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The Sabbath Recorder.

A. H. LEWIS, D. D., LL. D.,
Editor.
J. A. McWethy.
Business Manager.

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

A LETTER is at hand from Bro. Bakker, announcing his arrival on the fair-field in Africa, and his eagerness to begin work among those nomads whose faces are toward the light of truth as it is in Christ, and their feet away from the paths in which they and their Pagan ancestors have walked so long. Many who think of him there will wonder how one can be eager to undertake such work, or find joy in seeking such objects. The answer is not far to seek. Believing that to be the field of work to which the Master has called him, that conviction becomes the chief source of joy and inspiration. It matters little where men work or at what they work, if it be done for the Master's sake and with the purpose of advancing his kingdom. It is one of the blessed facts in human history that for all the various fields the Master has to cultivate there are found hearts fitted for each. The pupil is the scholarly servant who is blind to his own gifts. He finds no field or place, and each is well-pleasing to the Master.

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

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

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

It is neither wise nor well to institute comparisons between these various fields of Christian thought and effort, by saying that one is far better than the other. He who gives a woolen blanket when that is the immediate need, does well. He who implants new purposes by helpful words or wise instructions, does well. He who, with far-reaching vision, opens up the otherwise unknown future life, and inspires men to seek after holiness and blessed immortality, does well. Each in his sphere is doing as well as the other. God commands men to set one against another to say which is the greater. Greatness and its opposite are only relative terms, at most, and it may often happen that in the same person each phase of Christian duty may find expression, on occasion. Be eager. Do your work, whether it be the giving of a blanket, the helping of a soul by wise counsel, or the larger inspiration and uplifting of a life through the presentation of new truth and new conceptions of duty. It is all the Master's work and is all commended by him.

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

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

ENTERTAINING CONFERENCE NEXT YEAR.

The action of Conference last year, both in the holding of the Centennial session at Al­ shay, R. I., and making it a Centennial ses­sion, has practically decided that the demon­ nation, as a whole, must meet the expenses of that session. It is therefore clear that the churches in general must contribute for the expenses next year, and apportion­ ment will be the best plan. After next year, we believe the solution of the problems in­ volved will come soonest and most successfully upon the plan suggested by the Recorder, two weeks ago, namely, that delegates and visitors, so far as possible, pay for enter­ tainment as a personal matter, leaving it open for churches and individuals to make special gifts or appropriations for the ex­ penses of such individuals as they may de­ sire. We also suggest that if a satisfactory solution is not developed at the coming ses­ sion, it will be well to refer the matter to the churches for consideration and action during the next year, so that at the meeting of 1902, the decision of the churches, rather than the decision of individuals, will make the basis of consideration and future action. Without such reference each will continue to assume that his personal opinion in the mat­ ter is sympathized with or held by the major­ ity of the people. In a matter so important every church ought to have a voice, after considering the case in a church capacity.
CHRIST IN THE OLD TESTAMENT.

Few people seem to realize the fact that during the 1st century, and a long time afterward, the Old Testament was the only Scriptures known. What is called the "New Testament church" was developed on the basis of the Old Testament alone. The New Testament as such was unknown during the 1st century, and for more than 150 years it was in the hand of men who knew nothing of the New Testament church. Both the private and public work of Christ, and his teachings, were upon the basis of the Old Testament only. He appealed to that as authority for whatever claims he made as the Messiah and the King of Kings and Lords of Lords. All efforts to substantiate his claims, whether by Christ or his Apostles, were by reference to the Old Testament. All discussions as to questions of ethics were based upon the interpretation of the Old Testament, given by Christ and, after his death, by his immediate followers, through whom the so-called Christian church was developed. The Old Testament without Christ is "a palace of shadows and perplexities."

This wish is expressed in one way or another by all men. The change and innovation which gave the first prominent and the most permanent form of Christianity, in history, is that of the Roman Catholic Church, came about only when men had broken away from the standard set by Christ and his immediate followers, and separately adopted the sacred Scriptures of the Old Testament. The Kingdom of Heaven, of which Christ and his disciples talked so much, was the direct product of Old Testament thought, and the clearer views that Christ gave of that kingdom came because of the higher spiritual interpretation which he gave to the ancient Scriptures. Christianity will return to its primitive purity and Christ-likeness in proportion as it returns to the position Christ and his discipulc occupied toward the Old Testament, and does not now hold the narrow interpretation that the Jews had placed upon the Scriptures, but the broader and richer interpretation Christ gave to them.

DEFINITE OPPOSITION TO EVIL.

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

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

Such bravery cannot be assumed. It can be neither borrowed nor inherited. If the one who seeks to oppose sees through the disguise quickly, and laughs at the pretense. Neither can this bravery be borrowed from another, although the contact and sustaining presence of other brave souls is often of great account. True moral bravery, that which faces evil without flinching, and abides by the truth without questioning is a personal matter, born from within, or rather from above. Every soul may attain it, who will pay the price, and that price is obedience to God, alliance with truth and communion with the Holy Spirit.

CHARACTER-MAKING IN EDUCATION.

With the rapid growth of our educational system and the changes through which it is passing, one of the imperative demands is a higher appreciation of education as bearing upon character. In the public mind there are two prominent reasons for which education is sought. One, that the young person educated may become proficient in some practical line that will insure a living, or enable him to become successful in business. The other extreme seeks education for its own sake, in a narrow and selfish way. The best representative of this thought is the "book worm," who gathers knowledge as bees do honey, storing it away for himself. While both these have their place, they ought above all to be made subservient to the higher idea of character-making as the primary object in education. This is especially important if the young person educated is to be related to Judaism, as the direct progenitor of the Jews, and a natural and logical development. Judaism, as one of the most beautiful types of humanity, is one of the largest elements, if not the most important and largest, that quiet bravery which comes with the conscious indwelling of divine power and conscious alliance with righteousness and truth. Judaism is a great weakness in our educational system that so many who become teachers in the primary and secondary schools are not themselves taught and developed along the best lines of character-making. The most valuable element in a teacher is that he is a finished linguist, a careful scientist, or a correct mathematician, but that rather his character and his conception of character-building on the part of his pupils are of the highest order, socially, morally and intellectually.

To know many facts, and to make high attainments in the class-room is an important part of gaining an education; but a much greater and more important part is to leave the school-room, whether the Jews or Gentiles, with such foundations of character-building and such conceptions of duty and of life as will give to the world men and women more nearly faultless in all that goes to make up noble character than are they in the specific duties demanded of them as scholars.

JUDAH AND JESUS.

Jewish newspapers and various Jewish assemblies, for some months past, have had no other connection except the one of mentioning Jesus of Nazareth Judaism, and the development of Judaism, and the development of Judaism from leading Jewish teachers and writers. From all we can learn there is a prevailing tendency to recognize the influence of Jesus as a Jewish reformer, without accepting the ideas of Christians concerning the "Deity of Christ," or the idea of salvation through him according to the Christian conception. This with considering how Christ sought to be related to Judaism, there is a tendency toward a larger expression of fellowship, and more definite interchange of opinions between Jews and Christians. In all this we see a favorable movement on the part of both Jews and Christians, to consider anew the relations which Judaism and Christianity sustain to each other. That relation, as it found expression in the early church, was as child and parent, or, to change the simile, early Christianity was the efflorescence of Judaism along the spiritual side under the inspiration and guidance of the Holy Spirit.

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

The origin and development of Christianity and the life and teachings of Jesus are matters of great import and presentation in every Jewish Sabbath-school.—Rabbi A. Gutfmacher, Baltimore, Md.

For over twenty-five years I have taught my advanced...
the procession.

From the historic point of view, Jesus is to be regarded as a direct successor to the Hebrew prophet. His teachings are the most important of all time because he can be seriously called the religion of Christ.—Adolph Brudel, Ph. D., editor Popular Wissenschaftliche Monatsblatter, Frankfurt-on-Main.

Jesus proffered a sublime doctrine which is in full harmony with Judaism, and with which Christianity must be entirely united or it can be seriously called the religion of Christ.—Adolph Brudel, Ph. D., editor Popular Wissenschaftliche Monatsblatter, Frankfurt-on-Main.

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

THE SABBATH RECORDER.

The Empres Dowager Frederick was buried at Potsdam, Germany, on the 13th of August, in the Mausoleum of the Friedenskirche. The funeral services were without ostentation, but the procession was an impressive and solemn one. The military forces which took part were headed by Major General Von Moltke. The highest ecclesiastical dignitaries in Berlin and the highest Roman Catholic military chaplain appeared in the procession. The imperial colors were draped over the head of the coffin, and a crown of state of manakin gold, and heavy jewelry rested upon the august head. The Emperor of Germany and King Edward of England walked behind the casket. At the Mausoleum the cathedral choir from Berlin sang "Christ is the Resurrection. A prayer followed, and "A faithful unto death" was sung by the choir. Sufficient space must be left for the simple services, all of which the royal party stood beside the tomb. The casket was replaced in the Mausoleum.

The process in connection with the steel working business has continued through the week with varying successes in unimportant points. The various influences of the stock market, and the operators of the mills are making a strong point in their own favor by taking the position that "if the mills cannot be operated in a particular place, we shall find a place where they can be operated, and remove the mills there." A serious accident occurred on Aug. 14 in connection with the building of the new water works at Cleveland, Ohio. Five men were burned to death, four were drowned, and others were injured. The building of this mill was completed, and the operators had decided to accept the call. Dr. Gamble has signified his willingness to accept. The Trustees have delayed the call of another professor to fill the position declined by Dr. Daland, until after the meeting of the Conference. Dr. Gamble is at his best. Strong sentiments are presented from day to day by prominent preachers, and the religious influences are strong and widely diffused.

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

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

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

THE OUTLOOK FOR REINFORCING THE THEOLOGICAL DEPARTMENT OF ALFRED UNIVERSITY.

By the Editor of THE SABBATH RECORDER.

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

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

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

The largest contribution from so many toward this work have demonstrated the strong and permanent interest of our people in the matter of the theological education of our ministry. The Trustees of Alfred University have not fallen behind the people in their efforts. At a special meeting of the Trustees held early in the year, two additional professors were called to the reinforcement of this department, to begin their services as soon as the necessary additional funds could be secured by the Education Society.

The Rev. C. Daland, D. D., was called to the Professorship of Doctrinal Theology, and the Rev. J. L. Gamble, Ph. D., was called to the Professorship of Church History and Homiletics. Dr. Daland has declined to accept the call. Dr. Gamble has signified his willingness to accept. The Trustees have delayed the call of another professor to fill the position declined by Dr. Daland, until after the meeting of the Conference. It is hoped that they will take action as soon as they are able to discover the right man for the place.

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

Many of the young men who are to be among the pioneers of this work, and the Union Theological Seminaries are each to offer, this fall, for the first time in their history, such courses as are necessary additional funds could be secured by the Education Society, and thereby add a breadth and power to our denominational and theological training which we have never before thought possible.

I am assured that there are in the denomination young men who will gladly avail themselves of these opportunities as soon as they are offered, and we desire your readers to know that arrangements are now being perfected for offering these advantages. The College year opens Sept. 15, before that time we expect to be able to make full announcements as to professors, lecturers and courses of study.

Booth Colwell Davis.

Alfred, N. Y., Aug. 19, 1901.

OUR SCHOOLS, OUR YOUNG MEN, AND OUR CHURCHES.

BY E. C. BURKE.

Our schools, and the young men and our churches are the principal factors in our distinctive part of the religious work of the world, reckoning our young men by anticipation as already in the work. These factors are closely related, and mutually dependent. The best efforts of one are dependent upon those of the others. For a good while these questions have been
revolving in the mind of the writer: Do our young men get from the schools and their advocates just the best kind of inspiration for their life work; and do our churches get all the help from their educated young men, aside from those who enter the ministry, that they have a right to expect?

We are justly proud of our schools and of the ranks of teachers and workers in the educational world. But is there not a common mistake made in the character of the motives appealed to when pursuing young men to enter the schools? Is it not quite common to present as an inducement the idea that a man who goes to school is called to a higher position in the world? I know that now and then in formal treatments of the subject the truth is taught that the true aim of education is to develop manhood; and that manhood is higher than any avocation. And yet, practically, are not young men permitted to get the notion that a liberal education is to be regarded as a preparation for a professional or literary career; and that such a career is higher in dignity and honor than manual labor employment?

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

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

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

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

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

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

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

Let the schools so lay out the courses of study that they shall meet the requirements of educated farmers and mechanics as well as of teachers, preachers and doctors. Let the schoolmasters and schoolmistresses spread far and wide the truth that farm life is as important a profession as any other, and that it gives as good a chance for the promotion of the body and soul, as do other professions. Let the churches and our country schools combine to build up the churches and through them our broader denominational interests.

PARMA, ILL. Aug. 10, 1901.

TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath School Union held its regular session in the Seventh-Day Baptist church, Plainfield, N. J., on Sunday, Aug. 11, 1901, at 2:15 P. M., President J. Frank Hubbard in the chair.


Visitor: H. H. Baker.

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

Minutes of last meeting were read and approved.

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

The Committee on Historical Sketch in 1901 reported, recommending, that the Secretary, Arthur L. Titworth, be invited to prepare such sketch. On motion, the report was adopted.

Correspondence was received from A. P. Ashurest, presenting his annual report, showing 314,972 pages distributed, and over 1,600 letters written. The report showed that he had completed his list for tract distribution, and was ready for a most aggressive campaign in his locality. He also urged the need of something like an industrial mission, in connection with his work, and as affording some means of support for those whose acceptance of Sabbath truth takes from them their usual means of livelihood.

Also from J. H. Wahlhech, Germany, for- moved by Secretary Whitford, of Missionary Service, that a committee be appointed to select a suitable man to make a tour in Germany, and to write letters addressed to the German churches. Report accepted.

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

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

The Treasurer presented his usual monthly statement.

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

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

Since our last meeting, our brother and co-laborer in this Board, George B. Titworth, has been suddenly taken from his life's activities, in the midst of his busy career. While we cannot understand why so useful and efficient a life should be called away from our midst, his followers, we can but trust the unmeriting love and wisdom of his heavenly Father. In token of our appreciation of the many noble qualities which made our broth- er's life so a helpful one, we speed this minute upon your records, and we extend our tender and family wishes on this evidences of sorrow, and our heartfelt sympathy in his bereavement.

Minutes read and approved.

Board adjourned.

D. E. Titworth, Rec. See. pro tem.
FROM MRS. W. G. TOWNSEND.

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

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

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

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

L. A. P.
**LETTER FROM MRS. DAVIS.**

**WEST GATE, Shanghai, June 21, 1901.**

My Dear Sister:—I find it difficult to concentrate my thoughts on anything so difficult as letter-writing, but we are having so much to praise God for these days in this part of China. The weather, however, is intensely hot, and we are not prepared to endure it. On the other hand, the Emperor is said to have sent a cool breeze from the Peking Palace. Perhaps the snows of the north may yet come down and cool the earth. I sincerely hope so.

July 2nd, 1901.

Mrs. Crofoot’s Amah. It was a happy time, and the ready response of all our missionaries, of both old and young, was most gratifying.

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

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

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

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

“Yesterday, being the fifth day of the fifth moon, the date of the Annual Dragon Boat Festival, was kept, as usual, as a general holiday by the Chinese people. The Hwangpu and neighboring creeks according-ly resounded with the noise of fire-crackers, bombs, drums, and an occasional bugle note, which gave a warlike air to one of the dragon boats, which, it is said, was manned by a number of sailors and one of the Chinese cruisers lying in the harbor. About noon five dragon boats, the crews of each one uniformed in a particular color, such as red, yellow, blue, white and black, to distinguish one boat from the other, propelled by from forty to fifty paddles each, and gorgeously dressed, descended from the direction of the native city. After rounding, as in search of something in the water, and performing various evolutions opposite the Shanghai Club, the dragon boats formed again into single file, and paddled past the Public Gardens and turned up into the Soochow creek, where similar evolutions were performed, besides firing off bombs and fire-crackers themselves. They were also greeted in the same manner by junks and boats in the vicinity, as a compliment to them and to secure for themselves good luck for the rest of the year. The boats this year were more expensive, and therefore more gorgeously, decorated than those of previous years, brought about by the desire of those hongs and junks who contributed toward the efforts to give to the delites who look after the destinies of those who go down to the sea in ships, owing to the bad luck of the previous year. The procession was watched with interest by numbers of foreigners and Chinese, who crowded the Bund and river banks, as well as the bridges over the Soochow Creek, through which the boats passed. The origin of the Dragon Boat Festival is untraced. Some five centuries before the Christian era, China proper was divided into a large number of separate kingdoms, amongst the largest and most powerful of which was the kingdom of Tsu, now comprising the Viceroyalty of Shantung, and the Provinces of the Siangkiang, Kiangsi—and part of Kweichou Province. About that time the throne of the kingdom of Tsu was usurped by an uncle of the rightful prince, in consequence of which the then senior Prince Min was banished. Not long afterwards the country was filled with woe, and Chu Yuan, minister of Chu, was banished for punishment, round, as in search of, something in the soil. At last he found it; he built a boat from the death of the old minister pardoned and reinstated among the people who had as little writing, but we

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

We in the mission have all the year enjoyed very good health until the past few weeks. Mr. Davis has been having an attack of bronchitis, which has pulled him down, but his cough has now cleared off. From all accounts he can go away to the hills about the second week in July. He had a very trying year with all the anxieties of the last summer. Two weeks ago we had the privilege of receiving four new members into our church. These were girls from the boarding school, and the other
sign troops have cleared out of Peking, or are outnumbered manifold by Chinese troops. And in all the order I have not learned from any one that there is one iota of change in the spirit of the government. The haste to settle claims of native Christians in the interior is avowed to be mainly in order to get the foreign Powers to withdraw their recognition from Peking, with no respect for what has been done. The unwillingness to punish the Boxer leaders, and the excuses which they give to foreigners for their inability to capture them and the constant appointment of anti-foreign mandarins are ample corroboration of the spirit remaining the same. The country around Peking and Tientsin will have reason to remember the suffering of last year and dread its recurrence; but the Chinese Court has been in hiding at a safe distance. Its main inconvenience was only a hurried flight. Money flows into its coffers more than ever, and it feels strong in the support of the Viceroy and Governors; and as for indemnity, it is nothing for a vast Empire like China. It is only such foreigners as are ignorant of China's resources and judge of them by old and its modern one, who believe the indemnity to be heavy. It is only seventy-five gold cents per head. Therefore the Chinese Court well knowing that it could easily pay the whole in five years, and in one at a push, does not feel that light burden a heavy punishment, and, if it gets the tariff raised as it proposes, it will actually make money on the deal and score a victory instead of defeat. If a victory, why should it change its policy after its return to Peking? 

From the point of view of the Ignorant Court their business was a wonderful success; a wonderful victory; it was not taken seriously by the people of the Northern and Western States, for they could not believe that armed revolt would be attempted. Yet many intelligent men saw clouds of war looming up in the political horizon.

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

"It is these hints of military preparation that have attracted my attention," marked Mr. Raymond.

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

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

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

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

"Yes."

"All right. When am I to start?"

"I do not doubt your readiness, Mr. Williams, else I would not have summoned you. It is quite evident that you do not fully appreciate the difficulties and dangers attending such a trip."

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

"You do not understand the bitter feeling that exists between the South and the United States. A correspondent from a New York newspaper will be viewed with suspicion and probably be exposed to considerable personal annoyance. Besides that, he would find it almost impossible to discover military preparations. Then how do you intend to get the desired information?"

"By sending our correspondent cleverly disguised."

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

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

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

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

I naturally met with adventures, and was frequently abused by the so-called information given me by humorously-inclined young men of my own age. Besides rather successful in apeing the various dialects and apparent insular impudence so often displayed by Englishmen when visiting America for the first time, I was never weary of asking questions calculated to betray an ignorance of existing events and Idioms in the United States. I was made to feel the Southern acquaintances called Lincoln a "raillplitter," and in Macon, Ga., was one day taken out to a beautiful plantation a few miles from the city, where two negroes cut up a tree and split it into fence-rails for
A TARDY REPORT.

Some of the readers of the Recorder remember that last Fall I made a request from Shawano, this state, for reading matter to distribute among the men in the logging camps of that region. The result was that more good literature came to me than ever before. There was no lack of books and magazines and papers, and I saw to it that much of it went to those interested, where it would do the most good. Circumstances brought me here in the early part of January, and after that others attended to the distribution.

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

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

I do not know how much good your magazines and papers have done those men, dear friends. You do not know. None of us will ever know how the heavens have been opened. I do know that hundreds of men in the camps were made glad by what you sent, and that those who had charge of the camps were anxious to take the bundles we made up for them. And I know, too, that there is a promise in the Great Book, Eccl. 12:6, to answer such a matter. I suspect that the preacher refers to the same thing in the 6th verse of the same chapter.

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

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

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

Again, good friends, let you thank you for the good you have undertaken, and for your work.

H. W. ROOD.

MADISON, WIS.

No one is worthy of the best the world can afford who has not schooled himself to do without it when it cannot be obtained except at the price of dishonesty.—O. W. Cooks.
Young People's Work.

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

The Sabbath Prejudice Dying.

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

Nineteen Conversions at Salem.

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

The Sunrise Meeting.

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

Five Quartets at Conference.

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

It makes your Western Editor particularly happy to think that this great Conference at his own church is to be blessed with the presence of so many of these valiant bands of young evangelists, who carry the message where God has wonderfully blessed their labors. From our watch-tower it appears that this has been the greatest summer work in the student evangelistic movement that we have yet seen. The workers have been, as a rule, more experienced, and have gone forth to the service with whole-hearted consecration. With all the spiritual forces which shall be brought together to hasten the Conference of great religious power, God grant we may not be disappointed. Let us all pray to this end.

Practical Bible Study at Conference.

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

1. Bible Study for Indoctrination.
2. Bible Study for Personal Spiritual Life.
3. Bible Study for Social Teaching.

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

This movement has no direct official connection with the General Conference; but the Executive Committee, so far as consulted, are in sympathy with it. Many, all over the denomination, will doubtless echo the spirit of a letter just received from Dr. Platts: "I like the scheme for a series of Bible-readings very much. The lateness of the day and the other things that are going on I have not been able to get into the work; but I am so much in sympathy with the idea that I am willing to try it. It may help someone and prove suggestive for further work."

Bring your Bibles at 8.45.

A Gentleman From China.

To all who have little hope for the future of the Chinese people and little faith in China missions, there should be brought a glimpse of Mr. Chow, the husband of one of the medical helpers in our Shanghai Dispensary. He is now employed as interpreter and private secretary by a wealthy countryman in his, who is traveling in this country for his health. Would you think it strange that a high-bred American should prize the friendship of a Chinaman, and be eager to see him? But so have I heard Miss Susie Burdick express herself when she knew that Mr. Chow was in this country. Dr. Rosa Palmborg thus describes a recent visit which she and her sister enjoyed: "We spent five hours talking with him. He was very gay to see us. We talked Chinese a little. It was easy, and I enjoyed it so much, and I enjoyed him. I do wish you could meet him. He is enthusiastic for all that is good, hating all that is bad, energetic, quick and wide awake. He is always thinking how he can benefit his people. He is devising plans for making money, too, and I hope he will be successful, for I am sure it will be well used. He is studying all about the building and management of railroads, so that he may have a chance to use the knowledge. While in New Orleans he studied the process of making cotton-seed oil. He intends to interest the rich men he knows in China in starting that industry in China. The place where the bean oil, so extensively used in China, is mainly taken by the Russians. This cotton-seed oil is better, and can be made more cheaply. He is certain China is going to progress now—thinks the Boxer movement will result in blessing to the country ultimately. Bright, intelligent and good, it would rejoice to see how proud he is to be known as a Chinaman. He realizes that his country is badly represented by the laboring class here, and he wants people to know that he also comes from China, and that there are others like him. Not arrogantly proud, but just sensible, he would be a shining example to many Americans in good manners and manliness. He has studied all the questions of the day in this country. I can see that he has not an ordinary good opinion of everything in America, either, and one cannot blame him.

He recounted his advantages from his childhood up, the many ways in which God had blessed him, and then said: "After God has been so good to me, I think it would be an awful thing if I did anything bad. Wasn't that nice?"

Whenever anyone tells you that China Missions do not amount to anything, tell them about Mr. Chow. Tell them about his wife, Quay Yung, a member of our church, a bright, capable woman, who will soon be a doctor herself. Tell them whatever the statistics may show, Christianity is the one great power, which, working both directly and indirectly, is making for a new and better China. The reform elements, of which the anti-foot binding movement is an illustration, and of which Mr. Chow is an exponent, is, I am sure, the one that will be a shining example to many Americans in the field of work for personal spiritual life.

THE DEVELOPMENT OF OUR YOUNG PEOPLE.

BY LEAH A. BAXTER, DOGDE CENTER, MINN.

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

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

Thousands of other problems may arise, requiring solution, which some may consider more important than this; but if time is taken for careful thought, one can readily see that this ranks first, for upon the solution of it hinges that of many others. Never before has the world been more in need of earnest workers. Where shall we turn to find them? Certainly not entirely among the older ones. Life's duties fall upon the young as well. It is they who must perform the tasks once performed by those whose work here is ended.

We are placed here to advance God's kingdom; this requires of us something more than the battlements of our church, our foreign missions, or our reading-room. We are placed here to bring the light of truth to those who have never heard it before. We have a charge to use the knowledge we have gained, to make others wise. We do not read for knowledge's sake, but to use what we know for the benefit of our fellow men. "Study spiritual things for spiritual things' sake." So, brothers and sisters, let us begin at home, with those who are nearest us. Let us not let them miss the chance to use the knowledge they have gained. Let us not let them remain in the darkness. Let us be their guides, their friends, their leaders.
We often hear the remark that "the world is growing worse." That few young people, comparatively speaking, possess fixed principles which constitute an upright man or woman. The latter statement is all too true. The truth of the former rests with the young man or woman. Who will be responsible for the progress of the world during the next half century? Our young people!

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

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

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

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

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

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

I fancy I hear some say, "Where is the harm in playing pool or spending an evening in the ball-room?" Such may be any immediate danger, but such pastimes are often the beginning of very sinful lives. If a farmer has some destructive weed growing on his farm, does he say, "O, that's a small thing, it will do no harm!" Does the Minnesota farmer who has a reaper and who has been ordered to get well started before destroying it? No, it must be cleared out at once, for it will soon drop seeds, and the following year his fields will be yellow with the worthless growth. Just so with the seemingly harmless amusements. The sin connected with them grows rapidly, and in a shorter time than it took the farmer's field to become yellow, many lives become black with sin. Fathers and mothers, a few small seeds of wickedness, which you may carelessly drop, may spring up in some form in the heart of your girl and boy. Destroy them at once before it is too late.

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

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

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

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

Our lives are busy ones. We rush from day to day, giving too little thought to those about us. We are too apt to content ourselves with the pacifying thought that we are leading harmless lives, forgetting that sins of omission as well as sins of commission are noted down in God's book of remembrance. One in charge of a school-room of girls and boys carries a great responsibility. The impressions made upon these young minds may be permanent. Those who have been surrounded by these bright, happy faces, have no doubt, experienced that longing to make of those girls and boys something the world will be proud of.

We are often too much absorbed in our school work. Only after the school-room is emptied of its harmless members do we close the door with the usual "Good-night, teacher," can one fully realize how little has been done, during the day, to lighten the heart of some discouraged child, or to put on the right track again some reckless one. There is no place where Christ's presence is needed more than in the school-room. To those in whose care the young are thus entrusted, he will administer daily strength, if we but ask it.

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

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

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

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

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

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

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

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

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

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

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

QUARTERLY REPORT.

J. D. CLARKE, Treasurer.

In accordance with the

Youth People's Permanent Committee.

From May 1, 1896, to Aug. 1, 1896.

IN BRIEF.

Receipts as follows:

Pleasanton ......................................................... $ 5.00
Hammond ........................................................... 10.00
Little Falls ....................................................... 45.00
St. James (L. S.) ................................................ 50.00
Stevensville ....................................................... 50.00
Alfred ............................................................... 10.00
Alfred Station ..................................................... 25.00
Oak Hill ........................................................... 15.00
Walworth .......................................................... 12.50
Horton ............................................................. 25.00
Nortonville ......................................................... 45.00
North Lovell ....................................................... 50.00
Milford Junction .................................................. 10.00
Milford ............................................................ 25.00
Milford Mill ....................................................... 46.00
Etna ............................................................... 12.50
Baltimore ........................................................ 51.50

Total ................................................................. $247.50

Missionary Society, ........................................... $25.00
Edina Bible Society ........................................... $ 5.50
Saline in Treasury, Aug. 1 ................................ 374.25

Total ................................................................. $437.50


Trust men, and they will be true to you; treat them greatly and they will show themselves great, though they make an exception in your favor to all their rules of trade.-Emerson.
Sullivan was a Rocky Mountain burro. He was a little fellow, not much taller than the table, with head and ears altogether too large for his short body and slender legs. He wore a dark brown coat of short thick wool, sprinkled with a growth of glossy black hair. He also wore heavy bands across his forehead.

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

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

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

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

"Oh, please don't kill him," they cried.

"Give him to us. We'll take good care of him."

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

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

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

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

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

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

"Sullivan wants a drink," they would cry, as they rushed around the corner of the house.

This was his way of telling them that he was thirsty. And of course he always had a nice cool drink of water before the girls went into the house to see their mother.

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

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

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

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

"Sullivan smells the water," said the guide.

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

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

But the trail stretched out before them as far as they could see, without an opening of any kind. At their right the hills rose like a solid wall, and at their left was spread out all the camps, the little city, and whole country, with dead leaves and branches. And meeting them square in the face, as they struggled along, was the rushing wind, hot as the furnace air, parching their tongues, and blistering their eyelids.

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

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

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

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

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

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

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

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

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

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

FOOD FOR A LITERARY MAN.

An English writer thinks he has discovered a food particularly adapted to the literary man. He asserts that apples, and raw apples at that, are the best diet on which to feed genius. In the London Spectator he tells of the peach of his father, a man of letters, who lived to the age of nearly ninety, for apple pudding, which he ate almost daily, raw apples in the morning, and one in the evening, for his supper, and one for his night's rest. But apples to be really beneficial should be eaten as children eat them, rind and all, and in sufficient quantities to be satisfy the man who was CITY THE SABBATH RECORDER. [Vol. LVII, No. 33.}
Our Reading Room.

"Hence then we have opportunity, let us be working while we have light, and especially to spread the family of the faith."-Gal. 6:10. "But to do good and to communicate, forget not."-Heb. 13:16.

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

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

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

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

L. E. L.

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

A. B. P.

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

Walworth, Wis.—The annual reunion of the friends of Bigfoot Academy was held on the old Academy grounds at Walworth, Aug. 8, 1901. About three hundred friends gather from Minnesota, Kansas, Nebraska, Illinois, Michigan and Wisconsin. The program included music by a quartet—W. H. VanSchaick, George Crandall and son, and Dr. E. E. Campbell. There was also instrumental music by Miss Louise Noltner and Thomas Bushnell. There were also recitations—Belshazzar's Feast, by Miss Reva Pierce, and Jack's Kisses, by Miss Elva Pierce, of Chicago. Addresses were made by Wesley Konkling of Nebraska, Myron H. Alberti of Kansas, and Miss Mary J. Kriner of Milwaukee. The officers for 1902 are: D. W. Hall, Harvard, Ill., President; H. R. Adams, Walworth, Wis., Vice-President; and Miss Josie Higbie, Walworth, Secretary and Treasurer.

SHERWOOD, TENN.—Elder W. G. Godsey has just closed a meeting at this place, which continued for eight days, with excellent results. About twenty-five persons have been renewed in their spiritual life, and fifteen have expressed new determination to serve the Lord. It has been a meeting long to be remembered.

Bro. Godsey labored faithfully, and much good has been done by his labor, under the blessing of God. Four of those converted desired to be baptized, and were ordained into a covenant to take the Bible as their guide, keep the commandments of God, and to walk in the faith of Jesus. Many were awakened who never had been moved before. We are in sorrow because we cannot keep Bro. Godsey here any longer, but we hereby extend a cordial invitation to our people who desire to better their condition in those particulars.

Sherwood, Tenn., Aug. 8, 1901.

L. A. MORRIS.

RAILROAD RATES TO CONFERENCE.

New York to Alfred and return, 15 day limit, $7.50.

New York to Buffalo and return, via Alfred, 15 day limit................................. $7.50

Westerly to Buffalo and return, via Alfred, Pan-American ticket, via N. Y. N. H. & H. R. R. and Erie R. R. (first class passengers) 15 day limit.................. $13.00

Westerly to Buffalo and return, via Stonington, $1.00, and Erie R. R. 15 day limit........ $14.00

Philadelphia to Buffalo and return, via Reading R. and Erie R. R., rate not yet determined, but probably fare and one-third for round trip, $16.00; for our people, leaving Buffalo on train leaving New York at 9 o'clock A. M. on Tuesday, 27th, and a special sleeping-car, if enough berths are called for, on train leaving New York at 9.15 P. M. same day.

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

Full particulars about route and rate from Philadelphia to Alfred will be sent to E. S. Sanders, Shiloh, N. C., Wm. A. Godsey, Salem, W. Va., will have all information in reference to those from that section.

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

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

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

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D. E. TYPSTONE,

Plainfield, N. J.

Committee on Railroad Fares.

NOT AS THOSE WHO HAVE NO HOPE.

Some of you have received the hard and well-worn flags of the Via Appia, and have visited the Columbarium of the Pagan dead; and after that have gone down, torch in hand, into the catacombs of the Christians. The contrast tells the story to eyes that can read, to minds that can draw a conclusion. On one side you beheld the urns, the tear bottles, the insignia of despair; you saw no trace of hope, of comfort; it was a night with nothing to lighten the darkness. On the other side you saw the palm branch, the anchor, the cross, a sure, clear symbol of a living hope in a living world; words of peace and joy; the promise of further departure. Never was there a contrast more striking than that presented in the places of the Pagan and Christian dead. On that Via Appia, the Way worn by those who passed through the oak of the past, the flood of the future; the road is a narrow neck of rock; on the other hand, the darkness of a dead world is opened, the light of the gospel of Christ; there the wall and cry of those who sorrow without hope, here the joyful hope, the promise of peace and joy; and on that straitened path and isles, with the black and stormy waters behind them, the sparkling, bright path is before, and certain grand figures, one says, "Because I live, yea sure live also;" and a band of indomitable spirits who respond, "We are witnesses together of his resurrection."—Dr. Morgan Dix.
17. And Isaac departed thence. Either from consideration of prudence or because he did not wish to seem even to be taking that which belonged to another, Isaac readily yields to this demand of the Philistine king. In the vain confidence that he was in the region of the town of Gerar, and now sojourns in a valley of the same name.

18. And Isaac digged again. This is very probable that Isaac remembered these wells when he was a youth or young man. No record of Abraham’s digging wells here has been preserved for us. In the days of Abraham, several accounts circulate instead, “the servants of Abraham.” This expression is to be construed as the subject of the verb “had digged.”

19. A spring of water. Many of the wells were little more than cisterns to catch the drainage of surface water; but this was a very good well, with a vein of living water; and a vessel filled, an Antelope, will be sent across the Atlantic, from Sandy Hook Light-ship to the Needles, in two days, nineteen hours, twenty-four minutes and fifty-two seconds.

LESSON IX.—ISAAC THE PEACE MAKER.

For Sabbath-day, Aug. 31, 1901.

LESSON TEXT—Gen. 26: 7-25.

GOLDEN TEXT.—Blindness are the paraphrases: for they shall be called the children of God.—Matt. 5: 45.

INTRODUCTION.

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

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

TIME—Perhaps in 1904 B.C., when Isaac was 92 years old.

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

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

OUTLINE:

1. Isaac’s Great Prosperity. v. 12-14.
2. Isaac’s Relations with the Philistines. v. 15-22.

NOTES.

12. Then Isaac nerved in that land and received in the same year an hundredfold. A very remarkable increase. Like some of the modern inhabitants of Palestine, Isaac added incidentally the sowing and continued presence in the land, and continued to be the object of their envy. This attitude of his people. He was not to what they had done in times past, but what they did now that they were aroused to envy of Isaac. This action was certainly as hostile as open warfare.

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

This week’s lesson is taken from Genesis 26. It focuses on Isaac’s prosperous life in Philistia and his role as a peace maker. The lesson highlights Isaac’s willingness to forgive those who had injured him and his ability to maintain peaceful relations with his neighbors. The narrative also emphasizes Isaac’s great prosperity, marked by a harvest that increased a hundredfold. Despite the Philistine’s envy, Isaac continues to thrive and is granted a renewal of the promise made to his father Abraham. The lesson concludes with a reference to Isaac’s interactions with Abimelech, the king of Philistia, who initially tried to prevent Isaac from settling in their land but later recognized Isaac’s rights and allowed him to continue his prosperous life.

The context of the lesson is set in the land of Philistia during Isaac’s later years. The Philistines, like some modern inhabitants of the region, were envious of Isaac’s prosperity. This envy was not based on reason or justice, but simply on the desire to preserve their own precarious situation. Despite this, Isaac chose to forgive the Philistines and maintain peaceful relations with them. His actions serve as a model of Christian virtue, reminding us of the importance of forgiveness and peaceful resolution in our interactions with others. The lesson also highlights the divine promise made to Isaac, which is renewed in the face of opposition and even enmity. This promise is a reminder of God’s faithfulness and the hope it provides for those who seek to follow the path of Christ.
SABBATH—In New Market, N. J., July 31, 1901, Mrs. Harriet F. Benedict Batterie, in the 64th year of her age.

Sister Batterie was the wife of Dea. Horace W. Batterie, and in the fifteen years of their residence in New Market, and membership in the Seventh-day Baptist church of that place, she was ever a pattern worthy to be followed. She knew her. She had been in bed for many months until at length she heard the invitation calling her to her eternal rest; and just as the gray light of early morning was breaking upon the world, her last and sweetest expression was a smile, and the first service of her last day she quietly fell asleep in Jesus. Her funeral services were held in the afternoon of August 1, and on the following Monday her remains were taken to Berlin, N. Y., for burial.

OLD JAKE.—By CALVIN McCLELLAND.

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

One night, it must have been near twelve o’clock, I was making preparation for an early start to John’s Pond; the gun had to be cleaned, and I was out of oil. Jake had a kind which was concocted after a recipe sent to the Secretary of each school last year as a blank to be filled, but which he found employ¬ment in the dark spaces in that far-away light distant city hotel. Write

The funniest thing that ever happened to me was when I met a man who was reading a yearbook of a college and said, "What is this, a yearbook?" And I said, "Yes, I read a yearbook, but I don’t know what it is." And he said, "Well, I don’t know what it is, but I don’t care."

COOK.—William E., at the home of his sister, Mrs. Wm. Barker, in Westervelt, B. L., July 31, 1901, aged 35 years.

He came to Westervelt in 1875, where he found employment for a number of years as a machinist. At the beginning of the Spanish American War he enlisted in the 30 Connecticut Volunteers, and served until the close of the war. Later he enlisted in the 46th Regiment, U. S. Volunteers, and went to the Philippine Islands. Returning with his regiment he was mustered out in San Francisco, May 31, 1901, and returned to Westervelt in June. He was in good health on his return and gradually grew worse until the end came. He was always patient and thoughtful during his long illness. He had not openly pressed the pastor, but before his death he expressed faith in him and passed away full of hope. He was recognized as a patriotic and faithful soldier. The Western Rifle Company, many of them volunteers of the regiment, presented the funeral procession to River Bend Cemetery, where they fired the soldier salute over his comrade’s grave. Of his immediate family there were his widow and three brothers. The sympathy of the entire community goes out to those in their bereavement. The funeral services were in charge of the pastor of the Pawcatuck church, Rev. O. U. Whitford.

HOMANS.—In Plainfield, N. J., Aug. 11, 1901, after a short illness, George Maxwell, only child of George L., and Mary A., aged 25 years.

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

DEATHS.
The honest service of Jesus Christ pays the soul a rich dividend of solid satisfaction. There is no wretchedness, no hunger and poverty, no feeling in the heart of the Lord Jesus that is his joy shall be full. The sweetest honey is gathered out of the hive of a busy, unselish, useful and holy life.—Theodore L. Cuyler.

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

It is a sweet thought to me that Jesus would have missed me if I had ever been sought and brought back to the sheep-fold in the story left the ninety nine and hunt for the single straggler, so I may guess that Jesus wanted me in heaven, or else he would not have come so far and endured so much to save me. Cuyler.

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