

THE SABBATH RECORDER.

A SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, PLAINFIELD, N. J.

VOLUME 58. No. 35.

SEPTEMBER 1, 1902.

WHOLE NO. 3001.

MY PSALM.

All as God wills, who wisely heeds
To give or to withhold,
And knoweth more of all my needs
Than all my prayers have told!

Enough that blessings undeserved
Have marked my erring track;
That wheresoe'er my feet have swerved,
His chastening turned me back.

That more and more a Providence
Of love is understood,
Making the spring of time and sense
Sweet with eternal good.

That death seems but a covered way,
Which opens into light,
Wherein no blinded child can stray
Beyond the Father's sight.

That care and trial seem at last,
Through memory's sunset air,
Like mountain ranges overpast,
In purple distance fair.

That all the jarring notes of life
Seem blending in a psalm,
And all the angles of its strife
Slow rounding into calm.

And so the shadows fall apart,
And so the west winds play;
And all the windows of my heart
I open to the day.

—Whittier.

Conference Has Closed. THE sessions of the Centennial Anniversary Week closed at Ashaway, R. I., on the evening of August 25, 1902. Naturally these sessions have been marked by the historic elements. Papers, addresses and plans have been stamped by the occasion. These have been of such a character that the interest has risen from the first. The sessions have been filled with life and juiciness rather than burdened with ponderous statistics, whose main value is "dryness." The permanent historic papers will be published in a volume that will be of great value. The RECORDER will publish the minutes of the various sessions in greater detail than it has sometimes done, because of the interest which is felt and which ought to be greatly augmented at this centennial time.

Unity of Purpose. WHILE the various forms of organized work have reported concerning different fields and lives, there has been a gratifying unity in the spirit and tone of the sessions. The extent of the work which Seventh-day Baptists have in hand, and the adverse forces which oppose that work, as well as all Protestant Christianity, combine to teach the necessity for unity of spirit and concert of action, and the RECORDER is glad to note that this tendency toward unity is fostered also by an earnest desire for that larger and deeper spiritual life which is the source of all genuine unity and of all successful effort. A certain type of unity may be secured by pressure from with-

out, but vital organic unity comes through spiritual life and development. There is gain in that direction, but what has been gained emphasizes the need for still greater attainments. Forms of organization may be secured by logical and scientific arrangement of forces and movements, but life alone organizes. Dr. Post, of Chicago, speaking as chairman of an important committee, said: "Achievement and organization are inseparable." They are; but life and organization are inseparable, and effective organization is the first achievement of life. Life produces organization that it may have an agency for further achievement. Life working through that which it organizes, adds achievement to achievement, as the results of life-pervaded organism.

Advanced Steps. TWENTY-FIVE years ago or more, the matter of unifying our denominational policy for sake of greater efficiency, was carefully considered. The late honored and lamented President Allen, was chairman of a committee which reported a plan for lessening machinery and seeking efficiency. Similar ends were sought at the Chicago Council, in connection with the consideration of our denominational polity. These attempts, and with the experience of succeeding years, have aided in securing a ripeness of public opinion which did not exist at that time, and that ripened opinion has resulted in immediate and prospective gain. Hence this Centennial Year has witnessed the creation of an Advisory Committee on denominational polity and methods which includes a representative of each of the organized bodies doing general denominational work. This Committee of about twenty persons is to consider the details touching plans for unifying, concentrating and making more efficient our various forms of denominational work. What some were anxious to secure thirty years ago, all seem anxious to realize now, which fact promises increasing good.

Hopefulness. IN spite of certain discouraging features touching Christian work, which pervade all denominations, and which are strongly marked in our case because we are the Color Guard for the defense of a special and vital truth, the general tone of the Anniversaries has been strong and hopeful. While this may have been true in some cases because men were enthused for the moment, without giving due heed to genuine and serious hindrances and

dangers, we think that those who see the difficulties and dangers most clearly, do not yield to despair, because of them. On the contrary, he who sees difficulties in their true light is best prepared for abiding and successful hopefulness. Speaking negatively, the Centennial has not been a time for "gush," nor thin sentiment. Depth and power, and strong conviction have given tone and color to the occasion. People have been led to see the magnitude of our work and the meaning of our history in stronger light; and only through such visions can victory be attained.

An Appeal to Pastors. THIS Centennial has made an appeal to pastors of unusual power and importance, and the pastor who does not heed it, whether present or absent from the meetings, will be negligent of both opportunity and duty. Our church polity puts enormous loads of duty and responsibility on pastors. These loads are much greater, comparatively, than in those denominations which are more compactly organized, and which have a less important and vital truth to exemplify and defend. The re-adjustment of our methods and work will fail in proportion as our pastors do not rise year by year, to higher conceptions of their place and work. Dr. Platts, of Milton, voiced a fundamental truth in one of the sessions when he said that each pastor ought to be thoroughly informed as to all phases of our work, and to be the efficient educator of his people concerning that work and their duty. General information or specific details, published in the RECORDER, are read by too few, and pastors have relied too much upon the coming of secretaries and specialists to teach the people. These, at best, secure only a temporary interest and spasmodic action. Pastors must be leaders in guiding and educating their people in denominational matters. Less common-place preaching and more cultivation of denominationalism are demanded. That fact is emphasized by this Centennial time, and it must be heeded if future demands are met.

Selected. "I LIKE the man who faces what he must
With a step triumphant, and a heart of cheer,
Who fights the daily battle without fear,
Sees his hopes fail, yet keeps the unfaltering trust—
That God is God; that somehow true, and just,
His plans work out for mortals; not a tear
Is shed when fortune, which the world holds dear,
Falls from his grasp; better, with love, a crust
Than living in dishonor; envies not
Nor loses faith in man; but does his best,
Nor ever murmurs at his humble lot,
But with a smile and words of hope, gives zest
To every toiler; he alone is great
Who by a life heroic conquers fate." —Selected.

Prayer-Meeting Column.

TOPIC FOR SEPTEMBER 12, 1902.

The quotations given here are from The American Revised Edition of the New Testament, copyrighted by Thomas Nelson & Sons.

Topic.—Life from Above.

John 3: 1-21.

1 Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews: 2 the same came unto him by night, and said to him, Rabbi, we know that thou art a teacher come from God; for no one can do these signs that thou doest, except God be with him. 3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God. 4 Nicodemus saith unto him, How can a man be born when he is old? can he enter a second time into his mother's womb, and be born? 5 Jesus answered, Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God. 6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. 7 Marvel not that I said unto thee, Ye must be born anew. 8 The wind bloweth where it will, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit. 9 Nicodemus answered and said unto him, How can these things be? 10 Jesus answered and said unto him, Art thou the teacher of Israel, and understandest not these things? 11 Verily, verily, I say unto thee, We speak that which we know, and bear witness of that which we have seen; and ye receive not our witness. 12 If I told you earthly things and ye believe not, how shall ye believe if I tell you heavenly things? 13 And no one hath ascendeth into heaven, but he that descended out of heaven, even the Son of man, who is in heaven. 14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; 15 that whosoever believeth may in him have eternal life.

16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. 17 For God sent not the Son into the world to judge the world; but that the world should be saved through him. 18 He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God. 19 And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light; for their works were evil. 20 For every one that doeth evil hateth the light, and cometh not to the light, lest his works should be reproved. 21 But he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God.

Nicodemus was an honest inquirer. His interpretation of Christ's words was imperfect. He was accustomed to think of religion as outward acts and material symbols. Hence his narrow and materialistic interpretation of what Christ said about the birth from above. In the light which now shines upon the sacred page, we ought to have no difficulty in making both the correct interpretation, and entering by experience into the realization of that higher life. Christ's words to Nicodemus teach us that the incoming and development of that life are according to the fixed laws of growth in the spiritual world. We must also remember that a receptive attitude on our part is the first step toward welcoming the divine life. That life cannot force itself upon men when they are unwilling to receive it, but like all life it will crowd in with loving earnestness wherever the least opportunity offers. This is true in the matter of spiritual growth at times. Thus we see that men have an important part to do in this divine birth from above. The soul cannot be wholly passive at any time in its relations to God, although it must often wait in patience the fulfillment of his purposes. The larger lesson for us to learn is that the divine life is ever waiting to come into human hearts from above, and that through this incoming, divine transformation and new life ensue which bring the

kingdom of God into the soul and the believer into the kingdom of Christ. It is not enough to say, "born again," but rather, "born from above."

GENERAL CONFERENCE.

FIFTH-DAY.

This day was given to the sessions of the Missionary Society, and a report will be found on the Missionary Page.

SIXTH DAY.

This day was given to the Education Society.

Minutes of the Forty-Seventh Annual Session.

The Forty-Seventh Annual Session of the Seventh-day Baptist Education Society convened at Ashaway, R. I., on Friday, August 22, 1902, at 10 o'clock, in connection with the General Conference, with President Edward M. Tomlinson, of Alfred, N. Y., in the chair. The session was opened by a song service, led by Henry M. Jordan, of Alfred, N. Y. In the absence of the Recording Secretary, Alfred E. Whitford, of Milton, Wis., was by vote chosen Recording Secretary *pro tem*.

Prayer was offered by Rev. Mazzini G. Stillman, of Lost Creek, W. Va. The President, Edward M. Tomlinson, then delivered the President's address, having for his subject "The Connection of Seventh-day Baptists of Rhode Island with Educational Movements of Early Times."

After an anthem by the choir, the Annual Report of the Executive Board was presented in summary by the Corresponding Secretary, Rev. William L. Burdick, of Independence, N. Y. On motion, this report was adopted.

The Treasurer, Alpheus B. Kenyon, of Alfred, N. Y., presented his Report in abstract. On motion, it was voted to refer this Report to an Auditing Committee before it shall be adopted.

C. C. Chipman, Chairman of the Committee on Permanent Endowment for the Theological Seminary, made a report of the work of that committee during the past year. The increase of the endowment over the subscriptions of last year was shown to be about \$1,400.

An Historical Sketch of Alfred University was given by Pres. Boothe C. Davis, of Alfred, N. Y. He was followed by Prof. Edwin Shaw, of Milton College, who presented a brief sketch of the History of Milton College.

The President appointed the Nominating Committee, as follows: L. E. Livermore, T. J. VanHorn, D. Burdette Coon, G. J. Crandall, Mrs. W. R. Potter, Milton Davis.

The session closed with benediction by Rev. Lewis A. Platts, of Milton, Wis.

Abstract of Treasurer's Report.

A. B. KENYON, Treasurer.

In account with

THE SEVENTH-DAY BAPTIST EDUCATION SOCIETY.

47th Year—August 29, 1901, to August 21, 1902.

REVENUE AND EXPENDITURES.

DR.	
Balance on hand Aug. 29, 1901.....	\$ 24 06
Interest.....	1,930 75
Contributions for maintenance of Theological Seminary.....	1,170 88
Seventh-day Baptist Memorial Fund, for Theological Library.....	50 00
For recording, etc., mortgages.....	3 10
Total.....	\$3,178 79
CR.	
Alfred University, account of:	
Theological Seminary.....	\$1,250 00
Theological Library.....	50 00
General Fund.....	1,400 00—\$2,700 00
Expenses of Student Quartet.....	100 00
Committee on Endowment.....	69 34
Printing Minutes.....	83 28
Accrued Interest on Bonds.....	51 25
Sundry expenses, salary, etc.....	116 25
Balance on hand Aug. 21, 1902.....	58 67
Total.....	\$3,178 79

PRINCIPAL ACCOUNT.

DR.	
Balance on hand Aug. 29, 1901.....	\$ 609 59
Payments on Bonds, Mortgages and Notes.....	6,784 30
Theological Endowment.....	3,682 50
Total.....	\$11,026 39

CR.	
Invested in Bonds, Mortgages, Stock and Notes.....	\$ 9,819 75
Balance on hand Aug. 21, 1902.....	1,206 61
Total.....	\$11,026 39

CONDITION OF ENDOWMENT.

Bonds and Mortgages.....	\$31,750 00
Stock.....	2,364 09
Bills receivable.....	1,328 70
Old Endowment Notes.....	10,944 43
New Theological Endowment Notes.....	7,702 50
Unpaid pledges.....	265 00
Cash.....	1,206 61
Total.....	\$55,561 39

Eighty-five Life Members have been added since the last Annual Report.

Respectfully submitted,

A. B. KENYON, Treasurer.

ASHAWAY, R. I., August 22, 1902.

The foregoing gives the work of the Education Society, aside from the historical papers and addresses which filled the program for the afternoon. Those papers and addresses will appear in the permanent volume of Minutes. We add also the report of the Nominating Committee and the minutes of the last meeting of the Executive Board of the Society.

The report of the Committee on Nominations was read and adopted as follows:

President.—Edward M. Tomlinson, Alfred, N. Y.

Corresponding Secretary.—William L. Burdick, Independence, N. Y.

Recording Secretary.—Vernon A. Baggs, Alfred, N. Y.

Treasurer.—Alpheus Kenyon, Alfred, N. Y.

Vice-Presidents.—Lewis A. Platts, Milton, Wis.; Leander E. Livermore, New Market, N. J.; Theodore L. Gardiner, Salem, W. Va.; Stephen Burdick, Andover, N. Y.; Albert Whitford, Milton, Wis.; James F. Shaw, Texarkana, Ark.; Boothe C. Davis, Alfred, N. Y.; J. Bennett Clark, Alfred, N. Y.; William C. Daland, Milton, Wis.; Mrs. Belle G. Titsworth, Alfred, N. Y.; Mrs. Albert B. Cottrell, Alfred, N. Y.

Directors.—Elwood E. Hamilton, Alfred, N. Y.; George H. Utter, Westerly, R. I.; David E. Titsworth, Plainfield, N. J.; Henry M. Maxson, Plainfield, N. J.; Ira B. Crandall, Alfred, N. Y.; W. Calvin Whitford, Alfred, N. Y.; S. Whitford Maxson, Adams Centre, N. Y.; Earl P. Saunders, Alfred, N. Y.; Jesse F. Randolph, Salem, W. Va.; George J. Crandall, Milton, Wis.; Mrs. William C. Burdick, Alfred, N. Y.

Executive Board Meeting.

The Regular Quarterly Meeting of the Executive Board of the Seventh-day Baptist Education Society was held in the church at Ashaway, R. I., Aug. 21, 1902, at 1 o'clock P. M.

There were present E. M. Tomlinson, President; William L. Burdick, Corresponding Secretary; A. B. Kenyon, Treasurer; Stephen Burdick, Boothe C. Davis, William C. Daland, Earl P. Saunders, George H. Utter, William C. Whitford.

In the absence of the Recording Secretary, A. B. Kenyon was elected Secretary *pro tem*.

The Corresponding Secretary read an abstract of the Annual Report of the Executive Board of the Society, which, on motion, was approved.

The Treasurer was instructed to pay to the Treasurer of Alfred University \$200 for the Maintenance Fund of the Theological Seminary, and \$400 for the General Fund.

After the reading and approval of the minutes, the meeting adjourned.

A. B. KENYON, Sec. pro tem.

E. M. TOMLINSON, Pres.

Address of President E. M. Tomlinson.

A glance at to-day's program reveals the fact that our attention will be chiefly directed to a consideration of educational movements among us during the past sixty-eight years.

It may be thought that there is no special appropriateness in holding this annual meeting of the Seventh-day Baptist Education Society in this place, aside from the fact that it is customary to hold our sessions in connection with the General Conference. And yet it is well to remember that even before the General Conference was organized there were influential men in the First Hopkinton church, and the mother church at Newport, who were earnest and active in promoting Christian education, and in originating and helping on movements for the mental culture and spiritual growth of their fellow-men.

I will make mention of only a few of these men, although a complete account of educated men and educational movements among Seventh-day Baptists in America during the early times might include other members of our Rhode Island churches.

In 1730, Henry Collins, an active and influential member of the Seventh-day Baptist church at Newport, helped to form a society "for the promotion of knowledge and virtue by a free conversation." The first article of the regulations was as follows:

1st. The members of the Society shall meet every Monday evening, at the house of one of the members *seriatim*, and converse about and debate some useful question in divinity, morality, philosophy, history, etc.

One of the objects of the Society was to collect valuable books. In 1747 the Society obtained a charter under the name of "The Company of the Redwood Library."

The following selection is from an article published in the Newport Mercury:

Among the wealthy and distinguished merchants of Newport, who flourished in her colonial glory, Henry Collins deserves to be remembered with gratitude and respect. He was a native of Newport, and born in March, 1699. He was educated in England, and on his return to his native country, adopted the profession of a merchant, in which he was for some time eminently successful. He was a man of refined taste. Fond of literature, he animated and encouraged kindred spirits, and in 1730, with seven associates, formed a Literary and Philosophical Society in Newport, which was the first that was ever formed in the colony, and probably was one of the first in America.

It is interesting to notice that at a church meeting, held Oct. 1, 1732, it was voted "that our brother Henry Collins go to the eastward with our brethren Joseph Maxson and Thomas Hiscox." This mission "to the eastward" is said to have been to some Seventh-day Baptists who had settled in the province of New Hampshire.

The men of whom I have spoken are worthy of our gratitude and reverence. It is well to recall their lives and labors, but let us not forget that it was another son of Rhode Island, who was the first to suggest some of the essential principles which lie at the foundation both of our Education Society and our Tract Society.

Among the archives of Alfred University is a manuscript letter written to the General Conference "to be holden at Hopkinton, State of R. I., in September, A. D. 1814," by Rev. Henry Clarke, born in Hopkinton, R. I., Dec., 2, 1756; ordained an evangelist by the First Hopkinton church, Sept. 3, 1793, and who served the First Seventh-day Baptist church of Brookfield, N. Y., as pastor nearly twenty-five years.

I will read an extract from this quaint letter:

As it is manifest that nearly all the public prints (excepting the Bible) that treat of religion are from the pens of those that observe the First-day Sabbath, and that it is difficult to get a Sabbatarian sentiment printed,

as all presses are under the same influence, would it not be very beneficial to our cause, and tend to advance truth, for Conference to recommend some plan to our order to remedy the inconvenience?

I know it would be difficult and attended with much expense to attain suitable funds and proper superintendence. But we might make a beginning and perhaps the states may encourage by granting a lottery or by subscriptions in case the Sabbatarians would generally and liberally set about the business. How soon might we have a seminary of learning under the Sabbatarian control sufficient to teach such pious, well established youth who are designed for the ministry, all necessary learning in the ancient languages for a right understanding of the Bible, as also obtain a printing press to be under our control.

Is there no zealous, wealthy man or men in our order that will send his son to acquire suitable knowledge as an instructor or to preside in such seminary? And is there no one who can send his son to learn the printer's art? Surely those things can obtain with the blessing of God and our liberal exertions."

Reference is sometimes made in our own publications to the connection of Governor Samuel Ward with the founding of Brown University.

As many of you are aware, Gov. Samuel Ward was a member of the Westerly, now the First Hopkinton Seventh-day Baptist church. He was the second son of Governor Richard Ward, who was a member of the Newport Seventh-day Baptist church.

Let me read two selections from the "Life of Samuel Ward, Governor of Rhode Island," by Professor William Gammell. (In Sparks's American Biography, Second Series.)

It deserves to be mentioned that while Mr. Ward held the office of Governor, the project of founding an institution of learning in Rhode Island was first made a matter of serious interest and attention among the people. From the commencement of this important enterprise, Governor Ward took an active part in promoting its success.

He belonged to that denomination of Christians by whom the idea was first proposed, and his own liberal tastes prompted him to give the full weight of his personal and official influence to the accomplishment of an undertaking fraught with so many blessings to the people of the colony.

He was present at the first meeting of gentlemen which was held to consider the expediency of the project. His name stands among the first of those who petitioned the legislature for the charter, and, when Rhode Island College was incorporated in 1764, he became one of the original trustees. This to him was no merely honorary post, but one that required of him a portion of his time and attention, which he freely gave to the interests of the infant institution.

In 1767, he entered his son as a student in one of its earliest classes, and to the close of his life he continued its fast friend as a member of its Board of Trustees.

The other selection is the following:

He was connected, as were his ancestors before him, with a church of the Sabbatarian persuasion; a name given to what was then a large and highly respectable denomination of Christians in Rhode Island, who practiced the rite of baptism by immersion and adhered with singular tenacity to the ancient Jewish Sabbath as the appointed day of public worship. He was at all times a careful observer of the simple forms of the church with which he was connected, and was withal truly devout and conscientious, as well as a high-minded and honorable man.

John Tanner, born in the year 1712, for many years a deacon, trustee and clerk of the Seventh-day Baptist church at Newport, and for a time during the Revolutionary War an active member of the First Hopkinton church, was a trustee of Brown University, and bequeathed to that institution, in his will, a clock, many of his books, and "one hundred pounds lawful money."

Rev. Joshua Clarke, who was ordained pastor of the First Hopkinton church in May, 1768, and continued in the sacred work of the ministry until his death, which took place twenty-five years later, was for a number of

years a member of the Legislature of Rhode Island, and also a trustee of Brown University.

Time will not allow further reference to these men of the olden time, but let the days which we spend together on this historic ground be in a real sense memorial days in which the remembrance of the foresight, devotion, and generosity of the men of the past shall prompt us to do what we can for the broadest and best culture of our fellow-men.

Milton College.

This institution was established as a select school in 1844 in the village of Milton, Wis., and after four years became incorporated as an academy. In 1867, about thirty-five years ago, it was made a college. It has always been an institution where excellence of work rather than brilliancy has been sought, and where among the students merit rather than numbers has been desired and attained. Milton has been and is to-day a college where earnest, hard-working young men and women may secure an excellent collegiate education with comparatively little expense. An historical account of the college would here be out of place, but its past history is eminently creditable and its present conditions and prospects are in accord with its noble traditions.

The personality of the late Pres. William C. Whitford, D. D., has always been inseparable from the college. To it he gave his life and from him proceeded a great inspiration to all who sat at his feet, leading them to honest and serious work as well as to noble and exalted living, and impelling them to make the most of themselves. Though he is here no more seen, all who teach where once he was the leader are determined that his ideals of honest, fearless Christian scholarship shall always be maintained.

In June of the present year, at the time of the last Commencement, a new step was taken. During the year which then closed the college courses of study were carefully revised and in some cases materially strengthened. Thus it was made possible to separate the academy from the college and to make each course of study in the academy preparatory to the corresponding course in the college. The academy courses are now complete in themselves, and the students who finish these courses now graduate from the Academy, receiving an appropriate diploma. On Tuesday afternoon of the Commencement Week occurred the graduating exercises of Milton Academy for the first time under the new arrangement.

The work of the School of Music, under the veteran leadership of Dr. J. M. Stillman, exhibited marked excellence, and the proportion of students in this department proves how well it is appreciated.

The Commencement exercises of the college were very interesting, and were made especially so by the memorial service in honor of the late President Whitford.

The new President, the Rev. William C. Daland, D. D., is entering upon his duties with enthusiasm, and has the hearty support of the trustees, faculty, alumni and students of the college. Everywhere satisfaction seems to be felt at the choice which has been made of President Whitford's successor.

The Milton College Quartet has been working this summer in Illinois, Iowa and Kan-

sas, to extend the knowledge of the college, and as a result of their labors, new students in considerable numbers will be enrolled at the opening of the year.

The present financial condition of the college is most gratifying. It is entirely out of debt; and while its modest endowment of about \$84,000 is not sufficient to warrant a great advance movement, it affords a firm basis from which to work toward higher things.

A movement inaugurated by the Alumni Association contemplates the erection of a new building to be known as the "Whitford Memorial Hall," for the better accommodation of the classes in science. For this purpose there will be needed \$15,000, and in addition \$5,000 to equip the building; with an additional endowment of \$16,000, to raise the present endowment of \$84,000 to \$100,000. When this is done, the work now so nobly and satisfactorily carried on can be more easily and effectively accomplished. It is hoped that all friends of the college will be interested to contribute toward this object.

The policy of Milton College will always be to furnish the student with something worth his while. It aims to give good value for money and labor expended, and young men and women are finding this out. It aims to furnish a good collegiate education, with excellent moral influences at a moderate cost, under conditions which enable students to help themselves to defray their expenses, in so far as this is possible.

The place of Milton College in our denomination is an important one. Its natural constituency is the entire Northwest, a region where the demands for a liberal education are increasing year by year, and where it is every year more important that our Sabbath-keeping young people should spend the period of their academic and collegiate training under influences friendly to our religious beliefs and practices. While the Northwest is our natural territory, there are, nevertheless, those in all parts of our denomination who may find in Milton more nearly what they need than they can readily obtain elsewhere. Such we shall welcome, without wishing to trespass upon regions contiguous to other institutions.

Announcements for the New Year, recently published, may be had by addressing the President, or the Registrar, Milton College, Milton, Rock Co., Wis.

WILLIAM C. DALAND.

FIRST-DAY.

This day was devoted to the American Sabbath Tract Society.

Annual Report of the Executive Board for the year ending July 1, 1902:

CALLED HOME.

Two members of the Board have been called home during the year. Rev. J. M. Todd, of Brookfield, N. Y., and William C. Burdick, of Alfred, in the same state. These brethren had been connected with the Board for many years. Elder Todd was President at one time. With the expectation that proper notices of the life and work of these brethren will appear in the Report of the Obituary Committee of the General Conference, we do no more here than to record our sense of loss and our desire to honor their memory.

OUR PERIODICALS.

The following facts are gathered from the

Report of the General Agent in charge of the Publishing House, made to the Board. These facts, and the Treasurer's Report, just read in your hearing, give all essential information concerning the business and the financial affairs of the Society. The facts grouped below are presented without comment, aside from a few practical conclusions which they involve.

THE SABBATH RECORDER.

The important and vital relation between the SABBATH RECORDER and the interests of our denomination are so well known that no argument will be made in its favor; but attention is called to the following facts: The RECORDER is the property of the denomination. The Missionary Society, the Woman's Board, the Young People's Permanent Committee and the Sabbath School Board are represented on its Editorial staff by able and faithful editors, appointed by these various organic parts of the denomination. While the Education Society is not officially represented on the Editorial staff, everything connected with its work, or the work of our schools, is welcomed and given prompt attention and a good place in its columns. In the general management of the paper the Board aims to foster each interest of the denomination, and it does not press its just demands as a publisher as it would were the RECORDER a private business enterprise. In point of ownership, management and spirit, the RECORDER is a denominational paper in the best sense of that name. One year ago, after a canvass of the churches, the Board reported that not more than fifty per cent of our families subscribe for the RECORDER. This fact drew forth many expressions of surprise and regret. No gain has come to the RECORDER because of the information then given. On the contrary, the subscription list has decreased steadily for the last three years, until it consists of less than 2,000 names. On the first of January, 1902, the unpaid subscriptions then due amounted to nearly \$3,000. Many of these are of long standing.

THE SABBATH OF CHRIST.

At the last Anniversary there were so many expressions of interest in the matter of Sabbath Reform that the Board was practically instructed to enlarge and push that work. Acting upon its best judgment, based on the experience of many years, it commenced the publication of a Sabbath Reform Magazine, entitled "The Sabbath of Christ," hoping thus to instruct and arouse our own people and to regain in some degree the advantageous position in the world outside, which was lost when the Sabbath Outlook was discontinued. Since there is an absolute necessity for a large list of permanent subscribers among our own people in order to carry out the purposes sought, the Board made direct appeal to each church, asking for subscriptions at the low club rate of ten cents per copy. That the people might know what they were asked to subscribe for, three numbers have been sent to each RECORDER subscriber. One church in the Northwest anticipated this appeal by sending a liberal club-rate subscription as soon as the first number of the paper came to hand. But up to this date not one-twentieth of the churches have made any response to this appeal. The failure of this new enterprise, up to date, is shown in the fact that only \$104.25 have

been received for the magazine, while much more than that has been spent in trying to induce our people to enlist in the work. Less than 1,000 copies of the September number will be issued.

THE SABBATH-SCHOOL PAPER.

The report of our efficient Sabbath-School paper has given full account concerning this Board. The Tract Board has assumed the publication of this paper, and will cooperate with the Sabbath School Board in every way to promote its success.

THE HELPING HAND.

This is our only periodical which is self-supporting, and it would not be if the editor received any financial compensation for his work.

TRACT DISTRIBUTION.

Tract distribution from the home office has fallen off during the year; 273,000 pages have been sent out from the Georgia Branch, 170,000 from the Canadian Branch, 1,028 from Milton Junction, Wis., and 95,110 pages from the office at Plainfield. Our people do not distribute tracts themselves nor furnish the names of those to whom literature may be sent, to any great extent.

HOPING FOR BETTER THINGS.

The Treasurer's Report shows that the gifts from the people have been 26 per cent less during the last year than the average for the last ten years. It also shows that the Society is \$1,000 in debt, to which \$500 has been added since the Report was closed. If the money due the RECORDER, for which value has been received by those who are in arrears, and whose just debts the Society is carrying, were in hand, that Report would show a credit balance of \$2,000. The times are not hard. Business is brisk. Crops are enormous. Prices for labor and its products are good. Under such favorable circumstances, the Board cherishes the hope and the expectation that these outstanding obligations will be met soon, and that these gifts sanctified for the work of the Master, which the people have entrusted to this Society, will be heaped upon the altars of love and loyalty in sums equal to the demand now pressing upon us. God never neglects his children nor his truth. We must not be disloyal to him.

* * * * *

THE PRESENT SITUATION.

The history of the Sabbath question hitherto determines the present situation and indicates what the immediate future must be. Too great value cannot be placed on the historic argument, in such a case. Results in history are in no sense fortuitous. They are God's commentary on the theories and practices of men. These verdicts of history are doubly imperative concerning fundamental principles which perdure through all the centuries. Aside from the position of the Seventh-day Baptists, the Puritan compromise theory was the nearest approach to the whole truth, which Protestants have made. But that compromise retained two fundamental errors, namely, the rejection of the Sabbath-day, and the retention of the state-church doctrine embodied in Sunday laws. The acknowledgement of the perpetuity of the Fourth Commandment was supplemented by that logical and Scriptural obedience which God requires. This left the Puritan position inherently weak and incomplete. Hence it has

failed in spite of the high purposes and honest endeavors of its advocates, and Sunday has reverted to its original semi-religious or positively non-religious holiday character. Faint and futile efforts are still made to enforce the moribund Sunday laws, but Sunday holidayism increases year by year, in spite of prayers, protests and arrests.

These results were inevitable, and that inevitableness is a definite factor in the present situation. Half-truth compromises always bring disaster if persisted in after the temporary good they may accomplish has given place to the demand for further advance along fundamental lines. The future offers no hope of success so long as men hold to the Roman Catholic doctrine of no-Sabbathism and of the church-appointed holidays, or to self-destructive Puritan compromise, which assumes the change of the day of the Sabbath. The present situation shows that the battle must be renewed at the point where that compromise began, and that the Sabbath question, with all which it involves, must become one of the salient factors in the unfinished struggle between Protestants and Roman Catholics. This fact is openly announced by thoughtful Roman Catholics, however much Protestants may attempt to evade it. In proportion as Seventh-day Baptists appreciate this fundamental feature of the present situation, and act accordingly, they will approach success or failure in Sabbath Reform work, and in advancing their highest denominational interests.

The following propositions indicate certain lines of action along which we must labor, patiently and persistently:

1. We must insist upon the truth that the Fourth Commandment, like the other laws of the Decalogue, embodies a fundamental, perpetual and universal obligation; and that the commandment is practically annulled, and the Sabbath institution is destroyed, by the ancient and still prevalent error of no-Sabbathism.

2. The authority of Christ, expressed by precept and example, must be urged as the Christian standard in the matter of Sabbath-observance and of Sabbath Reform. In this, as in other matters, Christ is the highest interpreter of the Ten Commandments.

3. We must press upon the attention of Protestants the fact that the Bible, logic and history demand that loyal followers of Christ and true Protestants must accept the Sabbath and cease to assume that Christ discarded it and taught the observance of Sunday in its stead.

4. We must insist that in accepting Sunday on the basis which is now popular, Protestants accept the Catholic position and acknowledge the authority of the Catholic church. This is suicidal.

5. We must insist that Sabbath-observance and the Sabbath question are wholly religious issues which must rest on a religious basis if they continue to exist, and that the popular view, under the influence of tradition and the interference of the civil power, has become inherently self-destructive, and destructive of the fundamental principles out of which the Sabbath springs. The present downward drift must continue until reaction against holidayism and its evils shall force men to recognize the permanently religious character of the issues involved in the Sabbath and in Sabbath Reform. To exalt and promul-

gate this truth is an important part of our work.

6. Our work is preeminently with the leaders and creators of public opinion in religious circles. Since the Sabbath question is a religious one, which must be settled on Biblical, religious and conscientious grounds, all appeals to tradition, custom or civil law as the ground of Sabbath Reform are illogical and futile. It is a reform in which "judgment must begin at the house of God."

7. Since Sunday legislation is a product of the state-church system, and is opposed to religious liberty and freedom of conscience according to the principles enunciated by Christ when he said, "My kingdom is not of this world"; and since such laws prevent many persons from following their conscientious convictions concerning the Sabbath, it is a part of our mission to labor for the abrogation of Sunday laws, in order that Sabbath Reform may be left on its true basis.

8. Not least among the demands of this Centennial time is a better appreciation and a higher estimate of our place and mission as Seventh-day Baptists. This involves more consistent and conscientious Sabbath-observance, that we may illustrate and enforce by example what we propound in theory, concerning God's holy day. The lack in this direction has been, and yet is, a prolific source of weakness and of indifference to our higher denominational interests, to the work of this Society, and the prosecution of Sabbath Reform. Such an element of internal weakness, under the conditions and circumstances which confront us, is to be feared more than all outside influences combined. If genuine fear on this point could be awakened it would be both helpful and hopeful.

THE IMMEDIATE FUTURE.

This report will not anticipate the central theme for the evening session by discussing at any great length the questions and demands which await us in the near future. As in all similar cases where interests and issues so great are involved, dangers and fears will mingle with hopes and elements of success. But since the truths involved in the Sabbath question are universal and permanent, and since God is always watching over and aiding his own, dangers and discouragements must be out-weighed by hopeful possibilities and causes for encouragement. But the immortality of truth, and not our zeal in spreading it, is the main ground for hope. So far as human wisdom and experience can measure, the universal law of reform by reaction against growing evils still gives positive and enduring grounds for faith in the final triumph of all truth and righteousness, and beyond the limits of human wisdom and experience God reigns. Right is not forever on the scaffold, and wrong is not secure in the possession of any throne, for above earthly thrones and scaffolds is the throne of him who is King of kings and Lord of lords. Every thought of God is at once truth and law, and no thought or purpose of God can fail, even though its triumph be delayed by human weakness and disobedience. Our greatest anxiety should be to keep ourselves and our work in harmony with the will and Word of God; thus doing, we can trust all results with him.

While we must foster every new Sabbath interest, and labor to make feeble churches

strong by colonization, consolidation and industrial enterprises, it is not our highest work to organize churches, nor to seek numerical increase. The triumph of the Sabbath must come through changed public opinion in religious circles. Our work is with the leaders of Christian thought among Protestants. The second stage of the Protestant movement must be inaugurated, in which the Bible will be made the actual standard of faith and practice rather than the nominal one. Until this change in public opinion is attained, few persons will become Seventh-day Baptists. The methods and purposes of the American Sabbath Tract Society are eminently fitted to prepare the way for the change that is needed, by securing attention to the truth through the printed page. But up to this time our people, as a whole, have been comparatively negligent, if not indifferent, to the vital and important work of this Society. This Centennial will fail in an important particular if it does not inaugurate a more vigorous and more permanent interest in the American Sabbath Tract Society, and a better understanding of its vital relations to our life and work as a people. It ought to be unnecessary that this report should appeal to Seventh-day Baptists to turn their hearts and hands, with new zeal and consecration, to their waiting work. Too much has been lost to our cause, within the last fifty years, because the demands have not been clearly understood nor fully met. What has been lost can be regained, in some degree, if from this Centennial year we shall exhibit greater consistency and devotion in Sabbath-observance, greater liberality in contributing to the cause of Sabbath extension, and shall give that greater moral support and sympathy to which this Society is entitled. We do not hesitate to insist that the work of the American Sabbath Tract Society is second to no other form of denominational work in its vital relations to our future history. It is the most distinctly and vitally denominational of all our Societies, since its purpose is the defending and extending of that specific truth which called us into being, and aside from which we have neither warrant nor cause for continuing as a separate denomination. The past makes that fact prominent, and the present with its duties and dangers emphasizes what the past has recorded and demonstrated.

May God help us to make the future worthy of the past and commensurate with what this Centennial time demands.

Respectfully and prayerfully submitted,

A. H. LEWIS, *Cor. Sec.*

PLAINFIELD, N. J., Aug. 10, 1902.

THE UNFAILING ONE.

FRANCES RIDLEY HAVERGAL.

He who hath led, will lead
All through the wilderness;
He who hath fed will feed;
He who hath blessed will bless;
He who hath heard thy cry
Will never close his ear;
He who hath marked thy faintest sigh
Will not forget thy tear.
He loveth always, faileth never;
So rest on him to day, forever!

He who hath made thee whole
Will heal thee day by day;
He who hath spoken to thy soul
Hath many things to say;
He who hath gently taught,
Yet more will make thee know;
He who so wondrously hath wrought,
Yet greater things will show.
He loveth always, faileth never;
So rest on him to-day, forever!

SUBMARINE AND LAND TELEGRAPHS.

"The Submarine and Land Telegraphs of the World," is the title of a monograph prepared by the Treasury Bureau of Statistics which will appear in the forthcoming Monthly Summary of Commerce and Finance. It presents some information regarding the submarine telegraphs of the world which is especially interesting at this time in view of the prospective construction of an all-American cable across the Pacific. It shows that the submarine telegraphs of the world number 1,750. Their aggregate length is nearly 200,000 miles; their total cost is estimated at \$275,000,000, and the number of messages annually transmitted over them is more than 6,000,000. All the grand divisions of the earth are now connected by their wires, and from country to country and island to island the thoughts and words of mankind are instantaneously transmitted. Beneath all oceans save the Pacific the universal language which this system has created flows uninterruptedly, and man talks as face to face with his fellowmen at the antipodes. Darkest Africa now converses daily with enlightened Europe or America, and the great events of the morning are known in the evening throughout the inhabited world. Adding to the submarine lines the land telegraph systems by which they are connected and through which they bring interior points of the various continents into instantaneous communication, the total length of telegraph lines of the world is 1,180,000 miles, the length of their single wires or conductors 3,800,000 miles, and the total number of messages annually sent over them about 400,000,000, or an average of more than 1,000,000 each day.

In the short half century since the practicality of submarine telegraphy was demonstrated, the electric wires have invaded every ocean except the Pacific. Nearly a score of wires have been laid across the Atlantic, of which no less than thirteen now successfully operate between the United States and Europe, while three others span the comparatively short distance between South America and the African and south European coast lines. Throughout the Indian Ocean, lines connect the Far East with Europe and America *via* the Red Sea, the Mediterranean, the western coast of Europe, and the great trans-Atlantic lines. The Mediterranean is crossed and re-crossed in its entire length and breadth by numerous cable lines, and the "Mediterranean of America," the Gulf of Mexico and the Caribbean Sea, is traversed in all directions by lines which bring its islands and colonies into speaking relations with each other and with South America, Central America, the United States, and thence with Europe, Africa, Asia—the whole world. Along the eastern coast of Asia, cable lines loop from port to port, and island to island, receiving messages overland from Eastern Europe *via* the Russia-Siberian land lines and forwarding them to Japan, China, Australia, New Zealand, the Straits Settlements, Hongkong, and the Philippines, and receiving others in return. South America is skirted with cable lines along its entire border save the extreme south, where they are brought into intercommunication by land lines. Along the entire coast of Africa, cables loop from place to place and from colony to colony, stretching along the entire circum-

ference and penetrating the interior by land lines at various points.

Every body of water lying between the inhabited portions of the earth, with the single exception of the Pacific Ocean, has been crossed and re-crossed by submarine telegraph lines. Even that vast expanse of water has been invaded along its margin, submarine wires stretching along its western border from Siberia to Australia, while its eastern borders are skirted with lines which stretch along the western coasts of the two Americas. Several adventurous pioneers in Pacific telegraphy have ventured to considerable distances and depths in that great ocean, one cable line running from Australia to New Zealand, a distance of over 1,000 miles, and another extending from Australia to the French colony of New Caledonia, 800 miles seaward. A cable which is to connect Canada with Australia across the Pacific is now being laid at the joint expense of the United Kingdom, Canada and the Australian Commonwealth, and has already been completed from Vancouver, British Columbia to Fanning Island, just south of the Hawaiian Islands, and it is expected that the entire line will be completed by the end of the present year.

The chief obstacle in the past to the construction of a grand trans-Pacific cable was found in the fact that midocean resting places could not be satisfactorily obtained or arranged for, no single government controlling a sufficient number of suitable landing places to make this seem practicable, in view of the belief that the distance through which messages could be sent and cables controlled was limited. With landing places at Hawaii, Wake Island, Guam, and the Philippines, however, no section of a cable stretching from the United States to Asia, and touching at these points, would have a length equal to that now in daily operation between France and the United States. The length of the French cable from Brest, France, to Cape Cod, Mass., is 3,250 miles; while the greatest distance from land to land on the proposed Pacific route would be that from San Francisco to Hawaii, 2,039 miles; that from Hawaii to Wake Island being 2,040 miles, from Wake Island to Guam 1,290 miles, from Guam to Manila 1,520 miles, and from Manila to the Asiatic coast 630 miles. While the depth of the Pacific is somewhat greater than that at which any cable has been laid, the difference between its depth and the greatest depth reached by cables in the Atlantic would be very slight, the cable recently laid from Haiti to the Windward Islands being in 18,000 feet of water.

The recent survey for a cable between the Pacific coast and Manila justifies the belief that a route can be selected in which the depth will not exceed 20,000 feet, and may not exceed 18,000 feet. The recent survey made by the Bureau of Equipment, Navy Department, under the direction of Rear Admiral R. B. Bradford, disclosed the greatest ocean depths heretofore known lying between Midway Island and Guam, and being 31,614 feet, or but 66 feet short of six miles depth of water. This depression, however, which has been named the "Nero Deep," in honor of the vessel from which the sounding was made, can be avoided by a detour, and it is believed that the necessary depth will not exceed 20,000 feet and may not be more than 18,000 feet.

DYING AMID TREASURE.

It would be hard to invent a more gruesome case of making the punishment fit the crime than the accident which resulted in the death of a well-known German usurer recently. He had amassed great wealth as a money lender, and in the process had achieved a reputation for being a man of hard dealings. One day he mysteriously disappeared. No trace could be found of him, and after waiting some time it was decided that he probably was dead, and his property was taken possession of by his next of kin. With great difficulty a large safe in the usurer's bedroom was broken open, and, to the horror of the onlookers, the body of the money lender was discovered sitting in a corner of the interior, clutching in his dead hand a bag of money. How he came to be thus entombed in his own safe is not known, but it is supposed that he entered it to replace a bag of gold which he had been counting, and that the door accidentally swung to and thus closed his career forever. But still there is something mysterious and uncanny about it, for the door of the safe did not close generally of its own volition, and the safe stood in a place where no gust of wind would have been able to get at it and blow it to.

Not long ago there was a most gruesome safe accident in Scotland. A man of great wealth and also of great eccentricity had decided that when he died he would like to be buried in a safe. He bought a big safe and had it placed in a neighboring cemetery. It was the man's custom to pay periodical visits to the cemetery and inspect and even open and enter the queer tomb which he had chosen for himself. One winter's day, when he was thus grimly sitting inside the safe while a windstorm raged outside, a gust slammed to the door, and he found himself a prisoner. Suddenly the tomb, which he had so gloated over, lost all attractions for him, and he called aloud in terror for help and threw himself against the door of the safe. He might as well have thrown himself against a rock, and as to his cries, the rushing and roaring of the wind drowned them. Some hours later, when the wind had gone down, a passer-by thought he heard sounds coming from the safe. He did not wait to investigate—it might be a ghost, for all he knew; but he ran and told the people in the village, who came in a body to confront whatever might be crying for help in the cemetery. When they became convinced that some living thing was inside the safe it was opened, and the rich man was found lying on the floor of his steel prison in the last stages of exhaustion, with almost every particle of clothing torn from his body in the agonies and despair of an imprisonment which had nearly meant death.—New York Press.

ANSWER FOR YOURSELF.

"What kind of a church would our church be, If every member were just like me?"

These lines rhyme well, surely. They jingle like bells. Repeat them; sing them; whistle them. Every one "just like me." Such a church ought to please me. Would it please the Master? What kind of a prayer-meeting should we have? Every member "just like me." How about the Sabbath-school? And the church treasurer? How much money would he have? "Just like me." What would the unconverted say of such a church? How soon would God's will be done on earth as it is in heaven?

Let us say it, and sing it again, and each answer for himself:

"What kind of a church would our church be, If every member were just like me."

—E. A. Woods.

Missions.

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

MISSIONARY DAY was one of great interest. President W. L. Clarke presided over the sessions with his usual affability and dignity. The report of the Board of Managers of the Missionary Society showed that good work had been done in all the fields at home and abroad. In China there had been five foreign and sixteen native workers in the lines of work, the evangelical, the educational and medical. There had been eight members added to the church in Shanghai. The Medical Mission was moved in February to Lieu-oo, a city of some 25,000 inhabitants, 20 miles northwest of Shanghai. Dr. Rosa Palmborg is fully settled in her work there with five native helpers, carrying on a dispensary and also a school, and conducting a service on the Sabbath. There are eight Sabbath-keepers in Lieu-oo who are members of the Shanghai church. Bro. D. H. Davis is in the home land to see his aged mother and for rest and recuperation. He returns to China next December. Miss Susie Burdick will return to China as soon as she can satisfactorily arrange the business affairs entrusted to her by her father. There have been three workers in Ayan Maim, Gold Coast, West Africa, but one of the workers, Bro. Peter H. Velthuysen, died at Salt Pond before he had really begun his work. In Holland there have been the past year two workers. On the home field there have been sixty workers, and through their labors, by the blessing of God, there have been added to the church 141 by baptism and 115 by letter and experience. Two churches, four Bible-schools, four Endeavor Societies have been organized, and there have been ten converts to the Sabbath. The report of the treasurer showed that the present indebtedness of the Missionary Society is \$3,900, some \$1,700 more than last year. After the reports, the Rev. D. H. Davis, D. D., of Shanghai, China, addressed the large congregation upon our China Mission. Our mission in China is 55 years old. There have been 14 different missionaries on the field in that time. Shanghai is five times nearer to us now by our present means of transportation than when Elders Carpenter and Wardner went there. Many do not know the geography of Shanghai. In latitude the city is one degree north of New Orleans and its longitude is 121 degrees. Its native population is 500,000, and its European is 6,000. Mr. Davis then outlined the school work—the Boys' and Girls' Boarding Schools, how they were training the young men and women for workers and for Christian homes,—the day schools and their work. The scholars in both the Boarding Schools were taken on contract at first, but that old plan is nearly done away. There is a great demand for the study of English Language in all schools now. A charge is made of \$40 a year for teaching them English. The Chinese are anxious to learn English for business purposes, but we teach them the language from Christian books. We take into the Boarding Schools a few on indenture on payment of \$25, and some old students at \$8. The Boys' School is paying its own expenses. The Girls' School on the same plan is reaching toward it. Some pay in part and furnish their own clothing. In the day schools \$8 is charged a month

toward running expenses. In the Medical Mission at Lieu-oo, Dr. Palmborg is devoting all her time and energy. Her work is dispensing medicine. She makes a slight charge for medicine and for attention to the sick. In all it pays for the medicine. Lieu-oo is not a new place. Elder Carpenter labored there. The first convert to us in China was from that place,—Le Erlo, and Mrs. Ng is her sister. The moneys remitted to us are divided into four departments of work and used for the purpose for which the money is sent. There is no mission in Lieu-oo. Ours is the only one. There is there, however, a school. Have been comparing the percentage of increase in our churches in the home land for the past 20 years with the increase in Shanghai church for the same period. In the churches in the home land it was 5.6 per cent; in our church in Shanghai it was 2.47 per cent. Future prospects for missions in China never better than now, never more hopeful. The Boxer movement helped to make the prospects better. 1. It aroused all nations to an interest in China. 2. It aroused a spirit of inquiry in the Chinese themselves in Christianity. The loyalty of the native Christian to the faith, giving their lives for it greatly aroused them, it showed them it was real. It begot in the hearts and minds of the Chinese a great desire for western civilization. The address of Bro. Davis was of great interest and answered many inquiries and aroused and confirmed the interest of our people in the China mission.

In the afternoon session, after devotional service, a portion of the historical sketch of our home and foreign mission work for the past century, prepared by the Rev. O. U. Whitford, was read by him. After this reading the Rev. James C. Dawes, a black man, who was a missionary in Lagos, West Africa, but now a student at Alfred, N. Y., gave a very interesting and stirring address of fifteen minutes on mission work in West Africa. He gave some valuable information and suggestion in regard to the work to be done on the Gold Coast. Bro. Dawes is a convert to the Sabbath and came to this country to educate himself for mission work. He is on his way from Conference to Raleigh, N. C., to enter a medical college and study medicine to fit himself for the work he loves. Let us remember him in our prayers and in a substantial way too. The annual report as a whole was considered, and after remarks by Anna Langworthy Waite, L. A. Platts, D. H. Davis, Stephen Babcock, Geo. H. Utter, and others, was adopted. The afternoon session was closed by an able and eloquent address or sermon by Geo. H. Utter. We call it a sermon because he took a text, "I am the vine, ye are the branches," etc. Diversions among people in the churches religiously come from differences in theological doctrine, never from the life and works of Jesus Christ. 1. How that Christ was in all his illustrations. Always took a simple one which made the truth stand out and impressed it. 2. We can help Jesus in his work as well as he can help us. There is mutual help in our relation with him and his relation to us. 3. The vine received credit for the fruit which it bore. The fruit was borne on the branches. We find the fruit on the branches of any fruit-bearing plant or tree. We are the branches in the spiritual vine of the Lord. We will

get credit for what fruit we bear ourselves. It is an individual fruit bearing. 4. The vine will bear fruit as you cultivate the vine and the fruit. We must keep in close touch with Jesus to bear much fruit. We must have the fertilizing power of the Word and of the Spirit. He will give us an inflow of his strength; we must not impede that inflow. 5. The tree will not grow upside down. We cannot see the roots of a tree, but the roots feed the tree. We are to feed Him as well as He to feed us. Now what has all this to do with our missions? He calls us not to be saved merely ourselves, but he calls us to save others. It is a door of usefulness and of labor for Jesus Christ. Labor for Jesus Christ is a labor for our fellowmen. He who extends a hand to help others is working for Christ. We are not to measure this work of the gospel by dollars and cents. I do not plead for foreign missions or home missions as missions. I appeal to you to do your work for Jesus Christ, as individuals. It is a pleading for individual labor. As a rule we labor in camps, not as scouts. We must stand as individuals in work and for fruitage. If you would work for the Missionary Society or the Tract Society you must work as individuals, and what these societies do or accomplish will be as the individuals work. In these days the individual is swallowed up in the work of societies or combines. What is the individual doing? What are you doing personally? That is the important question.

In the evening session, after devotional service, the report and adoption of the nominating committee, a tender and impressive memorial service was held in memory of Peter H. Velthuysen. The speakers were Dr. L. A. Platts and Dr. W. C. Daland. After this service, the annual sermon was preached by the Rev. A. McLearn, D. D., pastor of the Rockville (R. I.) S. D. B. church. Text, Mark 4:21, 22. Theme, "The Status and Mission of the Church." The sermon was a clear cut, practical one, straight from the shoulder, full of good thoughts and suggestions and a fitting close to an interesting and successful missionary day.

LESSON FROM BEREAVEMENT.

A few years since God gave to us a beautiful boy. How we dreamed and planned for his future. But alas! diphtheria, that dread malady, marked our darling for its prey. On came the merciless conqueror and we saw our angel fall into the last sleep. In that dark hour, there came to us one, like unto the Son of man. "It is I," said a voice sweeter than all the music of earth. I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live, and he that liveth and believeth in me shall never die." A new spiritual vision came to me. I saw heaven opened. I heard a voice saying: "Open ye the gates. A jewel from earth is ready to pass the portals." I looked and saw my child robed in the morning light, accompanied by a thousand shining messengers of the sky, go sweeping through the pearly gates.—Ray Palmer.

FAITH is the hand wherewith we take everlasting life.—Hugh Latimer.

COLLECT as pearls the words of the wise and virtuous.—Abd-el-Kader.

Woman's Work.

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

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CONFERENCE ECHOES.

The informal gatherings of our women held during Conference have always resulted in drawing closer the bond of sympathy and in increased interest, and have ever been a means of great good to the women in attendance and through them to the Societies they represent. The two meetings held on Friday and Monday during the Centennial Conference were no exceptions. The attendance was large, and a deep interest was manifest in all the discussions and deliberations.

Mrs. Phebe J. B. Waite was chairman of the meeting on Friday, and so satisfactory was she that when the meeting adjourned the desire was expressed that she should be chairman of the second meeting also, and she was accordingly appointed chairman of the meeting for Monday.

Mrs. Platts, Treasurer of the Woman's Board, told of the work of the Board, the busy lives of the Milton women, their long and faithful service in this work, and that they had sent a message to the Nominating Committee of Conference, asking that the Board should be located elsewhere. An informal discussion followed, and all present were united in their expressions of gratitude and appreciation of the work that has been done by the women of Milton, and the hope was expressed that no change of location should be made. The Nominating Committee seemed to hold much the same opinion, as in their report they suggested no change in location, although a few changes were made in the composition of the Board.

Miss Susie Burdick brought to the ladies a tender message of love and abiding interest from Mrs. R. T. Rogers, former Editor of the Woman's Page of the RECORDER. The following message was conveyed by telegram to Mrs. Rogers: "The ladies of Conference assembled together Friday noon send sympathy and continued love.—1 Peter 5: 10." The indicated passage reads, "But the God of all grace, who hath called us unto his eternal glory by Jesus Christ, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you." Mrs. Townsend then offered prayer, asking for renewed health and strength and abiding faith for Mrs. Rogers.

Miss Burdick took occasion at this time to make an explanation regarding her salary. Of the money given by the people and appropriated by the Missionary Society for her

salary since her return to this country she had never accepted any part, and did not expect to, so long as she remained here. It has been deemed best that contributions toward her salary should continue, as it is easier to work along a well-established line than to take up a work that has been once laid aside. So it is best to let the sum go on accumulating, and when the time and need comes, it can be appropriated as thought best at the time.

Miss Burdick urged that contributions should be made toward the Crofoot Home, and also for a home for Dr. Palmborg. Every family needs a home, and no one more than a missionary; and she hoped that our women would not slacken their efforts till a sufficient amount had been raised to build a home for the Crofoots and Dr. Palmborg. She spoke in appreciative terms of the excellent work and the self-sacrifice of Dr. Palmborg, and of the need of some one to help her and be a companion to her, and also for the necessity for some one to be ready to go back to China with her as her helper when she should return.

Mrs. Platts told of the scholarships that had been created by the Woman's Board, by means of which girls who are unable to meet the expenses of an education may be aided. The details of arrangement are left with the Associational Secretaries and the Presidents of Milton, Salem and Alfred, where the scholarships are held. There are three sources from which this fund is drawn. First, the money in the treasury that has been given to the different colleges. Second, the money in the treasury given for educational purposes and unappropriated is divided between the three schools. Third, all unappropriated money in the treasury that can be spared is divided between the three schools.

At the second meeting the question of a helper for Dr. Palmborg was further discussed and took more definite shape. The necessity was acknowledged by all, and it was the sense of the meeting that the time had come for action. A committee, consisting of Mrs. Platts, Treasurer of the Woman's Board, and Mrs. Maxson, Editor of the Woman's Page, was appointed to confer with Secretary Whitford, of the Missionary Board, and to report to him and through him to the Missionary Board that the Woman's Board was ready to co-operate with them in sending a helper to Dr. Palmborg.

It has been the experience in the past that when the time was ripe the money and the worker would be forthcoming, and it is thought that this occasion will make no exception. As Miss Burdick often said in these meetings: "Pray for the work, inform the people, and the helper will come." It was suggested by Mrs. VanHorn, of Brookfield, that our women at the September meeting of their Societies make this matter a special subject of prayer. That the matter might reach all our women, it was further voted that through the Woman's Page of the RECORDER an appeal be made for a helper to go to Dr. Palmborg. This appeal will be made by our new Corresponding Secretary of the Woman's Board, Mrs. Nettie West, and will appear on this page at a later day.

There were so many good things connected with these meetings that it is impossible to mention them all in one article. Many helpful suggestions were made by different ladies that will be presented at greater length in this department in the next issue of the RECORDER.

ANNUAL REPORT OF THE CORRESPONDING SECRETARY OF WOMAN'S BOARD.

My nine year's of service as Secretary of the Woman's Board has given me great interest in denominational work, has shown me that our women are a noble band of toilers, ready and responsive to calls for labor and gifts, enthusiastic in following out plans devised by our Boards, and not content to be idle. No grander effort need be made than was made by our women when they joyfully joined hands through all our denomination to give to our China Mission its teacher for the Boys' School. Again they worked with commendable zeal and loyalty when the effort was made to clear our Missionary Society from its heavy debt, and as true and faithful as ever they responded to the call to help Africa's needy children.

We rejoice in the success of former years. When new demands arise the faithful ones are ever ready to give their hands to the lifting of the burden.

SOUTH-EASTERN ASSOCIATION.

A summary of the work in our Association for the year just closing reveals no very striking difference from that of previous years, yet we believe some advancement has been made. Local needs have received more than the usual amount of funds, and, so far as reports have been received, the contributions to the Board work have not been diminished. A spirit of willing helpfulness has been manifested, and much work done that cannot be reported. The effort through correspondence to enlist our isolated sisters in denominational work has not been wholly in vain. May we, with deeper consecration, enter upon the duties and opportunities of the coming years.

Yours in the work,

ELSIE BOND, Sec.

SALEM, W. Va.

EASTERN ASSOCIATION.

While we cannot report an enthusiastic interest, yet there is a quiet, steady willingness to help in all lines of the needs of the denomination. In some cases there is a far greater interest in the cause of missions than ever before, especially the home work. We are glad that Miss Susie Burdick is to return to China. It will be an added strength to the faithful workers there, and awaken a new interest, as many still feel the depression of the late troubles on that field. There is a warm sympathy for Dr. Palmborg and her work at the new station.

The study of missions, recommended at the Ecumenical Conference held in New York City, April 21 to May 5, 1900, has been brought before the Societies. One Auxiliary, the Pawcatuck church, in Westerly, R. I., reports that they have enjoyed the study, found it profitable and interesting, and have used the textbook "Via Christi," prepared by Miss Louise Hodgkins.

The death of our young brother, Peter Velthuysen, filled us with sadness, but deepened our interest in that little band in far-away Africa. May a man of God's choosing be raised up to fill his place. Surely God is speaking to us as a people. May we rise to his standard, and with increased zeal do our part in carrying the gospel into all the world.

Yours in the work,

Mrs. ANNA C. RANDOLPH, Sec.

PLAINFIELD, N. J.

CENTRAL ASSOCIATION.

With many misgivings your Secretary accepted the work on this field this year, feel

ing her inability to perform it as successfully and well as it has been done in the past. But with God's blessing and the loving, faithful co-operation of the sisters, we trust that much good has been accomplished and that our work has not been in vain.

Early in the year, letters were sent out to all the Societies, and to sisters where there are no auxiliary organizations, stating the lines of work to be taken up by the Woman's Board, and requesting their aid. Most of the Societies have responded nobly, and we feel that God's blessing will richly reward the givers. The reports given at the Woman's Hour of this Association were most encouraging and full of interest, showing the various lines of work taken up, both local and through our Board. The course of study on missions was tried in one Auxiliary this year, and the Verona Auxiliary has decided to take it up the coming year. The zeal of the pastor's wife in benevolent work proves an inspiration to the workers, and I trust the study will prove a great help and blessing. Others are interested and may take it up soon.

Yours,

MISS CORA J. WILLIAMS, *Sec.*

NEW LONDON, N. Y.

SOUTH WESTERN ASSOCIATION.

With feelings of regret my report must be an imperfect one, owing to failure of response from some portions of my field. The three churches of Gentry and Fouke, Arkansas, and Attalla, Alabama, have reported. In the latter place there is no organized society, and after learning their financial condition, I could not urge them further. The other two churches have well organized Societies and are doing good work. Fouke has sent her apportionment to the Woman's Board, but the Gentry funds have been used at home in making their new church comfortable. Hereafter they hope to assist in the general work. They feel deeply the loss of Sister Addie Stillman, a constituent member, who labored faithfully. The Gentry Auxiliary was organized in January, 1902, with fifteen members, and now has forty-two.

Hammond Society has raised its usual amount, a considerable portion of which has been used on the parsonage. We have given all we could to the Woman's Board and still do justice to the pastor. Because of the many discouragements in the South we feel that there has not been the advance in the work which is required.

Yours with much Christian love,

MRS. A. H. BOOTH, *Sec.*

HAMMOND, La.

NORTH-WESTERN ASSOCIATION.

Although the amount of money raised by the women of the North-Western Association this year has been less than in former years, we feel that it is not altogether owing to a lack of interest in the work, but because the work has been in such an unsettled condition.

With the prolonged stay of Miss Susie Burdick in the home land, and with almost no hope of being able to accomplish anything in the African Industrial Mission, a feeling of discouragement has pervaded the Societies, and this we feel, with the lack of impetus which comes from successful work, has been in a measure the reason why there has been such a falling off in the amount of money raised this year. This we greatly deplore, and it is a cause for much anxiety. However

our report is not all of discouragement. A few Societies have raised more money than usual and, in many localities, there seems to be a growing interest in denominational work. No new lines of work have been taken up this year, but a fresh impetus has been given to the interests of the educational fund for young women, by the action of the Trustees of Milton College to create a scholarship fund. This we believe will result in great good. A number of Societies have reported rather more money raised for church repair work or other local benevolence than usual, and this has necessarily drawn from our denominational lines of work.

Circulars were sent out to the Societies last fall, outlining the plan for mission study, with the suggestion that each Society take up this study, but as yet none have so reported, though several have expressed themselves as greatly in favor of it and are hoping to take it up in the future. As we look over the last year's work, we feel that not all has been accomplished that might have been, but we trust that seeds have been sown which may ripen into an hundred fold for the Master's use. With Christian interest,

MRS. NETTIE M. WEST, *Sec.*

MILTON JUNCTION, Wis.

WESTERN ASSOCIATION.

The close of the Conference year finds many plans unfulfilled, many hopes unrealized, yet much good work has been done for the Master. There is a great number of small churches in the Western Association where it is necessary for the Women's Societies to assist largely in local expenses, hence the work for missions seems small compared with what is accomplished by larger and wealthier churches. In most of the auxiliaries the women are deeply interested in the work of the Woman's Board and are doing all they are able to do, though in some cases it is not equal to their apportionment.

A few of the Societies have taken up the study "Via Christi," and find it interesting and profitable. We hope that next year many more will begin the study of missions as recommended by the Ecumenical Council.

The "Woman's Hour" at the Association was helpful, the aim having been to make the program eminently practical and in harmony with evangelistic spirit of the whole meeting. Some of the papers made valuable suggestions in regard to methods of conducting mission study, and presented plans for work that have been successfully tried by some of our Societies.

Last September, when requested to accept this responsible position, your Secretary hoped to visit every Society in the Association, and although this has been impossible, she firmly believes that the Associational Secretary of the Woman's Board should be a woman who can give considerable time and thought to the work, and visit the churches in order to interest the sisters in the work. In many churches only a small number of the women are members of the Woman's Board Auxiliaries, and a great effort should be made to interest the younger women, that there may be trained members to take up the work when the mothers lay it down. Much personal work must be done by way of inviting "outsiders" to listen to well-prepared programs, which should inter-

est the guest in missions in general and our own denomination in particular. No more zealous women are to be found anywhere than are in the Societies for local work in the Western Association, and it should be the aim of every member of the Auxiliaries to enlist these enthusiastic women in the work of the Woman's Board, thus increasing its power for usefulness.

With interest in the work,

AGNES L. ROGERS, *Sec.*

BELMONT, N. Y.

Believing that special work gives enthusiasm and earnestness and at the same time adds interest to the usual routine of denominational work, it is my suggestion that some line of such work be given to our women for the coming year. I believe your confidence in their ability and willingness will not be misplaced nor regretted.

In behalf of Woman's Board,

MRS. ALBERT WHITFORD, *Cor. Sec.*

MILTON, Wis., August, 1902.

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.—During the work of Bro. Kelly and the quartets Gentry and vicinity have received a rich spiritual feast.

The results of this work can never be estimated by the counting of converts. Hearts have been touched at a deeper depth of spiritual life than they have ever known before. The Gentry Seventh-day Baptist church has been greatly quickened and blessed. Many received the richest filling of the Holy Spirit they had ever known. As a church we are rejoicing in a greater power for service and a stronger faith in God.

We are thankful to the Evangelistic Committee for the labors of these consecrated workers for the Lord. That the same unmistakable evidence of the Holy Spirit's presence may follow them in all their fields of labor and as richly fill the hearts of all who seek Him shall be our earnest prayer.

J. H. HURLEY.

AUG. 20, 1902.

THE RICHBST UNIVERSITY IN THE WORLD.

It is worth while to know something about the motive that underlies any great undertaking, and it is of special interest to know the compelling influence that brought into existence an institution so stupendous as the great Leland Stanford, Jr., University, in California, an educational institution richer and greater in some respects than any other institution of learning in America. Mrs. Leland Stanford not long ago made the following statement regarding the real origin of the University that bears the name of her only son, who was taken from her just as he was approaching manhood:

"The first thought of the University came to my husband and me in March of the year 1884, the month our dear boy left us, and one of our chief aims has been, from its inception, to make it a place where young people can be fitted for practical life. In this we have been successful. The school for manual training is a good example. Several years back we had over a hundred students in the carving and furniture department alone, and the boys were allowed to sell what they made for their own benefit. We were particularly

(Concluded on page 557.)

Young People's Work.

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

SECRETARY'S REPORT.

Annual Report of Secretary of Young People's Permanent Committee, Miss Mizpah Sherburne, read before the Conference at Ashaway, R. I., Aug. 25, 1902.

We hoped to have a complete statistical report this year, and in fact have done somewhat better than last year, but still three Societies have failed to report, while others were far from being as prompt as we might have wished. Only twenty responded promptly. We are sorry all of our Corresponding Secretaries do not cultivate the spirit of promptness.

Our Societies now number 44, with a membership of 1,994. We have 31 Junior and 4 Intermediate Societies, of which further statistics will be given in our Junior Superintendent's report. Three of our Senior Societies have disbanded since last report, while we can report no new Societies.

Our financial report is \$2,038.38 of which \$200.29 were raised by our Junior and Intermediate Societies.

A letter of suggestion and encouragement was sent to all the Societies about the middle of December. In it was made an urgent request for responses, that we might understand more clearly the line of work being carried on by the different Societies, that we might know in what way we could be of most assistance to them. Only a few responded, but these few earnest messages were a source of encouragement to us. Our regret was that we were unable to receive similar messages from all.

On looking over the year's reports, we find that very few of the Societies have a Correspondence Committee. We would urge upon all the need of such a Committee. There is much of this work to be done; the Corresponding Secretary ought not to be expected to do it all. There are our lone Sabbath-keepers, a message occasionally from our young people would surely help and encourage them. This Committee could assist the pastor in keeping in touch with the non-resident church members. In fact the usefulness of a good Correspondence Committee cannot be overestimated. We wish to commend the "Chain letter" plan, proposed at Conference last year and since carried out by a competent committee, appointed by the young people at that time. It is somewhat of a disappointment to us that not all of the Societies responded; but the letters which were sent out were very helpful. It has been decided to continue this plan during the coming year, and that the strongest effort be made to interest and enlist all the Societies in the work. Such a plan cannot help but bring the Societies into closer touch with one another.

Another cause which seems each year to be overlooked by many of our Societies is that of the Tract Board. Only \$279.56 have been contributed for this purpose, and that by only 17 Societies. Still we are glad to note that this report is just \$65.91 better than last year's. We wish once more to call the attention of the young people to the value of this work, especially that of Sabbath Reform. We know that many have been led to consider and finally to accept the true Sabbath by means of able tracts prepared by Dr. Lewis and others. Let us help to give the Tract Board better support. It is worthy of it.

Not only this, but let us endeavor ourselves

to spread this precious Sabbath truth throughout the land. If it is worthy of observance it is surely worthy of proclaiming to the world, as we are commanded to keep holy the Sabbath-day; so we are told to "Go teach all nations!"

We need, too, to become better informed ourselves on the Sabbath question. We cannot expect to convince others of a truth unless it be firmly grounded in our own minds. If we are to meet the arguments of others we must be able to define clearly on what foundation our own arguments are based.

Not only in regard to the Sabbath, but on many other religious questions we need to have a clearer understanding. There is an ever increasing need of a more comprehensive Bible-study among our young people. A plan over which we are very enthusiastic is, that a regular course for Bible-study be arranged in all of our Christian Endeavor Societies during the ensuing year. This course might be divided into quarters, having one quarter's work, at least, a careful study of portions of Scripture relating to the Sabbath.

This work must be made as interesting and attractive as possible for young people. There should be, if possible, certain ones in each Society who are thoroughly drilled to lead in this work. Let them take advantage of every opportunity that may present itself for Bible-study. The Young Men's and Young Women's Christian Association offers many instructive courses in Bible-study. Many of our young people ought to profit by them or any similar courses. It is to be hoped that next year some such training course will be arranged to be held in connection with the General Conference.

The pastor ought not to be the only one to seek education along these lines. Should not we all, as Seventh-day Baptist young people, endeavor in every way to train ourselves to hold up the Word of God as the only perfect standard for right living?

Although among many of our young people the Missionary spirit seems to be broadening as the years go by, especially in the last year, the money contributed for the support of our missionaries is but \$528.51, just \$95.89 less than last year's report.

The recent visit of Dr. Palmberg to this country ought to have increased our interest in this work. One could not observe her great devotion to her work, or listen to her account of the needs of these Chinese neighbors of ours without being filled with renewed interest and zeal in the cause she represents. Nor can the influence of Miss Susie Burdick fail to arouse in us a deep longing to do more for the missionary cause. The sum raised for its support is far less than we owe to it. Let us seek to greatly increase this amount during the coming year.

Although we have all been saddened by the death of our noble brother, Peter Velthuysen, we are glad and proud to recall his nobility of character. His heroic self-sacrifice in thus giving up his life in the effort to bring sinful souls into the kingdom has given to us a perfect example of a true Christ-like spirit, and has endeared his memory to all of our hearts. Although his life was so abruptly ended, it was not in vain. It has left a lasting impression upon all who knew him, and has, I think, made every one of us better Christian Endeavorers.

As we review the work of the past year it is encouraging to realize that our young people have not been idle, but have done much good in the Master's service; but considering the needs of the times, far less than we clearly owe to our Lord and Master. While thankful for the work which has been done, we would press forward to greater conquests. Never has there been a time when earnest, untiring effort, along all the lines of Christian labor, was more in demand than it is to-day. Humanity needs, God needs, the strongest, most devoted men and women to further this greatest of all interest, Christianity. Are there not many of that stamp to be found among our young people all over the land? Thank God there are! Were we to go to each Christian Endeavor Society in the denomination we should find some who are making long forward strides in the Master's service. They are strong, they are steadfast in Christian living. With God's help they are ready to surmount all obstacles. There are others who require but a little encouraging, a little urging to make them zealous workers. Still others, the weaker vessels, around whom must be thrown the strongest Christian influences, when they, too, may become valuable instruments in God's hands.

The Permanent Committee is supposed to be the representative of the young people. It should be in a way an encouraging and strengthening medium. Does it thoroughly fulfill these obligations? We fear not. The Committee serves its purpose, as some one has said of it, "as a sort of statistical and financial bureau." We aim to be helpful to the Societies we represent, but the results are not all that we might desire. We feel that we do not come into close touch with the young people. We are too far away from them. We need to visit them occasionally. It is only in this way that we can hope to estimate their needs, the value of the work they are already doing; how, God helping, we might be able to aid them in accomplishing a greater work.

But the field is wide and such an undertaking, much as it appeals to us, seems well nigh impossible. It has been proposed that a Field Secretary be appointed to visit the Societies as often as possible; perhaps that the Secretary of the Permanent Committee be chosen with that end in view. But here the same difficulty presents itself. There is too much ground for one person to cover. Such a plan is then impracticable. Another plan which seems more practicable, and which we hope to see carried out so far as possible during the coming year, is that the Associational Secretaries serve as Field Secretaries. Indeed this plan has previously been proposed in the Western Association at its last meeting.

To carry out this plan the Associational Secretaries should be appointed with the utmost care from those best fitted for the work. This has been done to some extent by the Nominating Committee this year. These Secretaries should visit the Societies in their respective Associations as far as possible at least two or three times in the year, and do their utmost to strengthen and encourage them, urging them on to greater Christian usefulness. They could give addresses on evangelistic and devotional topics; suggest and urge more effective committee work; interest the Societies in systematic Bible-study, in the work of the denominational societies.

and in all lines of Christian service. If this plan is carried out I think we shall witness a great revival of interest among our young people. We ask the prayers of this Conference that it may result in the good we hope for; that it may be the means of arousing our young people to greater enthusiasm, greater devotion, and greater efficiency in the Lord's work.

ANNUAL REPORT.

J. D. CLARKE, Treasurer,

In account with

THE YOUNG PEOPLE'S PERMANENT COMMITTEE.

From August 1, 1901, to August 1, 1902.

Dr.

Receipts from Societies as follows:

Alfred, N. Y.	\$ 79 00
Alfred Station, N. Y.	20 00
Albion, Wis.	7 65
Juniors	2 00
Adams Centre, N. Y.	47 50
Brookfield, N. Y.	10 00
Dodge Centre, Minn.	10 00
West Edmeston, N. Y.	20 00
Farina, Ill.	35 15
First Hopkinton, R. I.	30 00
Hebron, Pa.	2 10
Independence, N. Y.	5 00
Little Genesee, N. Y.	45 00
Leonardsville, N. Y.	21 45
North Loup, Neb.	20 00
Milton, Wis.	80 00
Milton Junction, Wis.	12 50
Nile, N. Y.	15 00
New Milton, W. Va.	2 50
Pawentuck, R. I.	106 25
Plainfield, N. J.	1 00 00
Ronnoke, W. Va.	3 00
Rockville, R. I.	2 00
Shiloh, N. J.	19 90
First Verona, N. Y.	14 00
Walworth, Wis.	12 50
Welton, Iowa	9 00
Waterford, Conn.	6 00
	\$ 737 30
Balance on hand August 1, 1901.	383 25
	\$1,120 55

Cr.

Missionary Society, Geo. H. Utter, Treasurer:

Dr. Palmberg	\$375 00
Boy's School	10 00
Evangelistic	50 00
General Fund	142 95
	\$ 577 95

American Sabbath Tract Society, J. D. Spicer, Treasurer:

General Fund	\$144 95
Sabbath Reform	10 00
Publishing House	1 50
	156 45

F. J. Hubbard, Treasurer:

General Fund	180 50
Mrs. Henry M. Maxson, postage	\$2 00
Miss Mizpah Sherburne	2 80
J. D. Clarke	2 00
W. K. Davis, printing	1 93
	8 73

	\$ 923 63
Balance on hand August 1, 1902.	196 92
	\$1,120 55

FABLES.

BOLTON HALL.

THOUGHT FOR THE MORROW.

I went to walk in the Asylum grounds, for I was depressed over the future of my family and over the corruption of increasing wealth and poverty.

The grounds are quiet and pretty, for each inmate has a part to take care of. As I turned a corner a nice looking men almost ran into me.

"Oh," he said, "what am I to do? The earth isn't going straight around the sun. You think it goes in an ellipse all right, but it does not. The moon and the weight of the times twist it at every turn."

"Why," I said, "let it alone; but here is a part of the earth that needs to be raked—"

"You don't understand," he cried, "but I do. The earth is pulled out of its course by the attraction of every star—why even a sunburst makes it shift—do you know that a sunburst shoots flames out over three hundred thousand miles? Every wandering comet drags us out of our way—I'm worried to death."

"Don't fret," said I, "it does go crooked and we can't straighten it, but it will all come right."

"But I can straighten it," said he; "that's just the matter. I've just found out that every step we take and every spadeful we lift must move the earth to some degree."

I said, "I think that attraction will take care of the course of the earth if you will take care of the—"

"Nonsense," said he, "the earth is making a spiral around the sun, and the sun is getting round the pleiades somehow, and the pleiades are going round something else some way, and every single one of them is moving irregularly. God knows what sort of a curve the earth will take—"

"Yes," I said "God knows."

Just then a man tapped my friend upon the shoulder. "See here, Mr. Nofaith," he said, "you've forgotten to weed your patch this morning, and the irrigating pump is out of order—you're the only one that knows how to fix it."

My friend hurried off with a brightened face. The keeper said, "You see, Sir, when they let go of the things they have charge of, they always worry about things they can't control."

"Yes," thought I, "lunatics are disturbed about the future—I mean they worry about—that is, lunatics are anxious—I guess I'd better get away from this place myself, lest they take me for a lunatic, too."

THE UNCORRUPTED MAN.

On the street car a little chap about eight years old sat with a small bag of molasses candy, and a very large piece in his mouth. Looking up, he spied another little boy opposite. Instantly he slid off his seat, thrust a large piece into the little stranger's mouth, and his chubby legs with difficulty scrambled back to his own seat. The other boy devoured the candy, but he neither smiled nor thanked the giver, or responded in any way. Meanwhile my little friend, never thinking of thanks or recognition, gazed complacently out of the window—blissfully happy and with his own mouth full. It is little to tell; it was beautiful to see; I have thought of it fifty times—that of such givers as that will be the Kingdom of Heaven on Earth.

BUILDING THE CITY.

"What are you doing, Labor?"

"I am digging foundations, cutting timber, getting out stones, and putting them into shape."

"What are you doing, Manufacturer?"

"I am helping Labor and his fellows to organize so as to produce the best results. As a reward, I get the best results for myself."

"But why does not Labor organize himself?"

"Because Labor is stupid; but I am busy; so talk to someone else."

"What are you doing, Merchant?"

"I am buying the products of Labor and of Capital in different places, and bringing them together so as to save delay and loss. I get the saving for myself."

"But why don't Labor and Capital do that for themselves?"

"Because they are stupid; but this is my busy day."

"What are you doing, Capital?"

"I am lending money to Labor, Organizer and Merchant to help them in their business; the help is for my own benefit."

"But why do not Labor, Organizer and Merchant make their own money?"

"Because they are stupid; but I have no time to talk."

"And what are you doing, my friend?"

"I am standing in the way."

"But you won't make money doing that."

"I am not trying to make money. I get other people's money. When I see any one looking for a place to work, I go and take possession of it and stay there until some one pays me to get out."

"But no one will pay you for that; they will put you out."

"Oh, no; you don't understand. I am an investor in vacant land."

A RADICAL FAULT.

The steamship would not go. She churned up the water and burned up the coal and did everything but go. So the owner called the experts in. One said, I can tell you what the matter is; but my information will be very expensive." So the owner of the steamship resorted to the physicians.

Said Dr. Divinitas, "The trouble is that the whole nature of the boat is corrupt. You must regenerate it; every part is bad and must become good."

"But what shall we do?" said the owner.

"Well, you should build a church in the saloon," said Divinitas, "and establish a mission in the hold."

"Will it be right, then?"

"Oh, no," said Divinitas, "we can never get things right in the world, but if every one goes to church and subscribes to the mission, they will all be more contented."

"Will the boat go better then?"

"No; but after everything is burned up, it will be all right—that is if you take my advice."

Then Professor Economie said: "You see the Asymote of Progress, which we call W A R, approaches the axis of Demand and Supply, but will never get there. Now let C O N represent the curve of Diminishing Returns; divide by the Consumption of coal and we get as the result the square root of R O T. Is that clear?"

"But will it make her go?"

"Ah, only competition and development can do that, but it will enable us to prevent the passengers from finding out what the matter really is. It will look better."

The owner went back to his first adviser and agreed with him upon his charge. "Now," said he, "what is the matter?"

"You will do what I say, will you?"

"Yes," said the owner, "I will do what you say."

Said he, "Take off your screw and turn it around. You have got it on backwards."

But the owner said, "That is a revolutionary measure." And neither the Professor nor the Doctor approved of it, nor even the chaplain; so, instead of that, the owner turned the boat around and let her make what progress she could, back end foremost.

THE MISSION OF EVIL.

"You tempt men to sin," said I to the Devil.

"Not so," said the Devil to me. "Men desire the apples of Sodom, which I give to them, that by eating they may find them filled with ashes."

"You are a bad paymaster," said I to the Devil.

"I am no paymaster," said the Devil to me, "for it is written, they shall eat of the fruit of their own way; but I take care that they do."

"You trouble the world," said I to the Devil.

"Nay, I am the left hand of God," said the Devil to me.—The Independent.

Children's Page.

HOWARD HEATH'S GOOD LUCK.

LAURA J. RITTENHOUSE.

Every one called Howard Heath a lucky boy excepting his mother, and she knew that he was simply industrious, persevering, and energetic.

The boy had evidently inherited these characteristics from some of his good old ancestors and not from his brilliant and genial father, who only worked when he had to, and never when he could avoid it.

When Mr. Heath died, it was found that his business affairs were very much complicated, and by the time they were straightened out there was less than a thousand dollars left for his wife and son.

Howard had just graduated from the high school, fully expecting to enter the University of Chicago, but with an invalid mother to support, a fine education was out of the question, and it was necessary for him to seek at once for employment.

Mrs. Heath had a brave heart in her frail body and a sweet and sunny disposition, so, in spite of her deep sorrow and intense bodily suffering, she was always ready to give her son the words of hope and encouragement he needed.

They decided immediately to give up their elegant rooms in the hotel where they were boarding, and move to some plainer and cheaper locality. The change was soon made, and their pretty belongings helped to make the new rooms bright and homelike, and instead of repining, both were thankful that so much that was pleasant was left for them.

As soon as Howard had done all he could to make his mother comfortable, he started bravely out to look for work. At first he went to his father's business acquaintances. They talked encouragingly and gave him plenty of good advice, but no one had employment for him. To tell the truth, they feared Howard might have inherited his father's happy-go-lucky, indolent disposition, and it seemed easier and less disagreeable to turn him away at first than to employ and have to discharge him afterward.

Howard suspected this at last, and all of the staunch sturdiness and independence of his character rose to the surface. After that he ceased to look for employment among the merchants and bankers, and made up his mind to do any sort of honest work that he could get, no matter how plebeian it might be.

For a month he went from place to place without success, and finally, almost utterly discouraged, he decided to seek for a position at the stock yards. It was not such a place as he had hoped to begin his business career in, but he could not afford to live in idleness till the few hundreds of dollars they owned should have been spent, so he presented himself one morning in the office of Mr. Doan, who was the successful manager of a large department of the business.

He met with the usual answer, that there was no place vacant, but when Mr. Doan saw the boy's wistful face cloud over, a sudden feeling of compassion made him add that if Howard cared to wait, he would give him the first position possible. Meager as the promise was, it was the first word of hope Howard had yet received, and he resolved to make the most of it. So, every day, by the time Mr.

Doan was fairly in his office, Howard was there too, and there he remained till closing time, making himself useful in many ways, and going out only long enough to eat an apple or piece of bread and butter.

It may have been that Mr. Doan was tired of seeing him around the office and wanted to get rid of him, but it is more likely that he was favorably impressed with Howard's persistent courage and his cheerful willingness to assist in every way possible without expectation of pay for his services. At any rate, on the fourteenth day Mr. Doan told him brusquely that he might go to work cleaning out stock pens.

Howard glanced down at his neat, clean suit and polished shoes, but there was no hesitation and no lack of gratitude in his acceptance. He merely asked to be allowed time to go out and buy a pair of overalls, and with head up, shoulders straight, ringing footsteps, and a cheerful heart, he hastened away to his home.

Mr. Doan chuckled, but he hardly expected the boy would return. It did not seem likely that a youth of education and refinement would accept such a menial and disagreeable position, but in a short time Howard returned wearing his overalls, his face beaming. Mr. Doan looked at him approvingly but said nothing more than merely to give him curt instructions concerning his work.

Howard's stomach was rebellious as the bad odors of the stock pens assailed him, but he began his task courageously. It was not long before his tender hands were blistered, his back ached and the perspiration nearly blinded him, but he did no shirking. The same indomitable will that made him a winner in school and in athletic contests went into his lowly task now, and he felt a manly pride in wanting to do the most thoroughly good work ever before done in those stock pens.

Mr. Doan kept a watchful eye on him, and was much pleased with his perseverance, his good habits, and particularly with his conscientious work. He kept Howard cleaning stock pens only long enough to see if the boy had pluck enough to stick to such a disagreeable job, then, convinced that he had found an unusually trustworthy helper, he gave him a much better position.

From that time on his promotion was rapid, the same conscientious thoroughness characterizing every task assigned him, and as this is a strictly true story, I shall not draw upon my imagination for sensational features to give additional interest. In one year from the time Howard Heath entered Mr. Doan's employment as stock pen cleaner, he was his assistant manager and honored friend, with the promise of a brilliant business career before him.

And what he has done, any other sober, industrious boy with the same kind of pluck and honest thoroughness, may accomplish, those qualities often being far more valuable than scintillating genius.—Boys and Girls.

A BLOODTHIRSTY MADAM.

AGNES WARNER McCLELLAND.

"There, that is the last time you will bite me, exclaimed Dick, after several frantic slaps. "I killed you that time, Mr. Mosquito."

"I beg your pardon, but you didn't," remarked the professor. "Neither did Mr. Mosquito bite you."

"Just look there," and Dick held up a chubby fist, upon which the mutilated remains and the already swelling bite of the mosquito were plainly discernible.

"For all that, replied the professor, "Mr. Mosquito is an entirely harmless insect, having no way of earning his living save by his proboscis, which he uses only for honey-sucking."

"But," said puzzled Dick, "this is surely a mosquito bite."

"Quite so, but you insist upon blaming Mr. Mosquito when really it is his blood-thirsty little wife that does all the mischief."

"Oh, tell us about them, please," cried Alice, to whom the professor's little talks upon nature were a constant source of delight. "We don't know a thing about mosquitoes and we would love to, wouldn't we, Dick?"

So the professor, always kind and thoroughly enjoying the task of pouring information into such willing ears, told them the history of Mr. Mosquito and his pest of a wife. And thus he began:

"When a mother mosquito intends to lay eggs, she flies away to some small pond, stream or reeking swamp, or, lacking these desirable places, to some neighboring rain barrel, for, you see, her children will be swimmers at first, and will only become flyers after weeks of waiting. Having decided upon the location, she builds with her eggs a tiny boat, gluing them together with a gummy secretion, known to herself alone, and then launches it, a queer little craft, to be blown hither and yon, with no steersman to guide.

"Three days later, if you were watching this mosquito ark carefully, you would see a lid open upon the under side of one of the eggs, and out would dart a tiny living creature, and then another and another egg would open, until all about the raft of empty eggshells little brown larvae would be skimming and whirling, as if wild with joy at having escaped from their prison.

"Did you never dip up water from the rain barrel to find it alive with dancing 'wigglers'? These are the baby mosquitoes, and very interesting babies they are. Put one under a microscope, no easy task I can assure you, and you can see quite plainly his round head, large eyes, and queer mouth, with its row of bristles with which he sweeps tiny insects into his greedy maw.

"His breathing-tube opens at the end of his tail, causing him to spend much of his time standing upon his head, but, as soon as he draws a good, full breath, away he darts, twirling, whirling, spinning like mad. Upon one side, near the top of the tail of the larva, is a strange little screw-like protuberance, which is his organ of locomotion, and it is this that allows him to alter his direction with such speed.

"After several weeks of this spinning-top existence, during which he has three times changed his skin and grown into a great fellow almost a half inch in length, he becomes a chrysalis. In this state he is also active, although he takes no food and is bent almost double in his pupa case. He breathes now through two tiny tubes, that stick out like little horns just back of the head.

"From five to ten days must pass before the last and greatest change takes place; but some warm, close morning the baby mosquito, tired of the long fast, no doubt, bursts

from the narrow case, a queer, humped-up looking creature, to be sure, but very different from the squirming brown larva. But the old pupa case is not yet abandoned, for although the mosquito is now a flyer, still the wings are damp and weak, so taking hold of the empty case with six slender legs, he sails away until the warm sun has dried the delicate lace-like wings and plumed antennæ.

"The male mosquito has such plummy antennæ that he looks as though he were sporting a luxurious beard, and wonderfully fierce is his expression; but, in fact, he is an innocent vegetarian. Drinking honey from the flowers and floating upon the summer breeze, he has no thought of wrong-doing.

"Of Mrs. Mosquito, alas, I can utter no word of praise. Armed with a honey-sucking proboscis, one would think she might prefer to dine upon ambrosia and skim about in the sunshine with her husband; but, you see, she has five wicked little lancets, two of them barbed, which she cannot resist using; these she plunges into some luckless being, in the meantime sucking the blood with her proboscis. One can watch her swelling body grow rosy red as she sips and sips; then, heartless little creature, not content with this, into the bleeding wound she injects a drop of poison, and there you are with a swelling, itching mosquito bite, while madam, if you don't stop her, flies away, proud of her work.

"The song of the mosquito, her weird, uncanny z-z-z-zip, which most of us dread as much as we do her bite, is due to the rapid vibration of her wings and to the little drums situated over the air tubes, giving her two distinct tones.

"The name 'mosquito' comes from a Spanish word, *mosquita*, meaning 'little fly.' The insect belongs to the genus *culex*."

"My," exclaimed Dick, as the professor leaned back in his chair, "that's as interesting as a story. I should think Mr. Mosquito would be ashamed of his wife, wouldn't you?"

"Anyway," said Alice, anxious to take the part of her sex, "it was to Mrs. Mosquito the poet wrote. Don't you remember in the reader:

"Fair insect, that, with thread-like legs spread out,
And blood-extracting bill and filmy wing,
Dost murmur, as thou sailest about,
In pitiless ears full many a plaintive thing,
And tell how little our large veins should bleed,
Would we but yield them to thy bitter need?"

—Boys and Girls.

The Richest University in the World. (Concluded from page 553.)

interested in that, for there is nothing like elevating labor. This influence has been most helpful in the institution. A carpenter is held in exactly the same estimation as a lawyer or an artist. You know the Saviour of mankind was a carpenter; he was a master, and he dignified labor."

Leland Stanford gave utterance to a noble sentiment when he said not long before his death: "I would have this institution help to fit men and women for usefulness in this life by increasing their individual power of production, and by making them good companions for themselves and for others."

This man who has given the Leland Stanford University the greatest endowment of any educational institution in the world was himself a poor boy, the son of a hard-working farmer. He knew the hardships of poverty and the way in which it limits one's aspirations. He was born in Albany, N. Y., in the year 1824. Most of his own education

was received in a country school. He studied law and was admitted to the bar in 1849, and he "hung out his shingle" in Port Washington, Wis., for a couple of years.

Then came the California gold mining excitement, and young Stanford left his young wife in the East while he joined the great procession of eager and hopeful gold-seekers bound for the Pacific Coast, little dreaming that he would surpass them all in the accumulation of wealth. He became a merchant instead of a miner, and prosperity attended all of his ventures. He was popular with the masses, and ten years after reaching California was elected governor of the state. He was a delegate to the great Republican convention in Chicago that nominated Abraham Lincoln for President of the United States. He was the "war governor" of California, and nothing aroused his indignation more than the mere suggestion that California ought to secede from the Union.

"California will stick to the Union," said Governor Stanford, and his words were verified, for the splendid western territory was loyal to the Union throughout all the stress and strain of the great civil war.

His keenness of perception showed Leland Stanford that the great new west bordering on the Pacific slope could never be fully developed until it was joined to the Atlantic coast by bands of steel in the shape of lines of railroads. But railroad engineering was then almost in its infancy, and experienced engineers shook their heads and said that it would be impossible to run lines over the great Rocky Mountains. Leland Stanford, however, believed it could be done, and he said furthermore that it should be done. He was not a man to be moved when he had determined that this or that should come to pass, and he addressed himself with might and main to the purpose of building a railroad over the Rocky Mountains, though wise men shook their heads and predicted disaster and failure.

On Washington's birthday, in the year 1861, when the popular mind was engrossed with the certainty by a long and bitter civil war, Leland Stanford with his own hands threw out the first shovelful of dirt that was the beginning of the great Central Pacific railroad. The progress of the road was naturally slow, and it was eight years later, on the tenth day of May, 1869, when the Central Pacific and the Union Pacific roads met at Promontory, in Utah, more than 800 miles from San Francisco and more than 1,000 miles from Omaha.

The place of meeting was 5,000 feet above the level of the sea. It was a red-letter day for Leland Stanford. He celebrated it by holding a great sledge-hammer of solid silver, to the handle of which were attached wires by which telegraphic communication could be had with the largest cities in the United States. The last tie laid was a beautifully polished California laurel with shining silver plates. The last spikes were driven by Leland Stanford. One was of pure gold from California, one was of silver from Nevada, and the third was of iron, gold and silver from Arizona. At the exact hour of noon the last spike was driven that connected the Atlantic with the Pacific coast, and one of the greatest achievements of the age was completed. Pictorial journalism was then unknown, or there would no doubt have been

some wonderful illustrations of the thrilling event. Leland Stanford rightly regarded it as the proudest day of his life. It brought him fabulous wealth, but to a man of his high aspirations wealth was of far less consequence than the things that could contribute to his country's prosperity and usefulness.

But one child was born to Mr. and Mrs. Stanford. He bore his father's name, and his father's highest hopes were centered in the boy. He was but sixteen when he died. Young as he was he had given evidence of having inherited his father's philanthropic and humane spirit, and had said that some day he intended to build a great University for the education of poor as well as of rich men's sons. When he died his grief-stricken parents resolved to do all that their boy had hoped to do, and so the great University is really the result of a boy's thought and influence.

One may journey the world over without finding an institution of learning built on so magnificent a scale as the Leland Stanford, Jr., University of California. Millions had been spent by Mr. Stanford for the University before his death, and within two or three years Mrs. Stanford has added \$10,000,000 to her husband's gifts, thereby making the University perhaps the richest educational institution in the world.

The curriculum of the Leland Stanford, Jr., University includes not only the usual college studies, but thorough instruction is also given in telegraphy, typewriting, bookkeeping, typesetting, civil engineering, farming, journalism, and other practical branches of education. The University is on the great Palo Alto estate of Mr. Stanford, thirty miles from San Francisco.

Included in the trust fund of the University is the Stanford estate at Vina, Cal., comprising 30,000 acres, and said to be the largest vineyard in the world. Several thousand acres are planted with bearing vines. The estate is divided into 500-acre tracts, and these tracts are cultivated largely by Chinamen. Nor is this estate all or half of the land deeded by Mr. and Mrs. Stanford to the University for its support. The deed of trust conveyed to the trustees for the benefit of the institution includes no less than 83,000 acres of land, comprising some of the most valuable estates in California. There are many free scholarships for the promising and deserving sons of poor men, and the charge for tuition and board is less than at many other universities. One of the trustees said not long ago: "I know of no educational endowment laid on a broader and more generous basis than this. It knows neither sex, creed, nor social distinction."

It is true that "the central purpose of the University is to make good citizens. To this end, whether men or women, they must have a distinct vocation for which they will need technical training." The great purpose Leland Stanford had in mind when he founded the University is expressed in the deed of trust. It is briefly as follows: "Its purpose shall be to promote the public welfare by exercising an influence in behalf of humanity and civilization, teaching the blessing of liberty regulated by law, and inculcating love and reverence for the great principles of government, as derived from the inalienable rights of man to life, liberty and the pursuit of happiness."

In addition to the \$30,000,000 given to the University, the private benefactions of Mr. and Mrs. Stanford have amounted to many millions. They have looked upon their wealth as a sacred trust for the good of humanity in general.

Mrs. Stanford was Miss Jane Lathrop, of Albany, N. Y., and is now in her seventy-seventh year. She has given to her native city of Albany a hospital for children costing \$100,000, with an endowment fund of \$100,000. She has given nearly \$200,000 for free kindergartens in the city of San Francisco, and for the cause of education more than any other woman in the world.—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. 1902

THIRD QUARTER.

July 5.	The Giving of the Manna.....	Exod. 16: 4-15
July 12.	The Ten Commandments—Duties to God.....	Exod. 20: 1-11
July 19.	The Ten Commandments—Duties to Men.....	Exod. 20: 12-17
July 26.	Worshiping the Golden Calf.....	Exod. 32: 1-6, 30-35
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Aug. 9.	Nadab and Abihu—Temperance Lesson.....	Lev. 10: 1-11
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Aug. 23.	Report of the Spies.....	Numb. 13: 26-14: 4
Aug. 30.	The Brazen Serpent.....	Numb. 21: 1-9
Sept. 6.	The Prophet-Like Moses.....	Deut. 18: 9-19
Sept. 13.	Loving and Obeying God.....	Deut. 30: 11-20
Sept. 20.	The Death of Moses.....	Deut. 34: 1-12
Sept. 27.	Review.....	

LESSON XI.—LOVING AND OBEYING GOD.

For Sabbath-day, September 13, 1902.

LESSON TEXT.—Deut. 30: 11-20.

GOLDEN TEXT.—For this is the love of God that we keep his commandments.—1 John 5: 3.

INTRODUCTION.

With chapter 26 of Deuteronomy the formal part of the rehearsal of the law concludes. Chapters 27-30 are for the most part taken up with a farewell hortatory address like chapter 4, enforcing the duty of obedience to the law, with the promise of the blessing of prosperity. The warning against disobedience is accompanied by the threat of adversity.

This section of the Book of Deuteronomy shows it to be one of the most spiritual books of the Old Testament. Paul rightly infers that the core of Deuteronomy is not concerned with an external obedience of the law. We have here suggested that heart service, which is at the basis of all true service, and in which Paul finds the underlying element of his doctrine of justification by faith.

The passage selected for our study is the culmination of this part of the book. Its lesson for the children of Israel centuries ago is aptly fitted for us of the twentieth century.

TIME, PLACE AND PERSONS.—Same as in last week's lesson.

OUTLINE:

1. The Law Not Afar Off. v. 11-14.
2. The Alternatives Plainly Presented. v. 15-20.

NOTES.

11. *This commandment which I command thee this day.* There is probably no very close connection with the preceding part of this chapter; for there our author is talking about the duty of repentance at some future time, while here he is evidently speaking of a present duty. The commandment referred to is, perhaps, collectively all the laws that had been given, or more likely, the commandment to love God—an obligation which would imply obedience to the law in general. Compare chap. 19: 9; 11: 22, and other passages. *It is not too hard for thee.* The word translated "hard" might be translated "wonderful." The meaning is that the commandment is not abstruse or difficult of comprehension. *Neither is it afar off.* It is not something hidden, nor something which must be searched out in order to be apprehended. The next two verses make vivid this statement by amplification.

12. *It is not in heaven.* As uniformly in the Old Testament the word "heaven" is not to be understood of the abode of the happy dead, but of the sky and the space above the earth in general. The meaning here is that no one has to ascend a very lofty place in order to find the commandment to be obeyed. *And bring it unto us,* etc. This and the following clauses heap up the supposed difficulties.

13. *Neither is it beyond the sea,* etc. It is not at a great distance, in a place beyond the reach of ordinary travel. In ancient times to take a sea voyage was an experience attended by a multitude of dangers.

14. *But the word is very nigh unto thee.* It has been brought near by the instruction of Moses, and is so well known as to be a topic of conversation. *In thy heart.* "Heart" is sometimes used in the Old Testament as practically equivalent to mind. The phrase here used does not mean that the children of Israel were already rendering hearty obedience to God. Nothing is implied as to this. Since a man had the law upon his lips so that he could repeat it, and in his heart so that he could meditate upon it, obedience to it seemed comparatively easy. Chap. 6: 6, 7 and elsewhere.

15. *I have set before you.* For the moral choice there

is every facility and opportunity. *Life and good and death and evil.* Compare chap. 11: 26-28, where the contrasting words are "blessing and curse." Also see v. 19. By the most forcible words possible our author is setting forth the opposite consequences that will follow obedience or disobedience. It is not a choice that will make but little difference. On the one side is life [compare chap. 4: 1]; on the other is death; with the one choice there is prosperity, with the other adversity. The promise of prosperity is frequently mentioned in Deuteronomy as the reward of obedience. Compare Psa. 25: 13.

16. *In that I command thee this day,* etc. The presentation of the commandment offered the opportunity for choice. *To love Jehovah thy God.* Here is the essence of the law. It is impossible to keep the precepts of the Ten Commandments, for example, unless we really have a care for God—are intending to serve him. Love is not a mere preliminary to the keeping of the law; for when we love we are already obeying as far as we know. It is not by any means a substitute for keeping the law; for if we think that we are loving while we are intentionally disobeying we are altogether mistaken. *To walk in his ways.* That is, conduct ourselves in a manner that God would approve, or according to his explicit directions. *Commandments, statutes or ordinances,* are here used as parallel expressions to picture the law in all its details. The translation "ordinances" is to be preferred to "judgments" as in the Authorized Version, for the reference is not to judicial decisions, but rather to decrees expressing God's will as to what ought to be done. This word is perhaps more usual in referring to particular cases than to general principles. *Live and multiply,* etc. Compare chap. 8: 1. For a family or a nation to increase in numbers is uniformly referred to in the Old Testament as a great blessing. *In the land,* etc. The Promised Land is often associated with other promises of blessing. How could the children of Israel forget their obligation to God when the very land that they dwelt in was his gift!

17. *But if thy heart turn away,* etc. The opposite of loving God is to turn away from him. *But shalt be drawn away.* That is, to allow oneself to be seduced to idolatry. *Worship other gods and serve them.* The word translated "worship" refers more especially to bowing down in homage.

18. *I denounce unto you this day.* Much better, I make known unto you. *That ye shall surely perish.* Compare chap. 4: 20 and 8: 19. *Ye shall not prolong your days.* By the repeated statements of the fact is emphasized that they should not have long life. *Passes over Jordan.* The time of our lesson is less than two months before the crossing of the Jordan.

19. *I call heaven and earth to witness against you.* A very solemn formula of affirmation. Moses would have it clearly understood so that there might be no shadow of doubt that he had given the warning. *Therefore, choose life.* As often elsewhere the choice is offered, not with utter indifference; but the one who chooses may choose aright. *And thy seed.* That is, descendants.

20. *To obey his voice.* That is, to keep his commandments and to follow his directions. *To cleave unto him.* This expression implies intense devotion to Jehovah. *For he is thy life,* etc. It is better to translate "For that is thy life." For love to Jehovah, etc., is the condition through which they were to have long life and prosperity. *Which Jehovah swore,* etc. This expression emphasizes the certainty of the possession of the land. The repeated promise to Abraham to Isaac and to Jacob were to serve as an encouragement. Compare Gen. 15: 18 and the other passages. Deut. 1: 8.

MRS. IRA J. ORDWAY.

Resolutions Adopted by the Ladies Maccabees.

WHEREAS, The silent Messenger has again crossed the threshold of this Hive, and taken from us a most honored member, whose heart beat in sympathy although far away.

WHEREAS, In the death of Amelia C. P. Ordway, we, the members of Mystic Circle Hive, No. 75, are called to mourn the loss of one whose sterling and good qualities have bound her to us by many ties of esteem and regard; therefore,

Resolved, That we extend to her companion and friends our most heartfelt sympathy in this sad affliction, knowing "All things work together for good."

Resolved, That as a token of respect our charter be draped for thirty days, and a copy of these resolutions be sent to her husband and relatives, and also be placed on the records of our Hive.

LIBBIE EDGETT,
LUCY ALMY,
MELISSA BAKER, } Com.

CERES, N. Y., Aug. 21, 1902.

MARRIAGES.

SAUNDERS—DAVIS.—At the home of the bride's mother, Mrs. A. H. Davis, Hammond, La., Aug. 16, 1902, by Pastor C. S. Sayer, Mr. Herbert W. Saunders and Miss Mary Myrle Davis, both of Hammond.

MAIN—MAXSON.—In Gentry, Ark., Aug. 16, 1902, at the home of and by Pastor Hurley, D. C. Main, M. D., and Miss Edith Maxson, of Gentry.

HURLEY—STILLMAN.—In the Seventh-day Baptist church at Gentry, Ark., Aug. 16, 1902, by Rev. J. H. Hurley, Oakley L. Hurley, and Luella Stillman, both of Gentry.

NILES—KLINER.—At the Seventh-day Baptist church, Plainfield, N. J., Aug. 12, 1902, by Rev. Geo. B. Shaw, Archie G. Niles and Mary Klinier, all of Plainfield.

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.

HUFFMAN.—Russel G. Huffman was born in Clair, Moody County, South Dakota, Oct. 9, 1896, and died in Gentry, Ark., July 12, 1902. J. H. H.

DAVIS—Sarah Sutton Davis, was born in Jackson Township, Ohio, Oct. 9, 1817, and died near Bodkin, Aug. 21, 1902.

On July 31, 1833, she was married to Ezekiel P. Davis, who departed this life Oct. 20, 1874. Sister Davis was a faithful member of the Jackson Centre Seventh-day Baptist church, and her memorial service was held in the church Sabbath-day, Aug. 23, 1902. Sermon by the writer from the text, "And the Lord will deliver me from every evil work and will preserve me unto his heavenly kingdom." 2 Tim. 4: 18. J. G. B.

BAD MAN'S HUNTING GROUND.

MRS. MARY D. KELSEY.

This is the name the Yuma and Cocopah Indians call it. It is a misnomer, as no man has ever hunted in these grounds, or if he has ventured into the interior has never returned to tell the story. Very little is or can be known about Bad Man's Hunting Ground, and yet it is one of the greatest natural wonders on this continent, and perhaps in the world. The inconvenience and dangers in reaching it prevent many from attempting the journey.

Bad Man's Hunting Ground lies one-third of a mile north of the line that separates the United States from Mexico. It is three hundred feet below the level of the sea, is thirty miles in length, and from fifteen to twenty miles in width. It is in southwestern Arizona, about thirty miles from Yuma by the river and thirty miles through the desert.

Bad Man's Hunting Ground is surrounded by mountains. The Cocopah mountains are to the north and Coast Range show in the west. In this mountain enclosure are the Cocopah volcanoes, a great many, also geysers, craters, boiling springs, and other holes that emit smoke and ashes. Many of the volcanoes are active, throwing out sulphurous smoke, mud, steam, and stones. One strange thing is to find springs of cool, clear water within a few yards of the boiling springs.

Over this basin perpetually hangs a sulphurous cloud. At times a gust of wind sweeps its fumes down and it is fatal to any life it may reach. Neither vegetable nor animal life is found in this mountain enclosure. Not a boy or mosquito ever ventures.

Near the outskirts is a large mound, with an extinct crater seventy feet in diameter, covering two acres, and twenty feet high. It is filled with clear water and is bottomless.

The largest volcano that can be reached is fifty feet high. Its circumference at base is eight hundred feet. It is active, throwing

rocks, mud and lava with a loud noise. The sulphurous smoke is intolerable to breathe for a long distance.

The few tourists who do find their way here are interested in the Lake of Ink. It lies near the Colorado river, and half a mile from the volcano just mentioned. The surface is even with the surface of the ground; it covers about an acre. The water resembles very black ink, and can be used for marking purposes.

The Cocopah volcanoes do not attract tourists, as it is not only a tiresome but dangerous journey, and must be taken in April or May. A small boat must be taken at Yuma, down the Colorado river, twenty-seven miles, which brings you within twenty miles of the place where this river empties into the Gulf of California. After leaving the river you have thirty miles more through a desert, without conveniences for the journey. You must take a jug of water. No fear of Indians, as they are superstitious and keep as far as possible from the Bad Man's Hunting Ground, believing that it is infested with bad spirits.—The Advance.

A FAMOUS PALACE OF ANTIQUITY.

Dr. Morris Jestrow, Jr., in a recent Harper's Magazine, describes in popular fashion the recent remarkable discoveries on the site of ancient Babylon. The explorations carried on there by the German Koldewey have probably contributed more to our knowledge of the famous capital of Nebuchadnezzar than all that preceded. Koldewey uncovered the immense palace of Nebuchadnezzar about three years ago. The building was the royal residence not only of Nebuchadnezzar, the destroyer of Jerusalem and conquerer of Judah, but of his successors during the exile, Evil Merodach, Neriglissar, Nabonidus; here the scene of the prince Belshazzar's feast is laid by the book of Daniel; here Cyrus the conquerer entered and took up his residence when the Babylonian kingdom fell; here, three centuries before Christ, Alexander the Great, having conquered the world, met his death. Buried for ages under a great mound, its ruined walls and courts have at last been laid bare. Its general form has been made out and the site of a magnificent avenue used for religious processions has been found. This street was decorated in splendid style. The walls on each side contained richly colored mosaics of glazed tiles, representing lions; and enough of the tiles have been found to restore one of these mosaics, a colored reproduction of which is given in Harper's. Another most interesting discovery of Koldewey is the great temple of Marduk, the principal god of Babylon, which has been partly excavated. Within the courts of this temple, according to the inscriptions, stood the famous tower consisting of eight stories, the legends attaching to which have been compared by certain scholars with the biblical narrative concerning the tower of Babel. While the buildings thus far uncovered are in a far inferior state of preservation to the Assyrian palaces explored half a century ago in the vicinity of Nineveh, yet rich results are hoped for. The inscriptions thus far discovered by the present expedition, while of considerable interest, have no direct bearing on scripture history—except, indeed, to make it certain that the palace is without doubt Nebuchadnezzar's, the very building on whose walls the mysterious hand wrote Babylon's death sentence.

Popular Science.

H. H. BAKER.

A New Power for Cutting Hardened Steel.

A new method is to combine two electro currents at a carbon electrode in such a manner as to multiply the power or force of heat to such an extent as to preclude the possibility of using hardened steel for vaults or safes as a security against burglars, or for surrounding entrances to vaults with metallic obstructions.

To accomplish the work and do it effectually, it only requires a force generated with less than thirty cells. The points of the carbon with which the cutting, or rather melting is done, is connected to a wooden handle by which it is guided in its operations. They are put through the top of a bottomless box, made of sheet iron, having wooden handles and lined with asbestos cloth.

This box may be suspended from a ceiling or other fixture by a cord, so as to give the box free motion and to steady the cutting force and to shut out as much as possible the intense white light that beats into the operator's face, and also to protect him from the carbon flakes that spring from the place of contact with the carbon point, they being in a melted state.

The operator to protect himself from becoming blind in a moment has to wear two pairs of colored glasses with a thick piece of black cloth between. All others in attendance must have their eyes similarly protected, or they would be stricken blind at once.

The inventor, a Mr. Hasche, to demonstrate what could be done with this remarkable force, attached the wires to his apparatus and cut open a steel vault inside of eight minutes. He asserts that he can expose the contents of any safe made of steel in less than two minutes after it is attacked.

Now what is to be done to protect our millions upon millions of bonds that have been and are being authorized to be issued at Trenton, N. J., to carry on operations in every part of the world. More millions than the state is worth, and every person in it, and yet the continue to issue. From whence did the little Legislature of New Jersey derive such financial power as to authorize men to finance the world? It would seem to be futile to follow the tactics of our navy, viz., to plate a ship and call it invincible, next move, to make a gun that will send its shell through it in a twinkling. Then comes a Harveyized plate, then to match that comes the steel-pointed shell, and so in turn each is followed up (on the plan of a strike), one after the other, as we witness experiments at the proving grounds near Sandy Hook, N. Y.

We would suggest, for safety, that the vaults be armed with some three or four sets of these double electrodes, made to act automatically, so that when the burglar's point was fired, these would be fired also, having a current sufficient to strike every burglar stone blind, and at the same time send forth scintillations outside, thus alarming the whole community.

Wireless Telephoning on Land Come To Stay.

Berlin, Germany, Aug. 24.—Experiments in wireless telephoning were successfully conducted to-day between Sassnitz and Kolberg, a distance of one hundred and five miles.

Thus Germany stands in front in handling wireless telephoning over the land.



Special Notices.

☞ SABBATH-KEEPERS in Utica, N. Y., meet the third Sabbath in each month at 2 P. M., at the home of Dr. S. C. Maxson, 22 Grant St. Other Sabbaths, the Bible-class alternates with the various Sabbath-keepers in the city. All are cordially invited.

☞ THE Seventh-day Baptist Church of 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.
W. D. WILCOX, *Pastor*,
516 W. Monroe St.

☞ 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. All Sabbath-keepers, and others, visiting in the city, are cordially invited to these services.

☞ SEVENTH-DAY BAPTISTS 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 New York City holds services at the Memorial Baptist Church, Washington Square South and Thompson Street. The Sabbath-school meets at 10.45 A. M. The preaching service is at 11.30 A. M. Visiting Sabbath-keepers in the city are cordially invited to attend these services.

☞ THE Portville, Shingle House and Hebron churches will hold their Quarterly Meeting with the Hebron Centre church, beginning Friday evening, Sept. 12, 1902. The new church at Hebron Centre will be dedicated during these meetings. The program will be arranged at the beginning of the meeting. Everybody is cordially invited to attend. By order of the church,
L. R. BALL, *Clerk*.

☞ THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in their new church, cor. West Genesee Street and Preston Avenue. Preaching at 2.30 P. M. Sabbath-school at 3.30. Prayer-meeting the preceding evening. An invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath, to come in and worship with us.
I. L. COTTRELL, *Pastor*,
29 Ransom St.

☞ THE Twenty-seventh Session of the Annual Meeting of Seventh-day Baptist churches of Iowa will begin on the 5th of September, 1902.

Preacher of Introductory Sermon, delegate from Minnesota.

Essayists, Horace Loofboro, Mrs. Burdick and O. W. Babcock of Welton, Iowa; Nettie VanHorn, Grand Junction, Iowa; Bernice Furrow, Lydia Knight and Eva Hurley, Garwin, Iowa.

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