CONTENTS.

EDITORIALS.
Entertaining Conference........................................... 466
A Growing Denominational Spirit.............................. 466
"The Buddhist Discovery of America a Thousand Years Before Columbus." 466
Do not Neglect Conference........................................ 467
Home News.................................................................. 467
The Kingdom of Heaven.............................................. 467
News of the Week...................................................... 467
Making a Drunkard................................................... 469
The Physical Condition of the American Man............... 469

MISSIONS.
Paragraphs.................................................................. 470
From Rev. Geo. Seeley............................................... 470
From E. E. Wheeler.................................................... 470
From Geo. W. Lewis................................................... 470
Missionary Board Meeting......................................... 470
Treasurer's Report..................................................... 471
Hebrew Persistence and Progress................................ 471
A Study of Religious Experiences................................ 471

WOMAN'S WORK.
"Where I Am"—Poetry.............................................. 472
A Great Work.......................................................... 472
The Yoke Upon Women of to-day............................... 472
Conference Entertainment.......................................... 473
Canadian Letter....................................................... 473
Training Class at Alfred............................................ 473
Young People's Work.
A Survey of the Field................................................ 474
Alfred Quartet No. 2................................................ 474
Alfred Quartet No. 2................................................ 474
A Bit of Advice....................................................... 474
Our Responsibilities as Young People......................... 474
From the President of Conference.............................. 475

CHILDREN'S PAGE.
Whimpy—Poetry....................................................... 476
Johanna and Her Cat................................................ 476
Dick and Grey—Poetry............................................. 476
Mother Tabby........................................................... 476
Where Pussy Got Her Name....................................... 476
Some Pertinent Questions.......................................... 476
Double Barreled Shots.............................................. 477

SABBATH-SCHOOL.
Lesson for Sabbath-day, Aug. 10, 1901—God's Promise to Abraham.................................................. 478

POPULAR SCIENCE.
The Science of Energy................................................ 478
Marriages................................................................... 479
Deaths....................................................................... 479
SPECIAL NOTICES....................................................... 479

$2.00 A YEAR

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

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

Entering as Second-Class matter at the Postoffice, (S. J.)

ENTERTAINING CONFERENCE.

We believe that the time has come when some definite plan for the future entertain-
ment of our Anniversaries should be settled. The Anniversaries have grown so large and
the interest has increased so much that for-
mer plans of entertainment and former meth-
ods of handling business must be modi-
and improved. We need more time for the
important work which is certain to appear
at each session. This last is especially perti-
nent to the work of committees. We must,
therefore, gain time for consultation and,
consultation, which fact must enter into the
plans for entertainment and the general con-
duct of the meetings.

Without rehearsing the history of other
days, we believe that, beginning with next
year, the church and visitor should not as
far as possible, if not wholly, pay all expenses
for entertainment, at least all persons outside
the immediate locality where the sessions are
held. We do not care to discuss the objec-
tions which are sure to be raised against the pro-
posed plan since we believe that these can be
arranged with little difficulty, and that the
larger interests of the Anniversaries will be
served rather than injured by the change.

Persons whose presence at the Conference is
desirable, as delegates or visitors, both for
what they can bring to the meetings and what
they can gain for themselves and the
churches to which they belong, will be the
last to object to this plan; while those-
of whom we have not many—who attend the
Anniversaries for the sake of free entertain-
ment and cheap fares are of comparatively litt-
e value to the larger interests of our work.

This plan can be inaugurated along the
following general lines: Let a caterer prepare
plan to be adopted as will

The Recorder, therefore, announces the
definite conviction that, beginning with next
year, such plans should be adopted as will
eable every person attending the Anniversa-
ries to pay all expenses for entertainment as
they would in attending any other similar

THE SABBATH RECORDER.

Vol. LVI. No. 30.

A GROWING DENOMINATIONAL SPIRIT.

The Recorder notices, with deep satisfac-
tion, that the interest in our denominational
work as Seventh-day Baptists evinces a def-
inately growing tendency by the year. If, ever,
the Associations give evidence of deeper interest and more intelligent appreci-
ation of the fact that Sabbath Reform is a
distinct and fundamental feature of our work
and of our denominational mission. The
writers are watching anxiously for the first
thirty years for a fuller development of this
spirit. Among the satisfactory features of
this growth is the development of the deno-
minational spirit on the part of our young
people. As the temperate youth come to
them to drift away from the Sabbath are
greater than the temptations which come to
older people, this growth shows that they ap-
preciate, in some good degree, what our position as Seventh-day Baptists means. This
is doubly gratifying. The work of life passes
so rapidly from the hands of one generation
to another, that the fitness of the oncoming
generation to carry forward a given work is
always an important element toward success.

When those who have reached middle life, or
are more thoroughly set in their ways, are us-
using their remaining years to the best ac-
count in the service of the Master, and those
who are coming on to take their places are keenly alive to the greatness of the obliga-
tion they are about to assume, this growth has
already been reached. No genuine enthusi-
asms can be too great, and no wise effort too
strenuous to meet the demands upon our de-
nominalional life at the present time. The
time for ordinary argument concerning our
Seven-day Baptist associations has passed.
Logic and history unite to emphasize the
truth that we have no mission or place, un-
less our place and mission are greater than
can be measured by ordinary standards.

From this time forward, not argument, but
conviction, as to our mission and duty, is the
one great need. The word conviction is too
weak, if the definition lying in your mind is
only an ordinary one. That word ought to
take hold of every element in your life, bring-
ing inspiration and hope, awakening latent
powers, calling forth the use of untab-
ning better methods, greater liberality, and
more strenuous efforts, year by year. Let the
wearer welcome the rising tide of conviction
that WE ARE A PEOPLE WITH A MISSION, and
are blessed in being thus called. Let us deter-
mine that we will not be unfaithful nor negligent in
the many things to which Christ, Lord of
the Sabbath and Redeemer of the world, has
called us.

THE BUDDHIST DISCOVERY OF AMERICA A
THOUSAND YEARS BEFORE COLUMBUS.

Such is the title of an illustrated article in
Harper"s Monthly for July, by John Fryer,
LL. D., Professor of Oriental Languages and
Literature, University of California. Prof.
Fryer's acquaintance with Chinese history
and literature, and his study of Buddhism in
Oriental life in

We present this week a fine picture of the
meeting-house at Verona Mills, N. Y.,
where the late session of the Central Associa-
tion was held. It was expected to appear in
the issue of June 10 in connection with
the account of that session. The delay is due
to the great demand for the picture and
the matter of securing the view, and forwarding the same to this office, was
entrusted.
Prof. Fryer makes it clear that Buddhism has been extolled in the ancient and the modern world. It is a religion that is in many respects not unlike Judaism, if we except the Jewish idea of the Messiah and his Kingdom. The two religions are both the outcome of the same epoch, and the same spirit. The two religions are both the outcome of the same epoch, and the same spirit. The two religions are both the outcome of the same epoch, and the same spirit. The two religions are both the outcome of the same epoch, and the same spirit.

The excellent illustrations which form part of Dr. Fryer's speech are included in his book. These include many striking and instructive facts, which give a clear view of the vast extent of Buddhism in the world. The work is a valuable contribution to the study of religious history, and should be placed in the hands of every one who is interested in the study of religion.
salvation, it is certainly based upon reason; it is justified by the experience of men in their intercourse with each other, and when taken into consideration is broader and safer than all other theories combined. Therefore the kingdom of heaven as taught by John the Baptist in the new dispensation is a clearer light than was the Mosaic system; the God idea has more love in it, and the relationship of man to man is kinder; it is broader in its conception of the brotherhood of all men. This kingdom had been foretold by Eusebius and other prophets, but the conception of it by the Jews was, as John said, and still is, a subject of comment about Jordan were baptized of him in Jordan, confessing their sins; but many of the Pharisees and Sadducees that came to his baptism were refused because they did not bring forth fruits meet for repentance. Therefore John gave the doctrine of repentance and baptism as established by John.

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

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

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

Is there any one in this school who has not entered this kingdom? Let me assure you that Christ bids you by the Holy Spirit to come in through the door of repentance. After you have crossed this threshold, peace dwells in your heart, and in the temple of your soul will be a great joy for you to put on Christ before the world in baptism. Once in the kingdom, share the labors, trials, and joys; your lives will open in beauty and glory, imparting sweet fragrance to your loved associates. Precious promises! Precious promises! Wondrous words: "My peace I will give unto you, not as the world giveth, give unto you. Let not your heart be troubled, neither let it be afraid."
FROM JOSEPH BOOTH.
Missouri Home, Plainfield Station, Illinois, May 4, 1901.

TO THE EDITOR OF THE SABBATH RECORDER.

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

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

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

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

JOSEPH BOOTH.

HOW SHALL CONFERENCE BE ENTERTAINED?

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

To my mind there is but one solution of the problem, which is founded on business principles; and certainly church work should be accomplished on that basis. If our committees were made up of men who had proven by their own success in life to be sound business people, we would prosper better. That solution is: That every person attending these meeting, whether delegate or visitor, pay the actual cost of such entertainment, at least for the dinners and suppers. Why do I believe this? As a professional man it is my duty and desire to keep abreast of the times; to have a deep interest in all that pertains to my work. We are unprivileged, have no advantage, standing in denominal medical societies, organized for the distinct purpose of aiding us. Having attended these, I know of the inspiration they give, but we are always expected to furnish our own entertainment, and rightfully, too, for we are getting the benefit. Our denominal and Conference gatherings are, or should be at least, for the distinct purpose of aiding and inspiring us in denominal and Christian work. Should we not attend with this object in view? If so, then is it unreasonable that these benefits, if they are to be enjoyed, should in some way help pay for their own entertainment? Some one says we will not have as large an attendance. Then shame on those who would stay at home and deprive themselves of the great spiritual uplift to be had by attendance, for the sake of a few paltry dollars. Those people would have to pay either directly or indirectly for their board if at home.

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

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

H. L. HULLETT. M. D.

ALLENTOWN, N. J., July 13, 1901.

MAKING A DRUNKARD.

By DAVID PAULSON, M. D.

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

The same energy which is spent in restoring one invalid to health, if utilized in a thorough-going health educational work, would do more good in alleviating humanity's woes, and greatly improving the physical condition of the people of this continent. It is evident that the American Indians, a race evidently on the ground for many thousand years before the coming of the Europeans, had found the land hospitable for savages who were remarkably well-developed, and though by labor, their bodies were well made and enduring. Taking their place, the North Europeans, representing a wide range of local varieties, English, Irish, Highland Scotch, Germans, Scandinavians, Normans, French, and many other groups of old world peoples, have, since their implantation a hundred years or more ago, shown that the area of the continent from the Rio Grande to the far north is as suited to our kind as any part of the large territories of the United States. As shown by the statistics of American soldiers gathered during the Civil War; the American white man of families longest in this country, is, on the average, larger than his European kinsman; the increase being mainly in the size of head and chest. It is further indicated by the endurances of these men in the trials of the soldier's life and by the remarkable percentage of recoveries from wounds. This endurance of wounds was regarded by the late Dr. Brown-Sequard as a feature common to all the peoples of this continent, being, as he claimed, on the basis of an extensive experience, as characteristic of American rabbits as of American men. Moreover, the statistics of insurance companies doing business in this country appear to indicate that the expectation of life is greater here than in the old world.

How's This?

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

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

We, the undersigned, having practiced Catarrh cure in the last 15 years, and believe him perfectly honorable in all business transactions, and believe him able to support any obligation made by him.

We, the undersigned, Wholesale Druggists, Toledo, O., W. H. WALKING, KINNAR & MARTIN, Wholesale Druggists, Toledo, O.

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

Hall's family Pills are the best.
Missions.

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

Evangelist J. G. Burdick labored the last quarter at Middle Island, Lick Run, Ritchie, Conings and Buckeye Run, W. Va. He gave 62 meetings and addresses, had good congregations, a deep interest, and I was added to the churches 7 by baptism and 3 by letter. He organized at Buckeye Run a Sabbath-school and a C. E. Society. He is now with the Salem College Quartet, holding meetings, with the Salem Seventh-day Baptist church.

Mrs. M. G. Townsend labored during the past quarter chiefly in Wisconsin. She is now with the Ladies’ Quartet at New Auburn, Minn., holding evangelistic meetings in our church. She began the meetings the evening of July 5, with an attendance of thirty; the next evening there were one hundred present. The pastor gave them a hearty welcome and in his presentation of possible large interests and workers since the church went out. It was to use. The attendance at the meetings is a good. One quarter chiefly in Wisconsin.

During the month he has delivered four accepted tract. The Lord shall greatly bless them and their work.

FROM S. R. WHEELER.

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

Roulers, Colo., July 10, 1901.

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

FROM GEO. W. LEWIS.

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

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

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

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

MISSIONARY BOARD MEETING.

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


Prayer was offered by Clayton A. Burdick. The reports of the Corresponding Secretary, Treasurer and Evangelist Committee were read and ordered recorded.

The following orders were granted:

Second and Examinations, Quarter ending June 30:

G. U. Whitford ....................................................................... $705.84
G. H. P. Randolph ............................................................... 100.68
G. T. Clasow ................................................................. 212.53
R. W. Wilson ................................................................. 325.00

Churches:

Attica, Ala. ................................................................. 325.00
Bigelow, P. ................................. 25.00
Breden, W. Va. ................................. 15.00
Sources and furnaces, N. Y. ................................. 25.00
Bath, N. Y. ................................. 75.00
New Auburn, Minn. ................................. 25.00
Delaware, Minn. ................................. 25.00
Trenton, Mo. ................................. 25.00
Little Fours, Mo. ................................. 25.00

Correspondence was received from Rev. Joseph Ammookoo, Ayam Maim, Gold Coast, Africa; from Rev. Geo. Seeley, New Brunswick, Canada; and from R. J. Maxson and E. R. Monroe, Az., for whom no reports.

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

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

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

The Evangelist Committee reports 12 weeks’ labor of Rev. J. G. Burdick in West
HEBREW PERSISTENCE AND PROGRESS.

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

The fact is significant of the genius of the race. Numerous as they are, Hebrews form only a small minority of the population of this city. They are therefore represented in the city’s religious life, and in the secular sphere, far beyond their due proportion—and probably in the Universities also. It may well be that a larger proportion of Gentiles than of Hebrews go from this city to other colleges. Yet, with full recognition of this fact, the record seems to indicate that a larger proportion of Hebrews than of Gentiles in this city are seeking higher education, which would mean that the educational standard is higher among the former than among the latter.

We have no reason to doubt that all this is significant of the genius of the Hebrew race. It is significant of its splendid physical and intellectual vitality and vigor, of its indomitable over­coming of obstacles, of its ability, in some way or another, to reach the goal ahead of all competitors. It is merely the latest chapter in one of the most remarkable national or racial histories the world has ever seen recorded. Practically every other nation of ante-Christ­ian antiquity has perished. But here is this one, one of the earliest of them and the one against which for thousands of years the most unrelenting oppression and persecution have been directed, surviving and flourishing in pristine vigor, and maintaining unaltered and unimpaired after forty centuries the very characteristics and individuality which in those mornings ago it stamped it as a “peculiar people.” Contemporary with Egypt in the height of the latter’s glory, and antedating Athens and Rome; made the object of suppression and even of extinction by Egypt, Assyria, Rome and many another power, and down to within the memory of man, still living the object of hostile discrimination by nearly all Christian nations, the Jews are to­day irreproachable and indomitable, holding their place in the very foremost rank of the world’s best peoples. It is a spectacle provoking the wonder and inspiring the admiration of the world.

A STUDY OF RELIGIOUS EXPERIENCES.

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

The method pursued was to send out an extensive series of questions covering the whole field of Christian experience. Part I., giving the results of investigations based upon the experiences of 192 respondents, except in the chapter on the Age of Conversion, where the numbers 1,285 and 400 were given. Part II., which treats of what the author terms Lines of Religious Growth not Involving Conversion, represents the experiences of 287.

The book is a scientific study in the stages and phenomena of religious experiences. Space forbids a review of the book, but some of the chapters, based on the answers of these re­spondents are The Age of Conversion, Ex­periences Proceeding Conversion, The Mental and Bodily Afections Immediately Accompanying Conversion, The Conscious and Sub-Conscious Elements in Conversion, The Quality of Feelings Following Conversion, The Abnormal As­pect of Conversion, The Religion of Childhood, The Child’s Speculations about Religion. Aocosms, Storm and Stress, Adolescence-Doubt, Adolescence-Alienation, Adult Life Beliefs, Adult Life Religious Feelings, and Educa­tional Inferences. The chapter on Sanctification takes that subject out of the religious experiences of the respondents. This could not be otherwise, since it is the opening of a new field of investigation.

I have written this not so much to call atten­tion to the book as to notice and commend this new and empirical study of religion. It is a phase of the study of religion not only new, but of interest to the scientist, and of great practical help to the pastor, evangelist and all who are interested in religion in its practical aspect. We shall be so anxious to force all people of all ages, temperaments and environments through the experiences prescribed by a theological the­ory, and will be saved some of our most seri­ous failures as religious workers.

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

FLORIDA PHOSPHATE INDUSTRY.

The mining of phosphate rock constitutes the only real mineral industry of which Florida can boast, says Mr. George H. Eldredge in the current issue of Mining and Metallurgy, of New York. Some building brick is manu­factured in the state, and Florida is our only important domestic source for Fuller’s earth, but these industries are comparatively un­important. The first discovery of phosphate rock was made in the vicinity of Bartow in 1885, about thirteen years ago, and 3,000 tons of rock were produced. In the following year the pebble deposits of the Alafia and Peace rivers were discovered and a small portion of the 4,100 tons of phos­phate shipped that year was river pebble. From this small beginning the industry has grown and in 1899 news was given that 1,000,000,000 tons of phosphate rock were produced. This is nearly 200,000,000, or about thirty per cent more than the largest production ever obtained in South Carolina in any one year, though mining had been carried on since 1867. In the twelve years from 1888 to 1899 inclusive the production of phosphate rock has amounted to 4,562,799 long tons, valued at the shipping point at $15,960,117.
Woman's Work.

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

WHERE I AM.

BY EUPHEMIA S. GREEN.

[The following poem was written by a lady who has been confined to her bed for most of the time during the past two years. She is hopeless of returning to health. Pray for her that God may grant unto her the health which she so much needs and desires. (One was a Thracian vir Hero.)]

"Where I am ye may also be,"
This, my soul with rapture thrills,
Knows that Peace
Which the heavenly mansion fills.

"Where I am ye may also be,
Beneath the kindly boundless sky;
List! ye lone and heart-heavy,
Read! the music of the chime.

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

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

"Where I am ye may also be,
Speak easy bound with truth's advice.
Thus, O then, how sweet the welcome
Of概念 are felt, and true.

CENTRE BERN, N. Y.

A GREAT WORK.

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

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

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

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

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

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

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

THE VOKE UPON WOMEN OF INDIA.

BY MRS. KENDRINE CALDWELL.

One Bible-woman I placed at work among the "young girl wives" who have for the first time left the homes of their childhood and come to those of their husbands. As custom demands, these poor young creatures are not allowed to talk to a mother-in-law before other people, nor must they be seen talking together, but when they are in their home, which may be more than a large build.

This unnatural state of affairs lasts till the young wife becomes a mother. In some zananas where the mother-in-law is naturally kind-hearted, or brave enough to break through this wretched habit, she talks with her daughter-in-law as freely as do the old women of the family have left for the day. As a rule, a female relative of the household conveys the girl's wishes to the mother-in-law. While I am in the house the young wife will make her confidant or spokeswoman. Various women are often present, and no stranger, even a wealthy, influential one, may approach these women who are making and keeping a home. As a rule, a female relative of the household conveys the girl's wishes to the mother-in-law. While I am in the house the young wife will make her confidant or spokeswoman. Various women are often present, and no stranger, even a wealthy, influential one, may approach these women who are making and keeping a home. Among them is the Redeemer of us all.

Some women then got up and went home, and one other said, "This woman need not to have made such a bold remark." We had been three hours talking, and as it was time for their midday meal, we left.

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

These Salyid women are kept under the strictest of the strict purdah system. None may enter her house, nor may she leave her house if she have not permission. All the months of fasting, by helping to build as many mejads as they can afford and by supporting their moulvies regularly and well. The simple claims that our Lord makes rather took with them. All sat quiet for some time. One said, "I believe that Jesus is the Redeemer of us all." Some women then got up and went home, and one other said, "This woman need not to have made such a bold remark." We had been three hours talking, and as it was time for their midday meal, we left.

Once an old woman of ninety-five years called out from the crowd, "I am ready to go to Christ, when will he call me? Take me with you to your house and let me die there." As her six sons, their wives and children and again their children were among our listeners, we could not encourage her to come with us, for although we may be convinced that such a woman is near the kingdom of heaven we cannot urge her to be baptized, as her numerous relatives would certainly murder her rather than permit such a step. Only one woman in a thousand, on an average in India, having broken through the barriers of error and delusion built up by the Brahmins, can come out openly to confess Christ and be baptized.

At present six Bible-women and myself manage to teach 300 scholars—innates of about 130 zananas.

Dr. Jessie Carlton went to Jeyapore to gather orphans, both boys and girls, for the orphanages at Saharanpur and Hoshaypur. She found them all perfectly naked, their clothing having been sold for trifle of food. It is not
easy to imagine what these starved children look like when they are just rescued. They are mere skeletons, with hunger, as it were, staring out of their eyes, every feature disfigured by suffering and want. When offered food they snatched it as wild animals do, and, if great care is not taken to give it to them in small quantities, the first meal may kill them. The second precaution the poor creatures do not understand, and often complain bitterly of not being given enough to eat.

At Udhabore, Dr. Carleton went to the famine camp where the government of India had made arrangements for giving one meal daily to the starving villagers of all castes. Here she cared for the children and orphans that seemed to have been left without any relatives whatever. She brought away twenty-five of them.

The Government of India and the missionaries do all they can to help and save, especially the women and children. Every Moham medan and Hindu will do all he can to prevent girls, particularly young women, falling into our hands. As an instance: A large number of famine-stricken people (old women, young girls and boys) were leaving a certain station in the S.W. Provinces where they were to be received in an orphanage belonging to the Methodist Mission. When within a few miles of their destination they had to change cars, and there all girls above ten years of age were told by the native railway police at the S.W. Provinces, where they were to be received into an orphanage belonging to the Methodist Mission. When within a few miles of their destination they had to change cars, and there all girls above ten years of age were told by the native railway police at the S.W. Provinces, where they were to be received into an orphanage belonging to the Methodist Mission. When within a few miles of their destination they had to change cars, and there all girls above ten years of age were told by the native railway police on the station in the S.W. Provinces, where they were to be received into an orphanage belonging to the Methodist Mission. When within a few miles of their destination they had to change cars, and there all girls above ten years of age were told by the native railway police at the S.W. Provinces, where they were to be received into an orphanage belonging to the Methodist Mission.

CONFERENCE ENTERTAINMENT.

Much has been said about it. Here are a few suggestive facts. This year the North-Western Association was held with the church at Walworth. Guests were entertained at the plan of the conference, into which each may cast his "mite" or "of his abundance" as the Lord has prospered him. God will receive all conscientious gifts, for "he loves the cheerful giver." These payments would all be a matter between a man and his Maker. If the world would not call this "strictly business," our hearts and God would know that it is purely Christian, "not to be seen of men," but by him who "looketh at the heart." Our General Conference, if it shall mean anything at all, either to ourselves or the Kingdom of God, or the world of human kind, must be nothing short of a grand rally of genuine reformers who have been called and sent forth by divine command to champion the whole saving truth of God before the whole world. To the man who says, "I cannot help that any who understand our actual position before God and humanity, shall allow himself to say, "Lord, and what shall this man do?" Is it not true that such trust in our brethren as our Christian liberty enjoys upon us in this matter will remedy the evils we seek to correct, and under God's blessing make us a much better people? Of course, it would mean a great deal to them.

S. L. Maxson.

TRAINING CLASS AT ALFRED.

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

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

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

Address, PRINCIPAL E. R. SAUNDERS, Alfred, N.Y.

Life is what we make it.—George Logan.
Young People's Work.

Lester C. Randolph, Editor, Alfred, N. Y.

A Survey of the Field.

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

Alfred Quartet No. 1.

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

"They said Puxey never Would get the bill through.

The morning before leaving Northfield the quartet sang "Keep Rank; Make Jesus King," in the chapel congregation in the auditorium. It was listened to with hushed attention. Eugene Davis says that it seemed as though a hundred people afterward asked him about Alfred University, and when the quartet would sing again. The quartet are now in Ashaway, with forty were in attendance, and the meeting was an excellent one.

Alfred Quartet No. 2.

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

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

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

It is so strange. There are a score or more people here who are fully convinced that the Seventh-day is right, but say they can't keep it. If I were in some other state, or were Seventh-day people, I would keep it." I spoke strongly upon our duty to do what God has commanded, regardless of what man says or does. I feel my weakness as a boy, but I did my best, and the Lord helped me. I believe that, if we could only effect an organization here, we could have a strong church in time. The material is here. This work to be done is that of Sabbath Reform. Nothing good strong preacher to assist would be a grand thing.

July 19—Four accepted Christ last night.

The quartet have probably opened work for the guidance of the younger and more inexperienced ones who enter the Student Evangelistic labor. Those who have been taken into the heart of this service know that the singing is but a small part of what is involved, if the work is to be truly prospered. There must be the preparation of heart, the consecration, the yearning love for souls, the sense of responsibility. First of all, my brothers, let us, on bended knees, give our own selves to God, and ask his guidance. "Except the Lord build the house, they labor in vain that build it. Except the Lord keep the city, the watchman保住无益.

This is an outing, nor a vacation; but the Master's business. Be in living earnest.

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

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

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

Our Responsibilities as Young People.

Anna Laura Chandall

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

"It is not as we take it.

This is not the way we may 
Life's garden will yield as we make it.

A harvest of thorns or flowres.

This world in which we live is a land of great wonders. We read of the evolutions of life, the very existence of which is beyond the comprehension of man. But the crowning act of creation was when God created man, created man in his own image, and gave him dominion over the whole earth; made mankind stewards of this vast and beautiful domain.

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

The key of science, applied by man, has not only revealed the vast universe of which we have brought to light the hidden treasures of the earth and heavens, until now the spectacle of the universe is one of transcendent beauty and wonder. An overwhelming reward to the scientific workers.

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

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

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

What is our life," says Emerson, "but an answered mystery? It is a grand thing. These various changes come, "all putting questions to the human spirit." Questions that must be answered by us according to our instinct and sentiments.

Life is mysterious. A marvelous feature of existence, that can never be fathomed. We know not when it comes or whether it go, eth, only that God hath breathed life into all of his creatures. There is life in every plant and tree, and continues there until it dies. From a tiny acorn immense forests have sprung. From the kernel of corn there to the earth the blade then the ear, after that the full corn in the ear."

We cannot see the life, neither can we explain the growth; we know only that from small things great things have grown.

Life is not, as told us in the legends of the Fall Man, where we read of how Hiawatha for many wearisome hours struggled and wrestled with a youth, and at last was victorious; after the snow-birds had flown northward and the winter days had gone, when the air was clear and the sun warm and bright. Hiawatha came to the grave of his opponent, where he found, not the cold mound of the departed one, but instead, a tiny green leaf bravely pushing its way up through the soil into the light, which when matured soothed his soul and made it glad. Hiawatha came to the Indians.

We know this to be simply a myth of the race, who long after it could neither verify it, go, eth, only that God hath breathed life into all of his creatures. There is life in every plant and tree, continues there until it dies. From a tiny acorn immense forests have sprung. From the kernel of corn there to the earth the blade then the ear, after that the full corn in the ear."

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

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

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

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

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

There comes a time in each person’s life when his career is determined, whether it shall be a life frivatted away, empty and shallow, or a life that will live in the halls of history; to make divinemusic; to instill a life that accepts the place Divine Providence has prepared, for it. “No thing to him falls early or too late. Our fatal shadows that walk by us still.”

The modern battleship out on the billowy sea, have prepared, for it. “No thing to him falls early or too late. Our fatal shadows that walk by us still.”

The modern battleship out on the billowy sea, has prepared, for it. “No thing to him falls early or too late. Our fatal shadows that walk by us still.”

It is easy to live up to our ideals when in the midst of the throng is to keep, the fields for labor so large, its powerfull guns, its well-trained officers and men, would be helpless and defenseless if the men, buried in the pit of the boat, who keep the furnaces fed with coal, should refuse to do their part.

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

“He must live
Who thinks most—feels the noblest—acts the best. Life’s broadest—deepest—longest—loudest. Good.”

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

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

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

COLD ON THE MIDWAY.

Novel Feature of the Esquimaux Village.

It has been said, and justly, that the insta­llation of the Esquimaux village is more perfect in its character than any other in the concession at the Midway; but the true art­ist in never satisfied with his work, and, there­fore, Mr. Taber, the concessionaire, has not ceased his labors. One result of these is that a new and unique attraction was opened to the public recently, and those who attended unanimously bestowed upon it the highest of praise.

At the close of the first of the Esquimaux evening performance in their ice grotto, Mr. Taber extended to those present an invitation to accompany him on a short journey to the land from which the Esquimaux came. He led them into the interior of the iceberg barrier, where accommodations have been provided for about 100 persons, and it was quickly crowded to its fullest capacity. The visitors found them a large illuminated chart of the Polar regions, and a formal address on Arctic exploration in general, they witnessed a rapidly changing series of views depicting Mr. Taber’s voyages, with snapshot­photographs of the Esquimaux taken by him in their homes in their land of eternal ice and snow. Those who were followed by a portrayal of Dr. Nansen’s journey of exploration across the ice-cap of Greenland, from photograph taken by the renowned explorer. The next came Gust­ave Dore’s famous conception of the “spirit of the North,” to quote from one of the headings which were painted on the walls of the ice fort, which so many men, good and true, have died in vain attempts to penetrate. Then were shown photographs of the start from Spitzbergen of the ill-fated Endre; after which the terrible experiences of brave Gen. Greely were realistic­ally portrayed, closing with the final rescue of his handful of emaciated survivors.—Buffal­o Express.

FROM THE PRESIDENT OF CONFERENCE.

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

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

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

The sixth recommendation is of interest to all our denominational societies, boards, per­manent committees and institutions of learning. Representatives of all these interests are invited to a meeting at the church at Al­bany, N.Y., Tuesday, August 17, at 10 A.M.

Let there be much prayer among the people for this preliminary conference, as well as for the General Conference; and let the delegates come together for the careful and prayerful consideration of questions bearing upon the future movements of our people in the new century.

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

EARL P. SAUNDERS.
Children's Page.

WHIMSY.

Whimpy, little Whimpy,
Cried so much one day
His grandpa couldn't stand it,
And his mother ran away;
He had a cough and a cold,
His father went to town;
Then Whimpy went to the neighbor's
In her shabby kitchen-gown.

Whimpy, little Whimpy,
Boasted cut the sun;
And cried until the chickens
And ducks began to run;
With tears in his eyes,
Crowded in an angry tone.

Then hurry back his chair,
And Whimpy was left there, all alone.

JOHANNE AND HER CAT.

Johanne's home was in Sweden. She was a little orphan girl, and she lived in a poor hut with none to take care of her save Sarah, a very cross old woman, who always locked Johanne indoors when she went out to work.

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

The task was often tiresome, but Johanne never thought of grumbling, because there was so much to be done. What troubled her most was her loneliness, for many a day Johanne was left quite alone while hidden deep down in the attic was locked Johanne indoors when she went out. It was so much to be done. What troubled her was to see her hair grow tangled.

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

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

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

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

DICK AND GREY.

Dick and Grey, My bird and cat—
Good friends are they! I just think of that!
Dick pecks Grey's paw,-- 
"Don't harm Dick," he thinks.
"I'll not harm Dick," is what he thinks.
So they all well
This sunny weather,
Chirping, piping, walking;
They play together. —Selected.

MOTHER TABBY.

Mother Tabby had just settled herself for a nap. She had been out to walk with her family of six young kittens, and she was all tired out. If you have ever had the care of such a family, each one full of mischief and frolic, you will know how to sympathize with Mother Tabby.

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

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

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

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

Puss No. 2 played on the way with a white butterfly that was out looking for his breakfast of honey from the flowers. So she was late and had to be put in another corner.

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

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

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

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

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

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

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

WHERE PUSSY GOT HER NAME.

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

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

SOME PERTINENT QUESTIONS.

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

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

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

"What makes the water wet, anyhow?"

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

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

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

"Can't the dampness ever give clam malaria?"

"Does it hurt to get drowned?"

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

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

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

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

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

TO HUSBANDS

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

A man of my acquaintance failed in business—had been failing for years, and his wife knew nothing until she read the papers. It was unfair. His wife, if consulted, might have saved her husband from failure. Between a lawyer and a wife as regular adviser, I'd choose the wife, and—never the fee.

Express your love to her frequently. Her heart, like the gentlewoman, needs a preacher. Love unexpressed will have a severe task, even to live. I know—you cannot keep up all the forms of affection; early enthusiasm does not last in fullness, in anything, politics, religion or business; but make an effort.

You do love your wife, you say, although you do not say it much. Some things ought to be taken for granted. Needs speak louder than words, I know. Small little things, such as a morning kiss when you leave home, a bunch of flowers on the wedding day, an occasional word of appreciation, tender little things you have thought of her, and her only—it will be an oil of grace until the promise to love her faithfully.

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

W. H. GODSEY,
Pastor and Chairman of Building Committee,
July 22, 1901.

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

[Vol. LVII, No. 30.]

Popular Science.

The Rev. D. Multchie Babcock, who died lately in Italy, said in a present and far-reaching verse, “Back of the load is the snowy floor And back of the floor the mill; Back of the mill the bucket of water, The millennium, and the Father’s will.”

The word “energy,” suggested by the verse above, indicates special ability, or agency, for putting forth strength, physical or mental, with a certainty of vigorous operation. As Dr. Babcock suggests, we discover a principle away on the outskirts which we attempt to utilize to profit, but even if we do not fail at once, we make slow progress in what we call invention. All inventions move backward toward a current of action, and by eliminating or changing we make improvements, thus from small beginnings, by scientific research and application, great results have been obtained. Witness the slow but steady progress in obtaining power from expanding steam, the multiplicate engine made by Watts, to the triple expansion engines of the present day.

Some few years ago, Mr. Edison, the well-known electrician, spent some time in experimenting to obtain a current of electricity direct from coal, wishing to use the energy stored therein rather than to apply it first to water to generate steam, and then compress the steam to develop energy or power. At one time the newspapers set forth that some interest was taken in storing energy in a few bales of coal, when fully utilized, to send a ship across the Atlantic. However, like many other inventions, the excitement soon passed away; but not the experiments among electricians; every now and then, some one would seek to obtain a current of electricity direct from coal or would try to construct a practical storage battery that would accomplish the same purpose; thus time has passed away without producing any great practical results until now.

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

In obtaining energy by steam the loss of power between the coal and the dynamo is known to be from 80 to 90 per cent. Mr. Jones claims his invention will save fully 25 per cent, reducing the loss of power to 65 per cent. This seems reasonable, when we take into account the boiler, the engine, and the dynamo, accomplishing a saving of about three-quarters of the amount of coal, yet doing the same amount of work.

Mr. Jones’ invention consists, mainly, in substituting the sulphate of lead in his new battery for the sulphate of zinc, as it saves great cost in getting out the energy from the coal, and also saves creating a new chemical product. In making the battery he mixes the sulphate of lead with coal in a reduction retort, which mixture is heated. The coal converts the sulphate into lead and sulphur dioxide, which produces another product, and then again produces the sulphate of lead. This process is continuous, and there is nothi-
ing lost or consumed but the coal; the lead sulphate drops to the bottom and is removed by pumping. The action of the battery is continuous, whereas in a liquid battery it stops as soon as the liquid becomes charged with the metal.

In this new device, the battery cells are set around the bulb. Heat generated within the bulb is communicated to the cells, being converted into electricity by means of chemical reactions. Another advantage claimed for this new battery is that the sulphate of lead is decomposed at a much lower temperature than the liquid battery, so that a smaller percentage of heat is required to produce a current of electricity, and also no loss of metal.

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

MARRIAGES.

DAVID RANDELS.—At the home of the bride's parents, near Milton, Wis., on Oct. 3, 1901, Mr. Daniel W. Davis and Miss Rosena Randolph, all of Schuyler.

DEATHS.

Not open to our esteem any apprentices or journeymen who have died.

The funeral services of a glad, talented, and(ByVal1,) generous man, whose life was a benefaction to humanity, will be held at his home on Jan. 14, 1901, at 2 o'clock afternoon.

WHEELER.—At her home in West Winfield, N. Y., July 9, 1901, after a painful illness, Mrs. Frances Adeline Wheeler, wife of Charles D. Wheeler, in the 49th year of her age.

Mrs. Wheeler was born in Umballa, Yorks., N. Y., Dec. 15, 1852, and was the daughter of Ambrose and Henrietta Stillman Spencer. Her parents died when she was very young, and she was brought up by her uncle and aunt, Dr. and Mrs. Nathan Spencer. Her aunt was a strict observer of the Sabbath, and all through her life Mrs. Wheeler carefully observed that day, although she was not a member of a Seventh-day Baptist church. In early life she attended the schools of the First Brookfield church, and in 1870 was married by the Rev. Stephen Burdick to Mr. Charles D. Wheeler. During the greater part of her life she and her husband had been in West Winfield, where she was always identified with the work of the Congregational church, of which she was a constant attendant. At her death she had been a member of the Women's Benevolent Society of the First Brookfield church, and was much interested in our denominational work. She took a deep interest in attending the General Conference one year ago at Adams Centre. She was a woman of rare sweetness and gentleness of life, and was beloved by all who knew her.

N. H.

AYERS.—Samuel Ayers was born Feb. 25, 1820, and died March 1, 1901, of old age, at the home of his sister, Mrs. Elizabeth Haynes, at Schuyler, N. Y.

He gave his heart to Christ, was baptized, and became a member of the Marboro church when not more than twenty years of age. When a young man he was married to Mrs. Altina Ayers More. For many years they lived near Marboro, where two children were born to them. Wife and children preceded him to the heavenly land. For nearly twenty years he pastored his church, in which he had been a regular attendant. At her death she had long been a member of the church.

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F. W. S.
SEVENTH-DAY BAPTIST MEMORIAL FUND.

J. F. Hubbard, President, Plainfield, N. J.
J. C. Quimby, Treasurer, Plainfield, N. J.
D. C. Hubbard, Secretary, Plainfield, N. J.
D. S. R. Hubbard, Secretary.

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