

THE SABBATH RECORDER.

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WHOLE No. 3004.

"O YE OF LITTLE FAITH."

CHRISTIAN BURKE.

A sower sowed his seed, with doubts and fears;
"I dare not hope," he said, "for fruitful ears;
Poor hath the harvest been in other years."
Yet ere the August moon had waxen old
Fair stood his fields, a waving sea of gold;
He reaped a thousandfold!

In a dark place one dropt a kindly word;
"So weak my voice," he sighed, "perchance none heard,
Or, if they did, no answering impulse stirred,"
Yet in an hour his fortunes were at stake;
One put a life in peril for his sake,
Because that word he spake!

"Little I have to give, O Lord," one cried,
"A wayward heart that oft hath thee denied;
Couldst thou with such a gift be satisfied?"
Yet when the soul had ceased its mournful plaint,
God took the love that seemed so poor and faint
And from it made a saint!

At a given hour each morning
"Reveille" is sounded at Fort
Mansfield. The bugle tones ring
out with invitation and command,
set to music. It says, "Wake to duty,"
"Arise to privilege," "Hasten to meet com-
ing opportunity." Every true soldier heeds
it. Indolent men shake themselves into brisk-
er life. Sleepy men bid good-bye to dreams,
and welcome work. The flag of the nation
which they serve, and whose badges of honor
they wear, unfolds to greet the newly-risen
sun, and the tide of life runs full and free.
Rest gives way to activity, and every true
soldier rejoices that Reveille has sounded a new
day.

THE counterpart of this scene at
Fort Mansfield is found in the
Denomina- tional Reveille. situation which surrounds Sev-
enth-day Baptists. The Centen-
nial Conference, lately held, was a Reveille
in many respects. The bugle-call to pressing
opportunities, new duties, and strenuous
work is heard in every fact of our history,
and every demand of the present time. It is
said that some men saw no deep or import-
ant meaning in the historic elements of the
occasion. We are glad to hope that such
was not the case. It seems scarcely possible
that any one could fail to hear and heed
God's Reveille in our history, and in the pres-
ent situation. A few days since, Reveille
meant more to the soldiers in Fort Mansfield
than it did this morning, for then the game
of war was on hand, and guns from the ships
of the enemy awoke the echoes at unexpected
hours of day and night. The ships crept in
under cover of fog and storm. They sailed
boldly up in bright sunlight. Danger taught
alertness every hour. So far as dangers
arising from the opposition and blindness of

men can threaten eternal truth, the Sab-
bath, and our work as Seventh-day Baptists,
were never more strongly assailed than now.
Shallow conceptions, convictionless leaders,
subtile philosophy, and reckless no-lawism
are on every hand to turn truth aside, and
furnish soil for the rapid growth of error.
Under such circumstances, all that Reveille
means to the soldier the call of God means to
us. It means more, as much more as the
battle for truth and righteousness is greater
in meaning and more important than the
mimic war, which enlivened dull life on the
Atlantic coast a few days ago. Failure to
grasp the situation as it presses upon us now
approaches criminality. The soldier who
sleeps on, or dawdles when he ought to heed
Reveille, is soon called to account. If he re-
peats the offense of disregarding the call, he
is sent out in disgrace. God cannot do less
with us. The call to higher, larger, and more
consecrated life will ring out with every new
day in the year. Will you heed it?

TO CERTAIN men at the fort, a mile
Pastors Are distant from where we write, is
God's Buglers. given the duty of sounding Reveil-
le. Not infrequently have we heard
them practicing the call in the afternoon that
they might be able to give it "with no un-
certain sound" when morning came. It is
unlike any ordinary music. Every tone is
an awakening one, and he who puts bugle to
lips without having the call in his heart fails.
Pastors are God's watchmen and buglers.
They, of all others, must learn the call. It
must enter into their hearts and throb with
eagerness to leap from their lips. The trump-
et which has an "uncertain sound" on de-
nominational matters and the mission of Sev-
enth-day Baptists had better be silent; but
silence is disobedience. Pastors, it is an high
calling to be such a bugler for God and his
truth. The most and the best any one who
is thus honored can do ought to be done,
must be done. There is nothing in our work
in the nature of a burden to be borne or a
task to be shunned. Everything done for
God and truth is a glad privilege. Rejoice
ye whom God has called to be under-shepherds,
to teach and awaken the people! No place is
higher or more honorable. No mission is
more sacred or glorious. The people await
the call from your lips, the arousing call, the
instructing call, the guiding call. Browning
has a poem, "Roland to the Dark Tower
Came," (we write the title from memory) in
which a noble soul fights difficulty and ad-
versity and stands at last alone in the gather-

ing darkness before the walls of the Dark Tower
which stands for all things against him. Stand-
ing thus he puts the trumpet to his lips and
sounds defiance. Your work, pastors, is not
such a despairing one. Our denominational
future is not destined to be lost in darkness.
But if it were, you have but one duty, a glad
duty, and that is to sound the call to "ad-
vance all the line," and trust God for what
may come. Practice the Reveille, brethren;
practice the Reveille!

A Sad Mis- known a few days ago, a man said,
take. "Frank is only a shipping clerk.
It grinds him frightfully to be
nothing more than that, for his wages are
not much. You see they pay some of their
people down there big money. The artists
who work in oil get ten dollars a day, and the
retouchers get as much as four. Frank could
have learned it all. He has the talent for it
all right, and his sister who is out in Califor-
nia now used to be one of their finest artists
down there, and she offered to give him les-
sons at home in the evenings. But Frank
didn't want to stay in; he had too good a
time running around with the boys. So he
wouldn't take the lessons, and he's still just
shipping clerk. Yes, you're mighty right; he
sees his mistake now."

That such cases are common increases the
regret. Too few parents, as well as too few
children, realize how early life is a serious
matter, and how far early years determine
character and destiny. Parents and children
fail when they think that children should
have a good time, and plenty of gayety, un-
til they are old enough to settle down to
business. Such a conception results in the
minimum of study and work and the maximum
of holidays, "whist parties," and the like.
Men and women whose childhood and youth
are lived according to that conception never
escape certain definite and disastrous results.

Childhood a
Determining
Factor.

WHAT the boy or girl is goes far
in determining what the man or
woman will be. All agree that
the "serious period" must come
sometime when a man must work hard, earn
money, win respect, prove himself capable,
persuade people to rely upon him, and exhibit
all the qualities of a respectable and solid
citizen. The youth who is trying to live up
to his ideal of the silly period is piling up ob-
stacles against ever reaching the "serious
period" in any successful manner. The time
comes when he is forced to grapple with life's

greater problems and duties, and in far too many cases he finds both the desire and the power to do this successfully wanting. Yesterday we passed the skeleton of a wrecked vessel, nearly buried in the sands. The high tides and storm-driven waves still reach it, giving emphasis to the folly or weakness which once let it drift upon a "lee shore." Human history is marked by many similar wrecks of lives which began to be serious and earnest too late, and never rose above shipping clerk or shipwreck.

Sharp Strug-
gles If
Success.

THERE is no man living who does not bear the stamp of the boy who fathered him. Your successful man may be very different from that boy, but just as far as he has got over the boy's laziness and the young man's shirking and dawdling and trifling, he has won his separation with a mighty struggle and an awful drag. And he knows now that the struggle need never have been so desperate if he had started in on it early. On the other hand the man who stands highest in the confidence of those who know him, who does his work in the world with the certainty and celerity of perfect self-command, is the fellow who from childhood has been laying up the capabilities for success. Nobody can divide life into two. The years from fifteen to twenty shape the years that come later, and the young fellow who shapes the mold for nonsense and folly will get nonsense and folly out of it. He will find that when once the casting is set, it will take cold chisels and dynamite to break it up and a blast-furnace heat to fuse again the ugly refractory fragments. Nay, they can never be made as good as new. The boy who hopes to be a serious-minded man had better begin to be serious-minded now. The lad who admires a fellow with the ability to turn his opportunities in the world to good advantage, had better commence right away to take advantage of all the good opportunities that come within his reach.

In Spiritual
Things.

IF these observations apply to the worldly virtues which make habit, much more do they apply to the eternal virtues that make character and destiny. We may not limit the miracles of the grace of God, but even in the realm of that grace it is still true that the man is conditioned by what the youth begins. There is no wisdom in thinking that "good boy" sounds mawkish for the age of fifteen if "good man" sounds wholesome for the age of fifty. If a young fellow wants to be worthy of the latter phrase in the highest possible meaning he must accept, not the consequences, but the antecedents of it. Christian manhood is no cheap construction; it cannot be put up on rush orders, nor out of unseasoned material. The lumber for the pipes of a "glorious organ," the building of which came under our observation, was ordered many months before it was fashioned into music-making tubes. The building committee's order was, "Whenever you find a first-class board, lay it aside for us." It is quality that counts in character as well as organ pipes, and the quality of souls, like trees, depends on the soil out of which they grow. Light, sandy soil will grow scrub oak, or jack pine, but live oak, fit for the keels of battle ships, and towering pines, fit for sky-touching spars,

must have other soils to give them birth and nourishment. Souls fit for heaven, and lives fitted with nobility and righteousness, must be grown from serious and high-aimed childhood.

LETTER FROM JACOB BAKKER.

The following extracts from a letter just received from Brother Jacob Bakker will doubtless prove of interest to many. The letter was written at intervals from July 6-28:

"I have had another touch of fever. It was nothing serious, though temperature rose to 104. At present I am feeling fairly well, but a little weak.

"Last week I received a letter from Mrs. Booth saying that they expected to arrive in Cholo in August or about the first of September, bringing some new workers with them. As soon as they arrive and I can get things settled up I shall return, although of course I cannot make any plans just yet as to when I shall leave.

"One of the three boxes sent to me arrived last week, the two others have not turned up yet (later he says that he is advised that these also have arrived at Blantyre, and that he had sent carriers for them). I am deeply impressed by the thoughtfulness of the many friends to remember us so bountifully, and I cannot fully express my thanks for all the things sent to me personally. The things marked for the natives by name I have given to those who have remained here. Of course they were delighted to get the clothing. The women especially like their dresses and are very much pleased with their waists and the small frocks for the children. The first box came over in very good shape, and I hope the others will also. It will be impossible for me to personally thank all of the kind givers, although of course I should like to do so, but at present all I can say is thank you, one and all, for your kindness and thoughtfulness.

"Just a word about the journey I made a few weeks ago. I went to see our schools, as the teachers wrote that if I did not come soon some other mission would surely take our schools away. One of the school-houses at Cherobwe Mountain had fallen down, so we are building a new one. This is the largest one we have, at present about 100 children attending the school; and in another school at Cherobwe about thirty-five are attending. Our teachers there, as far as I can see, are doing good work both in teaching the children and in preaching in different villages on the Sabbath. Cherobwe is about a week's journey from Cholo. I also stopped at our school in Nyanga, about three days' journey from here. There I found an attendance of about thirty-five children.

"Both at Cherobwe and Nyanga I had a talk with the Chiefs and headmen to impress on their minds the importance of sending all children to school and to send them regularly. Many of the people seem to have the idea that the schools are doing us some good and that therefore we should pay them for sending the children. I have reasoned with them a good deal, explaining to them that the teaching is only benefitting them and not us, as we get nothing in return for paying the teachers, for books, school buildings, etc. Our school at Chikunda is in rather bad shape just now, as very few children are coming.

"I hardly know what to say about the sale of our plantation as I have prayed every day

that God would guide all of us to do the best and wisest thing. I really did have high hopes of this work, and it is impossible for me to understand why it should fail, humanly speaking, but God knows why and he knows what is best. Quite likely God thinks that our work is finished, and trusting him I suppose we should be content with the outcome.

"I feel the same as the friends at home do, that we stand no show at all with Mr. B. as a neighbor, be he far or near, to keep our young men or even an adequate supply of plantation workers, so that all I can do now is to try and think that God's hand is in all this movement. I want to ask again that you all pray much for me that God may give wisdom to settle all questions wisely and right. I hope this may reach you safely, and find you all well.

With kind regards to all, I remain
Yours in His service,

JACOB BAKKER.

A HOLMES STORY REVIVED.

The appointment of Oliver Wendell Holmes to the United States Supreme Court, says the New York Tribune, has not changed the habit of some of his old Grand Army friends, who call him "Captain Holmes."

"We have called him 'Captain,'" said one of them, "ever since his father, who first made the name of Oliver Wendell Homes famous, wrote the story entitled, 'My Hunt After the Captain.'" I believe of all that Dr. Holmes wrote, there is nothing which the son prized more than this simple narrative. And well he might, for it tells how the father at the news of his son's wound at the battle of Antietam, where, as Captain in the 20th Massachusetts, the boy fell with a bullet through his neck, left his home in the far North and hunted from city to city in quest of his child, 'the Captain.'

Judge Holmes has been a Supreme Court Justice of the state of Massachusetts for the last twenty years, but throughout all that time his friends continued calling him "Captain Holmes." And so it is thought improbable that even his elevation to the federal supreme bench will end such an old established custom.

"My Hunt After 'the Captain,'" which is recalled by American readers with such interest at the present time, first appeared in the Atlantic Monthly shortly after the end of the Civil War. It is the story of a father's love for his son, and while infused with a parental tenderness, it is at the same time illumined and brightened by the wit and fancy so characteristic of Dr. Holmes.

The hunt was begun in Dr. Holmes's own words as follows:

In the dead of night which closed upon the bloody battle-field of Antietam, my household was startled from its slumbers by the loud summons of a telegraphic messenger. The air had been heavy all day with rumors of battle, and thousands and tens of thousands had walked the streets with throbbing hearts, in dread anticipation of the tidings any hour might bring.

We arose hastily, and presently the messenger was admitted. I took the envelope from his hand, opened it and read:

HAGERSTOWN, 17th.

To _____ H _____:

Captain H _____ wounded; shot through neck; thought not mortal; at Keedysville.

WILLIAM G. LEDUC.

"Through the neck"—no bullet left in wound. Wind-pipe, food-pipe, carotid, jugular, half a dozen smaller, but still formidable, vessels; a great braid of nerves, each as big as a lampwick; spinal cord—ought to kill at once, if at all. "Thought not mortal," or "not thought mortal"—which was it?

The father then tells how he learned that a neighbor had also received a telegram from a son wounded even as desperately as his own, and then he relates how he and his companion, both wrung with a fearful suspense, hastened South with all speed. Their arrival in New York is briefly told in the following sentences:

My companion proposed to stay at one of the best known and longest established of the New York caravansaries, and I accompanied him. We were particularly well lodged and not uncivilly treated.

They stopped at Philadelphia and Baltimore, and as they went they fell in with many more on similar missions. Passing the "perilous borders," the father began to see signs of the devastations of war, the poignancy of which had first been brought home to him in the wounding of his son. He had left his first companion behind in Baltimore, for the latter had learned that his son was dead. The suspense thus became still more appalling, and he hurried on alone.

Dr. Holmes took a wagon and a team of horses at Frederick. He had heard flying reports of his son from time to time, but nothing certain. After many adventures and thrilling experiences, Dr. Holmes entered Keedysville from which a telegram of warning had been sent. But "the Captain" had left the town only the day before for Hagerstown—in a milk cart. There was one great consolation—he was alive. In telling of the battlefield where his son had fallen, Dr. Holmes wrote:

A long ridge of fresh gravel rose up before us. A board stuck up in front of it bore this inscription, the first part of which was, I believe, not correct: "The rebel, General Anderson, and eighty rebels are buried in this hole." Other smaller ridges were marked with the number of dead lying under them. The whole ground was strewn with fragments of clothing, haversacks, canteens, cap boxes, bullets, cartridge boxes, cartridges, scraps of paper, portions of bread and meat.

Back again to Frederick and to Philadelphia, but no "Captain." Then to Harrisburg, but only this clue, which Dr. Holmes tells of as follows:

Lieutenant P—, of the Pennsylvania—th, was a very fresh, bright looking young man, lying in bed from the effects of a recent injury received in action. He had good news for me. That afternoon a party of officers had passed through Harrisburg, going east. He had conversed in the barroom of a hotel with one of them, who was wounded in the shoulder (it might be the lower part of the neck), and had his arm in a sling. He belonged to the 20th Massachusetts; the Lieutenant saw that he was a Captain by the two bars on his shoulder straps. His name was my family name; he was tall and youthful, like my Captain. At 4 o'clock he left in the train for Philadelphia. Closely questioned, the Lieutenant's evidence was as round, complete and lucid as a Japanese sphere of rock crystal.

Telegrams were sent in every direction, and

the replies were so conflicting that the hunt seemed fated to end futile. At last word came that the Captain was on his way to Harrisburg from Hagerstown. Dr. Holmes tells of the arrival of the long-looked-for train as follows:

The train was late, fifteen minutes late, and I began to get nervous, lest something had happened. While I was looking for it, out started a freight train, as if on purpose to wreck the cars I was expecting, for a grand smash up. I shivered at the thought, and asked an employee of the road, with whom I had formed an acquaintance a few minutes old, why there should not be a collision of the expected train with this which was just going out. He smiled an official smile, and then answered that they arranged to prevent that, or words to that effect.

Twenty-four hours had not elapsed from that moment when a collision did occur, just out of the city, where I feared it, by which at least eleven persons were killed, and from forty to sixty were maimed and crippled.

To-day there was the delay spoken of, but nothing worse. The expected train came in so quietly that I was almost startled to see it on the track. Let us walk calmly through the cars and look around us.

In the first car, on the fourth seat to the right, I saw my Captain; there saw I him, even my first born, whom I had sought through many cities.

"How are you, boy?"

"How are you, dad?"

Such are the properties of life as they are observed among us Anglo-Saxons of the nineteenth century, decently disguising those natural impulses that made Joseph, the Prime Minister of Egypt, weep aloud so that Egyptians and the house of Pharaoh heard—nay, which had once overcome his shaggy old uncle Esau so entirely that he fell on his brother's neck and cried like a baby in the presence of all the women. But the hidden cistern of the soul may be filling fast with sweet tears, while the windows through which it looks are undimmed by a drop or a film of moisture.

* * * * *

The source of my repeated disappointments were soon made clear enough. The Captain had gone to Hagerstown, intending to take the cars at once for Philadelphia, as his three friends actually did, and as I took it for granted that he certainly would. But as he walked languidly along, some ladies saw him across the street, and, seeing, were moved to pity, and pitying spoke such soft words that he was tempted to accept their invitation and rest a while beneath their hospitable roof. The mansion was old, as the dwellings of gentle folks should be; the ladies were, some of them, young, and all were full of kindness; there were gentle cares, and unasked luxuries, and pleasant talk, and music sprinklings from the piano, with a sweet voice to keep them company—and all this after the swamps of the Chickahominy, the mud and flies of Harrison's Landing, the dragging marches, the desperate battles, the fretting wound, the jolting ambulance, the log house, and the rickety milk cart. And as for his wound, how could it do otherwise than well under such hands? The bullet had gone smoothly through, dodging everything but a few nervous branches, which would come right in time and leave him as well as ever.

Then came the journey home, and then the home, which the poet father describes in these words:

"Fling open the window blinds of the chamber that look out on the waters and to the western sun! Let the joyous light shine in upon the pictures that hang upon its walls and the shelves thick set with the names of poets and philosophers and sacred teachers, in whose pages our boys learn that life is noble only when it is held cheap by the side of honor and of duty. Lay him in his own bed, and let him sleep off his aches and weariness. So comes down another night over this household, unbroken by any messenger of evil tidings—a night of peaceful rest and grateful thoughts, for this our son and brother was dead and is alive again, and was lost and is found.

Judge Holmes, or "Captain" Holmes, as his Grand Army associates still love to call him, was also wounded on two other occasions. At Ball's Bluff he was shot in the breast and at Fredericksburg in the foot. His escape from death at Antietam, where a bullet passed through his neck, as his father has told, is regarded as little less than a miracle.

In referring to his search for his son, Dr. Holmes wrote by way of a preface to a new edition:

"The reader who has the patience to follow me in 'My Hunt After the Captain' may be glad to know that he survived all wounds, two of which looked very dangerous, and is now a Justice of the Supreme Court of Massachusetts."

Had Dr. Holmes lived longer he might have written instead: "Of the United States."—The Watchman.

THE CRUELTY OF CARELESSNESS.

A vast amount of unhappiness is caused by simple thoughtlessness. There are people who never stop to consider what the consequences of any action may be. An idea occurs to them and straightway they act on it without thinking if it may cause inconvenience or distress to others. If they use an article which is common household property they do not return it to its proper place, and others must spend much time and patience in looking it up. They are often late at meals and irregular in keeping appointments, and generally not to be depended on. They are full of apologies and seem contritely sorry, but it never occurs to them to think carefully beforehand so as to be on time for engagements, or to avoid doing that which will cause trouble to others. They mean well but seldom do well; and their carelessness is more trying to the patience than positively evil intentions. Pure malevolence can be guarded against, but from good-natured heedlessness there is no escape. One or two persons of that character will keep a whole household in hot water a large part of the time, and wear out the energy and vitality of those responsible for the smooth running of the household affairs more than all the burden of their necessary duties. It is difficult to resent the conduct of these irresponsible persons, but their treatment of those with whom they come in contact has the same effect as intentional cruelty. Their excuses do not remedy the wrong, but more consideration for the comfort and convenience of others would make them more agreeable members of society and add greatly to the health and happiness of their friends.—Watchman.

TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, Sept. 14, 1902, at 2.15 P. M., President J. Frank Hubbard in the chair.

Members present: J. F. Hubbard, Stephen Babcock, D. E. Titsworth, L. E. Livermore, F. J. Hubbard, J. A. Hubbard, J. M. Titsworth, Corliss F. Randolph, O. S. Rogers, Esle F. Randolph, Eli F. Loofboro, C. C. Chipman, G. B. Shaw, H. M. Maxson, J. D. Spicer, F. S. Wells, W. C. Hubbard, Mrs. Stephen Babcock, A. L. Titsworth, and Business Manager J. P. Mosher.

Visitors: Rev. D. H. Davis, D. D., of Shanghai, China; H. H. Baker.

Prayer was offered by Rev. Geo. B. Shaw.

Minutes of the last meeting were read.

The minutes of the Special Meeting, held at Ashaway, R. I., on Aug. 21, 1902, were read, and, on motion, approved.

By vote, the following standing committees were elected for the year:

Advisory—J. F. Hubbard, J. D. Spicer, J. A. Hubbard, F. S. Wells, C. C. Chipman.

Supervisory—J. F. Hubbard, J. D. Spicer, J. M. Titsworth, D. E. Titsworth, F. J. Hubbard.

Distribution—A. H. Lewis, C. C. Chipman, C. F. Randolph, A. W. Vars, W. C. Hubbard, O. S. Rogers.

Auditing—D. E. Titsworth, W. C. Hubbard.

Voted that in view of the importance of the work of the Sub-Committee on Securing Files of Our Denominational Publications, the committee be made a standing committee. Corliss F. Randolph and C. C. Chipman were elected such committee.

The Treasurer reported the payment of the bequest of Ellen L. Greenman, late of Westery, R. I., amounting to \$200. This bequest was not definitely designated in the will for the Permanent Fund; but Mrs. Greenman's son, having stated that he believed his mother intended this amount to be so used, the Treasurer requested instructions on this point. On motion, it was voted that in hearty appreciation of the spirit of denominational loyalty which prompted the bequest, we gratefully accept the gift and approve the action of the Treasurer in already placing the sum in Permanent Endowment, where it will be a continual contribution to the work of the Society.

Voted that the Business Manager be requested to communicate with the RECORDER agents, or others, in our churches, and request them to send the names of those within the bounds of their respective churches who it may be thought should take the RECORDER but do not.

Correspondence was received from Rev. A. P. Ashurst, reporting on his work for August and noting the distribution of 24,500 pages. He also wrote of the interest in the Sabbath question of Rev. W. M. Slater, a Baptist minister, of Dry Pond, Ga., and the prospects of forming a Seventh-day Baptist church at that place.

Voted that we request Bro. Ashurst to visit this brother and help in the establishment of a church there if it seems to him wise, and that we extend to him, through Bro. Ashurst, our cordial greeting and Godspeed.

The Minutes of the Annual Meeting were read and approved.

Voted that the Recording Secretary be requested to put in suitable form a tribute to the memory of our late brother, Henry V.

Dunham, and incorporate the same in the minutes of this meeting and forward a copy to the family.

In accordance with this instruction, we record the following, a copy of which has been sent to Mrs. Dunham:

At our meeting to-day we missed the face of one of our faithful Directors, Brother Henry V. Dunham, of New Market, New Jersey. He was present with us at our August meeting, in his usual health, but was suddenly called home on August 27, 1902, after a short illness. One by one the faithful standard-bearers seem to be dropping by the way. Brother Dunham was elected a member of the Board in 1882, and had served continuously since that time—a period of twenty years. Thus taken from life's labors, we shall miss his presence with us, and his counsel in our deliberations; and as a people we have lost one deeply interested in all our denominational interests. Though called suddenly at the last, he had yet lived a long life of usefulness; and, while extending our deepest sympathy to his wife and family in their bereavement, we yet rejoice with them in the memory of a life faithfully lived and triumphantly closed.

Voted that the Recording Secretary express to Bro. William M. Stillman the sympathy of the Board with him in his present illness and their best wishes for his early recovery.

Voted that through the Recording Secretary we express to Dr. A. H. Lewis our sympathy with him in the continued illness of Mrs. Lewis, and assure him of our remembrance of him in these days of trial.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH, *Rec. Sec.*

THE FIGHT FOR THE CHILD.

The training of the child is receiving large attention. Who shall teach him? How and what shall he be taught? Here is just now a battle-ground. In France, the government seems to have determined that it will have no more exclusive religious education, and has closed the lower-grade schools under the auspices of the Roman Catholic church. In England, Parliament has made up its mind to pass a bill which will give the education of the children into the hands of the Established church. Nothing that the Nonconformists can do or say seems to have any effect in staying the course of this measure.

These are the extremes; each nation believes it is taking the right course. Little heed is paid to any protests, because it is seen that the strategic point is in the training of the child. If a nation would live and perpetuate its principles and ideals, it must begin to indoctrinate the child. A recent writer says: "A most significant sign of the times is the remarkable change that is taking place in the attitude of the thoughtful portion of the people toward the schools. Public education has long been considered a civic charity, an opportunity, as it were, which society is holding out as a gift to the young to enable them to equip themselves for the battle of life. This crude conception is being gradually superseded by the somewhat more adequate view that social security and economic prosperity must depend more and more largely upon the education of the people, and that the schools, accordingly, are requisite to the preservation and extension of the nation's most important interests." With this principle in view it is easily seen why France is seeking to silence religious teaching. On the other hand, the position of England is also plain. Mr. Balfour, the new Prime Minister, speaking for

the Education Bill, which when it becomes a law will give the training of the children into the hands of the Established church, said that the country would not take the questions into consideration that the states should have nothing to do with religion in the schools and that each community should be allowed to choose what kind of denominational or religious teaching it would have in its schools.

It is well that the battle is on and that the importance of the religious or non-religious training of the child by the state is being at last fully recognized by the nations. Our Protestant churches have always maintained the value of the religious education of the child, for the sake of the child, but now religious educators are pressing home the truth that this religious education of the child is also necessary for the perpetuation and growth of our churches.—The Advance.

NEW PACIFIC CABLE.

As a result of the recent decision of Congress to leave the building of the new trans-pacific cable to private enterprise, the work will be immediately begun by the Commercial Pacific Cable Company, a new concern formed on the basis of the Commercial Cable Company, which will consummate a duplicate all-the-world-around cable.

It is specifically stated that while the United States government does not incur any expense or responsibility, it will have at its discretion command of all facilities. This is particularly important because the government has already gone to the expense of laying more than seven hundred miles of cable in the Philippine Islands. These cables were laid as a necessary strategic measure during the recent trouble there, and are intended to be a connecting link in the general system covering our possessions.

The new cable will run from San Francisco, a distance of 2,413 miles, to Honolulu, thence to the Midway Islands and Guam, another 2,293 miles, and then to Manila, another 1,360 miles, enabling the company to connect with a cable to Hongkong and all points on the Asiatic continent.

From Hongkong the connections of the Commercial Pacific Cable will run north up the Chinese coast, finally passing through Siberia to Saint Petersburg, and thus completing the route through northern Asia and Europe. From the same junction they will extend down through Siam and the Straits Settlements, connecting with the Australian and New Zealand cables, and passing west through India to Aden, along the Red Sea and the Mediterranean to Gibraltar and Lisbon, thence to the Azores, where the Commercial Cable Company's system has another headquarters, extending to New York. Both the San Francisco and eastern ends of these cables will be connected with the land telegraph system of the Postal Telegraph Company for all points in the United States. A uniform rate of one dollar a word will be charged for messages from San Francisco to Manila and China.

The first section of the cable from San Francisco to Honolulu is being manufactured by the India Rubber Gutta Percha Telegraph Works Company, Limited, London, England.

The cables ship Silvertown, owned by the manufacturers, will convey this section of the cable from London to the Pacific coast by

way of Cape Horn, where she will proceed with the laying operations. It is expected to have the first section of the cable from San Francisco to Honolulu completed and in operation by November this year, and the entire cable from San Francisco to Manila by January, 1905.

The laying of the new cable will involve searching ocean depths to possibly as far as three miles. While the government work was being carried on in the Philippines the greatest depth reached was one and an eighth miles. The estimate is that a depth of at least three miles will be reached in covering the Pacific Ocean.

The operation of laying so many thousand miles of cable will necessarily involve a great deal of skill, but the difficulties which those who laid the Atlantic cables encountered have passed away, those having charge of the present work being able to carry out all details. The delicate and particular work, however, will be the landing of the cable at its objective point at Manila. The shore end conveyed by the Silvertown to this point will be lifted gently from the ship toward the land, where it will be placed in a deep trench, through which it will be conveyed to its final land communications, thence connecting with the cable to Hongkong.

The recent death of John W. Mackay called attention to cable-laying projects in the Pacific. It is stated that the plans contemplated by his company will be pushed forward with all possible dispatch. The project has been delayed by the failure of the government to furnish the company with soundings taken in the Pacific. It is expected that these soundings will soon be furnished and that the work will then be pushed to completion. Possession of the Philippines has made the necessity of a Pacific cable very apparent.—Commercial Advertiser.

THE TEMPERANCE OUTLOOK.

The proceedings of the recent Annual Convention of the National Wholesale Liquor Dealers' Association, recently held in Pittsburgh, show that the liquor dealers themselves fear that a new wave of prohibition sentiment is about to pass over the country to the detriment of their business. Even one-half of Kentucky is now under local option, and an influential delegate expressed the opinion that if the legislature should submit a prohibitory amendment, "it is decidedly probable that it would be adopted, and that every distillery in the state would be closed by an order of the courts." The reports from Texas indicated that the liquor dealers regard that state as being rapidly lost to them, and similar reports came from other parts of the country. The foreboding as to the future of the business was so dark that the report in Bonfort's Wine and Spirit Circular reads as though gloom settled over the convention as a consequence of these showings. The method of counteracting these tendencies that received the most favor was that of "education." "The weapon we must employ," said President Freiberg, is "education," and the platform and speeches show that by "education" is meant the inculcation of the idea that prohibition or the practice of total abstinence is most reprehensible. A naive section of the platform is the paragraph regretting the hostility of various religious bodies to the liquor business, "which prevents many of those engaged

in our business from taking that interest in religious work which otherwise they would be glad to do." The writer of that sentence probably smiled in more than one sense. Altogether the report of this convention is a much more favorable token of the strength of temperance sentiment in the country than any declaration of the most earnest reformers. It is testimony of those who would gladly bear witness to the contrary.—Watchman.

CONFERENCE EXPENSES.

The apportionment for the expenses of General Conference this year has been computed upon the basis of fifteen cents per member, as reported in the statistics of the churches for last year. That the amount is greater than last year is due to the fact that the sum of three hundred dollars was appropriated toward paying for the publication of the historical papers presented at the Centennial Session.

The amount received from the sale of meal tickets at Ashaway was nine hundred and ninety-six dollars. This will probably pay all the expenses incurred by the Local Committee, with the exception of that for tents, seating, etc., which is usually borne by Conference. In the future it may be wise to make the price of tickets a little higher, in order that there may be no regular expenses chargeable to the churches, except for printing Minutes and for the expenses of officers and committees.

The Treasurer would be glad to receive from the various churches, *as soon as possible*, the amount of the apportionment, in order that bills now due may be paid.

WILLIAM C. WHITFORD, *Treas.*

ALFRED, N. Y., Sept. 11, 1902.

CONSCIENCE.

What would be thought of the mariner who, upon an unknown and dangerous sea, should deliberately set himself to impairing the delicacy of his compass and blurring his chart till its lines became more and more indistinct? "It requires too much trouble," he says, "to take note of all these little indications, and they only serve to disquiet me and divert my attention. This chart will do very well for those who have plenty of leisure to study it, but I am a practical man, and only want the general features of the lands and seas. I will rub out this line signifying a sand bar and this dot signifying a hidden rock." In a manner infinitely more foolish does he act who attempts to stifle the whisperings of his conscience. We are on a voyage in which dangers lie about us on every side, and storms encompass us by night and day. One guide have we which alone can bring us safely through to the eternal haven, and that guide is the still, small voice within. Shall we undertake to slight its warnings or to blunt its sensitiveness, because, perchance, it disquiets us and awakens uncomfortable apprehensions? If we do, the shipwreck of our eternal interests is the inevitable result.—The Moravian.

AMUSING ADVERTISEMENTS.

An English periodical offered a prize the other day for the best collection of such announcements, and the following is the result:

"Annual sale now on. Don't go elsewhere to be cheated—come in here." "A lady want's to sell her piano, as she is going

abroad, in a strong iron frame." "Wanted, experienced nurse for bottled baby." "Furnished apartments suitable for gentlemen with folding doors." "Wanted, a room by two gentlemen about thirty feet long and twenty feet broad." Lost, a collie dog by a man on Friday answering to Jim with a brass collar around his neck and a muzzle."

"Wanted, by a respectable girl, her passage to New York; willing to take care of children and a good sailor." "Respectable widow wants washing for Tuesday." "For sale—A pianoforte, the property of a musician with carved legs." "Mr. Brown, furrier, begs to announce that he will make up gowns, capes, etc., for ladies out of their own skin." "A boy wanted who can open oysters with references." "Bulldog for sale; will eat anything; very fond of children." "Wanted—An organist, and a boy to blow the same." "Wanted—A boy to be partly outside and partly behind the counter."—Westminster Gazette.

TRUST IN THE DARK.

ROBERT E. SPEER.

I was awakened the other morning about four o'clock in my room by a little voice just beside my bed in the dark asking for a drink. I got the little lad a drink and he lay quiet a moment, and then he said: "Father, may I sing myself to sleep?" And I said, "Yes, dear; go ahead." But he soon got up so much enthusiasm that I told him he would better stop, or none of the rest of us could sleep. Then he was quiet awhile, but soon I heard his little voice again in the perfect stillness of the night, "Father, have you got your face turned toward me?" And I said, "Yes, little boy," and the darkness was as the light of day to him.

"We older children grope our way
From dark behind to dark before,
And only when our hands we lay,
Dear Lord, in Thine, the night is day,
And there is darkness never more.

"Reach downward to our sunless days
Wherein our guides are blind as we,
Where faith is small and hope delays,
Take thou the hands of prayer we raise,
And let us feel the light of Thee."

THE NEXT GREAT ALPINE TUNNEL.

Continental tourists will be interested in a project, now believed to be very near realization, for the construction of a tunnel through the Jura near the Col de la Faucille. The practical result of the execution of the plan will be that the route from Paris to Geneva will be direct instead of roundabout, and that Geneva, instead of Lausanne, will be the natural point at which to enter Switzerland for the Rhone Valley resorts, and proceed by the Simplon to Milan. The actual difference from Paris to Milan will, indeed, only be one kilometer less by the new route than by the old; but time will none the less be saved. Owing to the steep gradients, trains can only creep from Pontarlier to Lausanne. By the new route, they will be able to run at express speed all the way from Dijon to Geneva.—Westminster Gazette.

QUITE DIFFERENT.

In some parts of Canada it is customary to call the Justice of the Peace, or local magistrate, "Squire." One of these worthies, a very estimable man, who always enjoyed a good story, even if it were at his own expense, used to be fond of relating an experience he once had with an uneducated English farmer.

After transacting some business, the "Squire" and the Englishman sat down to enjoy a lunch together. The stolid Britisher started the conversation by remarking, "I notice as 'ow volks calls you the 'Squire."

"That's because I am a Justice of the Peace," replied the Canadian.

"Things is so different at 'ome."

"Indeed?"

"Yes. In England a Squire—w'y, bless you 'eart, a Squire, 'e's a gen'l'man!"

Missions.

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

THE next regular meeting of the Board of Managers of the Missionary Society will occur Oct. 15, 1902. At that meeting appropriations will be made for the year 1903, and other important business transacted. Blank reports have been sent to all the workers to be filled out for this quarter. If any have failed to receive them, please notify the Secretary. All reports, applications or communications should be received by the Corresponding Secretary on or before October 10. Will all concerned please attend to this request.

FOREIGN MISSIONS.

THE CHINA MISSION.

(Continued from last week.)

Report of the Medical Work in Lieu-oo, China, for the time ending June 30, 1902, by Rosa W. Palmborg.

This year my report must necessarily cover only five months of work in China, but as I have made none for two years, I would like to go back a little, and express my gratitude for the opportunity of visiting the homeland last year, and for the great blessing of that visit to me in every way, physically and spiritually. Often has my heart sung, "Bless the Lord, O my soul, and all that is within me, bless his holy name." I came back with a sense of greater fitness for his work, a greater enthusiasm, and a comforting realization of his guidance.

As I record the fact that I arrived in Shanghai on the 30th of January, I wonder if it can be possible that just five months have passed. It seems so much longer. It was a great pleasure to meet again the dear friends—our missionaries and the native Christians, and to realize that they were all there, as I left them with a feeling of great uncertainty as to the future, owing to the troubled condition of the country at that time.

As soon as possible after my arrival we had a meeting to discuss the advisability of my going to Lieu-oo. As it had already been practically decided that I should go if it were considered safe, that was the principal question, and it was soon settled, as other missionaries were constantly returning to their stations and the country seemed perfectly quiet. It was decided that Mr. Davis should go with me as soon as possible to see about renting a house, which he did. Our haste was on account of the Chinese New Year, which came this year on February 8.

The best we could do, we could not reach Lieu-oo before Friday morning, February 7, but surely the Lord had heard our prayers and prepared the way, for before noon Mr. Davis had found a house which he thought would do, and after dinner I went with him to see it. Being satisfied that we could do no better, the bargain was made, and the house rented for a year. The people were very friendly, and the landlady perfectly willing to rent at what seemed a very reasonable figure, (\$8) eight dollars a month. The work of preparing to move was great, and I don't know what I would have done without the kind and constant help of Mr. and Mrs. Davis.

I cannot here take space for details, but by the use of three boats, we, with our belongings—furniture, medicines, etc., arrived on February 28, and by pushing through the crowds that thronged about us moved into our new home. The work of settling took some time. The soil of years had to be scraped away, although our Chinese friends had already done the best they knew; partitions had to be built, a floor laid and a Chinese cooking range made. Several other improvements came gradually, making our home habitable and comfortable, and useful for the purposes intended. These various operations were carried on under the inspection of the public, who crowded in to see, and whom we could not shut out without being rude.

One of our old school-girls, who could not live at her home, had been staying with the Bible-woman at the hospital, but with the removal of the medical work she could not continue doing so, and we wondered what we should do with her. The young man to whom she was betrothed was just leaving the Boys' School, and had no permanent occupation in view, and it came to me that a good way of settling all difficulties would be for them to get married at once, if they were willing, and go with me to help me in any needful capacity. It is something to the credit of the young man that he was

ready to serve in any way. Others concerned were pleased, and the wedding came off three days before we started.

Another young man, one of the best from our Boarding School, who had been teaching in one of our Day Schools, came with me to teach an English Day School, which I planned to start.

An old lady, Mrs. Yung, whose former mistress had paid her board in the hospital before I went home, and who had been waiting for my return to come back to me, came with me as a kind of companion, thus satisfying the demands of propriety. She is a great comfort to me.

According to Chinese custom, school must begin by the 23d of the first moon, so we opened ours on that day, although we had to work under difficulties for a while. We began with four pupils, two of whom were the sons of the chief military official here, Commodore Ting, with whom I had become acquainted on a former visit, and who did everything in his power to help me get started here. He took especial pains to show me every kindness, and was instrumental in getting the officials here, and the chief official of this district to issue proclamations for my protection, which are pasted up in the entrance and waiting room.

He was soon after promoted to a higher position in Nanking, and with his family moved to that place. His sons, however, made arrangements to stay here and study with me. One of them, the eldest, is a very enlightened young man, with little, if any, superstition about him, and very favorable to Christianity. Indeed, I think he is a Christian at heart, and would identify himself with Christian people if there were not so many difficulties in the way. He had learned most of what he knew about Christianity before coming to me, from his English text books, which I think is a good argument for teaching English, if the right text books are used.

Our school has not made remarkable progress so far, as it has averaged only six pupils; but I am not discouraged as it is only a beginning, and I have the promise of more next term. It has not nearly paid expenses yet. These I have borne personally, but I expect to recover what I have spent some time; and when the balance turns the other way, I will use the surplus in the interest of the medical work.

As my old pupil, Mrs. Chow, had not quite finished her studies, she decided to come with me for a few months to help me get started, and to resume her lessons; so as soon as I could possibly get settled, I went in to Shanghai after her, and we began seeing the sick on March 17. There was a rush at first, as the notices had been out for some time. Many really needed treatment, but most came to see the foreigner, each patient being accompanied by from four to seven friends. Gradually the number lessened, until from fifteen to twenty seems to be about the daily attendance; less when the weather is unfavorable. Most of the cases, especially at first, were chronic ones of years' standing, who "had suffered many things of many physicians," and had given up; but almost all received some help, and now many come who are more easily treated, and there seems to be a growing impression in my favor.

Many of them speak different dialects, and most are too full of curiosity about me to listen to anything I have to say on the subject of religion, but when I find them able to read, I usually give them a tract or a copy of Matthew, explaining something about it. The money for buying Testaments and portions of Scripture for distribution was given me by a friend at home. Some intelligent men have talked with me quite earnestly about the "Jesus religion," and have seemed glad to receive Testaments from which they could study it themselves.

Before coming here, I had some Sabbath calendars printed, naming only the days in each month on which the Sabbath falls, and explaining that it is the Sabbath, and we do not see the sick on that day. At the bottom I had printed the Ten Commandments in the abbreviated form, hoping in this way to impress upon the people the fact of the Sabbath, and also to show them that there is nothing objectionable about our religion, as the last six at least agree perfectly with their best teachings. One of these calendars is given to each new patient. In a little over three months, 814 different patients have been treated, having paid in all 1,144 visits to the dispensary.

I began a new plan here of making a small charge for medicine in every case except the most destitute. The people being used to no other, seem to think it perfectly reasonable; they value the medicine and treatment more, and it makes quite a difference in our income, making us able to pay all current expenses, and lay up a little for future purposes.

If the fifteen or more Chinese doctors in the town are

jealous, they do not show it to me, as those I have met seem quite friendly, and sometimes send me patients they cannot cure.

On Sabbath afternoons we have a little service at the home of Mrs. Ng, one of our old church-members, but few except the family attend, and I think that after vacation I must have some kind of service here in town, if possible.

My time has been spent mostly as follows: In the morning teaching two pupils who were too far advanced for the school-teacher; after dinner treating the sick, and in teaching my student and helper, Mrs. Chow, whenever there was time. I have been very glad to have her here with me. She has been a great help in every way. I am glad God put it into her heart to come. Surely he has opened and prepared the way, and led me and provided for me wonderfully. I have had nothing but blessing so far, and in my heart, as I close this report, there is only gratitude and praise for his wonderful goodness to me. I pray that I may be used for him.

Statistical report, as far as I am able to give it:

Foreign workers on the field.....	5
Licentiate.....	1
Churches.....	1
Church organized.....	1850
Preaching places.....	4
Additions.....	8
Present membership.....	66
Sabbath-schools.....	4

School Work:

Girls' Boarding School.....	1
Boys' " ".....	1
Day Schools.....	5
Native teachers employed.....	8
Cooks in Boarding Schools.....	2
Bible-women.....	2
Native workers in Medical Mission.....	5

HOLLAND.

The Rev. F. J. Bakker has been the past year the missionary pastor of the Rotterdam Seventh-day Baptist church and a general missionary in the city. The Sabbath services and the Sabbath-school have been regularly maintained. His missionary work has been among the poor of the city, and with sailors and emigrants on the steamers and ships, and at the wharves. He has distributed a large quantity of evangelistic and Sabbath tracts in several languages, and also the Boodschapper and other papers. He is under the employ of the Board, but the Milton Junction church (Wis.) and congregation contributed \$30 each quarter toward his salary. In the last quarter, under the arrangement and appropriation made by the General Conference, but under the direction of the Missionary Society, by the request of the Executive Committee of the Conference, Mr. Bakker visited the scattered Sabbath-keepers in Berlin, Germany; the little churches at Harburg, Germany, and Asaa, Denmark, and Sabbath-keepers in other places. His report of this visit will be found in the report of the Corresponding Secretary of the General Conference. Mr. Bakker is an earnest and efficient worker, and is doing a good work on his field.

The Rev. G. Velthuysen, Sr., has had the pastoral charge and care of the Haarlem Seventh-day Baptist church, and the branch at Amsterdam. He has had good health the past year, and has performed his usual duties with energy and ability. He and his dear family have met with a great sorrow and bereavement in the death of his beloved son, Peter, at Salt Pond, Gold Coast, West Africa, in which he has the deep sympathy of his many friends and brethren in America. His work in Haarlem is evangelistic, missionary, Sabbath Reform, and the publishing of the Boodschapper, an exponent of the Gospel and Sabbath truth. The following is his Annual Report:

I would report for the year, from July 1, 1901, to June 30, 1902: Sermons, 56; addresses, 16; led in Sab-

bath-school sessions 50 times; meetings held in behalf of missions, 6; presided over 24 meetings of our church for the study of the prophecies of the Bible; led in Haarlem 32 meetings for temperance and at different places outside of Haarlem 6, and open air meetings for temperance 2; have held 50 prayer-meetings in our church, and 5 elsewhere. Have distributed and mailed 25,700 copies of the Boodschapper (Monthly 2,000, except two times 3,000, while I kept 25 extra copies monthly); about 20,000 tracts on different subjects.

Bro. Schouten labored all through the year, but not always with the Gospel Wagon. At times he prefers to go without it. Besides our own paper he distributes Bibles, Testaments, etc. I gave lectures on different subjects in various places and held three public discussions. A great number of tracts and a lesser number of pamphlets I sent out to show the errors of Seventh-day Adventism. I made many calls on people who had gone over to Seventh-day Adventism in this country, not to withdraw them from their church, but to warn them against trusting for salvation on false grounds, viz., our own obedience in regard to the Sabbath and baptism. Since the last months Seventh-day Adventism in this county is in great commotion. The greatest part has now got an insight into the unhistorical explanation of God's prophecies, and also in the unscriptural pretensions of Mrs. White as a prophetess. We wonder what they will do here now.

I filled up the blank which Bro. L. A. Platts sent me some weeks ago in regard to the membership of the church, etc.

I do not know what to tell you about our prospects here. We labor as much and as faithful as we can, and the prospect is sure that God will bless his own testimony in his own good time. So it will be everywhere to the glory of his name. God bless the General Conference. O for two laborers at the Gold Coast.

Yours in Christ,

G. VELTHUYSEN, SR.

HAARLEM, Holland, July 29, 1902.

AYAN MAIM, GOLD COAST, WEST AFRICA.

The little church at Ayan Maim had frequently made appeals to the Missionary Board to send them a missionary and a teacher. The Board had not seen its way clear to so do. Peter H. Velthuysen, a student in Alfred University, had taken a deep interest in the Gold Coast field, and had expressed a desire to go there as a missionary and teacher. He decided to offer himself to the Missionary Board, if a move should be made during the General Conference held at Alfred, N. Y., to send one there. Such a move was made, and annual pledges were given for three years to the amount of \$1,144 to send a missionary and teacher to Ayan Maim. Mr. Velthuysen offered himself, and the Missionary Board extended to him a call to go to Ayan Maim early in the next October, which he accepted. On Sabbath-day, Sept. 28, 1901, appropriate and impressive consecration services were held in the First Alfred church, of which he was a member, setting him apart to the work of a teacher and missionary at Ayan Maim.

He sailed from New York for Liverpool on the Steamship Cymric October 1, 1901, to go from thence to Haarlem, Holland, to visit his parents, brother and sister. He spent a week or more with them and with the old home church and friends. He returned to England; after visiting friends in London, he sailed from Liverpool on the Steamer Bathurst, Oct. 26, 1901, for Salt Pond, Gold Coast, West Africa, and arrived there Nov. 20.

He was met at the landing by Eld. Joseph Ammokoo and his son Ebenezer. He landed weak and exhausted from a long and serious sea-sickness, and from the effects of the equatorial heat. He rented rooms and remained at Salt Pond some four weeks to recuperate and regain his strength. While there, he and the Ammokoos held some evangelistic meet-

ings. When he thought he was strong enough, and had sufficiently recovered from the effects of his hard voyage, they went to Ayan Maim. He looked over the field, planned some of the work and commenced his labors. However, it proved that he had not sufficiently recovered his health and strength, walking and exposing himself to the hot sun weakened him, and resulted in his being prostrated by a fever sickness. They took him back to Salt Pond for better climate and treatment, but the deadly fever could not be overcome, and he died Feb. 20, 1902, at 6 P. M. He had a good room and care in the residence of a Mr. Grahel. Mr. James O. Cocker, a physician and the Government Commissioner, attended him. Pastor Joseph Ammokoo, his son Ebenezer and Mr. Grahel were with him when he died. Pastor Joseph Ammokoo conducted the funeral services on the morning of Feb. 21. He was buried in a good fenced burial ground owned by the government.

The brethren Ammokoos expressed their deep sorrow and loneliness in the death of Peter, and their high appreciation of his ability and his consecration and devotion to the work which he had only just begun. The Government Commissioner, Dr. Cocker, took charge of the checks he had in hand, all his effects, put on them the government seal, awaiting orders from the Missionary Society. Treasurer Geo. H. Utter was instructed to look after them.

Memorial services were held in memory and honor of Peter H. Velthuysen, who had given his life for the cause of Christ on the Gold Coast, West Africa, in the First Alfred church, and in the Haarlem church, Holland. Resolutions of appreciation of the consecrated and devoted life of Peter, and of sympathy and condolence, were voted by the Missionary Board, and a copy sent to the bereaved parents and family. The Board, with deep sorrow, record the sad termination of their effort to put and support a missionary and teacher at Ayan Maim.

At the regular meeting of the Missionary Board, held April 16, 1902, a committee was appointed consisting of S. H. Davis, O. D. Sherman and Ira B. Crandall, to consider what is best to be done concerning the Ayan Maim field, the Committee to report at the July Board meeting. At the regular meeting of the Board held July 16, 1902, said Committee presented the following report, which was adopted:

Your Committee appointed to consider the interests at the Gold Coast Mission would recommend that the Board ask for a continuation of the subscriptions to the Gold Coast fund for three years, and unless the way opens for sending re-inforcements to that field that the money be used toward the education of Bro. Ebenezer Ammokoo for mission work among his own people.

Respectfully submitted,

S. H. DAVIS,
O. D. SHERMAN, } Com.
I. B. CRANDALL, }

There have been on the Ayan Maim field also two native workers: Eld. Joseph Ammokoo, as pastor of the church, and his son, E. J. A. Ammokoo, as helper and teacher. This son was the assistant of Peter H. Velthuysen, and his interpreter, and is a very faithful young man in the work of the Master.

A TRUE faith can no more be separated from good works than the light of the candle can from its heat, or the heat from its light. —Jonathan Edwards.

"SEEK YE THE LORD WHILE HE MAY BE FOUND."

Isa. 55: 6.

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat, yea, come, buy wine and milk without money, and without price." Isa. 55: 1. Thirsty one, this message is for you. Hungry one, these words were written for you. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Matt. 5: 6.

"Seek ye the Lord while he may be found, call ye upon him while he is near." Isa. 55: 6. Sinner, to-day is the day of salvation. "Now is the accepted time." Soon mercy's gate will swing shut, for the day of vengeance draweth near, when no man can be saved. "When once the master of the house is arisen up and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us: and he shall answer and say unto you, I know you not whence ye are." Luke 13: 25. "Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. . . . They shall run to and fro to seek the word of the Lord, and shall not find it." Amos 8: 11, 12.

"Have I any pleasure at all that the wicked should die? saith the Lord God, and not that he should turn from his ways, and live?" "Therefore, . . . repent, and turn yourselves from your transgressions; so iniquity shall not be your ruin." "For I have no pleasure in the death of him that dieth, saith the Lord God, wherefore turn yourselves, and live ye." Eze. 18: 23, 30, 32. "The Lord is . . . not willing that any should perish, but that all should come to repentance." 2 Peter 3: 9.

God will not always strive with men. He will send forth the decree of Rev. 22: 11. "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Then the temple shall be filled "with smoke from the glory of God and from his power," so that no man shall be able to enter in. He shall command the seven angels, saying, "Go your ways, and pour out the vials of the wrath of God upon the earth." Rev. 15: 8; 16: 1. "Then the Son of God shall come riding on a white horse, and the armies of heaven shall follow him riding on white horses and they (the wicked) that have escaped the plague shall be slain by the sword of him that shall sit on the horse and the fowls shall be filled with their flesh." Rev. 19: 11-21.

"While many linger, let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him: and to our God, for he will abundantly pardon." Isa. 55: 7, 8. "Every one that thirsteth, come ye to the waters." "Behold the Lamb of God which taketh away the sins of the world." John 1: 28. "And the Spirit and the bride say, come, and let him that heareth say, come, and let him that is athirst come, and whosoever will, let him take the water of life freely." Rev. 22: 17. Accept this free gift of God's love, so that you may be hid in the day of wrath which is to come upon all the dwellers of the earth. LESLIE LITTELL.

GENTRY, Ark.

Woman's Work.

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

THE OLD HYMNS.

There's lots o' music in 'em, the hymns of long ago;
An' when some gray haired brother sings the ones I used
to know,
I sorter want to take a hand—I think o' days gone
by,
"On Jordan's stormy banks I stand, and cast a wistful
eye."

There's lot's o' music in 'em—those dear, sweet hymns
of old,
With visions bright of lands of light and shining streets
of gold;
And I hear 'em ringing—singing, where memory dream-
ing stands,
"From Greenland's icy mountains to India's coral
strands."

They seem to sing forever of holier, sweeter days,
When the lilies of the love of God bloomed white in all
the ways;
And I want to hear their music from the old-time meet-
in's rise,
'Till "I can read my title clear to mansions in the
skies."

We hardly needed singin'-books in them old days; we
knew
The words, the tunes of every one the dear old hymn-
book through!
We had no blaring trumpets then, no organs built for
show,
We only sang to praise the Lord, "from whom all bless-
ings flow."

An' so I love the dear old hymns, and when my time
shall come—
Before the light has left me and my singing lips are
dumb—
If I can only hear 'em then, I'll pass, without a sigh,
"To Canaan's fair and happy land, where my posses-
sions lie!"

—Atlanta Constitution.

CONSIDERABLE interest was aroused at the gatherings of the women at Conference in Via Christi, the book suggested as a text-book for use in the study of missions, and the title has been asked for, which we gladly give. The book has been so fully reviewed by different writers on this page that most of our readers must be more or less familiar with it, and further comment seems therefore unnecessary. "Via Christi, an Introduction to the Study of Missions, by Louise Manning Hodgkins, published by the Macmillan Company, New York. Price in paper covers, 30 cents; in cloth, 50 cents." Those who have been using "Via Christi" during the last year will be interested in some items concerning it, and the following account of the second book in the series, "Lux Christi."

VIA CHRISTI.

To those who are interested in the great success of "Via Christi," it will be pleasing to know that already 28,000 copies of the book have been sold and another edition is now in press. The book is of permanent usefulness, and a copy should be in every Christian home. It is a marvel of condensed historical information. It is a great pleasure to be able to announce the wide-spread interest which "Via Christi," the first book in the series on United Study of Missions, has created. It has been used with profit in all grades of organizations, from Junior Christian Endeavor Societies to the church prayer-meeting. We are glad to be able to announce that the next book is now ready. It is written by Mrs. Caroline A. Mason, the author of "A Lily of France." Its name is "Lux Christi, a Study of India, a Twilight Land."

It contains a preface which shall state that this book does not plan to give the geography, complete history and scientific survey of India, which are in every encyclopedia and atlas. It is rather the purpose to give the national life, characteristics, tendencies and habits of thought of the people, its external

vicissitudes and circumstances being studied particularly in reference to its intellectual and spiritual development and status. The genius of the people will, if possible, be in a measure portrayed, and its capacity for Christianity established. In the same way missions in India will be set forth on their large general lines rather than in detail. India is conceived of as a land of twilight, not of gross darkness nor yet of clear light, as Africa or Europe. It is tending to dawn.

The book is to have in it a map of India and two illustrative diagrams. There is to be a series of twenty-five pictures published separately, and also programs on each chapter. These programs will be for the use of the leader, and will contain quotations and references not in the book, and their price will be very low. We believe that they will greatly enhance the value of the book, since there has been a great demand for something of the kind for "Via Christi." Price of the book, 30 cents in paper; 50 cents in cloth; pictures probably 25 cents per set.—Missionary Helper.

SCHOLARSHIPS.

At the August meeting of the Woman's Board it was decided to take a scholarship in Alfred University and one, in Milton College and the first payment has been made to each according to terms proposed by the Trustees of these institutions.

At Alfred, "Free tuition shall be given one person each school year after \$100 has been paid, so long as not less than \$25 is paid annually on the principal account of \$1,000."

At Milton, "Full tuition will be allowed one student after \$50 shall have been paid, and so long as not less than \$50 annually shall be paid on the principal amount of \$800."

The Trustees of Salem College have not yet sent to the Board their terms for establishing a Scholarship, but it is expected that they will do so soon.

This plan furnishes an excellent means for the immediate assistance of worthy young women who are desirous of acquiring a thorough education and are dependent upon their own resources; and also for aiding in the permanent endowment that our schools are so persistently and consistently seeking.

Will not our ladies take this subject into thoughtful consideration at the beginning of the Conference year, that they may plan to help in so worthy a cause?

MRS. L. A. PLATTS,
Treasurer of Woman's Board.

HELEN HUNT JACKSON wrote thus of the sin of fretting: "There is one sin which, it seems to me, is everywhere and by everybody underestimated, and quite too much overlooked in valuation of character. It is the sin of fretting. It is common as air, as speech—so common that, unless it rises above its usual monotone, we do not even observe it. Watch any ordinary coming together of people, and see how many minutes it will be before somebody frets—that is, makes more or less complaining statement of something or other, which probably every one in the room or in the car or on the street corner, it may be, knew before, and probably nobody can help. Why say anything about it? It is cold, it is hot, it is wet, it is dry, somebody has broken an appointment, ill cooked a meal; stupidity or bad faith somewhere has resulted in discomfort. There are plenty of

things to fret about. It is simply astonishing how much annoyance may be found in the course of every day's living, even of the simplest, if one keeps a sharp eye on that side of things." This is certainly true; and it is no less certain that a cheerful disposition may be cultivated in the same way that the voice may be trained in harmony or the mind in various learning.—American Mothers.

TREASURER'S ANNUAL REPORT.

MRS. L. A. PLATTS, Treasurer,

In account with

THE WOMAN'S EXECUTIVE BOARD.

Balance on hand Aug. 1, 1901..... \$ 318 25

Receipts during the year, as follows:

South-Eastern Association:
Lost Creek, W. Va..... \$ 15 00
Salem, W. Va..... 25 00— 40 00

Eastern Association:
Ashaway, R. I..... \$ 5 00
Berlin, N. Y..... 18 00
Daytona, Fla..... 5 00
Marlboro, N. J..... 11 00
New Market, N. J..... 25 30
New York City..... 25 54
Plainfield, N. J..... 362 25
Rockville, R. I..... 1 00
Shiloh, N. J..... 21 00
Westerly, R. I..... 91 13— 565 22

Central Association:
Adams Centre, N. Y..... \$ 91 00
Brookfield, N. Y..... 121 00
DeRuyter, N. Y..... 12 00
First Verona, N. Y..... 25 00
Ljucklaen, N. Y..... 5 00
Leonardsville, N. Y..... 90 00
New London, N. Y..... 5 00
Norwich, N. Y..... 12 00
Syracuse, N. Y..... 5 00
Utica, N. Y..... 5 00
West Edmeston, N. Y..... 11 00— 377 50

Western Association:
Alfred, N. Y..... \$114 51
Alfred Station, N. Y..... 49 60
Akron, N. Y..... 15 00
Brockwayville, Pa..... 5 00
Hornellsville, N. Y..... 5 00
Hartsville, N. Y..... 10 50
Independence, N. Y..... 16 50
Little Genesee, N. Y..... 16 00
Nile, N. Y..... 27 50
Peninsula, Ohio..... 3 00
Shamokin, Pa..... 2 50
West Genesee, N. Y..... 2 00
Wellsville, N. Y..... 12 00
Westfield, Pa..... 1 00— 276 21

North-Western Association:
Albion, Wis..... \$ 15 48
Boulder, Colo..... 15 50
Chicago, Ill..... 40 00
Coloma, Wis..... 6 00
Dodge Centre, Minn..... 42 00
Doland, S. D..... 3 00
Edgerton, Wis..... 30 00
Farina, Ill..... 33 70
Glen, Wis..... 2 00
Marquette, Wis..... 8 50
Milton, Wis..... 127 50
Milton Junction, Wis..... 26 00
New Auburn, Minn..... 4 00
Nortonville, Kan..... 103 00
North Loup, Neb..... 47 00
Pipestone, Minn..... 5 00
Walworth, Wis..... 20 00
Walton, Iowa..... 20 00
West Hallock, Ill..... 13 50— 562 18

South-Western Association:
Hammond, La..... \$17 00
Fouke, Ark..... 6 00— 23 00

Foreign:
Hatsfield Point, Ontario, Can..... 1 50

Miscellaneous:
Collections:
Conference, Alfred, N. Y., 1901..... \$40 00
Eastern Association, 1901..... 29 00
" " " " 1902..... 12 00
Central " " " " " " " " 5 89
Western " " " " " " " " 18 06
North-Western " " " " " " " " 8 78— 94 73

Total..... \$2,258 59

DISBURSEMENTS.

Tract Society:
Sabbath Visitor..... \$ 5 00
SABBATH RECORDER..... 29 00
General Fund..... 552 44— \$ 586 44

Missionary Society:
Native Helpers..... \$150 00
Boys' School..... 15 95
Home Missions..... 62 75
Crofoot Home..... 242 50
Gold Coast..... 12 50
China Mission..... 32 30
Dr. Palmberg..... 12 00
Yung Yung..... 30 00
General Fund..... 209 52— 767 52

African Mission..... 185 24
Education Fund..... 216 29
Board Expenses..... 59 86
Evangelistic Fund..... 37 50
Local Work..... 15 00
Calendars..... 24

Home Missions, including gifts to missionary pastors, and not paid through Missionary Society..... 60 00
Cash on hand and balancing account..... 330 50

Total..... \$2,258 59
Money reported from various Societies and not paid through Woman's Board..... 435 18

Total..... \$2,693 77

MRS. L. A. PLATTS, Treas.

Examined with books and vouchers and found correct.

L. A. PLATTS.

Adopted by the Woman's Board Aug 16, 1902.

THE EFFECTS OF TOBACCO ON GROWING BOYS.

Quite recently a committee appointed by the Lancet has been investigating the subject, led thereto by the many sensational stories in the public press of England and America. They report that a very careful search has failed to elicit the slightest evidence that cigarettes are injurious because of any foreign poisonous ingredients contained in them. Tests for opium, arsenic, and other alleged ingredients were made, but they were negative in every instance. The only injurious substance found was tobacco.

We may then regard it as settled that whatever harm is done by the cigarette is done by the tobacco of which it is composed, and not by the rice paper in which it is wrapped or any foreign poison which it contains.

Having thus disposed of this preliminary question, we are now ready to consider the real subject—namely, the effects of the use of tobacco upon immature and growing boys. And here we are not at a loss for evidence, and that of a most unimpeachable character.

From the measurements of 187 men in the class of 1891, Yale College, Dr. J. W. Seaver found that the non-users of tobacco gained in weight during the college course 10.4 per cent more than the regular users, 6.6 per cent more than the occasional users. In height the non-users increased 24 per cent more than the regular users, and 12 per cent more than the occasional users. In increase of chest girth the non-users had an advantage of 26.7 per cent and 22 per cent, and an increase of lung capacity of 77.5 and 49 per cent respectively. These facts in regard to the dwarfing effects of tobacco are corroborated by the observations on the class of 1891, Amherst, made by Dr. Edward Hitchcock. He found that in weight non-smokers increased during their course 24 per cent more than the smokers; in increase in height they surpassed them 37 per cent; in gain of chest, 42 per cent; and in gain of lung capacity, 75 per cent. In Yale only 22 per cent of those reaching the highest grade in scholarship were users of tobacco, while 85 per cent of the lowest grade used it.

At the Polytechnic School in France it was found that the non-smokers took the highest rank in every grade, that the smokers continually lost grade. Hence the use of tobacco was prohibited in the public schools. It was also prohibited in our government schools at Annapolis and West Point. It is stated that one-fifth of all the boys who apply for admission to the Naval Academy are rejected on account of irregularity in the heart's action, and this, the surgeons claim, is caused almost universally by smoking cigarettes.

THE SELF-INJURY IN LYING.

At birth, all of us were liars, more or less. This is because lying is the diplomatic refuge of helplessness. The instant we learn to know punishment, desire to escape from it becomes a prime instinct.

Morality, like knowledge, is not hereditary, but attained. The child must learn that lying is a sin and a self-injury, just as it must learn by being burnt to avoid the fire.

Until this lesson is learned, the child, youth, man will continue to lie. Many never learn it. Perhaps none ever learn it thoroughly.

Lying comes not of aggressive shrewdness,

but of cowardice and of a shallow cunning that is often treacherous and tricks the lie into transparency.

But it is not the danger of being found out by others that is most to be dreaded; far more dreadful is it that the liar must know himself to be a liar.

His self-respect suffers—the leaven in him loses strength and leaves him dead dough.

The cunning that leads to lying is a rot that must permeate the whole character and make a man uncertain of himself.

It distorts his perspective, obscures his vision, and warps his comprehension.

The habit of misrepresentation leads to misconception, the judgment becomes as erratic as the tongue, and there results the man who "couldn't tell the truth if he wanted to."

Nothing so shakes the confidence of one's friends as known lying does; nothing so shatters one's own self-confidence as does lying, whether known to others or not.

The cowardice that fathers lying increases with the lie. Fear of detection joins with self-contempt in making the liar a greater coward than before. One lie calls for another in its defense. The poet said it thus:

"O, what a tangled web we weave when first we practice to deceive."

This tangled web makes it all the harder for the liar to succeed in even an honest undertaking. His lies are a chain and ball upon his foot. They are a beam in his eye and a weight on his heart. He flounders along, most of his energy being required to overcome the impediment, while the truthful man easily outstrips him.

The lying cheat in the Vicar of Wakefield, who was always swindling everybody, died in jail for debt, while his honest neighbor, who was swindled a thousand times, steadily prospered and died rich and respected. Fiction—eh? Well, it is immortal as fiction, simply because it is fact, the world over, all the time.—Cleveland Press.

THE "GREAT SEAL OF THE UNITED STATES."

A news item in the papers announces that the State Department has ordered a new seal. This may seem a trifling bit of news to put in the telegraphic dispatches, but it is really an event in government circles. A "Great Seal of the United States" is not bought every year, or every ten years. In the entire history of the United States but three great seals have been used. These three were cut respectively in the years 1782, 1841 and 1885. The die of the first seal was cut in Philadelphia in 1782. Benjamin Franklin, John Quincy Adams and Thomas Jefferson were appointed a committee to prepare a suitable design for the proposed seal. This was in 1776, immediately following the reading of the Declaration of Independence in the first session of the Continental Congress. After a month's work in examining heraldic devices this committee submitted a design that was not accepted by Congress. A new committee was appointed. It reported on May 10, 1780, but its design met with no better fate than that of the distinguished committee who first took the matter in hand. Other committees were appointed, but for six years the colonists fought for independence without the usual token of sovereignty, unless the little oval signet of the President of the Continental Congress may be regarded as such a

symbol. After many delays a design submitted by Charles Thompson, the Secretary of Congress, and revised by William Barton, of Philadelphia, was accepted, and the great seal was used for the first time on a parchment commission dated Sept. 16, 1782, granting full power and authority to General Washington to arrange with the British for an exchange of prisoners of war. This seal was used by the Federal government until 1789, when a law of Congress created the Department of State, and the great seal was placed in custody of the Secretary of this department, who was required to affix it to all civil commissions to officers appointed by the President of the United States. The first great seal lasted until 1841, when Daniel Webster, Secretary of State under President Tyler, petitioned Congress for a new die. This remained in use until 1885, when Frederick Frelinghuysen, Secretary of State under President Arthur, submitted an improvement on the original design that was approved by historical scholars and authorities on heraldry. The new die will be substantially the same as that of the seal now in use. Congress appropriated one thousand two hundred and fifty dollars for the purpose. The origin of seals is lost in antiquity. The cylinder-seal had its birth in Babylonia. The Egyptian Pharaohs used the signets of their rings as seals of state, and from their time until now seals in various forms of stamps have been the symbols of the sovereignty and authority of all civilized nations.—The World's Events.

THE SERIOUSNESS OF LIVING.

Some people seem never to have any serious thought of life. They think only of amusement and never get beyond the airy surface of things. But to one who thinks deeply, life is not all a round of empty pleasure. A traveler who tarried several days at Antwerp describes the effect which the bells in the great tower had upon him. Every quarter-hour they rang out on the air their sweet notes, in soft melody, which fell like a delicious rain of music dropping from the heavens, as tender and as holy as the songs of angels. Then, at the full hour, amid their shower of liquid notes of silver, there rang out the solemn strokes of the great bell, with iron tongue, deep and heavy; and these heavy tones filled him with a feeling of awe. As he listened, hour after hour, to the chimes, the tender melody of the smaller, sweeter bells reminded him of the mercy and love of God, and the solemn undertones that broke on his ear at the end of each full hour spoke of the awful themes of justice, judgment, eternity.

So it is that every thoughtful person is impressed in reading the Scriptures. Their usual tone is mercy. Love rings everywhere, like the notes of angels' songs. But here and there, amid the words of divine tenderness, comes some deep note, telling of justice, of wrath against sin, of the awful Judgment Day. It is the same in life. The flow of the common day is gladness. There is music everywhere. Flowers bloom. Love lights its lamp in our path. Then suddenly there breaks in amid the merry laughter, a tone deep and solemn, which fills us with awe. Life is not all gayety. Even now its undertone is serious. We should be thoughtful. Eternity lies close to time. The momentous things of judgment are hidden only by a thin veil of mist.—J. R. Miller, D. D.

Young People's Work.

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

Lessons From Northfield.

To one who has heard much about Northfield, and is looking to it as a place of high culture, it might be something of a surprise to see the sign posted near the entrance of the camp dining shed, "Five cents to see the animals fed."

A young man taking his first meal there innocently asked me where the museum was. When I indicated to him that we ourselves were the subject of the facetious notice, he turned rosy red.

It was not so inappropriate either—that sign. For this camp, situated among the pines, was intended as a place of outing for hard-worked men. The houses are tents. The dining hall is a rough shed. The dress is negligee. Conventionalities are largely dropped. Therefore you need not be astonished when a sedate minister, sitting by your side at the table, requests you in an off-hand way to "pass the cow;" or a missionary from China asks you if you can reach the pump; or an impatient student at the end of the table breaks in, "slide the grease;" and other expressions come to your ear, such as "shovels, please;" "seconds on baled hay;" "empty."

You must understand that, in order to reduce expenses to as low a point as possible, there are only waiters enough to bring the food to the table, its distribution being rapidly accomplished by a system of the boarders' own devising. Hilarity and freedom reign. Any favorite dish is greeted with a chorus of "ah—h." One who rises to give a notice is liable to be overwhelmed with cries of "louder."

There is always a moment of reverent silence, however, before each meal, as someone invokes God's blessing. And during a week at the camp I never heard an oath, an unclean word, a cry of anger or a complaining whine. No empty bottles strewed the outer edges of the camp, and not even a cigarette was to be seen or smelt, unless it was in some secret resort beyond the range of my observation. These were "hail fellows well met," but they were Christian gentlemen. You are a long way from your work, and you enter like a boy into games and repartee. The smell of the balsam and the breeze from the Connecticut add their charm, and you come to the table with an appetite which reminds you of twenty years ago.

The camp is only an adjunct of Northfield. The Seminary grounds, half a mile away, are the homes of most of the visitors. Here are the halls, cottages and hotels, and here is the great auditorium where the meetings are held.

There were just twelve Seventh-day Baptists at Northfield this year, the eight men all staying at the camp. The chief attraction to us was the meetings addressed by such speakers as Meyer, Morgan and Baer. I shall not attempt at this time to give even the simplest resume' of these addresses. But I would like to give you a hint of the spirit of the place by reporting the words of Will R. Moody at the closing meeting. He is a worthy son of his father, a quiet man with a very winning way, and whenever he speaks he is listened to with deference.

Said he in his parting words: "I have heard the phrase used, 'Northfield teaching.'

We do not encourage the use of such a phrase. All truth is truth, and we do not claim any special part of it as distinctively our own." And again: "If you have received a great blessing here, do not go home to boast of it, and criticise others because they have it not. Let the blessing you have received be manifested in the life you shall live. Go to your pastor and ask him if he has some hard service that you may perform. Be as much of a help to others as you can."

There may be some who are fearful about sending our members outside of our own fold for instruction. It is right and proper to guard these matters carefully. But it would seem that a judicious use of such opportunities as this would be a blessing almost unmixed. We are entitled to have the best thought and experience of the day in which we live. We shall not grow stronger by shutting ourselves off in one corner. Let us glean in all fields, learning on every hand, and thus becoming more effective champions of the truth which we hold.

Then, too, we ought to let our light shine. I do not believe it has done the hundred or more men at the camp any harm to know that there is a vigorous people in the world who observe the Seventh-day as the Sabbath. At a table next to mine one day the word Sunday was used by someone. Someone else immediately said, glancing over to our table, "Sh! You must not say Sunday around here." "Oh," the first speaker replied, "I did not call it the Sabbath." "That is all right then," was the answer, and the conversation flowed into other channels.

It is my conviction that we have within ourselves the elements for producing in our yearly General Conference a more effective meeting, on a smaller scale, than that held at Northfield. I am confident that we might see results proportionately greater in surrendered lives and training for service. We are moving in this direction. The report of the Special Committee at Ashaway looked toward it, and a great many expressions have been heard in the last few weeks, showing that there is a general demand for such an adaptation of the program of the Anniversaries as will give more time for direct platform addresses and evangelistic services. A careful and prayerful use of the forces at hand will give us next August, sessions of such power as to bring gladness to all our hearts.

JUNIOR REPORT.

Second Annual Report of the Superintendent of Junior and Intermediate Work, for year ending Aug. 1, 1902, read at Conference, Aug. 25, 1902.

We report this year 31 Junior and 4 Intermediate Societies with a membership of 732 Juniors and 81 Intermediates, a total of 813. These Societies are divided among the Associations as follows: Eastern, 6; Central, 3; South-Eastern, 1; Western, 7; South-Western, 3; and North-Western, 15. There have been some changes in our list in the past year. The following Societies have disbanded: New Auburn, Minn.; Chicago, Ill.; New Market, N. J.; Lakeview, Cal., and the Ashaway Intermediate; but we are glad to be able to report eight new Societies: Boulder, Col.; Cartwright, Wis.; Garwin, Iowa; Rockville, R. I.; Hammond, La.; Jackson Centre, Ohio; and Intermediate Societies at Dodge Centre, Minn. and Milton, Wis., so that we have three more Societies than last year. These figures may need a little explanation. With a net gain of

three Societies we should naturally expect a large increase in membership, but when we recall that we have graduated forty-six to the Senior Society and still have a small increase in membership, we feel that the report is encouraging and that the work is broadening and deepening. We are always sorry to have a Society disband, but in the case of nearly all the Societies here mentioned it does not mean a loss to the work, as two of them have been merged with the Seniors and Intermediates, and others have joined forces with Juniors.

Two hundred dollars and twenty-nine cents have been raised by the Juniors in the past year. (For the sake of convenience, the Juniors and Intermediates are here classed together.) Of this sum \$61.01 have been used for strictly missionary purposes. Contributions toward a Sabbath-school library, a church organ, church windows, collection boxes for the church, minister's salary, Fresh Air Work, Christmas dinners for the poor and needy, and the expenses of a delegate to the District Union of Christian Endeavor are some of the ways in which the Juniors have used their money and learned that their greatest happiness is in doing for others.

The committee work among the Juniors has been performed as usual along the following lines: Lookout, Prayer-meeting, Temperance, Social, Missionary, Scrapbooks, Relief, Flower, Music, Sunshine, Sabbath-school, Birthday and Band of Mercy. Some Societies have only one or two committees, others three or four or even six. The last three Committees mentioned are deserving of especial notice, as they are not as well known as the others. The Sabbath-school Committee is in the nature of a Lookout Committee for the Sabbath-school. This Committee looks up those who are not members of the Sabbath-school, invites them to join and hunts up the absent members. The Birthday Committee keeps track of the birthdays of the members, and reports them to the superintendent so that special prayer may be offered for each member, on the meeting nearest to his birthday. A Band of Mercy Committee teaches the boys and girls to care for birds and animals, to so interest themselves that they will be kind to all dumb creatures and to try to interest other boys and girls in their welfare.

Most of the Societies are using the Topic Cards of the United Society, but some use other helps, and a few have made an enjoyable and profitable study of Pilgrim's Progress.

It seems that on the whole, interest in Junior work is increasing and better organization is being effected. Letters and reports from superintendents all show that a more careful study of the work is being made. Your Denominational Superintendent has been able during the last year to get in closer touch with the workers both by correspondence and personal contact, and so has been better able to aid in solving problems that have arisen.

A few extracts from letters showing the work our Juniors are doing may be of interest. One superintendent says, "My Juniors are earnest little Christians." Another writes, "I am such a firm believer in Junior work that I would organize a Society if it had but one member." Still another says, "My Juniors are trying earnestly and faithfully to keep their pledge. Although small, some of

them only five or six, and most of them ten or twelve years of age, they are doing good work and are interested in their work. They let no opportunities slip to do things for others, helpful things. They are a Lookout Committee of the whole Society in that line."

I have found my relation with the Junior workers both pleasant and profitable, but I would like to suggest one way in which the superintendents can aid in making the work more efficient; namely, in being more prompt in filling out and returning reports. Every year some reports are so delayed that the statistics must be partly compiled from the reports of the previous year, which is not as it should be. The report reads, "Please fill out and return at once." Will you not bear in mind hereafter that it means just what it says, *at once*, and not wait for a second, third and even a fourth reminder?

The Catechism for use in Junior Societies and Primary classes has been completed by your superintendent this year. It has been prepared with the hope that it will aid the teachers of our boys and girls, and even those of the older classes, and that by its use our young people may become more familiar with Bible truths and doctrines. We hope it will be faithfully and carefully used.

The Junior Corner in the Sabbath Visitor has been another means of communication between the Denominational Superintendent and the Juniors, and it has proved to be not only a means of forming a better acquaintance between us, but has brought out many suggestions for new lines of work in our Societies.

One hundred and seventy-nine of our Juniors are church members, 56 of them having joined in the last year. Students of Child Study claim that the ages from twelve to fourteen is the time when the child's mind and heart are most susceptible to religious influence. The faithful Junior worker takes advantage of this fact, and by systematic Christian teaching leads her boys and girls into the church as naturally as children pass from the Primary into the Grammar School. To be sure, there is not the agony of unfor-given sins nor the long period of doubt and waiting in order to be good enough to be a Christian, but there is a perfectly natural development from Junior Society to church membership. We sometimes hear it said that children now-a-days do not understand what they are doing when they join the church. If the child has received the proper instruction in the Junior Society and the Sabbath-school, with the right kind of help at home he will understand what he is doing full as well as many who take the step later in life, and will have just so many added years of Christian life and usefulness. "An adult converted is a unit, a child converted is a multiplication table."

From last year's Conference Minutes I find that of the 140 who were received into the church by baptism, 26 of them were from the ranks of the Junior Societies. I cannot now state the number of accessions during the year just closed, but I will venture to say that our fifty-six Juniors will form a large proportion of that number. These boys and girls are all the time receiving careful training in Christian life and usefulness. Senior Societies bear evidence to the fact that their best workers are graduates from the Junior

Societies, and it is but fair to predict that our best church workers will be from the ranks of the Juniors, where they have received the training that will best fit them for this work.

I wish I could impress upon you pastors the importance of this Junior work and the help and encouragement such a band of organized workers might be to you and to your churches. You have ten children in your church, perhaps. If so, you as a pastor, cannot afford to have them untrained in church work. Every Junior Society means just so many more men and women being trained in our own belief and practice, and being fitted to take up our work when we shall lay it down.

If someone should report to this Conference a new church of nearly 60 Sabbath-keepers, and of many others who would probably join that church in the near future, you would feel that we had cause for great encouragement. That is practically just what has come to pass, only instead of being in one church they are scattered here and there throughout the denomination, where their zeal and deep interest and strong purpose for good will bear the most fruit. I want to repeat what I say whenever I have an opportunity: **THE HOPE OF OUR FUTURE AS A DENOMINATION IS IN OUR CHILDREN.** We cannot hope to make much impression on the fixed ideas of adults, but we can give our children good, sound training that will keep them Seventh-day Baptists.

One of the best things that our evangelists can do, and I am glad to say some are working along that line, is to organize Junior Societies whenever and wherever it is possible. If pastors, parents, Senior Endeavors and Junior Superintendents would join hands toward the development of Junior work, we would be able to report twenty new Societies next year instead of the eight we reported this year.

We are not working for the present, but for the future, of our denomination. Much has been accomplished and much more, with God's help, we expect to do.

Respectfully submitted,

MRS. HENRY M. MAXSON,

Denominational Superintendent of Junior and Intermediate Work.

HELPING THE MINISTER.

Too much cheap advice is extended to the ministers in the various organs of public opinion as to what and how they should preach and administer the other duties of their office. Probably there has not been an issue of this journal for many years from which we have not excluded one or several more or less excellent articles addressed to ministers upon the proper performance of their functions. The homiletical proclivities of the average religious writer are remarkable. And what reaches us in the way of formal articles is probably the residuum of a thousand cogitations, conversations and criticisms.

On one point most of these writers are in agreement, that is, they think that if we had preaching and general pastoral service of a different type the problem of the modern Christian church would be solved. Congregations would be large, benevolences generous, the masses would be reached, and conversions would be multiplied. The responsibility for the entire efficiency of the church is laid upon the minister.

Now we are very far from claiming that much

does not depend upon the minister, but we do assert that there are other human factors in the effectiveness of a church than the personality or service of the minister, and that these should be taken into account.

For example, much depends on that intangible but controlling spirit of the organization that might be called its genius or atmosphere. Frequently a single strong personality in the membership of a church can make the whole body believing, hopeful and spiritual; or critical, despondent and worldly. A minister who preaches to a church that lives in the first mood will find that every sermon and ministration does good; but to a gloomy, secular-minded congregation he might preach like one inspired, without effect. Of course a minister may do much to generate the right congregational spirit, but every one has his part in the same work, and a minister addresses himself to a hard task when the members of his church seat themselves in the wagon and expect him to pull them all up to the heights of the Delectable Mountains.

We are now coming to the season of the year when church work begins afresh after the summer vacation. On the first Sabbath in September many of our pastors will be back in their places. The spiritual mood and preparation of the minister are hardly more important than the temper and attitude of the church member. The pastor needs to be supported by having his efforts seconded; by hearty sympathy and co-operation in his work. Dear Reader, as you go back to your home church in a week or two, do not think that the whole responsibility rests upon your pastor; do not settle back in your seat with the mental attitude that you would like to see what he can do to move or inspire you. Take hold yourself. Do your full part. Ask yourself what can I do to bring this household of faith into the bright Christian temper of love and hope and helpfulness to the world, and then do it, modestly, self-sacrificingly, as to the Lord.

There are a good many dry as dust preachers who would be found charged with light and power like a summer cloud if they were only convinced that their people were supporting them and working with them, instead of standing off and criticising them and waiting for them to show what they can do. Help your minister. If he is a good man, devoted to his work, he can probably do as much for your church as any man you can get, but he will not do a great deal if the people do not rally about him, support his efforts and appreciate what he tries to do, even if he does not always succeed.—The Watchman.

MOZART AND BEETHOVEN.

The stories of how men of genius have had future fame predicted for them in their early youth must generally be taken with a considerable grain of salt. As authentic as most is the account of the first meeting of Mozart with the young Beethoven, which took place on the latter's first visit to Vienna in the year 1787. Mozart, then at the height of his fame, asked him to play; but, thinking his performance a prepared piece, paid little attention to it. Beethoven, seeing this, entreated Mozart to give him a subject, which he did; and the boy, getting excited with the occasion, played so finely that the composer of "Don Giovanni," stepping softly into the next room, said to his friends there, "Pay attention to him; he will make a noise in the world some day or another."—Chambers's Journal.

Children's Page.

A WONDERFUL BOY.

FRANCES WILSON.

We met in the midst of a dream;
But I'm waiting for him to come true!
The style of his nose I've completely forgot,
But his eyes, I remember, were blue.

It was just 8 P. M. by the clock—
Which stood, I recall, on its head—
When his mother spoke up and said:
"Kiss me, my son,
And run away quickly to bed."

I thought that the next thing would be
Loud wrath and perhaps even tears;
But instead—well, I really give you my word
That I've not been so staggered for years.
—The Watchman.

TIBBIE AND I.

ISAAC OGDEN RANKIN.

"What would you like to do this morning?" said I to Tibbie.

And Tibbie wagged his tail and answered without a moment's hesitation, "I'd like to go a hunting."

Yet Tibbie is not a hunting dog—only an Irish collie, more like a fox than any dog I ever saw. And his hunting is as much for fun as mine. He likes to know the ways of the wild things and to see them start and fly, but I doubt if he ever ran down one of them or had it in his mouth in all his life.

A man must always yield the palm for unselfishness to his dog. Tibbie loves to go hunting—and so do I. But Tibbie would always rather have me go, and there are times when I am quite as well content without his company. But then, let me plead in self-defense, Tibbie often spoils my hunting and I never hurt or hinder his; for he has the advantage over me of size and speed. It is not always admirable to be six feet tall, and four legs must always outrun two. Tibbie is the pioneer, and the creatures I am most anxious to observe either flee or hide when he appears. So I must always choose. If I take Tibbie, I curtail my observations for his pleasure and companionship. If I leave him, I find it hard to forget his begging whine and the rattle of his remorseless chain as he springs to the length of it, and I miss him in the way. And it makes a grown man feel himself disgraced when he must steal away and hide his starting from his friend because he is a dog.

When Tibbie goes with me he is always starting and returning. I count for more with him than any of the objects of the chase. He feels responsibility without losing pleasure. He says:

"I can't quite walk as slowly as you do, master. Much as I love you, I do often wish that you could learn to run. I have the greatest sympathy for your helplessness. And if you were not such a friend I would be off like a flash and meet you at the gate when you return. But you see I want to run and I want to be with you. So I go only half as far and return to find you."

All this Tibbie says with a look of his beautiful eyes and a wag of his eloquent tail—we humans are so slow of speech and clumsy in our ways of explanation!

When Tibbie goes alone I wonder what he has in mind. On a winter day after fresh snow, I find his tracks and those of the other dogs in all the mountain paths. Do they follow scent for the pure joy of gratifying a perception which we do not share? Or is it mere delight of wandering, for which the pretense of hunting offers an excuse? How does

the world of the woods look to those brown eyes? We give qualities to the world outside of self. What qualities does the soul of Tibbie give to the world he loves so well? And how much would I learn if I could put myself for an hour into his soul and try to read the messages of ears and eyes and nose?

It is all a mystery. Why I love Tibbie is plain enough, for he is pure affection and unselfishness in his relation to me. There is no one of his own kind whom he prefers. He would give his life cheerfully for mine, and he obeys my commands, which are sometimes unreasonable, I fear, with positive delight. But why? Is it mere response of love to love? Within his limits I can teach him anything. But why the limits? Why can I not teach him that my hunting is disturbed when he runs on ahead and barks for simple joy of living in a world so full of scents and sounds? I can ask him to be still, and then he sits by me with his tongue out and a look of wonder in his honest eyes. Will there ever come a time when we shall wholly understand each other?

Never mind! Good company is better than mere natural history study. I will postpone the question of immortality—for him or me—unlock the chain and let him loose into a world he finds so full of joy. And though he starts out like a red streak on the path he loves—the path he knows I love because it leads us to the woods—and is soon out of sight, I know full well that it will not be long before he will come loping back to assure me of his true companionship. As I drink in the crisp morning air and note the progress of the year, I will remember that not the least of compliments is the unswerving trust of a dog's eyes. And I will try to be as true a friend, and as unexact and as kind as he to all my human friends.

The scent lies well this dewy morning and Tibbie is in the best of spirits. The air draws sweetly from the west, and with it runs the quicksilver in his veins. He is here and away and here again. Now he has run upon the fresh track of a cottontail and is off into the thicket. That is a hunt that will come to nothing, my friend, for Br'er Rabbit was born and bred in a brier patch. Now a chickaree scolds at us from the bough of an oak, but Tibbie knows him for a mischief-maker and does not give him a look. Now I can hear him barking far off in the woods and wonder what big game has stirred his heart to speak. Evidently it was something which he thinks will be of no interest to me, for he is soon back again and walks quietly for a little at my side.

With that astounding whirr and shriek that prove her one of the originals of the woods, a ruffled grouse flies out at my feet and away like a misdirected rocket through the leaves of the underbrush. Quick as she is, Tibbie is after her. Before I have recovered from my startled astonishment, he is leaping through the woods. But the old mother grouse desired just that. Another whirr to lure him on, and she flies silent as an owl away. And I stand still and watch to see where the baby grouse have practiced their lesson of rigidity. Yes, there is one. Only sharp eyes could see him on the ground, his color fits so well. And there is his brother. We have walked right upon them. But I have no designs of mischief, and after watching them and laughing to myself to see how

well the trick of fuss has fooled my dog, I move on again to give a chance for the family reunion. For I am sure that not even practice can make the statute act a lasting pleasure to the little grouse.

Tibbie comes back with the leisurely air of preoccupation which evades remark. "I didn't really think I'd catch her," he would say, "but you see I had a good run for the money." And as the grouse, gathering her chicks about her and praising them for their immediate obedience, no doubt thinks so too, there is nothing more to be said.

On the split ledge of the mountain top is the place which Tibbie knows. There he lies down at my side in the shade, and with his rough tongue fondles my hand. And when the lunch is eaten he and I dream together, his nose between his paws, my hand resting lightly on his shaggy head. And when the hour is ended, with its dreams of hunting, he makes the homeward way one glorious frolic with his happy fun.—Congregationalist.

THE CAMEL.

(A small boy's composition.)

He is called the ship of the desert because he runs over the sand like a ship and don't sink in. He runs different to the horse because he lifts up two legs on one side of his body and then two on the other. He has about a hundred stumies, and each holds about a quart, so when his master kills him he can have a good drink. His hump is made of fat and he eats this when he can't get grass or hay. Some camels are not camels because he has two humps and his hair dont grow all over him and where it dont is called calluses (callosities) because it kneels down and wears away. The Arab loves his steed better than his wife and in our books theres a piece about him called the Arab and his steed. His master was a prisoner and his faithful camel took him round the waist and bore him swiftly to his morning friends.—Spectator.

THE LAKES OF THE CLOUDS.

ROLAND D. GRANT, D. D.

This vast Northwest is a truly wonderful world. It has characteristics of its own that differentiate it from all the rest of the world. Alberta and British Columbia can boast of the most charming combinations of earth-forms and conditions. I believe them to be perfectly unique. They stand also as the last discoverable land of the setting sun. If one would go beyond here he must wade.

It is well nigh impossible to conceive of the real newness of this region. As late as 1886 a book was published in London entitled "An Attempt to Get East from the Columbia River by Way of the Canadian Route." It is a wild and exciting tale he tells. The author ridicules the possibilities of any of the claims of the Canadian Pacific Railway. He tells of the hundreds of miles of deserted and hopeless "signal-boxes" and lifeless cabins, buried deep in eternal snow; and of the hundreds of miles of railway also hopelessly buried beneath awful avalanches, and of as many hundred miles of track absolutely swept away. He declares thus, in 1886, that "It is impossible to keep any road open to the Coast," adding that "even if snow-sheds were built through the entire mountain region they could not be built strong enough to stand the destroying avalanches." He tells of freezing trains that could make

but three or four miles an hour in those frigid conditions. He insists, finally, that in disgust he leaves the train stuck in enormous drifts on the north shore of Lake Superior, and himself with others going on ahead on snow-shoes, and reaching Montreal days before the train. This is a rare book, indeed. And I am reminded that 1886 is near enough to us to have the story of these hardships told even now in the East, and have them believed; as they still are to my knowledge. In fact, only three years ago, when making a party to visit this coast with me, I found people who insisted that it would not be safe for any one to begin the trip over this very dangerous northern route. Some told me that friends of theirs had been over the Canadian Pacific Railway, and would have starved to death had they not been wise enough to take their own provisions; and I could not convince one person at least to the opposite.

In fact, the few of us who have ventured out here have often felt while en route that provisions must give out and the rails must stop somewhere short of the Pacific coast; but to our delight we have found the luxuries and pleasures holding out to the end, and our only disappointment being that there were not many thousands of miles more to enjoy.

I have often said that the Swiss Alps were not vast in comparison with the North American Alps. For this I have been rebuked; hence I am glad to have the testimony of the hardy Swiss climbers who are now struggling with the mere fringes of our vast glacier system of Alberta. These guides now say that the Alps are many times multiplied in the Canadian Northwest. I have talked with Swiss guides now in Alberta, with whom I have also met in the Swiss Alps, and their enthusiasm here was not even dampened by their love of native land. A guide with whom I once stood on the sides of old Jungfrau over Grindenwald was also with me at the base of the vast Victorian glacier above Laggan in Alberta, and he said, "There is nothing in the world put together like this."

My first visit to Laggan and the Lakes of the Clouds was on August 15, 1893, when, with my family, I enjoyed our first tour of this great Northern route. The pleasure of our trip was much increased by the fact that we were guests in the private car with Mr. J. A. Sheffield, superintendent of palace cars and hotels of the road, who, with his family, was making his annual tour of inspection.

When on that August day he first introduced me to the more august Lake Louise, my sense of the beautiful was for the first time perfectly satisfied. There had then been no work of man to mar the spot, and everything was in its virgin loveliness. I am now glad that I saw this queen of all lakes before any trees were cut or the Chalet built, for I am conscious of having been there in truly primal and Edenic conditions.

You leave the train at Laggan, thirty-seven miles west of Banff, and follow the trail about three miles southward. Suddenly there bursts upon you a scene of such awful beauty that you stand uncovered in the eternal. A lake of sapphire blue lies enshrined amid these most terrific cliffs of every color and form. Two miles across the lake there begins to rise southward the forefront of the great glaciers, where the ice slants away up-

ward until it reaches a depth of possibly five hundred feet of solid blue and green, to where it is fed by continuous avalanches from the endless group of enormous heights beyond. At the upper end of this brown, boulder-covered glacier, rises a stern, black wall to a height of fully half a mile, over which the avalanches thunder. This wall is five miles away, but looks to be but one; unless you walk it, when it seems a full hundred miles instead.

Above this black avalanche-wall there gradually rises, like the roof of the universe, the pure-white snow-fields on Mount Victoria, to a height of ten or twelve thousand feet. Joining with Victoria in forming this ice-field are the towering heights of Lefroy, Beehive, Whyte, Niblock, Pyurn, Castle Crag, and many other lofty peaks. While to the east an upright mountain forms a perpendicular wall of several thousand feet. This mountain has been called Goat, but ought not to be so named, as there is another of that name just east of it. A man might be willing to die to have this mountain for his monument.

Nowhere in her possessions could there have been a grander piece of Nature's work to have been named for England's noble Queen than this long and silent range, whose eternal white robes throw their shadows and blessing over the royal Lake Louise, that rests like a daughter at her feet.

The shadows here are ever changing, the lake is usually still as glass, and so mirrors all these enchanting heights and crags in black, and green, and white, on its lovely surface. This is especially true of the earliest morning hour. A picture taken from the shore near the little Chalet reveals these reflections so perfectly that as you reverse the picture it is not easy to tell which side is up, right or wrong. Indeed, there is no wrong side here, for if you turn the picture again sideways you have, by the reflection, a perfect "hour-glass," and again reverse it and you get a "chalice filled," or a cup of blessing. There sometimes hangs a peculiar spiritual atmosphere over the vast expanse that is really indescribable, and in a moment later it all clears away, so that an object is so perfectly seen far up the heights as to defy all calculations of distance. Distance and size are here impossible of reckoning, and deceive you at every turn. You seem to lose all power of estimating in confusion of mind. A person even thinks he can reach yonder black cliff, only to be quickly lost among detritus and fallen crags that hinder your every step; and none but the most intrepid must venture to know the inner shrine of this holy place, for if you do the glory may be turned into the "death-trap," as the far upper opening is called; but it can all be enjoyed in view without the slightest danger or struggle. Here one can find all the world of glacier and crevasse, and that, too, with every known form of morain and Alpine wonder; and all this on the grandest scale, for these vast fields of ice hang in dreadful silence on the shoulders of scores of mighty mountains. Man is but a trifle amid this grandeur, and to know the most sacred center of this, Nature's Sanctuary-of-Awe, one must be born to hardy struggles, for without mercy she hurls puny man from her in mighty contempt.

In nearly thirty trips from ocean to ocean

I have found no other such lake of beauty. I have seen the choicest lakes of the Old World, and this is really queen among them all. Lake Como is beautiful, divinely so, but not of the nature of the beauty seen here. I urged Montague White, the friend of Paul Kruger, to visit these lakes, and he afterwards wrote me: "I have seen nothing like it in all the world, and your enthusiasm is fully justified." When the Prince of Wales was en route east from Vancouver he went on a shooting excursion, and they brought the Princess back from Banff to see these Lakes of the Clouds. I have it direct from one to whom she told it, that she said "she had seen nothing more beautiful on earth," and I cannot conceive of heaven being more beautiful. The Prince's party visited the lakes under the special care of Mr. John Niblock, who, by the way, was the gentleman to direct the first lady that ever entered this bewitching place, and for him Mount Niblock was named.

If you wish to reconnoitre further and find more gems, take your ponies again from the Chalet on the shore of Louise and climb another thousand feet directly up the western cliff along the sides of Beehive, and find another little Emerald lake known as Mirror. This has no overground outlet, but runs through some rock opening into Louise a thousand feet below. Still higher above this is a goodly climb which brings you to Lake Agnes. This fine lake, fringed with beautiful flowers, is surrounded by a vast amphitheatre of mountains towering still heavenward.

And now, if you would enjoy to the full this enchanting place, you can climb up, up the sides of Mount Pyurn above Lake Agnes, and see the snowy peaks rise one above another to the east of you. Mount Beehive is now almost at your feet among this wonderful group of lakes, and forests of mountains and crags stand up to greet you from all around the horizon, while from over beyond pure Lefroy sweeps Paradise Valley, with mountain peaks by the hundred.

Each time that I have since visited this place I have brought with me a car-full of friends, and few indeed have they been who, on first catching a glimpse and full burst of this glory, did not sit in silence on their ponies, and with uncovered head find tears a part of their spirit of worship.

I hope those in charge will never cut any trees or shrubs between the lake and the north approach, but let everything be left as God has arranged it, as this is the finest piece of Divine Art. At all hours of the day and night, for several days at a time, I have sat and watched, and loved, this most beautiful spot on earth, and each time and each hour, with increasing love, and I could wish nothing better for a friend than that he might view it and be likewise satisfied.— Watchman.

AS WE climb the heights of prayer our main work is intercession. The power of intercession is not to be measured; it goes out into the endless connections and sympathies of the spiritual world, reversing, influencing, succoring, consoling in numberless ways.— W. Robertson Nicoll.

BY rooting out our selfish desires, even when they appear to touch no one but ourselves, we are preparing a chamber of the soul where the Divine Presence may dwell.— Ellen Watson.

Sabbath School.

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 Edited by
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 Languages and Literature in Alfred
 University.

INTERNATIONAL LESSONS, 1902.

THIRD QUARTER.

Oct. 4.	Joshua Encouraged.....	Josh. 1: 1-11
Oct. 11.	Crossing the Jordan.....	Josh. 3: 9-17
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Dec. 20.	Samuel the Judge.....	Review.....

JOSHUA ENCOURAGED.

For Sabbath-day, October 4, 1902.

LESSON TEXT—Josh. 1: 1-11.

Golden Text—Be strong and of a good courage.—Josh. 1: 9.

INTRODUCTION.

The Book of Joshua from its literary features and from its historical point of view forms a fitting conclusion for the first five books of the Bible. It is, therefore, by modern scholars, grouped with those that precede it, and called the sixth book of the Hexateuch. Since it has not the direct relation to the Law as the others, Hebrew writers have reckoned it in the second division of the canon as the first of the books of the Earlier Prophets, following the Five Books of the Law. We are accustomed to speak of it as the first of the Historical Books. It is to be remembered, however, that the first five books contain much historical material. This Book of Joshua is divided naturally into three sections. Chaps. 1-12 recount the conquest of Canaan; chaps. 13-22 constitute a geographical section describing the division of the land among the tribes; chaps. 23, 24 contain the farewell speeches of Joshua and tell of his death.

According to the commonly-accepted tradition, the book was written by Joshua himself; but there is nothing in the book itself to claim Joshua for its author.

Joshua was a man of God like Moses, but he can scarcely be classed as a prophet. He was a military leader of great ability.

The Hebrew name *Joshua* corresponds to the Greek name *Jesus*, meaning *Saviour*. It is worthy of curious notice that the Authorized Version in Heb. 4: 8 and in Acts 7: 45 has given us the name "Jesus" where the reference is certainly not to our Redeemer, but to the Old Testament leader, Joshua.

Our present lesson has to do with the divine encouragement of Joshua as he was now to take up the task which Moses had laid down.

TIME.—The traditional date is 1451 B. C.

PLACE.—Upon the Plains of Moab near the Jordan, opposite Jericho.

PERSONS.—God encourages Joshua.

OUTLINE:

1. Joshua's Commission. v. 1, 2.
2. The Promise of Possession of the Land. v. 3, 4.
3. The Exhortation to Keep the Law. v. 5-9.
4. Joshua's Direction to his Officers. v. 10, 11.

NOTES.

1. **Now it came to pass.** The word translated "now" would be much better rendered "and." There is really no more break in the narrative between the Books of Deuteronomy and Joshua than between different paragraphs in the same book. **Moses the servant of Jehovah.** Moses is often spoken of by this honorable title, as for example in last week's lesson. The word would be rendered with equal accuracy "slave," **Joshua.** The name means "the Salvation of Jehovah." He was sometimes called **Hoshea** [Oshea], "salvation." **Moses' minister.** That is, attendant. He was the per-

sonal attendant of Moses and accompanied him when he went up Mt. Sinai to receive the Law. He also served as Moses' lieutenant in leading the people. See the notices of his official appointment in Numb. 27: 15-23. He was the military leader of the people in the lifetime of Moses, and did efficient service as one of the Spies. Before Moses's death Joshua was officially appointed as his successor. There was therefore no question on the part of the people as to who was to be their leader.

2. **Now therefore arise.** In view of the death of Moses, Joshua is commanded to take charge of the people and to lead them into the Promised Land.

3. **Every place that the sole of your foot shall tread upon.** Compare Deut. 11: 24; and for contrast, Deut. 2: 5. The meaning is apparently that they were to have the whole land, every foot's breadth of it. **As I spake unto Moses.** As Joshua undertook his great work he could not help but be encouraged by the fact that God had spoken to Moses, and that he was to take up no new work; but rather that which Moses had so well begun.

4. **From the wilderness,** etc. For the boundaries of the Promised Land see Gen. 15: 18-21; Exod. 23-31; Numb. 34: 1-12; Deut. 11: 24. They were to be in general the Wilderness on the south, the Lebanon mountains on the north, the Mediterranean Sea on the west, and the Euphrates on the east. In the times of great national prosperity these boundaries were practically reached. **All the land of the Hittites.** Many modern scholars think that this phrase is an addition by some late editor. The Hittites are mentioned as the representative nation of Canaan. **Border.** This translation is much better than "coast" in the Authorized Version; for the reference is not to sea-coast but to boundary.

5. **There shall not any man be able to stand before thee.** An encouraging promise that all resistance to their occupation of the land would be fruitless. We are not to regard this promise as lacking in fulfillment when the children of Israel were defeated before Ai. This was a general promise, and had as its implicit condition that Joshua and the children of Israel should be true to Jehovah, their God. **As I was with Moses.** The death of Moses is to make no change in God's care for his people and their leader. **I will not fail thee.** Compare our Lord's promises in John 14: 18 and Matt. 28: 20. In Heb. 13: 5 this passage is quoted.

6. **Be strong,** etc. From the human point of view there were many reasons for discouragement: their enemies were well armed and fortified, and they were forewarned of the approach of the invaders. But Joshua is encouraged to be bold on account of the help of Jehovah. **Unto their fathers.** That is, to Abraham, Isaac and Jacob; perhaps also to the generation who came out of Egypt.

7. **To do according to all the law.** The words "the law" are omitted by the Septuagint [Greek translation of the Old Testament made about 280 B. C.], and are probably not a part of the true text. This exhortation here is not so much that Joshua should keep the law, but that he should obey the instruction given to Moses. **Turn not from it,** etc. There should be no little deviation in either direction.

8. **This book of the law.** That is, the Deuteronomic Code, chap. 5-26 of Deuteronomy. A complete observance of the Law was necessary to the success of the nation in its warfare. **Not depart out of thy mouth.** That is, its words shall be often on thy lips. **Meditate thereon day and night.** It was continually to be in his thoughts, not something to be consulted only upon special occasions.

9. **Have I not commanded thee?** etc. The encouragement is made very emphatic by these repetitions.

10. **Then Joshua commanded the officers of the people.** This verse is not closely connected with the preceding verse. We might equally well render the first word "and." The word translated officers is first used in Exod. 5: 6. They are to be distinguished from the *elders* and the *princes*.

11. **Prepare your victuals.** That is, food for the journey. **Within three days.** Better "three days hence." Compare the three days before the giving of the Law from Sinai. Exod. 19: 11.

OUR COUNTRY COMMERCIALLY.

The phenomenal activity of the whole country is illustrated by some figures, just prepared by the Treasury Bureau of Statistics, showing the commerce on the Great Lakes during the month of July and the seven months ending with July. The chain of Great Lakes, which stretches from New York at the east to Minnesota at the west, transports a large proportion of the products of a dozen states in which are included the principal agricultural, mining and forestry sections of the country. The measurement of the commerce of the Lakes, therefore, is an important exponent of the business activities of the country. This is accomplished by the figures of the Treasury Bureau of Statistics, which show that the total freight receipts at 144 receiving ports on the Lakes were 25,718,826 net tons in the first seven months of the year, compared with 18,891,257 net tons in the corresponding months of last year.

The statistical measurement of trade on the Great Lakes has been greatly developed by the Bureau of Statistics within the past few years. Under the system of reporting cargo by masters of vessels, which it established in the year 1900, an average of from 7,500 to 8,000 supplementary manifests is received at the Bureau each month during the season. July is the latest month for which figures have been published in the Summary of Internal Commerce, 144 receiving ports and 217 shipping ports being represented.

The end of July usually marks the turning point in the open season of Lake navigation. This year, however, an earlier opening brought out a much heavier tonnage movement than last season. The total freight receipts for the first seven months of this year were 25,718,826 net tons, as against 18,891,257 net tons to the corresponding date last season. This increase is at the rate of 30.6 per cent over the received tonnage last season. Shipments thus far this season have amounted to 26,876,006 net tons, those of last season being 19,653,334 net tons. The most conspicuous gains have been made in the shipment of ore and minerals, not including coal, this season's total amounting to 13,377,912 gross tons, against only 9,083,982 gross tons in 1901—a gain of 47.3 per cent. Coal shipments increased from 3,670,871 net tons last season to 4,652,323 net tons this season. Slightly less than half of the freight tonnage on the Lakes consists of iron ore.

The movement of registered tonnage of vessels on these inland waters is reported for the first time this year. In these reports of internal commerce only the vessel movement between American ports is included. In seven months 37,413 vessels arrived, with a tonnage of 35,087,876 tons registry, and 37,798 vessels cleared, of 35,786,701 tons registry. This is more than twice the registered tonnage of both foreign and American vessels engaged in the foreign trade of the country for the same period of time. The foreign trade engaged 2,174,954 tons of sail, and 14,094,967 tons of steamships of all nationalities, to July 31, 1902, making a total of 16,260,961 tons. The combined registered tonnage in the foreign trade at New York, Boston, Philadelphia, Baltimore, New Orleans, San Francisco and Puget Sound, for the entire year 1901, was 18,863,808 tons entered, and 18,487,246 tons cleared, or somewhat more than half the total tonnage reported for the Great Lakes during the seven months of 1902.

Further analysis of this enormous total shows that 14 ports each report arrivals and clearances of a million tons and over. Five ports—Chicago, Milwaukee, Duluth, Cleveland and Buffalo—each show clearances of 2,000,000 tons and over. The combined arrivals at these five ports was 11,421,099 tons, and the clearances 11,455,544 tons.

Do WHAT you can, give what you have. Only stop not with feelings; carry your charity into deeds; do and give what costs you something.—J. H. Thom.

Popular Science.

H. H. BAKER.

Peary and Family on Return.

North Sidney, C. B., Sept. 18.—Ship Windward arrived here to-day. Peary did not reach the "pole," but did reach 84° 17'. Mrs. Peary convalescent; others well.

[Further from expedition next week.]

Something Remarkable.

Lake Baikal is a body of water in the Russian Empire, north of the Chinese Empire, about two-thirds of the distance from the Caspian Sea to the Sea of Ochotsk. This lake, about fifty miles long and ten miles in width, is the largest body of water for over a thousand miles in any direction, and is perfectly fresh.

This lake is one thousand five hundred and sixty-one feet above the sea level, and is over two thousand miles from Yenisei Gulf in the Arctic Ocean, with which the Angari River, starting from Lake Baikal, connects with the Yenisei River and thus reaches the Gulf of Yenisei far within the Arctic Circle.

Here comes the something remarkable. In this lake, over two thousand miles from the Arctic Ocean by the river, and 1,561 feet higher than the ocean, are found the Arctic seals in fresh water.

Now, how and when did they get to this lake? We have seen seals with their flippers work their way out of the water on shelving rocks for a little distance to bask in the sun. But to think of one seal, or a family or school of seals, leaving their native salt water and pressing their way through a fresh water river that averaged over nine inches descent in a mile for the whole distance (this would make a very strong current), and reach the lake and then become naturalized would require a pretty good stretch in our belief in seal exploration.

A more remarkable case is that of the Caspian Sea. This is a body of water more than twenty times larger than Lake Baikal, lying over a thousand miles farther west and three hundred miles farther south, also much lower, so that the large river Volga, which rises more than half way to the Arctic Ocean, flows south and empties into this sea. This sea has no surface outlet to any sea or ocean whatever, thus cutting off all seal exploration except by an overland expedition of over five hundred miles to reach the headwaters of the Volga, where they could commence river navigation for the rest of the journey of over a thousand miles to the Caspian.

Here in the Caspian Sea are found these Arctic seals, living and flourishing. How did they reach this sea?

Is it not remarkable that the Arctic, or North Pole sealers should commence (of their own free will) southern inland explorations, and succeed to a distance of over two thousand miles, then select their habitations and remain, when all efforts made by civilized sailors, for years, have failed to penetrate five hundred miles into the country of the seals?

How are all these remarkable things to be accounted for? Are we to believe that all Asia has been lifted up from below to the height of over two thousand feet, and the Arctic Ocean displaced, and that these seals were left behind in these two places? Where, then, did this immeasurable body of water go and find its level?

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.

DAVIS.—Daniel Davis was born May 24, 1824, and died near Lea Center, Oneida Co., N. Y., Sept. 1, 1902.

He is survived by an only son and family, who are left in the lonely home. These, with many near friends, mourn their great loss. He was a member of the First Verona church, and was fully prepared to depart this life for one where there will be no more suffering. Funeral services were held, September the 3d, in the Seventh-day Baptist church of Watson, conducted by Eld. Madison Harry.

BURDICK.—In Milton, Wis., Aug. 26, 1902, Mrs. Phebe I. Babcock Burdick, aged 64 years, 4 months and 17 days.

Mrs. Burdick was the daughter of Beriah and Clarissa Babcock, of Scott, N. Y. Her father died when she was quite young, and at the age of 16 she came with her mother to Wisconsin. Two years later she was married to Mr. E. H. Burdick, with whom she has lived in perfect conjugal love for more than 46 years. Only one child was born to them,—a son, who died in infancy. In the great religious revival in Milton, under the pastoral labors of Rev. W. C. Whitford, she was converted, and was baptized into the fellowship of the Seventh-day Baptist church, of which she has remained a loyal, loving member until her death. In the absence of her pastor, funeral services were conducted by Rev. D. K. Davis.

COON.—In Milton, Wis., Sept. 7, 1902, after a long and painful illness, Samuel Hubbard Coon, aged 85 years, 8 months and 23 days.

Mr. Coon was born in Brookfield, N. Y., the son of Samuel Hubbard and Olive Brown Coon. The father was born in Rhode Island, probably in the town of Carolonia, and was a descendant of Samuel Hubbard, intimate friend of Roger Williams, and prominent in the history of the first Seventh-day Baptist church in America. His mother was a native of Connecticut. When a young man, Mr. Coon, with his brother, Captain W. H. H. Coon, came to Wisconsin and settled in the town of Christiana in Dane County. They were charter members of the church in that place, since known as the Utica, Wis., Seventh-day Baptist church. From the beginning to the close of its history, they were its staunchest supporters. Captain Coon died four or five years ago, and in June, 1901, the church was formally disbanded, the members taking letters to Albion, Milton Junction and Milton, in which places most of them have resided for several years. At this time the subject of this sketch, together with his wife, who survives him, united with the church in Milton. One brother, Lafayette Coon, of Milton Junction, and one sister, Mrs. Janette Miller, of Brookfield, N. Y., are now the sole survivors of a once large family of brothers and sisters. Mr. Coon was twice married and leaves two daughters and one son, children of his first wife, several grandchildren, a large circle of other relatives, and the wife who has shared with him the growing infirmities of advancing age for the past twenty-five years. He died in the peaceful triumphs of redeeming grace.

WHEN THE WORLD CONQUERS.

The world conquers me when it succeeds in hindering me from seeing, loving, holding communion with and serving my Father, God. I conquer it when I lay my hand upon it, and force it to help me to get nearer him, to get more like him, to think oftener of him, to do his will more gladly and more constantly. The one victory over the world is to bend it to serve me in the highest things—the attainment of a clearer vision of the divine nature, the attainment of a deeper love to God himself, and a more glad consecration and service to him. That is the victory—when you can make the world a ladder to lift you to God. When the world comes between you and God as an obscuring screen it has conquered you. When the world comes between you and God as a transparent medium, you have conquered it. To win victory is to get it beneath your feet and stand upon it, and reach up thereby to God.—Alex. McLaren.

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

HAVING been appointed Missionary Colporteur for the Pacific Coast, I desire my correspondents, and especially all on the Coast who are interested, to address me at 302 East 10th Street, Riverside, Cal.

J. T. DAVIS.

THE South-Western Association meets with the church at Gentry, Ark., Oct. 9-12, 1902. It is hoped that Dr. A. H. Lewis and Secretary Whitford will both be present.

C. C. VANHORN, Sec.

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 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.

HAVING accepted the Presidency of Milton College, Milton, Rock county, Wisconsin (U. S. A.), I expect to remove to that place and take up the duties of my office at once. Accordingly, on or after September 10, my address will be as indicated. Kindly take notice of this and oblige

Very sincerely yours,
WILLIAM C. DALAND.

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