religious obligations. Whatever is noblest, whatever is best calculated to enrich life, for time and eternity, and whatever makes for the happiness of all, comes with greater fullness because of religious obligations. Even the young who sometimes shrink from assuming such obligations, soon find that instead of bringing burdens to be borne, they bring new joys, awakening best hopes, cultivate highest aspirations and give sure promises of richest reward.

THERE is a fascination in standing before a glass bee-hive. One can see all that is going on within so clearly that the hive has a new meaning. Such a hive is a counterpart of your heart, so far as God is concerned. We are opaque enough to each other. It is easy to hide ourselves from each other, so far as thoughts and purposes are concerned, but to the eye of Divine love and Divine justice each heart is wholly open. We have no power to close the avenues of vision against God. It is said that the bees, seeking seclusion, strive to cover the glass sides of the hive, lest curious eyes should watch them. Be this as it may, we may learn a valuable lesson full of warning and instruction. Nothing is hid from him with whom we have to do. Neither are words, spoken or written, necessary to convey intelligence to him concerning our purposes and thoughts. This truth is often presented as a fear-awakening agency. Men are warned against thinking evil, because God can see them, as through a glass hive. This is a narrow and imperfect conception of the great truth that our hearts are always open before him. To be conscious of his watchful presence ought to make us eager to gain his approbation. No incentive is greater to the noble soul than the desire to do what is right because God is waiting and watching. We hope the reader will catch the better side of this truth, and learn not to fear because God is watching, but to rejoice with exceeding great joy because his life is an open book before the Father's eye. The Divine presence is a thing to be coveted, not shunned. That presence helps to awaken in us all that is best, to strengthen our desires for righteousness which are weak, to keep us open-hearted toward the incoming of that divine wisdom which the Spirit of truth waits to bring. Better be glad and thankful that our hearts are like the glass hive, and that the Father does know what thoughts and purposes are working as we labor to lay up in store those riches greater than any earthly good, and lasting as eternity.

SIN is not fighting against Divine law, as we are wont to suppose; it is rather wounding

Divine love. The true nature of sin can never be understood when it is looked upon only as an infraction of law, and therefore as calling for punishment. Such a conception is too narrow and human. It partakes too much of revenge, and has little or nothing of the highest conceptions in it. A friend once told me of this experience. A half-grown boy had disobeyed his father's commands. On a given morning, the boy, in sullen defiance, awaited the coming punishment. Too wise to err at this critical experience, the father came to the boy, placed his hand tenderly on his shoulder, and, calling him by name, said, "If you keep on doing this way, you will break my heart," and with tear-covered face turned away. The spirit of defiance fled from the boy's heart, and repentance rushed in to take its place. Up to that moment he had thought his disobedience to be a question of warfare between his enjoyment and his father's will. He had never dreamed of it as a question of sorrow-making and heart-breaking toward the father whom he truly loved, but against whose commands he was tempted to rebel. Whenever you think of sin and of your relations to God in consequence of sin, think of it as trampling on Divine love, and not as fighting with or trying to evade Divine law.

THE farmer was talking about the value of the corn crop after the corn was all gathered. He declared that there was a specific value in the stalks that would be left for the enriching of the soil for next year's growth. The truth he uttered finds constant illustration. God never wastes anything, whether it be in the natural world or the spiritual. Those things in the lives of his devoted children which seem of little account to-day, may be of greatest worth to-morrow. A large part of the life-work of each generation finds its greatest results in the enriching influences that will bless those who come after. An old hymn we recall says:

"Ye cannot toil in vain,
Cold, heat and moist and dry
Shall nurture and mature the grain,
For garners in the sky."

You must not believe that anything good is lost. Sometime, somewhere, and somehow every noble deed, all true service, all pure love, all high endeavor will bring blessed results. If it seems that not much of this comes to your life, that does not matter. Much good of which you are not conscious has already come to your life from the lives of those gone before and forgotten. It will be enough, at last, when you learn that the words and deeds you thought were useless, the good you sought to do which seemed fruitless, have borne results rich in blessing to those who will come after you. You cannot write up the books of life, nor balance its accounts to-day. Go on earnestly, patiently and hopefully, knowing that nothing good is ever lost; God never allows it to go to waste.

This truth is seen also in the fact that in our lives larger attainments and growth in spiritual things come directly from past experiences. Those experiences may have been pleasant and helpful, or unpleasant and sad, like the pruning away of branches from the vine. Our growing and expanding future is always connected in some way with the lesser past. So, out of what has been and is, the divine blessing is constantly unfolding the

larger and better things which are to be. Many things in our lives, so far as we can see, are like latent seeds, waiting for new opportunities, richer showers, and warmer sunshine to awaken the life stored in them. So we learn that nothing in our individual lives is wasted; the larger and sweeter truth is that already expressed above, that in the world beyond us, and to those who come after us, all the good we have sought to do, all the nobility we have attempted to embody in thought or word, and all that right living we have struggled to attain, will bear fruitage, somewhere, at some time.

SPIRITUAL PREPARATION FOR CONFERENCE.

Beyond all other items of preparation on the part of visitors and delegates, or on the part of the church where the sessions are to be held, the spiritual preparation of each individual should be most prominent. Pastors can aid in this from the pulpit and through the prayer-meetings, before delegates and visitors leave home, but the essential preparation must be on the part of each individual himself. It is a cause for thankfulness that for many years past there has been an increase in the deeper spiritual currents of influence which flood our Conference sessions. These come with greater or less uplifting and consecrating power, in proportion as individuals are prepared to receive them, and to enter into these deeper and higher experiences. Useless debate, and notably debate over abstract opinions and untried methods of work, has so nearly disappeared from our gatherings, that a comparison between the sessions of the last few years and the sessions of thirty and fifty years ago, is both hopeful and encouraging. We are learning that Christianity is a life to be lived, more than a theory to be held; that those spiritual experiences which move us toward righteousness and communion with God are of more value than intellectual deductions and logical conclusions, which often do little beyond demonstrating the sum of our ignorance.

But excellent as the attainments have been, higher and better ones are yet in reach. This is true not only of those who have made the highest attainments, but the number of those who seek after and enter into these higher experiences ought to be greatly increased with each succeeding year.

A just appreciation of our mission as a people, in the matter of Sabbath Reform, will have in all cases, as we know it has had in some, a powerful influence in increasing faith, consecration, and spiritual uplifting. To be thoroughly imbued with the conviction that one is living to fulfill a high and sacred mission is of itself the source of great spiritual exaltation. Indeed, higher spiritual experience cannot be attained unless something far deeper than emotion or superficial theories concerning spiritual life, or even an earnest desire to become consecrated, takes hold of the soul with divine power. Spiritual living is but another name for the fruits of the indwelling Spirit of God. Consecration is but another name for the results, wrought into life, which that indwelling Spirit produces. The RECORDER urges everyone preparing to go to Conference and everyone in Alfred waiting to welcome friends or strangers to seek, through deep personal communion, such fitness of soul as will make them not only ready to receive much of good, but to

impart unto others, both by their words and their silent influences, those blessings which the spirit of truth has brought to them.

ATTENDING CONFERENCE THROUGH THE RECORDER.

This paper will reach most of our readers just at the time when the Anniversary sessions are at their highest. There are hundreds of our readers who will sit in comparative sorrow because they cannot be at Alfred during Anniversary Week. They will almost pine at home in disappointment because they cannot come into immediate contact with the influences that surround and permeate our annual gatherings. To meet all such cases, as well as to record passing history, the RECORDER will do its best to reproduce the essentially important and good things of Anniversary Week. We give this week the opening address of President Saunders, so that those of our readers who cannot be present will know with what words, purposes and spirit the Conference opens.

Probably most papers and sermons will be reported this year in summary, and less in detail, than has been done at some times. We think that such summaries will secure a larger number of readers, while they may omit some things which a few readers would desire to see. But we are anxious that each reader should take special pains to learn all that is possible concerning the sessions, what is done, and why; what plans are made, what methods are adopted toward their execution, and, above all, what the spirit of devotion and consecration is which we trust will fill the successive gatherings. The reader who will attempt this, giving more than usual time to the next few numbers of the RECORDER, cannot fail to gather much, if not all, that is best, through the reports we shall make. These reports should be read, as far as may be, in connection with each other, so that not only the facts, but the spirit, of the sessions will come close to the reader. It is always true that the mood of the reader is the largest factor in determining how much knowledge or benefit he will gain. It is doubly true in a case like the present, wherein the receptiveness of our readers and their eagerness to enter fully into the doings and spirit of Conference will determine the good they will gain. It will aid you, if you recall former experiences at similar times, and consider the character and words of those who may take part, that the personal factor may enter in to aid you in more nearly attending Conference in spirit, though you cannot be present in the body.

It is not only desirable, but extremely important, that all our readers who cannot be present should make special effort thus to enter into the deeper and richer features of our annual gatherings. That this may be accomplished, the RECORDER takes great pains to present to the absent ones a continuous and faithful record of whatever is said or done. If, therefore, the reader of these words finds it impossible to attend the meetings at Alfred, we beg him to make double effort to attend in sympathy and spirit through these pages. If, at the same time, his heart shall go out continually in earnest prayer to the Father for a great and continued blessing to rest upon the meetings, he will be drawn into still closer communion with the meetings, and be better fitted to understand the much that must remain written between the lines, in all we report.

MINISTRY OF LITTLE THINGS.

In these days of great combinations, when the craze for greatness seems almost a mania, it is well to recall the value of little things, and the far-reachingness of what we are wont to call lesser influences. Even in the great combinations which are now so much at the front, the value of each individual and the ministry in things least, determine the history of the whole. If the great combinations are successful, there must be supreme care in the ministry of those various portions, and separate persons, that form the individual factors. The greatest steamship of the age, and of all ages, has just made her maiden voyage across the Atlantic. The success of that voyage did depend, and the success of all future voyages will depend, upon the loyalty with which little things are administered. Her matchless engines, ponderous as to material and boundless as to strength, may be disabled in countless ways, if a single bolt fails to do well its ministry. This illustrates an universal law, and exalts the importance of faithful ministry in little things, as few other examples can do.

The application of this principle to the work of the church, and the kingdom of God as a whole, is apparent and important. Churches and denominations, organizations and nations, are successful in their mission in proportion as each individual is faithful in his ministry. Going still lower, each individual is successful in proportion as he is faithful in the ministry of little things touching his own life. Hence, it is that he who does not appreciate the value of loyally ministering little things is of comparatively little value in any great combination or movement; and his failure in such ministry may wreck the larger movement of which he is a part. It ought, therefore, to be that in this day of great movements, the sense of individual obligation and the development of conscientious loyalty in little things should be increased. No one worthy of the name of a man can ignore responsibilities or drop the obligations which come to him because many other men are associated with him. If he shall say, "there are hundreds of men in the church to do its work, and I can be indifferent and neglectful," he is already delinquent in a point where delinquency is doubly disastrous. You ought to rejoice if you are associated with hundreds of others in carrying forward the Master's work; but, because you are associated with many others, you must be more faithful in doing your personal duties, and yet more careful in noting those little things through which you are able to do your work well. We hope these suggestions will increase the sense of obligation on the part of each reader, which sense is likely to be lessened by the popular drift of our time toward great combinations, and toward making each individual a sort of mechanical factor only, in the world's greater work. If your life seems to be made up of little ministries, it is no less important, and such service should be sought after quite as eagerly as those forms which seem to be greater.

"The memory of a kindly word long, long gone by,
The fragrance of a fading flower, sent lovingly,
The gleaming of a sudden smile or sudden tear,
The warmer pressure of the hand, the tone of cheer,
The hush that means 'I cannot speak, but I have heard!'

The note that only bears a verse from God's own word:
Such minor things we hardly count as ministry,
The givers deeming they have shown scant sympathy;
But when the heart is overwrought—O, who can tell
The power of little things like these to make it well?"

THE SEED AND HARVEST.

In July we saw thousands of acres of growing corn. Acres of wheat and oats stretched mile after mile, rich, luxuriant, and full of promise. What the farmers had done in seed time filled the July days with promises of harvest. It took little imagination to hear the grains of corn and the handfuls of wheat saying to the farmer in springtime, "Only give us chance, and we will prove how great we can become." When the first tiny blades broke the soil, a child's foot might crush them, and nothing of golden harvest appear. But the tiny blades again said, "Give us chance, and we will prove what great results we can produce." So, day after day, the buried seed sprang up with new and increasing life. Week after week the life that was developing said, "Give me chance, and I will prove what great results can be wrought." This promise cheered the farmer and nerved his arms as he cleared away the weeds and sought by every means to give the developing life room and opportunity. There was one continuous cry from the growing crops, "Give us chance." To the sun they cried, "Shine out with life-giving warmth." With the clouds they pleaded, "Drop down life-giving showers." So, praying to God on the one hand, and pleading with the farmer on the other, the unfolding life went on developing, asking only for opportunity to grow and repeating its promises of rich harvest.

How like this scene is the vineyard of the Lord, unless, perchance, too many of those who are laborers in that vineyard fail to cry out for the blessing of added opportunity, and do not, like the upspringing grain, plead for chance to prove how great results their lives may bring to the honor of the Master. We shall be glad, and the purpose of these words will be reached, if, in the heart of each reader, they may awaken a new desire to fulfill each opportunity and to plead with the Master to grant greater opportunities for usefulness in his service. When a soul is eager to do and become the best and most possible, when its daily prayer is, "Give me chance to become the means through which thy glorious power may be revealed," then has it learned the true nature of genuine service. That is scarcely service which looks on duty as burden, and is always praying for strength to bear the load from which the soul too often shrinks. The genuine service of the Master is not a load to be borne, but a life to be lived. Think of those great grain fields, waving their hands in delight, with thanksgiving at evening and at morning, for the privilege of springing up toward heaven; think of them moaning over the burden of having to throb with life! By a still greater fulness of glorified life ought God's people to forget duty in the sense of burden or trial, in the sense of something to be borne. Rather ought we to rejoice in the privilege of developing life, of increasing power, of enlarging privilege, to prove how much God may produce through us. Write it down in your heart that God's service is a life to be lived, glorious with increasing strength and sweet with the privilege of constant endeavor. Cease praying for strength to do, only as your prayer shall be one of thanksgiving, while you cry out, "Give me, Oh Father, opportunity to become rich in all good things through thy abundant blessing."

NEWS OF THE WEEK.

The great steel strike is not settled.

It has been reported during the last week that the war between the Boers and the English in South Africa is near an end. Such suggestions have been made before, and it will be necessary to wait further developments before deciding that peace is at hand.

Further important arrests of those connected with the Police department in New York have been made during the week, and the probability of unearthing and stopping prominent forms of corruption in connection with the vice of the city, through connivance on the part of public officers, is better than any time for years.

A terrible accident is reported in the loss of the steamer *Islander*, which sailed from Skagway on the 14th of Aug. On the 15th, the steamer struck a floating iceberg and sank within twenty minutes, carrying men, women and children to instant death. She had 108 passengers, all of whom were in bed when the vessel struck.

Matters of dispute between France and Turkey, touching certain business interests, have been of long standing. A settlement was promised by the Turkish government on the 19th of Aug. It was not made and, on the 21st of Aug., the French ambassador at Constantinople, M. Constans, gave notice to the Turkish government that "all diplomatic relations between France and Turkey are broken off."

Incoming steamers from Europe are now communicated with through wireless telegraphy, by the *New York Herald's* Marconi instruments, at the Nantucket lightship.

On the 21st of Aug. the United States transport *Thomas*, having on board six hundred teachers, reached Manila. This is one of the most important steps toward the permanent uplifting of our new possessions in the Pacific.

A report of the Census Bureau at Washington made public during the last week, touching vital statistics, shows a marked increase in the good health and long life of the people. The report lowers the general death rate by 10 per cent, and announces a marked improvement in the length of life and in the general health since 1890.

JACOB RIIS COMES OUT FLAT-FOOTED ON "THE WORLD OF GRAFT."

A book has recently been written by Josiah Flint called "The World of Graft." In a series of chapters, some of which have already had a wide reading through their serial publication, the author gives the outspoken opinions of various representatives of "the world of graft,"—that is, the "under world," the world of thieves, burglars, counterfeiters, thugs, tramps,—as to the alleged widespread corruption existing in the city police departments and the municipal governments. He writes out of considerable experience and actual contact with the class he speaks for; he has studied his characters, and has come to know them intimately. Moreover, the author's virile style and the interest which he gives to all that he writes are likely to gain a strong hold on those who read the book.

Mr. Jacob A. Riis knows "how the other half lives" perhaps as well as any man not of the "under world" now living. For twenty years or more he toiled unceasingly, in the slums of New York, for the bettering of the conditions, and meeting some of the awful

needs, of the darkest quarters of the city. Theodore Roosevelt, one of his warmest personal friends, has called him "New York's most useful citizen." And his work has already accomplished such results as would have been considered by many impossible. He therefore has a right to hold and express an opinion as to Josiah Flint's book and the dangerously pessimistic inferences that it carries with it.

And he does so unhesitatingly. In the *Sunday-School Times*, of August 24, he gives frankly and forcefully his personal impressions of the book. He calls a halt to the pastime of "studying" the thief and the thug. He punctures the bubbles of the "grafters'" so-called reasoning. He knows municipal life too well to deny the existence of the facts of the book, but he most emphatically denies its dangerous and false deductions. Take, for example, Mr. Riis's comments on the "grafters'" whine that "The world is a graft any way you take it;" "They are all doing it, one way or another;" "I am looking out for my pocket, same as you and anybody else." Mr. Riis call this "the Devil's perpetual plea," and says of it:

"He knows right well that it is a lie. The world is not a nest of thieves, however much he would like to make it out so. The corruption that plagues it is the taint of the few. For twenty years I have heard that song sung on Mulberry Street in intimate daily association with the police of the Metropolis. During that time I have had many enemies, but no one was ever found to charge me with being a fool. Yet here I put on record my deliberate conviction that the blackmailing policeman is in the very small minority. He is there, it is true, sufficient in numbers to give the whole force a bad name, just as a glass of dirty water is able to befoul a glassful that was pure; but he bears no greater ratio to the whole body of men who wear the uniform than does the corrupt Tammany politician to the whole mass of voters whom he disgraces."

EARL P. SAUNDERS.

Rev. Earl P. Saunders, A. M., was born in Genesee county, N. Y., in 1856. When he was eight years old his family moved to Alfred for the sake of the religious and educational advantages there offered. After graduation from Alfred University, in 1880, he was Principal of the schools at Ashaway, R. I., for two years. He was married to Carrie L. Briggs, of Ashaway, in 1882, on the day before the opening of Conference, which was held at Ashaway that year. The following year he studied theology at Alfred. In the summer of 1883 he was ordained to the ministry at New Market, N. J., and assumed the pastorate of that church, continuing his theological studies in Union Theological Seminary, New York. The next year he moved to New York and supplied our church in that city, continuing his work in the Seminary. In June, 1885, he became Business Manager of the Publishing House of the American Sabbath Tract Society, which position he held for four years. He then returned to Rhode Island, and was engaged in the schools of Westerly until 1893, when he was called to a position in the Preparatory Department of Alfred University. Since the re-organization of the University, four years ago, he has held his present position as Principal of Alfred Academy.

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.

GENTRY, ARK.—North-western Arkansas, although cereal crops were severely injured by the drouth, has an immense fruit crop. Benton County will have a \$2,000,000 fruit crop, according to conservative estimates.

Now comes the apple trust. The Armour Company is buying up everything in this part of the country and in Missouri, paying from \$50 to \$150 per acre for the apples and gathering them themselves. Apples will come high next winter, without doubt. As to the profits of fruit raising, where is there a similar area of agricultural land devoted to raising grain that can compare with the fruit products of Benton Co., Ark.? A visit to our peach orchards is a surprise to a Northern man. Many of our peaches measure from 9 to 12 inches in circumference. Grapes, peanuts, and sweet potatoes grow to perfection here. We need at Gentry a Seventh-day Baptist merchant, shoemaker, blacksmith, cooper, hotel, wagon-maker, farmers and fruit growers.

R. J. MAXSON.

AUGUST 16, 1901.

ESTABLISHED FACTS IN RELIGION.

It is often said that religion is in a period of transition. So many changes in the form of expressing religious truth have come to pass, and such occasional changes have occurred in the proportions and prominence of religious doctrines, that the superficial observer sometimes concludes that there are no established facts. This conclusion is not justified. The great underlying facts and principles of the Gospel are as firmly rooted now as ever, and neither lapse of time nor shiftings of emphasis nor changes of human conditions can uproot them or diminish their vital significance. Men always will continue to believe in God. The fact of the divine existence is established. It is more difficult to demonstrate this to some minds than to others by argument, but often there is no need of argument. Probably no one ever lived who really and permanently doubted the existence of God. If there be not in every heart an intuition of the divine existence which is convincing, external evidence is sufficient.

The fact of human sin is also established. Men may argue as they like about the question of more or less responsibility for sin, and may try to excuse themselves on the grounds of heredity or irresistible temptation, but whether they succeed or not in satisfying themselves by excuses, the fact that they are guilty before their own hearts no less than before God is as certain and as safely to be depended upon in dealing with them as the fact of the existence of the universe. That salvation is offered to sinful man by a loving God is another fact unshakable and elemental in human consciousness. We cannot think of God except as a perfect Being. This means that he is just, and his justice involves an offer of redemption to every sin-stricken soul from the evil within and without, for his entrance into the atmosphere of which he is not responsible. To be God at all, God must offer men an opportunity of salvation. Whether one accepts Christ as the Saviour or not, whatever his theory of the divinely-offered redemption

may be, as to the fact of it he cannot remain in doubt after he has considered the subject.

Again, the obligation of duty is a reality to every one. It is far more intensely, comprehensively real to some than to others, but no one lacks some conception of what duty involves. No one is ignorant that he cannot live to himself alone, and the moment that the existence of fellow-beings is admitted, with whom one must associate in some degree, that moment the conception of duty arises and begins to assert itself and to exert its influence.

Several other established facts in religion might be named, but only one shall be mentioned, that of the Spirit's help to striving men. We may not recognize it at once as divine, but we do know that it is holy in its nature and purpose, that it comes from outside of us, and from a higher, purer realm, and that it is a real, trustworthy power. This is a fact of the inner consciousness, and in most cases a frequent fact in the story of every soul. Let it be noted, too, that these established facts together furnish a foundation for the development of belief and character. Because these things are true, it follows that every one ought to accept them, to thank God for them, to try to live in the light and with the help of them, and to grow by means of them into the knowledge, the life, and the love of Jesus Christ.—*The Congregationalist*.

NECESSITY OF PHYSICAL TRAINING FOR MENTAL WORKERS.

If the life one would lead is largely a mental one, the health and tone of the brain are entirely dependent upon the condition of the heart, stomach, lungs, and other bodily organs. The ability of these organs to do their work, and properly nourish the brain and nervous system, must either be inherited or acquired. It is the chief province of physical culture—or physical training, I prefer to call it—to improve the condition of the vital organs. This is effected through the exercises of the muscular system. The muscles comprise about forty-six per cent of the entire weight of the body, and are constantly consuming oxygen, and giving off carbonic acid. The amount of oxygen consumed by the body, as a whole, depends upon the activity of the muscles. Thus, if the amount is represented by one when the person is lying down, it will be increased to three and thirty-two hundredths when he is walking at the rate of three miles an hour, and by seven when he is running at the rate of six miles an hour. The first effect, therefore, of active exercise, is to increase respiration; that is, to make one breathe faster. This tends to quicken the action of the heart, so that it pumps the blood more rapidly through the body. But blood and lymph are, to the bones, muscles, and nerves, and other parts of the organism, what food is to the body as a whole. They strengthen and nourish the various parts, and make them increase in size, power, and efficiency. The heart, lungs, and stomach, in return, are repaid for their efforts by an increase in their functional capacity; for it is a law of physiology that every bodily organ strengthens and enlarges in proportion as it is exercised, and shrinks and becomes enfeebled if it be comparatively unattended to and unemployed. Thus it is possible, through the influence of the will on the nerves and muscles, to start

up increased chemical action in different parts of the body, and in that way, attract to it an increased supply of blood. In this way, it is possible to develop and strengthen different parts of the body, or different parts of the brain. If the brain is used excessively, it will rob the muscles of their just share of the body's nutriment; or, if the muscles are over-developed, it will tend to impoverish the brain. In both cases, the heart, stomach, and lungs may be weakened by the excessive drain upon them, and be the first to cry out for less work or more food; for these organs, though of fundamental importance, are the slaves of the master tissues, nerves, muscles, and brain.—*Professor Dudley Allen Sargent, in September Success*.

CULTURE AND RELIGION.

The best culture develops body, soul and spirit in harmonious proportion for ends outside of self. If it stops short with self-contemplation and self-improvement, it cannot be religious, for religion, as Christ teaches it, uses all the powers of man for higher ends than his own life can show. A perfect culture, therefore, would serve as the ideal equipment for the work of service to which the church is called. The more complete the development of health, wisdom and communion with God its members attained, the better would they be prepared to do God's will on earth.

It is imperfect or ill-directed culture which hinders the advancement of the church in the man or the community. Sometimes it does this by neglect of the body, as in the old asceticism, or the more modern neglect, which seems to divorce religion from manliness. More frequently it is the ascendancy of an unconsecrated lust of knowledge, or glorying in attainment. Less commonly it is the self-absorption of a search for personal holiness for its own sake and selfishly—a thinking what we are to be, not what we are to do.

Knowledge leads to tolerance, which may be a blessing or a curse. If it springs from carelessness, if our thoughts become a mere "mush of concessions," so that we feel that nothing is proved and everything is open to argument, we may call ourselves tolerant; but the real fact is that we are suffering from softening of the tissues that make up character. True culture hardens brain and muscle, while it makes them flexible. True tolerance is recognition of the right and responsibility of thought in others, not the abdication of our own duty of clear and decisive thought.

Partial culture, incomplete and unconsecrated, is a hindrance to the church because it ministers to pride. There is no self-conceit like that of the half-learned. But ignorance is not the mother of true devotion. It is the office of the church to possess itself of the learning of the world by completion, not denial. We cannot, and we would not if we could, go back to the days when the people were kept in ignorance by the authority of priests. It is our mission to bring to all alike, cultured and uncultured, the message of the grace of God that meets man's need by giving the true aim and motive for all self-culture. Old Testament and New agree in calling us to love the Lord our God with all our heart and strength and mind. That is the touchstone of culture, as of character. And the help of Christ for larger growth is offered every one who will trust him.—*Congregationalist*.

AMERICAN WOMEN AS INVENTORS.

Miss Elizabeth L. Banks writes under this title in the June number of *Cassell's Magazine*. "In the early years of the century," she says, "one notes that most of the inventions had to do with weaving, spinning, sewing, and women's wearing apparel. After Mrs. Kies invented her straw and silk weaving apparatus, she was followed by a Mrs. Brush with a new and improved corset. Then came a process for whitening leghorn straw, and a new work-table. The years flew on and brought curious devices in the way of hoop-skirts, muffs, and methods for cutting and fitting dresses. Afterwards came devices for amusing children, then time and labor-saving inventions for the busy house-wife and mother. With the advent of the sewing machine there came suggestions and improvements that only a woman could have thought of, and when, about a quarter of a century ago, women began to take posts as clerks, stenographers, typists, etc., there rushed into the Patent Office original pens and pencils and automatic erasers. During the past ten years American women do not seem to have been devoting themselves to any particular line of inventions, which means that their lives and minds have broadened, and there is hardly a subject or a pursuit which in the last decade the American woman has not considered when she has gone forth inventing. She has not only taken into consideration the peculiar wants of her own sex, or of both sexes. She has gone a generous step further, and given her attention to patenting ideas designed to benefit her mankind exclusively, as witness the invention of a moustache guard to enable a man to drink tea and coffee comfortably and neatly; the pantaloons tree, a continual blessing in a man's wardrobe; a machine for making cigarettes; a necktie-clasp and holder, and shirt-front protector."

RESTLESSNESS.

The human family are restless and uneasy. Men are restless, women are restless, children are restless. One of the hardest things in the world is to make a child keep still, and rest.

It is the same when they grow up. You remember the time when you could not rest at home. You were not satisfied; you could not be contented with anything. Somehow or other things did not suit you. You did not like the place, or the work, or the surroundings; you did not like the restraint and the counsel, and the prayers and the admonitions. You wished to go away, and you went away. You went to the country, and you went to the city. You went from one place to another, back and forth, but you did not find a place to rest. There are men who have been in many cities and in many countries, but they have not found a place to rest. They have followed many callings, they have tried many pursuits, and yet never have been contented.

The trouble is within. God is the home and resting place of his creatures, and no creature of his can rest when estranged from him.

"The world can never give
The bliss for which we sigh."

And happy is that man who can say with the Psalmist, "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee."

Missions.

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

INDUSTRIAL MISSION SCHOOLS.

BY REV. D. H. DAVIS, D. D.

During the year, especially during last winter when Shanghai was a temporary home of many "refugees," I devoted some attention to this subject, and what I have to report will not sound very encouraging to those who are in favor of such work. The report of the Ecumenical Conference on Missions, reports seven Industrial Training Institutions and Classes in China, but as yet I have been able to learn of only one in existence now, and that not yet three years old. I have, however, come upon the reports of several failures in that line, though perhaps have not found clear and satisfactory reasons for all failures.

When the Report of the Ecumenical Conference came, I turned with eagerness to the chapter on Industrial Education, and though I was somewhat disappointed in that so much is given on the importance of the subject and so little on the results of experiments, I have found that the reports are very instructive and are worth careful attention. The Basel Industrial Mission in India seems one of the most successful, and yet the report says: "It has been our experience, proved by many experiments, that we have never succeeded in any trade without a qualified manager sent out from Europe. As a matter of fact we have not succeeded with any article in regard to which we have had to compete with native manufactures, or with goods imported from Europe. Now I am quite sure that it would be impossible to do any industrial school work here which would not be obliged to compete, at a great disadvantage, with native labor, or with articles imported from Europe and America. The manufacture of soap has been suggested, as the Chinese do not make good soap, and are very glad to get that which is imported. But I find there are some missionaries in North China who have already lost money on that scheme. One of them told me that he is convinced that good soap cannot be made here to compete with foreign soap, because soap is made in foreign countries from grease that would be otherwise wasted, and there is no such waste in China.

At Chefoo, some years ago, an experiment was made of raising and canning fruit for sale to foreigners in China, but it was soon dropped by the mission school and continued merely as a commercial enterprise. I do not know the reason, but perhaps it was because the work is not well adapted to schools, being so much at a comparatively short season and so little during the rest of the year. The American Methodist Episcopal Mission, formerly had an industrial department in their school at Chinkiang, but it was a failure and was dropped. The American Presbyterian College at Nanchow did some work of the kind several years ago, but the President told me that he discontinued it for want of time and funds to carry it on. One old missionary with whom I talked of the matter went so far as to say that some time ago it was decided by a sort of general committee of Mission Boards, that industrial departments are not feasible as adjuncts to mission schools.

The one Protestant Industrial Mission School now in China has not been in existence long enough to enable one to judge whether it is a success or not. One of the

members of that mission told me that it is doubtful if it will be continued. It now has five or six natives teaching the sixteen boys who are in the school.

The Roman Catholic Mission at Sicawei, three miles west of us, has an orphanage containing over two hundred boys, and they are taught trades, but the missionaries do not consider that as having anything to do with their schools. They seem, judging by a visit recently made there, to have plenty of money, and nearly all their work is in making altars, images, and pictures of saints and other church ornaments, their own churches throughout the Empire furnishing the market.

The objections obtaining in China might not apply to other places, Africa for instance. It is only necessary to call attention to the fact that China, with only half the area of Africa, has twice the population, to point out one great difference of condition. China is a country of a very strenuous life. All the trades are over-crowded. All the common people live a hand to mouth existence. The land is not the roaming place of wild beasts and savages, but is dear in price and is highly cultivated, most of it furnishing two crops a year. The struggle for existence is so close here that we could have any number of adherents so long as we would give them work at a living wage, but who might leave us as soon as the work stopped.

In addition to these difficulties which are peculiar to China, there are others that must be, I presume, applicable to any other place where industrial work is established by our people, chief of which would be that after teaching people to work, we would be obliged to give them work or they would leave the Sabbath.

In conclusion, it seems to me that unless our people are ready to furnish a plant costing several thousand dollars; and to send out a man well qualified to manage all branches of certain industry, as for instance tile making and clay working; and are willing to work several years with very little results, and finally to see the trade largely taken away by others, if it prove profitable; unless we are ready to do these things, it seems to me it is not best to cherish any fond hope of an industrial mission in China other than the teaching of the English language, which probably fits a boy to earn his living better than to train him in any trade, and is the one thing for which the Chinese, an eminently practical people, are willing to pay. Of course this is open to many objections, but it seems the best we can do.

MILTON QUARTET.

The Quartets have all changed fields with the first of this week, Aug. 11. Mrs. Townsend and the Ladies Quartet have gone to Cartwright. They expect baptism there in a few days and will probably close there about the 20th. Eld. Kelly was obliged to go home last week from Coloma, and Eld. Babcock from Albion took his place. Two of the boys have been obliged to come home on account of illness. But as there were five of them at the opening of the campaign, and as Eld. Babcock is able to fill a place on the Quartet, they are not broken up. They went to Grand Marsh the 12th inst. Ten were baptized during the Coloma campaign. At Stokes, Ohio, six were baptized and the old church was re-

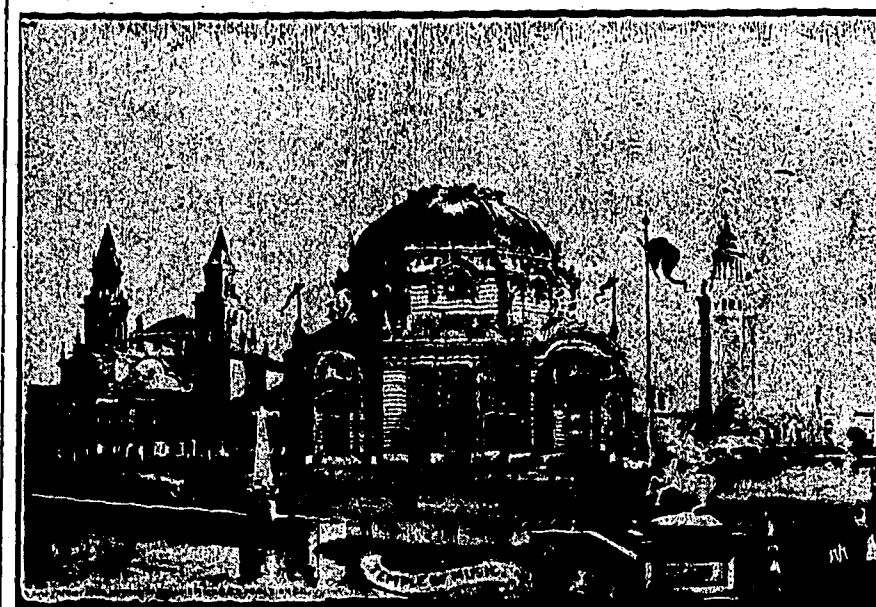
vived. Efforts are now being made to obtain a permanent place of meeting with a view to keeping up regular Sabbath services. Work was begun at Jackson Centre, the 13th inst., which, with no providential hindrance, will be continued until Conference time.

More detailed statements will doubtless be made when the work by each group comes to be reviewed and summed up.

The campaign will average a little more than six weeks with each quartet.

L. A. PLATTS.

PAN-AMERICAN EXPOSITION.



TEMPLE OF MUSIC.

The Temple of Music is the center for musical interests at the Pan-American Exposition. Its architecture is a free treatment of the Spanish Renaissance, it being octagonal in form, with pavilions at the corners. The grand entrance is at the corner of the Esplanade and Court of Fountains, the spacious courts upon which most of the principal buildings of the Exposition have their frontage. The cornice and balustrade are of elaborate composition, the latter bearing names familiar to the musical world. The interior of the temple is particularly fine in its sculptural and color decorations. The exterior of the building is ornate in architectural features and groups of sculpture designed to illustrate the purpose and character of the building. A dome whose crown is 136 feet above grade, and whose interior is brilliant with golden tints and other rich hues, gives an imposing finish to the structure. Star-shaped windows in the drum of the dome admit abundant light to the large auditorium. This will seat 1,200 persons, and with the additional seating capacity afforded in the balconies fully 2,000 persons can be accommodated. The decorations of the interior illustrate such subjects as the grand divisions of Music, Oratorio, Grand Opera, Symphonic Music, etc. The sculpture, by some of the most noted sculptors in America, typifies such subjects as religious music, lyric music, gay music, heroic music, etc.

The great organ in the Temple of Music was built by Emmons Howard, of Westfield, Mass., and cost \$15,000.



Woman's Work.

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

IN MANY PARTS.

God of the dew,
In gentlest ministry,
As silently
Would I some soul refresh anew.

God of the sun,
Far flaming heat and light,
Be my delight
On radiant errands swift to run.

God of the star,
To its stern orbit true,
My soul imbue
With dread, lest I thine order mar.

God of the sea,
Majestic, vast, profound,
Enlarge my bound,—
Broader and deeper let me be.

—S. S. Times.

THE WOMAN WHO GAVE HERSELF.

BY ELIZABETH CHENEY.

Elizabeth Payson Prentiss beautifully expressed what many another soul has silently felt, when she wrote, "A little room all of my own, and a regular hour morning and night, all of my own, would enable me, I think, to say, 'Now let life do its worst!'"

Little Mrs. Lynfold, with a large family in a small house, and a pocket-book whose sides were never extended perceptibly by anything but newspaper clippings, often declared to herself that she would "give up and die" if it were not for the bolt on the inside of the attic storeroom door. She had bought that bolt and put it on herself unknown to anyone. In among the scrap-bags hanging from the rafters, and the piles of trunks and boxes, there was the Bethel of one soul pressing its way heavenward. Not that she ever had a whole hour morning or night to herself. The most of her praying had to be done a-foot; and, like Aaron, she burned incense while she filled the lamps. But there were sometimes precious, odd bits of time when she could kneel at the Master's feet, and "take unto her words." No one had ever discovered this sacred eyrie of the house-mother, up three flights of stairs from the basement kitchen, where so much of her time had to be spent. Baby Ben knew about it, for he had oftentimes been deposited therein on a big comfortable when the weather was neither too warm nor too cold, and he kept the secret well, as his vocabulary consisted of only three words. It was not an attractive spot from an æsthetic standpoint, but the narrow window admitted light enough for the reading of a passage in the coarse-print Bible that always lay on the old wooden chair, a rough altar, truly, with no cloth of gold, but angels ministered there many a time when the tempter had fled in defeat. Mrs. Lynfold was thinking of this one quiet nook in life's turmoil as she hastened home from the afternoon meeting of the missionary auxiliary, for her soul was filled with unrest and discontent. She walked hurriedly, thankful that Aunt Abby was there, and that supper was ready to place on the table, except for fresh boiling water for the tea, and that she could have a few minutes in which to pour out her trouble before the Lord.

The boys yelled a welcome as she entered the yard, and bore down upon her like a pair of wild Apaches. She escaped from their embraces with her best hat over one ear, only to encounter small Bess at the front door in tears over a broken doll, Katharyn in despair at the piano because of a difficult exercise,

her eldest son, Kent, stranded in his Virgil, and waiting for mother, who had been a good Latin scholar in her day, to float him off; while the baby, perfectly contented until he espied his best friend, almost sprang out of Aunt Abby's arms, crying lustily.

"Well, Helen," said Aunt Abby, with a bit of a sigh, "it must seem good to a woman to be perfectly indispensable to some corner of the universe!"

The kindly word carried Mrs. Lynfold through the next two hours, and when the supper dishes were washed and the younger children were in bed, she stole softly up to her little sanctum.

Mrs. Lynfold was an enthusiastic believer in foreign missions, but, although her heart was large enough to endow a dozen orphanages and hospitals, she had felt that she could give only the "two cents a week and a prayer." In fact, her heaviest cross was that thin pocket-book. With all her thrift and industry and faculty for making something out of nothing, it was impossible for the Lynfolds to get ahead financially. Mr. Lynfold had a fair salary as a book-keeper, but six vigorous children can make incredible inroads on the stock of butcher, baker and grocer, to say nothing of the shoemaker, and there were clothes for spring and fall, and always the rent to meet, and an occasional doctor's bill. The best they could do was to live in reasonable comfort and keep out of debt. That day at the missionary meeting, Judge Wellford's widow had read an autograph letter from her very own Bible woman, a thrilling account of one day's work in the zenanas, where souls were turning eagerly toward the Light of the World. Mrs. Wellford read the letter with great satisfaction, and Mrs. Lynfold had listened with hot tears rising to her eyes. It seemed to her that one of the choicest privileges in the world was to employ a Bible woman.

"Only thirty dollars a year!" Mrs. President was saying.

Mrs. Lynfold smiled a grim little smile. Thirty dollars was not as much for Mrs. Wellford as thirty cents was to the Lynfold exchequer! She thought of the new parlor carpet that must be considered, not in the subjunctive but in the imperative mood, for there were holes wearing through that no rug could possibly cover; of the alarming condition of the flour barrel (the scoop had touched bottom that very day); and of the broken springs in the dining-room sofa. It is agony to a niggardly soul under pressure of fear or policy to open the creaking door of the storehouse to the world's need; but it is more exquisite torture for a generous nature to have nothing to give. Mrs. Lynfold felt as if she were thrust into prison with her feet in the stocks, and no song of praise on her lips. She did not stop to chat after the meeting. She, who knew so well the good news of salvation, must hold it back from those sad thousands, simply because she had no money. It was this that had burdened her spirit and sent her in the early evening to talk with Jesus.

"Dear Lord!" she cried, "thou knowest that I do not envy Mrs. Wellford her fine house, her servants, her horses, her lovely clothes, but how is it, when she loves the heathen no better than I do, that she can send thy truth to so many, many women, while I have but two cents a week to give!"

Then she found herself praying the prayer of Jabez, "O that thou wouldest bless me, indeed, and enlarge my border!"

As she knelt there in the shadows, something from which she shrank presented itself to her mind. She had thought of several ways in which God might grant her desire. Mr. Lynfold's salary might be raised, or those old worthless investments in mining-stock might come to something, after all, or her father's cousin, Reuben, might open his heart and his purse and send her a handsome present. But this, that the Spirit was whispering, oh, no, she couldn't do that! She wanted to give money as Mrs. Wellford gave it, easily and gracefully from a well-filled purse. What was this word that was urging in upon her consciousness, so searching and personal, dropping slowly down like a plummet into the depths of her consecration, and finding it not deep enough to bear up a great sacrificial purpose? She buried her face in her hands. The word was that of Paul to the Corinthians.

"Not yours but *you*."

Yes, she knew there were only forty members of the Women's Foreign Missionary Society in the great church to which she belonged. Forty women out of three hundred and fifty! She knew that most of them never had the work brought to their personal attention. Would she undertake that task? Did she love Christ enough to do it? Did she care enough for those suffering heathen women to do it? It meant so many steps, so many words, so much tact and patience and faith and courage, and so many encounters with indifference and unbelief, perhaps with contempt. The call grew clearer and stronger; the struggle with self-will and fear was brief. Whom God appoints he anoints.

"Only baptize me with thy spirit, Lord, for this service!" prayed Helen Lynfold; and like every soul that passes over Peniel, she found that it was sunrise.

In that little attic storeroom, God had given her a commission. It was not romantic nor remote; but light and love came with it that she had never known. She went at the task quietly, and pursued it unobtrusively. She was sure that God would direct her every step, and so when the days were filled with home duties she did not fret at delay. She supplied herself with the best leaflets, and with copies of the *Friend*, which she distributed in a manner that made them acceptable and insured their perusal. Occasionally, after earnest prayer, she would make a call, with the express purpose of securing a new member for the auxiliary, but it was difficult for her to get out of an afternoon, and it was surprising how many ladies called upon her, and so brought into her own parlor the coveted opportunity for saying a word for the cause she loved. She often wondered at the interest the truth awakened, at the kindness with which her advances were met, and the almost unfailing success of her efforts. She did not know that there was a light in her eyes, a magnetism in her voice, a tenderness and force in her simple eloquence that came of the fulness of the Spirit of Jesus, and stirred many hearts. In six months she had secured, without any flurry of excitement or parade of lofty intent, one hundred new members and fifty subscriptions. Of these, one woman of wealth under-

took the support of an orphan in China, two others each pledged themselves to sustain a Bible woman in Japan; but, best of all, bright, beautiful Agnes Carroll, having joined the society, became intensely interested, and was called to the foreign field. The night before she left home for the missionary training institute, she bent and kissed Mrs. Lynfold on the forehead, saying: "It was your hand, dear, that opened the door of service to my idle feet, and I caught a glimpse of a life so attractive that I could not hold back. Whatever I may know of blessedness or reward in my life-work must be shared with you."

And thus it happened, all unknown to earth, but recorded in heaven, that of all the noble host of women who toiled that year for the advancement of Christ's kingdom, the one whose achievement stood second to none in far-reaching results was the little woman with the thin pocket-book, who gave herself. — *Woman's Missionary Friend.*

FROM SCOTLAND.

To the Editor of THE SABBATH RECORDER:

I greatly miss the reading of your valuable pages since I left America; therefore, I will spend a few minutes in writing a message for home, and one for the readers of your columns. The voyage across the Atlantic brought great benefit to my health. On the second day out a fog set in, which continued for a long time. On the sixth day, the engine broke down, and we drifted helplessly for sixteen hours. On the seventh day, a passenger died; so we had a variety of incidents to break the monotony of the journey. We reached Glasgow on the eleventh day from New York.

The International Exposition at Glasgow is now open. Great crowds are here from all parts of Great Britain, and expenses are very high. I soon turned my journey to the Highlands of Scotland, taking a ticket to Inverness and return, going by the west coast and returning by the east. Near Inverness is our Frazeur ancestral home, on my grandmother Swinney's side. It is now known as Beauford Castle (Beauford meaning beautiful). Simeon Frazeur located here hundreds of years ago, and the estate of 180,000 acres has been in the family ever since. It is now held by Simeon Frazeur, whose title is Lord Lovat. After spending several days in the vicinity of Beauford Castle, our journey brought us down the east coast of Scotland, along the North Sea, to Aberdeen, a city famed for its beautiful white granite buildings and clean streets. It has a population of about 160,000. From thence we came to Dundee, a city of 180,000 souls, including all classes of people. This is quite a seaport, and the United States Consul at this place is Mr. John C. Higgins, of Wilmington, Del. I found him at his office, and was welcomed as one from his old state, Delaware. He has been at this post for four years, and is well acquainted with the business men of the city. Mr. Higgins showed me every attention, and escorted me to the main places of interest in the city, including the Tay Bridge, with its sad history. It is a pleasure to meet friends in this way when far away from home. How comforting is the thought that when we cross the last river, most of our friends and relatives will be watching and waiting for us as we enter into rest.

Fraternally,

C. O. SWINNEY.

AUGUST 7, 1901.

Young People's Work.

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

DR. LEWIS will conduct the Bible reading Monday morning on "Bible study for defense of the Sabbath."

If you want a committee that will bring the ice cream to the picnic, if he has to ride four hours and "personally conduct" it, appoint the pastor of Hornellsville church.

E. B. SAUNDERS thinks well of the effort to have morning classes for practical Bible study at Conference, and prays for a spirit-filled leadership.

From House to House.

The personal work of the Ladies' Quartet from house to house has made a strong impression at New Auburn. Imagine a church full of men and women who could and would do work like that. People would have to yield to God or move to another town.

The Young People's Sabbath Discussion.

Two letters have come in response to the request for anti-Sabbath arguments which anyone wants to see met in the Young People's Sabbath discussion at Conference. They have been turned over to Dr. Lewis. Arrangements are necessarily hasty; but it is probable that the discussion will be on Sunday afternoon; that there will be speeches by young men; perhaps by older ones also; and that Dr. Lewis will sum up the questions at the close. If you have run up against any argument which you want to see treated, send it along.

From the Jebusite Weekly News.

"It comes to us on good authority that our esteemed neighbor, Mr. Lot, Esq., formerly of Haran, has come into possession of a large tract of land in the fertile Jordan valley. The ranch is admirably adapted to stock raising and dairying, and is near the splendid city markets of Sodom and Gomorrah. Mr. Lot has become famous as a breeder of thoroughbred stock, and has taken frequent prizes at the Canaanite and Jebusite fairs. The new location will open still wider gates of prosperity to him. His home will be near enough to Sodom to permit his family to enjoy all the advantages of culture in the modern life of the metropolis. Doubtless, with continued prosperity, it will not be many years before our friend will retire from the hard labor of the farm to a luxurious home in Sodom itself. The Hon. Mr. Lot is one of our most substantial citizens, and while we deeply regret his departure from our neighborhood, we heartily congratulate him, his beautiful and talented wife and his accomplished daughters on the bright prospects opening before them.

A Home Industrial Mission.

We do not know much about Arkansas and its opportunities; but we know the Secretary of the Gentry Canning Corporation and Cold Storage Co., as a royal, unselfish, level-headed man and a true-blue Sabbatarian. So if he writes you about their enterprise, you can depend on what he says, and you may depend upon it that he is working—not for C. C. Van Horn, but for the good of the cause. These are strong words, but anyone who knows

C. C. knows that he is too true to belie them, and too honest to be puffed up by them.

Why not have a few industrial missions in this country where investment will promise profitable return and open local opportunities for our own young people? Says Mr. Van Horn, "We are sure money invested in this way will bring paying return; not only this, but it will also furnish employment for our young people. Just last week two of our young ladies applied at a fruit-drying house for work and were refused because they would not work on the Sabbath. We have not the capital on hand sufficient for the work. We tremble almost day and night for fear some man or company will get ahead of us before we can get a loan. It seems to us that it will be a grand thing for the denomination in the line of establishing an industrial center around which our people may cluster."

This may come to the eye of someone who will feel a call to interest himself in the plans. By so doing he may do as much good as he would by supporting a missionary.

The Closing Student Evangelistic Season.

The quartets are in the closing days of their work, and when these lines meet your eyes a majority of them will be greeting each other at the General Conference. It has been a strong summer's work. The courage, activity and faith which has been manifested in general along the line bodes well for the solidity of the results and the permanency of the movement. We are acquiring an army of veterans, and the new recruits get into line rapidly. We pray that the spirit and method of this work will get into the very fibre of our people, and then what a power they will be! Keep the good work moving. Talk about it; pray for it; cherish its traditions, and promote its *esprit de corps*; for it has "the swing of victory."

In Western Pennsylvania.

Eld. Clayton Burdick was with the boys in the two closing meetings at Blystone, Pa. Alva Davis had presented the Sabbath question to an audience of at least three hundred people the previous Sunday night. There was "the best of order and attention, and many asked for tracts at the close of the meeting. Many have since admitted the claims of the Sabbath. I believe that here, as well as at Hickernell, if we had a place for organization, a strong church might be built up in time. We feel greatly encouraged by the way the Sabbath truth has been received. There has been much prejudice against us formerly; but some who used to be very bitter, now admit we are right, are willing to read, and many are reading. Four have accepted Christ, and several backsliders have been reclaimed during the meetings."

The quartet and Eld. Burdick are now at Hickernell again, where the people were eager for their return. The plan is to have baptism August 22, and to organize a church that night if possible. The number will be small at first, but at least twelve members are expected. Two new hands were raised Sunday morning. A systematic canvass is being made of all who are favorable toward the Sabbath.

Seventh-day Baptist Raids.

Our authority on lone Sabbath-keepers, the tall young man who inhabits Burdick Hall,

used an expression the other day which ought to become a classic. We were speaking of our evangelistic campaigns, like those at New Canton, Louisville, Holgate, etc. He called them *raids*. This touches our weak point, for we certainly have *not* occupied the land. There were several reasons for this failure, among which were their isolation from the denomination, unfavorable local conditions, but chiefly our inexperience. We are learning. The history at Lincklaen needs to be repeated several times over as fast as we can put men on the field. Evangelistic, soul-winning pastors must be placed upon these circuits where a deep interest has been stirred up, or much of our labor will be lost. For example, a strong man should be located at once on the Erie-Hickernell-Blystone field. Someone *must* go there for a time at least, after Conference.

Wake Up.

You Y. P. S. C. E. Presidents, I addressed a remark to you several weeks ago. Up to date there has been no reply. I refuse to believe that you are dead; so, of course, you *must* be asleep. Allow me to joggle you. "Ah-Ugh-Wow." Well, that is good, he is groaning. So he still lives. Now he gapes and stretches his arms; consciousness is returning. He opens his eyes. What kind eyes they are, and what a fine fellow he is when you get his attention.

Mr. President, will you please present the Student Evangelistic movement to your Society, and ask them to make a contribution to it, even though only a small one? This is the work of the young people. The Board is not responsible for it this year. They contribute to the fund; but the bulk of the money for salaries and expenses must be raised by us. Every Society in the denomination should be represented. Send on your mite and your cordial good-will to the work that lies nearest you.

Your Editor is personally responsible for the support of the evangelists from Alfred, and contributions from the Western Association have been slower than usual this year, on account of the expense of entertaining Conference. There is liable to be a scarcity of provisions at the parsonage this winter anyway, for the Milton Quartet will breakfast with us during Conference—so don't leave your Editor in the lurch. Really, we are not at all apprehensive. The money will be forthcoming. But we are very anxious that every Society should be represented in the support of this Student Evangelistic work. For your sake, and for the sake of the cause, each member should be directly interested. Dr. Platts and President Gardiner have said nothing about it to us, but you may rest assured that anything sent them will be heartily received and well used.

We believe that this whole movement should be under the auspices of the Young People's organization. What say you?

DECISION OF CHARACTER.

BY SADIE L. GREENE, ADAMS CENTRE, N. Y.

There's a pretty little legend that, perhaps, you all have heard, of a lad who lived almost alone in a certain highland region. So beautiful was the scenery here that artists from far and near often visited it, attempting to repeat on canvas the glories of that solitude. From these artists the little lad learned wonderful things of a different world

from the one he had known; how the little stream by which he had played went widening and deepening as it flowed on to form a mighty river.

How his eyes glowed as they told him tales of a wondrous city on its banks where people were counted by thousands, and where fortune and fame could be won. Thus the country the lad had loved before now lost all its charms for him, and as he sat dreaming beside the brook, he spoke to the little fish and said: "Oh, fish, why not turn your faces, and the current will easily carry you on to a great, great world." But the fish, in spite of his counsel, persistently kept their heads toward the source, while the dead fish alone floated down stream.

It seems to me that the legend contains a lesson for us. It may seem easier to float on with the currents of worldly life, but only when dead to our own best good will we turn our faces that way; for, if we do, we shall find ourselves powerless to turn, powerless to make decisions for right, swept away by the currents of evil. Is there a sight more pitiful than that of a person, kind, obliging and good-natured, really possessing noble traits, but pursuing an ignoble course, under the sway of evil, not because he wishes to, but because he lacks decision of character, because he has turned his face downward and is powerless to change his course? Grant, then, that the fish must struggle, must fight against the currents of the brook; grant that it costs us many struggles to make our decisions for right; grant that often we must stand alone in our own little world—is it worth while, do you think?

"Then to side with truth is noble
When we share her wretched crust
Ere her cause bring fame and profit,
And 'tis prosperous to be just,
Then it is the brave man chooses,
While the coward stands aside,
Doubting in his abject spirit
Till his Lord is crucified."

Some natures we find have seemed to possess inborn firmness, decision that has given them courage to face the world's opposition and stand for some great principle long before the people of their time had recognized its truth. For such characters we have the greatest admiration; by their deeds we are strengthened to fight our battles bravely. We have but to count these earth's heroes; we have but to study the lives that have made history glorious, to learn how essential is decision to true heroism. But history's idols have not always held the homage that is theirs to-day. Many of them faced the greatest opposition, the most base injustice, from those they strived to benefit.

The decided man of to-day will meet scorn and opposition, it may be, in his battle for right, but sooner or later he will win a respect and admiration from his friends that the good fellow of society can never hope to attain.

"All honor, then, to that brave heart,
Though poor or rich he be,
Who struggles with his baser part,
Who conquers and is free.
He may not wear a victor's crown
Or fill a hero's grave,
But truth will place his name
Among the bravest of the brave."

But we may not possess natural courage; we may be classed with the weak and unstable, or even with those who have turned their faces downward—is there no help for us then? Surely, we know of one, and only one, way, namely, through Him who can save

to the uttermost. We know he can give to the weakest and most cowardly of us the courage of a Daniel, the fearlessness of a Paul, for he says: "My grace is sufficient for you, my strength is made perfect in weakness." Napoleon was not far from right when he said that his presence in the battlefield was worth a hundred thousand men. It was the soldier's unbounded confidence in their General that made his presence an inspiration, that under his leadership made defeat seem impossible, made victory sure, and caused each man to forget his own weakness in the consciousness of his General's power. It is our trust in the greatest of all generals, whose presence not only inspires for the moment, but transforms the life, that gives abiding courage. It is the assurance, "Lo, I am with you alway," that makes the victory sure. When had the Master greater need of decided, enthusiastic service than now, and from whom is greater usefulness expected than from the world's Christian young people?

When we think of the thousand temptations surrounding the youth of to-day; when we think how certain the downfall of one having no power to say no; when we think that decision, like all other characteristics, will be strongest when exercised early in life, we see a helpfulness in the Christian Endeavor Society that we had never before recognized. One who takes conscientiously the Christian Endeavor pledge cannot be afraid of decisions, for the very spirit of the pledge means decided, outspoken Christianity; one who takes God's Word as his daily guide, and in prayer seeks his direction, will be apt to make right decisions, and one who is "trusting in Jesus Christ for strength" leans on an arm that never fails. If the greater our temptations the greater are our needs, surely Seventh-day Baptist young people have a double need of decided characters, characters like Daniel that can stand alone. We are a tempted class of young people on every side. Our friends, our ambitions, our very necessities seem to tempt us. We go out into the world, away from the people of our faith. We have to own with shame that some of us have not the courage to stand under such conditions. We know that it is no easy thing to be a Seventh-day Baptist; that it takes courage to stand for a principle so few, comparatively, have recognized. Why, I wonder, are we Seventh-day Baptists? If we are Seventh-day Baptists because our parents were; because in our present life it is convenient to be, little wonder we fear to own it; but if because we love God we keep his commandments, because we feel we hold a precious truth that all should know, let us show our decision of character here; let us hold up our heads and be proud and glad to stand, even in the face of scorn and opposition, for the principles that distinguish us to the world as Christians and Seventh-day Baptists.

In the feudal or European systems, no man may do anything unless he is permitted. In the democratic or American system, he may do anything unless he is forbidden.—*Edward Everett Hale.*

CHOICE and service—these were demanded of the Israelites, these are demanded of you these only. Choice and service—in these are the whole of life.—*Mark Hopkins.*

Children's Page.

OUR MISCHIEF.

Our Mischief is a tiny girl,
Not yet quite two years old;
Her eyes are like the bright blue sky,
Her hair is sunny gold.

She has her playthings by the score,
Her dolls and dresses too;
But she is never satisfied
With these things, old or new.

She likes to climb up in a chair,
And get the well of ink;
When down she tumbles, chair and all,
Before you've time to think.

The sugar bowl she thinks the best,
None else can take its place;
She puts the contents in her mouth,
And on her hands and face.

The microscope is her ideal,
With this she pictures views;
She takes the papers from the stand,
And quickly reads the news.

She eats the flowers and the leaves,
And thinks them very good;
She wouldn't plague the cat or dog,
No—not unless she could.

But, would we part with this dear girl
And bid her stay away?
Oh, no! we'd never, never think of that,
Not even for a day.

ASHAWAY, R. I.

A. A. L.

CHILDREN AND BIRDS.

BY MARY A. STILLMAN.

Dear children, are you interested in birds? I asked a young girl this question recently, when with a puzzled look she answered, "O yes, I like to hear them sing." Just then a Phoebe bird lighted on a post near by and the girl did not know what it was, so I concluded that her interest in birds was not great.

A lady of my acquaintance said in regard to her own home, "There are no birds around here except robins, bluebirds and English sparrows." Great was her surprise when a bird-lover found over fifty kinds in the vicinity. How many birds are you acquainted with, beyond liking to hear them sing in a chorus? When you hear an individual song, can you name the bird that makes it? How many birds do you know by sight? Are you quite sure you can describe an English sparrow? Have you noticed that the male has a black patch on chin and throat which in the female and young is lacking? Spring is the best time to begin the study of birds, because at that time of year they are in their best song and plumage, and there are no young ones with varicolored feathers to confuse you. Nevertheless, do not be discouraged, but begin right away to keep eyes and ears open, for every bird you learn this fall will be a help to you next spring when you begin again in good earnest.

Let us make a list of the birds you know already: the crow, robin, blue bird, blue jay, humming-bird, English sparrow, chippy, cat bird, and perhaps a number of others. It will be easy to learn the barn swallow which has the reddish breast and scissore-forked tail, and the white-breasted swallow which is all white underneath and has a nearly even tail. The goldfinch and the summer yellow bird are easy to distinguish, because the former is a yellow bird with black crown, wings and tail, while the latter appears to be all yellow unless you are very near, when you will see indistinct brown markings on the breast. The goldfinch is that dear little bird which sings in the air overhead with happy twitterings in its undulating flight. It makes itself the farmers' friend by eating, and so destroying, the seeds of thistles and other troublesome weeds. Indeed, it is said that

the sparrow family, to which the finches belong, destroys 90 per cent of all the noxious weed seeds. Think what a discouraging prospect our gardens would present with the whole number of weeds growing if we have only 10 per cent now.

Our feathered friends are not half appreciated. It is said on good authority that the actual money value to the country at large of every robin that lives to maturity is ten dollars. This is for work done in destroying worms and insects. When a boy takes a robin's nest with four pretty blue eggs in it, he little realizes that he is destroying forty dollars worth of property. Cuckoos eat tent caterpillars, and rose-breasted grosbeaks consider potato bugs good eating. Why could not somebody make his fortune by raising grosbeaks and introducing them into the potato districts?

Even seed-eaters feed their young with grubs and worms at the rate of about one a minute during daylight. It has been estimated that a pair of sparrows, during the time they have their young ones to feed, destroy every week 3,360 caterpillars.

A lady who had taken in a young cherry-bird which had fallen out of the nest was surprised to find out how much it could eat. After a little the bird seemed to tire of berries, so the lady tried flies. She set all her family to work catching flies, and the baby bird ate sixty inside of an hour for its first meal.

In looking at the colors of birds, opera glasses are a great help. Much can be seen by bright eyes, however, without this aid. A bird book for consultation can be found at almost every public library. "Citizen Bird," by Mabel Osgood Wright, is a good book for boys and girls. Ask questions about what you want to know of anyone who can tell you; but unless you are sure they know correctly do not be too ready to believe all that you hear. Some people will tell you that the summer yellow-bird is the linnet; but really linnet is another name for the purple finch, that lovely singer that looks like a sparrow whose head has been dipped in raspberry juice.

It is interesting to notice how some birds have changed their natural habits and appropriated the inventions of man. The shrike or butcher bird formerly used the thorns of thorn-bushes on which to hang his grasshoppers or small birds which he had caught but did not care to eat at the time; he now finds the barbs on wire fences more convenient for this purpose. Before there were chimneys in this country the chimney swifts made their nests in hollow trees; but now I am surprised to find that some swifts have even abandoned chimneys, and build their nests high above the haymows in old barns.

Soon flocks of birds will be moving south to warmer lands. Many of our song birds winter in Florida and Cuba, or even as far south as South America. Is it not wonderful that frail little birds can take these long flights without becoming exhausted? Here is a question for you children to answer. Do birds migrate by day or by night, and how do they know which way is south? If you do not know, perhaps your bird book will tell you.

WEBSTER, Mass.

Dost thou love life? Then do not squander time, for time is the stuff life is made of.—*Benjamin Franklin.*

THE LITTLE LADY.

The Little Lady can hardly get through her supper, she is so sleepy; but she gets over it a good deal while she is being undressed, and there are a number of things that she wants to talk about.

"Now, I'll say my prayers," she begins, as her little gown is settled into place and buttoned.

"Is it cold, mamma? Is it too cold to say 'em outside? Is it mamma?"

"I guess not, dear."

The Little Lady becomes an angel for a brief moment. Then she scrambles into bed in a way that never would make you think she was sleepy. The Little Woman lies down by her.

"Knock on my door, mamma; knock on my door, and see 'f I'm in!"

Mamma knocks on the headboard, and finds that the Little Lady is "in," and that she is "quite well."

"Do it again, mamma. Knock on my door again, and see 'f I'm in!"

"No, no! go to sleep now."

"She isn't sleepy! Little girl isn't sleepy. Sing, mamma, sing bout Daffy! Daffy down dilly has come to town! What kind of a petticoat was it she had, mamma?"

Mamma tells what she knows about Daffy's wardrobe, and the Little Lady thinks it over for a moment in silence.

"Say mamma, what's pop doing?"

"Reading."

"What's he reading about? What do you s'pose? Pop, what you reading about?"

The Big man outside mutters something and turns a page of his paper.

"Mamma, my nose. I can't breathe."

Mamma feels under the pillow, and a moment later there is a sound of violent and energetic effort.

"Lie down, dear, you were so sleepy, you know."

"Did I say my prayers, mamma? Did I say 'em?"

"Yes, dear."

"D' you want me to say 'em again? Shall I say 'em again, mamma?"

"Not to-night, sweet-heart. Go to sleep now."

"I can count six, mamma. D' you want me to count? One, two, three, four, five, six. Mamma, what made the frog go a-woooing? Daffy-down-dilly! Daffy-down-dilly has come to town Daffy-down-dilly! Daffy-down-dilly! Daffy-down—"

There is silence for at least a minute, and mamma begins to have hopes that Daffy has run down and stopped for the night. This is not quite true. She has only made a little discovery, and is thinking it over.

"Dilly-down-daffy!" she says gaily. "Dill-a-down-daffy has come to town. Dilly-down-daffy! Daffy-down-dilly! Dill-a-down-daffy! Daffa-down-dilly! Mamma, I want a drink, mamma, I'm thirsty."

The Big Man brings the water, and says something about a little girl not being as sleepy as she thought she was.

The Little Lady drinks with a great deal of noise, and drops back on the pillow.

"I love you, pop."

The Big Man can't leave just then. He reaches out and finds a little hand in the dark.

"Pop, do you know 'bout Daffy-down-dilly? Daffa-down-dilly! Dill-a-down-Daffy! Daffy-down-dilly! Dill-a-down-daff-a-dill-down—"

Daffy has run down at last. The Little Lady is sound asleep. God bless her!—*Exchange.*

PRESIDENT'S ADDRESS.

Seventh-day Baptist Conference, 1901.

No one could have been more surprised at your choice of President for this session of the General Conference than was the one whom you chose. From the first he appreciated the honor and confidence bestowed upon him by his brethren. Latterly he has come to realize fully the responsibility, the anxiety and the labor connected with discharging the duties of the office. Of late years it has come to pass that the labor of making out the program, together with the necessary correspondence, devolves mainly on the President. His Annual Address has come to be considered an important feature of the session, a message to the people, in which he is expected to deal with matters of importance to the denomination. The message brought to you this morning has been written in moments snatched from days, and often nights, crowded with labor. Alfred has been a busy place this summer; and your President has not been among the idle ones.

It has been the purpose in the preparation of this address to bring before you, by retrospect and prospect, something of the history and future possibilities of various departments of our work, that, learning lessons from the past, we may the better realize our opportunities and obligations for forward movements along all lines as we enter upon the work of the twentieth century.

For several reasons it has been anticipated that this would be one of the largest and most important Conferences ever held. Alfred is a sort of Mecca (or one of the Meccas) to Seventh-day Baptists. It is the old home church to many scattered ones. The University has many sons and daughters who are always glad of an opportunity to return. It is also one of the places toward which are turned the longing eyes of many a youth who is thirsting for knowledge. A second reason for anticipating a large attendance is the nearness of Alfred to the Pan-American Exposition. All roads lead to Buffalo this year. Cheap fares, offered from every section of the country, together with the possibility of attending Conference and visiting the Exposition on the same trip, would be a double inducement, which only absolute inability could withstand. Let us hope that to none of us attendance upon the Conference has been secondary in our thoughts and plans, but that our chief desire and purpose has been to be at the Conference for the sake of receiving and imparting blessing and inspiration, and *incidentally* to visit the great exhibition. We have questions before us this week that are not only *Pan-American* in their extent, but *world-wide*. Our commission is to carry the Gospel and the Sabbath truth not alone to *all America*, but to *all the world*. The industrial and material prosperity and advancement of America, and of the world, are of great interest and importance, but America and the world for Christ and his truth should be a matter of supreme moment to every Christian.

We have all rejoiced at the prospect of a large attendance. It is a good thing for the people in large numbers—the more the better, if they come with the proper spirit—to come together from east and west, north and south, to sit in council over the questions and problems that are before us as a people. May nothing transpire that will tend to de-

crease the attendance upon our General Conferences, but rather may more and more be possessed of the desire, and find it possible to come up to these annual gatherings, to catch the inspiration and get the blessing they need for their own spiritual life and growth as well as for their work at home or on the field.

The prospective importance of this anniversary occasion is based on the facts that we are nearing the close of the first century of the history of the General Conference, and that this is the first session of the twentieth century. It is, indeed, a fitting time for the inauguration of new movements, for renewed and increased consecration, for redoubled zeal and energy in the prosecution of our denominational work along all its lines.

PROGRESS AND ACHIEVEMENT.

The century recently closed witnessed wonderful human achievements, especially during its latter half. Discoveries and inventions multiplied until it seemed that the limit of human ingenuity and skill had almost been reached, and that little more could be expected along those lines. All limits set have been passed; all expectations have been exceeded, until we have come to look upon the possibilities of human achievement as practically boundless. The century on whose threshold we stand will witness progress and development undreamed of in the century past.

We congratulate ourselves not only upon the progress in the sciences and the arts which we are privileged to witness and enjoy, but also upon the fact that ours is in many, if not in all, respects the greatest nation the world has ever known, the leader in civilization, the champion of liberty and equality. Surely "God hath not dealt thus with any nation."

MORAL REFORMS NEEDED.

Notwithstanding our national greatness, notwithstanding our philanthropic attitude toward the weak and oppressed, there are dangerous symptoms of disease in the body politic, which, in spite of the remedies applied by the church, and by reformers outside of the church, seem to grow no better. We would not become pessimistic, but we cannot shut our eyes to the growing evils about us. Bossism and political jobbery are defeating the ends of government. The saloon has its grip on the political throat, and compels compliance to its demands. Selfishness and greed manifest themselves in the formation of monopolies for the suppression of wholesome competition, the control of the prices of labor and of its products, thus oppressing the poor and provoking the laboring classes to strikes and mob violence. Social life is in many cases artificial and superficial; underneath the fair exterior are often found deception and impurity of thought and life. Youth and manhood are being wrecked physically, mentally and morally on the rocks of intemperance. These and many other evils cry out to us for correction.

Seventh-day Baptists have always stood in the forefront of the battles for reform. We have no occasion to blush for the attitude of our fathers on all moral questions; they were men of conviction and courage. We ought to see to it that we show no marks of degeneracy; that we do not, by compromising with evil, allow the Seventh-day Bap-

tist banner of reform to trail in the dust, and ourselves to be crowded out of the ranks of reformers. These questions of reform are of vital importance to the nation, to society, and, therefore, to the church. Why should not the ways and means for the suppression of evils, such as have been enumerated, be discussed at our denominational gatherings, in order that we may, by counseling together, the better discover the true Christian attitude toward these questions, and, if possible, come to some agreement as to the best methods of attack upon these strongholds of sin? Such a council of war would be, or ought to be, a source of encouragement and strength to the individual workers in the various departments of moral reform; for the work on the field must be largely done by individuals in their political, business and social relations with men.

Let Seventh-day Baptists stand unflinchingly for honesty and unselfishness in business and politics, and for purity and genuineness in social and private life.

EDUCATION.

Seventh-day Baptists have reason to be proud of the record of the denomination as promoters and patrons of education. We count among our people, in the past and at present, men and women of splendid attainments in the lines of education and literature. The rank and file have never been ignorant; in fact, it would be difficult to find a people with a higher average of educational attainment.

Next to the family and the church, the school has occupied the first place in the thought and affections of the Seventh-day Baptist. During the first century of our denominational existence in this country, our forefathers were too busy with the arduous tasks connected with the establishment of homes and churches in the wilderness to give much attention to the founding of schools, although they did not even then neglect the training of their children in their homes. Later came the log school-house for beginners, and the select school for those somewhat advanced. It was in one of these select schools, in 1836, that the seed of Alfred University was planted. The next year, largely through the efforts of Alexander Campbell, DeRuyter Institute was opened. Milton College was established in 1844, and Albion Academy in 1854. It was not till 1889 that Salem College began its noble work among the West Virginia hills. Other schools and academies of minor importance have been established by our people. Wherever they settled they were among the first to inaugurate a movement for the establishment of institutions of learning. Many of these, having served their generation, have been converted into public schools or have gone out of existence. Alfred, Milton and Salem still remain, and they are destined to live on and on with ever-augmented usefulness. The sons and daughters whom they have fostered and nourished, will ever love and cherish them, that they may be to generations yet unborn, sources of greater blessings than to generations past.

In 1855 the Education Society was formed, chiefly for the purpose of encouraging theological education. This was also the end in view in the establishment of most of our institutions of higher learning. Our people of those earlier days seem to have appreciated

the advantage of an educated ministry, and the added advantage of having our ministers educated in our own schools. This sentiment has ebbed and flowed, like the tide. Just now it is at its flood, in the movement to strengthen the Theological Department of Alfred University. It is to be hoped that this flood tide of sentiment in favor of a strong Seventh-day Baptist Theological Seminary will never ebb. The education of our young people, especially our religious leaders, in our own schools will contribute greatly to the spirit of denominational loyalty, and will prevent, in great measure, the apostasy of the young.

I would like to propose, as a Seventh-day Baptist educational watch-word, "Seventh-day Baptist Schools for Seventh-day Baptist Young People." There is among us a lack of loyalty to our institutions of learning. In some cases this has doubtless grown out of a mistaken notion that our schools are inferior. I wish to say, even at the risk of being charged with boasting, that in our schools can be had as good academic and collegiate training (and I might add, prophetically, theological training) as can be obtained in any school in the land.

Liberal patronage will help greatly in the support of our schools; but no institution of learning can pay expenses with tuition fees from students. They must have endowment. There are two ways of raising endowments: by securing small sums from the many, and by obtaining large gifts from the few who are wealthy. The latter is the usual source of college endowments; but we have not many rich among us. If we had, there is only now and then a rich man who is disposed to give largely to educational institutions. We remember with gratitude the generosity of the late George H. Babcock, Charles Potter and others; and we wish that others among us who are wealthy would imitate their example. As an illustration of the other method of raising endowment, I refer you to the "One Hundred Thousand Dollar Centennial Fund," which is being so energetically and successfully pushed by the Treasurer of Alfred University. Such a method does not raise money very rapidly, but it is an excellent means of advertising, and brings a large number of contributors into sympathy with the institution which they have helped, be the amounts given never so little.

Brethren and sisters, let us be loyal to our schools. If we have children to educate, send them to Milton, or Salem, or Alfred. If we have some of the Lord's money to our credit in the bank, draw a check in favor of the Treasurer of one of our schools, or of the Treasurer of the Education Society for the benefit of the Theological Seminary.

MISSIONS.

The origin of Christian missions is the origin of the Christian church. The great Head of the Church was himself a missionary, sent forth from heaven with the glad message of "Peace on earth, good-will toward men." His twelve disciples became missionaries, and were sent forth to preach the gospel to all nations. The Christian church and every individual in it should be missionary, both in doctrine and in practice. When we cease to be missionary we cease to be Christian. We cannot hide the light of the gospel under a bushel; confinement will smother it, and we shall find ourselves in darkness. The water

of life must be kept flowing through our lives to the lives of others, or it will stagnate within us. Missionary enterprise is, therefore, necessary, not only for the sake of those to whom we are sent to carry the message of salvation, but for our own self-preservation. Seventh-day Baptists have always been possessed of the missionary spirit, and have generously given of their labor and their means for the support of general missionary operations; and have also established and maintained missions of their own at home and abroad.

The General Conference is a product of the missionary spirit among us. Rev. James Bailey, in his History of the General Conference, says: "The missionary enterprise gave life and shape to the General Conference, and was not itself an outgrowth thereof."

Beginning as early as 1817, local societies were recommended by the Conference "for the promulgation and spread of the gospel in its purity"; it was also proposed that the Conference be the central society "so far as to designate the candidate or person to be sent on such missions." The following year the Conference, through a committee, issued a strong missionary address to the denomination. This was the first address issued by the Conference, and is interesting reading. It may be found in Bailey's History of the General Conference. The same year missionary directors were appointed; they secured the services of Amos R. Wells, who thus became our first missionary. Such were the beginnings of missionary work among our people. Time will not permit me to trace our missionary operations through the years that followed. The discouragements and hindrances were great; but zeal and courage were never wanting. It is now almost sixty years since our present Missionary Society was formed, and our work of missions took more definite shape. About five years later our first foreign missionaries were sent out, and we then felt that we were more fully obeying our Lord's command to "go into all the world and preach the gospel to every creature." Our China Mission, which was then established, has suffered many vicissitudes; but it is the opinion of missionaries on that field to-day that after peace has been restored in China, there will be more open doors and inviting fields for missions in that land than ever before.

The Missionary Board has this year assumed charge of our interest on the Gold Coast, West Africa. This is a promising field; and the Macedonian cry comes, "Send us a missionary pastor and a teacher."

Our Holland mission work is still well sustained, with two workers on the field.

On the home field over seventy workers have been employed; more than two hundred have been added to the churches, and about 30 converted to the Sabbath by their labors.

For some reason the receipts of the Society have fallen off considerably this year. This means less work done for the salvation of souls. These are prosperous times; a bountiful Providence is bestowing upon us increasing wealth. This wealth is not our own; we are but God's stewards. Oh that the blessed Spirit may cast out of our hearts the demon of selfishness; so that we may no longer give unto the Lord grudgingly, but that self-sacrifice for the cause of Christ may be our chief delight. Then shall the cause of missions,

and all other branches of our work, have abundant support.

THE SABBATH.

The promulgation of the Sabbath truth is our distinctive mission, and is our only reason for separate denominational existence. We are often charged with narrowness, and are called people of one idea, because we place special emphasis on the Fourth Commandment. These charges are not well founded; for our position is opposed to narrowness. We stand for the law of God in its entirety; we accept the *whole* Bible as our rule of faith and practice. The reason for our emphasis of the Fourth Commandment is found in the fact that other denominations of evangelical Christians deny or ignore its claims upon them. The abrogation of God's rest-day, established by divine decree at the close of the creation week, and the substitution in its place of a man-made Sabbath, are sufficient warrant for us to stand upon the watch-towers of Zion and cry aloud: "Remember the Sabbath-day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God." And we must not forget to live and teach the remainder of the command: "In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates." In our zeal for the restoration of the day of the Sabbath, we are in danger of losing sight of the importance of true Sabbath-keeping. A change from the first to the seventh day without a return to the spirit and manner of true Sabbath-observance would be to miss the end of true Sabbath Reform. While the day is important as a matter of obedience to the letter of divine law, and because of its symbolism, the spirit and manner of sabbatizing is of much greater importance as an expression of love and loyalty to God.

The men of the world never have kept, and never will keep any Sabbath. They may rest from labor one day in seven, which one it matters not, except from consideration of convenience. Sunday is not to them sacred time, it is only a holiday to be spent in idleness, in recreation and amusement, or worse, in debauchery and crime. How futile are the attempts to compel Sunday-observance, or Sabbath-observance, by legislation. As well might it be expected to compel men to pray as to force them to sabbatize. True Sabbath-keeping must be prompted by love and loyalty to the Author of the Sabbath. These the men of the world do not possess. If the church would cease to stand out against the plain teachings of the Word of God, the world would change its rest-day without objection; and men would be much more likely to accept the claims of the Bible and Christianity upon them, if the church were itself consistent with respect to the day and manner of Sabbath-observance. There is ground for fear that the tendency to holidayism, which is destroying the sanctity of Sunday, is creeping in among us. We cannot be too careful in our Sabbath-observance. We stand before the world as exponents of the Bible Sabbath, and we should stand for true Sabbath-keeping both in doctrine and practice.

Did time permit, it would be interesting to retrace briefly the history of our work in the direction of Sabbath Reform. Prior to the

organization of the Tract Society, nearly sixty years ago, the promotion of Sabbath truth depended largely upon individual effort. The truth, however, was not neglected. Pastors and missionaries preached it, and laymen talked it to neighbors and acquaintances on every suitable occasion. Probably the first Sabbath tract was published by Jonathan Davis, in 1740. Our first periodical was the Seventh-day Baptist *Missionary Magazine*, which first appeared in 1821. Ten years later the Conference initiated a movement toward publishing permanent series of tracts. In 1835 a Tract Society was formed, which, in 1843, developed into the present Society. Sabbath Reform work has increased with the growth of the denomination. The method of its promotion has not been systematic, but experimental. Lecturers, colporteurs, and the mails were used. By these means the attitude of the public mind, especially of the church, toward the Sabbath question was learned. This led, in 1882, to the publication of the *Outlook*, the main object of which was to reach the Protestant clergymen of the United States, and, through them, the people. With the more recent work of the Society you are familiar. The work has always been, necessarily, commensurate with the financial support given it by the people. In the days of the *Outlook* wealthy members of the Board contributed generously to its support. They have passed away, and the support of the work has fallen back to its normal place, the shoulders of the people. During the past year the contributions to the funds of the Society have fallen off slightly.

This is our work. The beginning of a new century is not a time for failing support and retrenchment, but rather for increased offerings and forward movements. Sunday is doomed. No one who reads the signs of the times can doubt it. On its ruins the true Sabbath must be rebuilt, or the world will be Sabbathless; and, if Sabbathless, Godless; for the Sabbath is God's memorial.

INDUSTRIAL MISSIONS.

The establishment of our Industrial Mission in the Dark Continent is a movement in the right direction. Such a mission, with careful business management, will not only become self-supporting, but self-propagating. Along with the gospel and the Sabbath truth the converts will be taught the important lessons of industry and self-support.

In our Southern States is another inviting field for industrial mission work. Brother A. P. Ashurst, in a letter to your President, has proposed the following topic for discussion at some time during this session of the Conference: "The necessity and importance of establishing a self-supporting and self-propagating missionary and tract station in the South." And he adds: "I believe that this is the field which is coming now to the front, and will be our largest and best field for future work. At some time in the future, numerous churches will be established in the South. Let us then begin by making a strong center, and be thoroughly equipped to meet every emergency that may arise on this field."

This is a matter worthy of careful consideration, and should be taken up by the Missionary or Tract Society, or by both, either this year or in the near future. The Southern field is not only needy, but promising. The people of the South, both white and

black, are less prejudiced against the Sabbath doctrine, and are quick to receive the gospel message. May our Brother's prophecy regarding the future of our cause in the South be abundantly fulfilled.

OUR YOUNG PEOPLE.

It is a hopeful sign for the future of the cause of Christ that so many of the youth are consecrating their lives to righteousness and truth instead of wasting them in pleasure and sin. It is a source of joy to see fresh recruits crowding into the ranks for active service. Our cause cannot suffer defeat with such an army of young volunteers rallying to its standard and forming into battle-line, shoulder to shoulder with the veterans of the cross. The increasingly large number of young people in attendance upon our denominational gatherings adds freshness and vigor to the tone of those occasions, and shows an earnest desire and purpose on the part of these young disciples to advance their Master's kingdom. "Old men for counsel and young men for war." With a happy union of the wisdom of age and the strength of youth, our work will attain its highest prosperity and efficiency along all its lines.

This is the young people's age. Twenty-five years ago such a thing as organization of young people for Christian work was unknown and almost undreamed of. It originated in the Christian Endeavor movement, and its history has been linked with the progress of that movement in its onward and outward sweep over this country and other countries, and around the world.

Our young people were quick to catch the spirit of movement, several of our Societies having been among the first to be formed. The Young People's Permanent Committee was formed in 1889, for the purpose of bringing our young people into closer touch and sympathy with each other, and of arousing their interests and uniting their efforts in denominational work. The work of the Committee, from the beginning, has been largely missionary. At first, young men were sent out to preach to pastorless congregations; Sabbath-schools and Endeavor Societies were organized, and prayer-meetings held. For nearly two years they supported Rev. J. L. Huffman on the home fields; subsequently they assumed the task of raising funds to support the Student Evangelists. They still maintain an interest in this work, for in 1900 they reported \$363 raised by eleven societies for quartet work.

Young people, you have accomplished much in the past few years along the lines indicated, as well as in many other directions; but your grandest opportunities for service lie ahead, in the century just begun. You will have much to do with the making of its history. Let consecration be your rallying cry as you put your hands to the work, and press forward.

STUDENT EVANGELISM.

Other denominations may have sent out student evangelists; but we are pioneers in the quartet movement, at least. It had its origin nine years ago in the Chicago church, chiefly through the faith and efforts of Bro. Ira J. Ordway, who raised the money to send out the original quartet. It was natural that the seed of the movement should first take root in Milton College; for the six young men who went out from Morgan Park, in 1892, were all graduates of Milton.

The "Originals" are now all pastors in New York state, and they seem to have brought the spirit of the movement East with them. It was the coming of one of these consecrated evangelists among us that started the quartet movement at Alfred.

Salem College has taken up the work, and has had a quartet on the field during the last two summers.

This year the work has been stronger than ever before, owing largely to the experience and training which the workers have had during the summers past, since the work began.

This is an important branch of our home missionary work, and an efficient auxiliary to the work of Sabbath Reform; for the workers do not forget to declare the *whole* counsel of God. Besides preaching the gospel and the Sabbath truth in sermon and in song, to those in need, this work serves as a training school for prospective ministers and lay workers.

This movement is, in my opinion, one of the most promising ever inaugurated by our people, and should receive our most hearty, moral and pecuniary support.

WOMAN'S WORK.

Woman has always been an earnest worker in the Master's vineyard, but formerly her sphere of labor was limited by a false sentiment which forbade her a share in public service. In those days the work of the church must have lacked that touch of love and tenderness in the possession of which woman, much more than man, resembles the Master. Since her emancipation she has taken her place side by side with husband and brother in all departments of church work.

Organizations of women for the promotion of religion and moral reform are of recent date. Our Woman's Board is only seventeen years old, it having been born at the Conference at Lost Creek, W. Va., in 1884. The mission of the Board, as announced at its birth, was "to raise funds for various denominational enterprises, and to enlist the women of the denomination in these enterprises."

Previous to the organization of the Board, there were societies of women in many of the churches, raising funds and doing work chiefly for local or special interests. To unite these societies and unify their interests and efforts has been one of the tasks of the Board. This has not been an easy undertaking; for many of the societies preferred to work independently, and failed to pass their funds through the treasury of the Board. With the passing of time there has been improvement along this line. In the words of Mary Bailey, who at the time of her death, in 1893, was the foremost worker of the Woman's Board, "More money has been given by our women for their being organized. But, better than this, there has been an increased interest on the part of our women in the various lines of church and denominational enterprise, better mutual acquaintance and consequent increased love for one another; and with many a one there has been a marked growth in special, personal power for good, an awakened and consecrated conscience, new and positive joy in the life of many."

The Board has been very helpful in all departments of our work. They have raised money for Miss Burdick's salary and for Dr. Palmberg's native helpers; also for the work of the Tract Society and for the cause of Edu-

cation. Since our Industrial Mission was opened in Africa they have undertaken to raise \$600 for the support of fifty girls in the native school.

Surely the Woman's Board is a valuable adjunct to our societies and to our general lines of work. We bespeak for it the earnest co-operation and prayerful sympathy and support of all our women.

IN CONCLUSION.

In passing we have caught hasty glimpses of a few important events in the history of various departments of our work. If this review has aroused a responsive interest in your minds and hearts, I wish in closing to urge upon all our people a more careful study of our denominational history. There is no better way to come into sympathy with the work than to study its history. Information concerning any subject is necessary to interest in it. Let the parents first become informed and interested, and then let them teach it to their children. Should this be done, a tidal wave of interest in education, in missions, in Sabbath Reform would be started that would lift all departments of our work on its crest and carry them rapidly forward in the century now open before us.

The paths of the future are all untried, but it requires no prophet vision to discover in the days and years just ahead golden opportunities for the spread of the gospel and wide-open doors for Sabbath Reform.

May this Conference occasion be a Pentecostal season. While we tarry and pray in Jerusalem, may the Holy Spirit descend upon us in mighty power.

"SAY AMEN TO THAT."

There was a man once in a New England town named Isaac Davis. He was a hard-hearted, cruel man, one who ground the poor, and turned them right out-of-doors if they weren't paid up, and did all sorts of hard things. He used to go to church very regularly, and always said "Amen" very loudly. He had a rough, harsh whisper, and when the minister would preach about people's sins, he would point with his cane, and whisper out, "Say Amen to that, neighbor Jones;" or "Say Amen to that, Mrs. Brown."

The minister prepared at last what ministers call "a rod in pickle" for him. He wrote a sermon expressly for him, but he waited month after month for an opportunity to preach it. At last the day came. One very stormy, wintry afternoon, the minister went to church. No one went to the service but this Isaac Davis. The sexton was at the door, the minister was in the pulpit, and Isaac Davis in the pew.

When the time came for the preaching, the minister began and preached his sermon for Isaac Davis. He denounced men who came to church and appeared pious, and at the same time ground the faces of the poor. He said the wrath of God would be upon their souls, and their day of punishment would surely come.

Poor Davis looked all about to see to whom this applied, but there was no one but the sexton and the organ-blower and himself. He couldn't apply this sermon to any one else; and when the minister finished he leaned over the pulpit, and looking the man straight in the eye, he exclaimed, "Say Amen to that, Isaac Davis, say Amen to all that."

—Selected.

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 X.—JACOB AT BETHEL.

For Sabbath-day, Sept. 7, 1901.

LESSON TEXT—Gen. 28: 10-22.

GOLDEN TEXT.—Surely the Lord is in this place.—Gen. 28: 16.

INTRODUCTION.

We come now to consider some lessons from the life of the third great progenitor of the Israelitish race. Jacob, the younger son of Isaac, was well named Supplanter; for twice he took advantage of his brother Esau and obtained through subtlety that which he desired. His conduct, especially in the obtaining of his father's blessing, is to be condemned by all who have any sense of equity. He lied to Isaac and obtained the blessing designed for Esau.

The question naturally arises how God could bless such deceit and injustice. We must remember that the other patriarchs were not represented as perfect. God had to use men that were available for his purpose notwithstanding their imperfections. He did not bless the fraud and treachery of Jacob; but he blessed him in spite of his shortcomings. Esau despised his birthright as the first-born of one to whom God had promised, "In they seed shall all the nations of the earth bless themselves;" but Jacob prized greatly that birthright. In the earlier stages of God's revelation of himself to man, we cannot expect to find the same pure, well-rounded characters as appeared when Jesus was born, or nineteen centuries later when the Christian religion has borne fruit in Christlike lives.

The Bible does not make excuses for the sins of its heroes, nor attempt to cover them up. The facts are presented, and we may discern for ourselves the characters of the men who have had so great influence upon their own and future generations.

TIME.—We may infer from chapter 26: 34 and 27: 46 that Jacob was between forty and fifty years old at this time. He may however have been twenty years older. Perhaps he was 71.

PLACE.—Bethel (twelve miles north of place where Jerusalem was built).

PERSONS.—Jacob; Jehovah and his angels are also represented.

OUTLINE:

1. Jacob's Vision of God. v. 10-15.
2. The Effect of the Vision. v. 16-22.

NOTES.

10. *And Jacob went out from Beersheba and went toward Haran.* As the context shows, he was going away to be out of reach of his brother who proposed to kill him as soon as their father was dead, and going also to get him a wife from among the relatives of his mother, and so not of the heathen races which surrounded Isaac's dwelling at Beersheba.

11. *And he lighted upon a certain place.* His coming to this particular place was through the providence of God. It was evidently near the spot where Abraham had built an altar as mentioned in chapter 12: 7. In that passage the name Bethel is mentioned by anticipation. *And he took of the stones of that place.* One of the stones as we see from verse 18. *And put them for his pillows.* Much better, "and made it his pillow." Accustomed as we are to soft pillows, we can hardly realize that Jacob should prefer a stony pillow to none at all.

12. *And he dreamed.* We are apt to think of a dream as something unreal and fanciful; but we do not get this impression from the Bible. The divine revelation frequently came in dreams, both in the Old Testament times and in the New. *A ladder.* This word occurs only here in the Bible. Perhaps it should be translated "staircase." Some have thought that the form of the dream had been suggested to Jacob by the rocky sur-

face of the mountain-side which presented some slight resemblance to stairs. *The angles of God ascending and descending.* Their place seems to be upon the earth and they go up and down to get instructions and to execute the will of God.

13. *The Lord stood above it.* This may with equal grammatical accuracy be translated, "Jehovah stood beside him." From a comparison of this promise with those to Abraham and Isaac we may infer that God was no further withdrawn from Jacob than from the other patriarchs. *I am the Lord God of Abraham, etc.* Compare chapter 26: 24. This introduction is appropriate to the renewal of the promise, which in a certain sense Jacob may be said to have inherited. *The land whereon thou liest, etc.* The promise of possession of the land is mentioned in chapter 12: 7 and frequently.

14. *And thy seed shall be as the dust of the earth.* Compare chapter 13: 16 and other passages. His descendants are to be an innumerable multitude. *To the west, etc.* Compare chapter 13: 14. The promise of great prosperity was fulfilled in his own lifetime. See chapter 30: 43. *All the families of the earth be blessed.* Compare chapter 12: 3, and note on that verse in Lesson IV.

15. *And behold I am with thee, and will keep thee in all places whither thou goest.* A very comforting promise to Jacob in this time of his exile from home. He may have feared that Jehovah's influence was especially confined to Beersheba and that vicinity, and that as he went away from home he should be separated from the protection of God. *For I will not leave thee, etc.* A strong assurance that all that had been promised should be accomplished.

16. *Surely the Lord is in this place.* Jacob is surprised at this revelation of God, and no doubt greatly encouraged.

17. *And he was afraid, etc.* Consciousness of the presence of God fills the stoutest heart with awe. *How dreadful is this place.* Jacob by these words does not mean to characterize the place as very dangerous or as one to be avoided. He is overcome by the sublimity of the divine presence. *The house of God.* If these Hebrew words be transferred into English with a slight change of the divine name, we have Beth-el. *The gate of heaven.* It seems to Jacob the place of access to God.

18. *Took the stone he had put for his pillows, etc.* He consecrated this stone as a sacred memorial of the vision and promise of God. Compare chapter 31: 45; Josh. 4: 9, 20; 1 Sam. 7: 12 and many other passages. Among the heathen nations sacred stones frequently became objects of worship. In Deut. 16: 22 the Israelites were forbidden to set them up. (In this passage the word translated "image" in the A. V. is the same as that translated "pillar" here.)

19. *But the name of that city was called Luz at the first.* It is not to be understood that Jacob passed the night in Luz, but near it; and that in later times when this narrative was written or edited the ancient city of Luz had gone to decay and Bethel had taken its place.

20. *And Jacob vowed a vow, etc.* It is a mistake to suppose that Jacob was undertaking a bargain with God. All the blessings which he mentions have already been virtually promised to him. He expresses his appreciation of these favors by promising to take Jehovah as his God, to maintain his worship and to give him tithes.

22. *Shall be God's house.* A place of divine worship. Jacob built an altar here upon his return from Haran. Chapter 35: 7. Bethel is often mentioned as a place of sacrifice and worship. *I will surely give the tenth unto thee.* This is the second mention of the giving of tithes. Compare chapter 14: 20.

REFERENCE LIBRARIES.

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

Paganism Surviving in Christianity.....	\$ 1 75
A Critical History of Sunday Legislation.....	1 25
A Critical History of the Sabbath and the Sunday in the Christian Church.....	1 25
Biblical Teachings Concerning the Sabbath and the Sunday.....	60
Sabbath Commentary.....	60
Swift Decadence of Sunday; What Next?.....	1 00
The Seventh-day Baptist Hand Book.....	25
Thoughts on Gillfillan.....	60
Proceedings of the Chicago Council.....	60
The Catholicization of Protestantism on the Sabbath Question.....	25
Studies in Sabbath Reform.....	25
Life and Sermons of Jonathan Allen.....	3 00
Total list price.....	\$11 40
Proposed price, f. o. b., Plainfield, N. J.....	8 00

Address: American Sabbath Tract Society,
PLAINFIELD, N. J.

Popular Science.

BY H. H. BAKER.

Science.

Science; this word embraces knowledge, comprehension, or the understanding of facts and principles. These are never new. Every scientific fact has always existed and is unchangeable. "There is no new thing under the sun."

Emerson says that "science is nothing but the finding of analogy, identity, in the remote parts."

Ruskin says: "In science you must not talk before you know. In art you must not talk before you do. In literature you must not talk before you think."

Lockyer says: "The work of the true man of science is a perpetual striving after a better and closer knowledge of things."

Grammar, logic, rhetoric, arithmetic, music, geometry and astronomy are denominated the seven liberal sciences; but the field which we are allowed to explore, to seek for information for our *Popular Science* column, contains twenty-five sub-divisions, any one of which, evidently, can never be wholly depleted, hence, when our pen is laid aside, and we cease to write, another, and then another, can find fact after fact, constantly appearing, with which to fill the science column, while the RECORDER proceeds adown the centurial ages.

How often it happens that some little addition or combination will so change an article as to its tensile strength, and great durability; for instance, the Bessemer process of converting iron into steel, so simple that we wonder that it had not been discovered long before by some one of the many iron or steel makers, or by some medieval chemist.

Nearly all that are called inventions, when they reach the Patent office, are simply improvements on former articles, and are only different applications, or for producing different results; rarely for new things.

The Patent office at Washington holds that our citizen inventors must stand their chance against every other inventor in this world.

Some years since, among our applications for patents, we applied for one with a single claim, for a "new mechanical movement." After an elaborate search, and requiring us to furnish a working model, the patent was granted.

Our memory can trace very accurately the progress of scientific work in most of the several departments during three-quarters of the last century. In quite a proportion considerable improvement has been made. Some sections have been very marked, like explosives, electricity, navigation, dynamics, etc., while we think some other sections may have deteriorated, such, for instance, as mental science and pure mathematics; some others are no more than holding their own, such as physics and sociology.

The progress in science is very slow, from the fact that it takes about half a lifetime to prepare to advance, even along a course already marked by some one who has gone before, and to reach an outpost and go beyond, not even one in a thousand ever make an addition to scientific information before their life-work is brought to a close.

In every year many of our ripe scholars are cut down and leave no one to take their place and continue their line of work; the loss to science, year by year, is immense. Even records of great value to science are stowed away and forgotten or destroyed.

MARRIAGES.

HUNTING—CURTIS.—At New Market, N. J., Aug. 21, 1901, by Rev. A. H. Lewis, Irving A. Hunting, of Alfred, N. Y., and Winnifred J. Curtis, of Westerly, R. I.

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.

WOODWORTH.—Lillie V., daughter of Erastus B. and Julia Stillman, was born in Herkimer county, N. Y., March 6, 1855, and died at Alfred Station July 29, 1901.

She was married in 1874 to George Woodworth, who with two sons, Eugene and Arlie, and one daughter, Belle Cook, survive. She was a member of the Second Verona church, and was a faithful Christian woman. F. E. P.

WATTHOUSE.—Adelbert G., son of George and Lone Watthrouse, died at Alfred, N. Y., Aug. 4, 1901, aged 23 years, less 22 days.

During his last illness he sought the mercy of God and was resigned to the will of his heavenly Father. F. E. P.

GOODWIN.—Benjamin F. Goodwin was born in Seneca Falls, N. Y., May 24, 1841, and died of heart failure, at his home near Alfred Station, Aug. 18, 1901.

He lived for a number of years at Homer, N. Y., until he settled at Alfred and married Sereva Call, Dec. 24, 1867. He leaves a wife and three children. He was baptized by Eld. A. H. Lewis in 1879, and joined the Second Alfred church, in whose fellowship he has since lived, and has seemed to take a special interest in religious work in the closing years of his life. The love and esteem in which he was held was attested by the large congregation which gathered at his funeral in the church. He has been a frequent contributor to the press; for about three years has been the regular correspondent of the *Alfred Sun* from his community. Although not having had extensive schooling, his writings showed him to be an educated man. His column always breathed a kindly spirit, appreciative of all good, solicitous for the moral and spiritual advancement of the community. In the absence of Pastor Peterson, services were conducted by Pastor Randolph, of Alfred. Text, Rom. 8: 28. L. C. R.

SLOCUM.—Near Hopkinton, R. I., Aug. 13, 1901, Chas. Langworthy Slocum, infant son of Mr. and Mrs. John A. Slocum, aged 4 months and 23 days.

Mr. and Mrs. Slocum were stopping a few days with Mrs. Slocum's parents, Mr. and Mrs. B. P. Langworthy, 2d, where the babe died after a brief illness. The funeral was held at their home in Ashaway, R. I., on Friday, Aug. 16, when a large company of relatives and friends gathered to sympathize with the bereaved parents and grandparents.

"When we see a precious blossom
That we've tended with such care,
Rudely taken from our bosoms,
How our aching hearts despair!" —L. F. R.

JACOBS.—At her home, in Scio, N. Y., Aug. 15, 1901, after a lingering and painful illness, Mrs. Ella N. Smith Jacobs, wife of Lewis Jacobs, in the 51st year of her age.

The subject of this notice was the daughter of the late Dea. S. R. Smith, of precious memory. S. B. S.

\$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.

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SABBATH RECORDER,
Plainfield, N. J.

Special Notices.

North-Western Tract Depository.

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

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

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

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

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.

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

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

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

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