

THE SABBATH RECORDER.

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Take Heart and Go On.



SOMETIMES we are almost discouraged,
The way is so cumbered and steep;
Sometimes, though we're spent with the
sowing,
There cometh no harvest to reap.
And we faint on the road and we falter,
As our faith and our courage are gone,
Till a voice, as we kneel at the altar,
Commands us: "Take heart and go on."

* * * * *

And in his own time he will show us
Why sorrow and toil were sent—
Why we toiled and saw naught for our toiling,
And home empty-handed we went.
Though he gives us no tangible token,
Still must we arise and go on,
As sure as his body was broken
For us, that our fight shall be won.

Then fain for a touch of his garment
When crowds hem us in and 'tis dark ;
We'll cling to the thought of his goodness,
Press on, with the cross for our mark.
Take heart! Yes, our own blessed Master,
Till the last of our heart-beats is gone,
Amid conflict and loss and disaster,
We will just take heart and go on.

—M. E. Sangster.

\$2.00 A YEAR

PLAINFIELD N J

The Sabbath Recorder.

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

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THE severe illness of the Editor of the RECORDER, which has prevented him from writing anything since Conference, compels him to refrain from editorial work for a time longer. But it is a pleasure to announce that his predecessor, Rev. L. E. Livermore, has consented to take editorial charge of the paper from this time until the writer is able to resume full work. Of his welcome at the hands of our readers, there can be no doubt. Our thanks are due to Business Manager Mosher for his work as "Office Editor" for the last few weeks.

Though not strong enough to write at length, we must record our sincere tribute of love and respect for Rev. J. M. Todd, who has been called home. It was in his pulpit, at Berlin, Wis., that the writer attempted his first sermon. For these many years he has been a valued friend, a wise counsellor, and a beloved co-worker. He was noble in every purpose, sweet in spirit, and a model of devotion to the cause of Christ. He deserves the fullest and richest tribute from all who knew him.

A. H. L.

OCTOBER 8, 1901.

ON another page of this issue will be found an address delivered by Bro. Daland, in Boston, last May. Many of our readers have been hoping to see this address, delivered before the Pentecostal Conference of the Hebrew-Christians, answering the question, "May Hebrew-Christians Keep the Sabbath?"

THE life of the Christian man or woman should be a life of unselfishness. A writer, in speaking of a certain man, once said: "His only fault was selfishness." If that was designed to be complimentary, it fell far short of its aim; for "selfishness" is a very comprehensive word, and often covers "a multitude of sins."

ALL who are interested in our Industrial Mission, in Central Africa, will be glad to know that the Booth family, who were compelled to leave their work, temporarily, on account of serious illness, have been favorably heard from. A cablegram, just received, says: "Mr. and Mrs. Booth and Mary have booked passage for America, and are due to arrive in New York Oct. 23, 1901, by steamer *Laurentian*."

WE hear much about the progressive nature of religion, and it is said that Christian people should keep abreast with the theology of the times. Hence the "new theology" is something to be sought after as an improvement on the old theology. Jeremiah was an old fashioned prophet and did not seem to take kindly to the new theology of his day, but was directed by the Lord to say: "Stand ye in the ways, and see, and ask for the old paths, where is the good way and walk therein, and ye shall find rest for your souls." Jer. 6: 16. Religion is a revelation; science is a discovery. One has a backward look to search for foundation principles; the other looks forward for new discoveries. Let us not be eager to find the latest fad in religion, but rather search for the bed rock of revealed truth.

DEATH has claimed two men, prominent in literary and religious circles, within the past few days. Rev. Dr. F. P. Bancroft, for twenty-eight years Principal of Phillip's Academy, at Andover, Mass., died there on Friday, Oct. 4. Dr. Bancroft was in his sixty-second year. About six thousand pupils had been under his instruction. He was an able and interesting lecturer and writer. Dr. W. C. Gray, Editor of *The Interior*, Chicago, has also passed away. His connection with that paper as Editor has extended over a period of thirty years. Both of these distinguished men will be greatly missed in the important circles of their work.

MANY who read the SABBATH RECORDER know something of the Christian and Missionary Alliance, of which the Rev. A. B. Simpson, of New York, is the acknowledged head. In their recent Convention, held in the Gospel Tabernacle, No. 692 Eighth Avenue, New York City, Mr. Simpson gave it as his opinion, founded on his interpretation of the prophecies of Daniel, that the second coming of Christ will take place thirty years hence. If the date for the personal second advent of our Saviour, as announced by Mr. Simpson, were the first instance of the kind, and if all other Bible students and interpreters of prophecy were in substantial agreement, and if the Scriptures encouraged the fixing of the time for that great event, doubtless millions of people would be influenced by this prediction, and would accept this definite view of the case. But, unfortunately, there is great disagreement in this whole matter of the time of the second coming. Many times, in the past, these dates have been set with as much confidence as in the present instance, and as many times believers in the correctness of these various interpretations of the Scriptures have been disappointed. The end is not yet; and, in view of these failures, as well as of some very pertinent declarations of divine authority, we feel entirely satisfied to abide God's own time, without seeming to be "wise beyond what is written." See Matt. 24: 36, also Mark 13: 32:—"But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father."

TWO ALMOST wholly opposite views are taken by good Christian people respecting the future outlook of the world. To one, the view is enshrouded in darkness; the world is growing in wickedness; crimes are more frequent; the Christian church is becoming more and more worldly; the heart of man is waxing worse and worse, and there is no hope of victory for the truth under the present Gospel dispensation. This is pessimism. The other view is more hopeful. While admitting the existence of wickedness, the worldliness and errors of the Christian church, the alarming increase of many evils, the selfishness and corruption of the human heart, as seen in many business transactions, enormous monopolies and combinations of men for purposes of wealth and power; still, there is unwavering faith in the ultimate success of the Gospel of Christ; the world is really growing better rather than worse. This is optimism, and is the result of believing that God is more powerful than his enemies; that everything in nature is his work, and being under his direction, will eventually work out the greatest good. This faith rests upon

the declarations of God's Word and upon the guarantees of many unfulfilled prophecies. Isaiah 55: 11, "My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Daniel 2: 44, "And in the days of these kings the God of heaven shall set up a kingdom, which shall never be destroyed." That kingdom was undoubtedly set up more than nineteen hundred years ago, and is now extending its benign influences and its power more rapidly than at any previous time in the world's history. The pessimist has little or no courage for work; and to him the battle is well nigh lost. The optimist labors on hopefully and effectively; to him the victory is certain.

WORLD-WIDE interest and sympathy have been awakened in the case of the American missionary, Miss Ellen M. Stone, who was captured by Turkish brigands on the 3d of September, and borne away into the Balkan Mountains. A ransom of \$110,000 was demanded, under a threat of murdering the missionary on the 8th of this month, unless the amount demanded was assured. Various opinions have been expressed respecting the propriety of raising this money to satisfy the wicked demand of these conscienceless outlaws. Appeals have been made to our Governmental authorities to use every effort in their power to save this American captive. The President and his advisers are in sympathy with the movement, and are doing all that can be done in diplomacy, but the time allotted for the ransom is too short for effective action on that line. Home appeals were made by the American Board to churches, societies and individuals, for contributions to meet this demand at once. At first, the American Board, as well as many others, were slow to recommend the paying of this ransom, on the ground of establishing a dangerous precedent, which would encourage similar acts of lawlessness and endanger all missionary operations. But, feelings of a common humanity finally prevailed, and in the emergency the money was called for to secure Miss Stone from death, or a fate worse than death. But this will not be the end of the controversy. The Turkish Government and the Bulgarian Government must be held responsible. The money should, and probably will be, refunded. Rev. Dr. A. B. Leonard, Secretary of the Baptist Board of Foreign Missions, well says:

"I deplore the apparent necessity for paying this ransom, and if it must be paid, then the affair should not stop there. Our Government should hold the Bulgarian Government responsible for the return of the money. It is the duty of a government to protect the people in its territory. It may seem arbitrary for our Government to insist on this, but if it does not, who can say how much more of this business will occur? If the Bulgarian Government knew that the United States would hold it responsible for the return of the money, it certainly would effect the capture of the brigands, at least, and furnish better protection to missionaries and other Americans in future."

THERE is nothing, Sir, too little for so little a creature as man. It is by studying little things that we attain the great art of having as little misery and as much happiness as possible.—*Samuel Johnson*.

MAY HEBREW-CHRISTIANS KEEP THE SABBATH ?

BY THE REV. WM. C. DALAND, D. D.

Address delivered at the "Pentecostal Conference" held by the Hebrew Messianic Council of Boston, at the Park Street Church in that city, May 21, 1901.

The consideration of this and kindred questions by us here to-day presents certain remarkable contrasts to the consideration of questions respecting Jews and Gentile Christians in the days of the Apostles. In the apostolic age the Christian Church was overwhelmingly Jewish; at the present day it is almost entirely Gentile, the proportion of Christians from the Jewish race being very small. In the apostolic age the "Gentile Question" was raised; at the present day it is the "Jewish Question." Then it was, "What must the Gentile do? To-day it is, "What may the Jew do? Then it was asked in regard to the heathen who embraced Christianity, which was seen to be the very flower and fruit of Judaism, "Must we require these heathens when accepting the spiritual teachings of the Lord Jesus to also accept Jewish observances? The questioners were the most prominent among the Christians, but they were Jews by race. Now it is asked in regard to Jews who accept the spiritual teachings of the Lord Jesus, "May we allow them to observe those things enjoined upon Israelites in the Old Testament?" These questioners are in positions of authority in the Christian church, ministers and teachers, Gentiles by race. The question raised at the present day would have been impossible in the Apostolic day. There would have been no question regarding these matters. The observance of Jewish rites and festivals was then natural, and the only question was whether Gentiles should be freed from these obligations. This was decided in the affirmative. Shall not our question be also decided in the same manner? Before settling it in the matter of the Sabbath, of which alone I am to speak, let us see how the great change in the point of view from which these questions are discussed has come about.

It took about three centuries to bring about the change mentioned in the constitution of the Christian church. In the time of the Apostles, Christians were principally of the Jewish race, and Christianity was looked upon by the heathen as one of the sects or parties in Judaism. A Roman writer relates that certain Gentile-Christians were persecuted by heathen by mistake, under the supposition that they were Jews. After three centuries, by the time of the Emperor Constantine, Christianity had grown to be practically the religion of the Roman Empire, and soon held undisputed sway over the then known Gentile world. Then followed the fall of the Empire, after which came the Dark Ages, and the Christian church did not review her position anew till the dawn of light at the Reformation period. To-day we are but upon the threshold of improvement, when the age of better things begins to dawn.

During the first three centuries the observance of the Sabbath partook of the influences which brought about the change mentioned in the constitution of the church. It was observed by Christians generally, more or less, for five centuries, in connection with such festivals and ceremonies as grew up among the Christians, which were partly of heathen origin and partly of pure Christian sentiment. But the observance of the Sabbath suffered a gradual but sure decline.

During the first century the attitude of the church toward the Jews was purely evangelistic. Jews who believed in Christ carried the message of the Gospel "to their brethren according to the flesh." But, during the second and third centuries, as the Gentile element in the Christian body increased, the attitude of the church toward Judaism became polemic and controversial. It was hostility, not missionary activity. Jews were not to be won but to be opposed. This sad condition of things was due to many causes. Prejudice on both sides, between Jew and Gentile, the growth of a false philosophic element in Christianity, the increase of a paganizing tendency in Christian worship and ceremonies, and many other influences contributed to cause the rupture, in consequence of which after a century from Apostolic times (and perhaps even sooner) most Christians came to hate and despise anything that might be thought "Jewish." An anti-Jewish world soon made an anti-Jewish church.

With the Gentilizing of the Church came many Christian festival days, and ceremonies and practices of post-Apostolic growth, having nothing in common with Judaism. Among these were the weekly observance of Sunday in honor of our Lord's resurrection and Friday in memory of his crucifixion, as well as many other annual festivals. These did not at first affect the observance of the Sabbath, except perhaps that among the Gentiles it was thought of as a Jewish characteristic and was therefore gradually disregarded as anti-Jewish feeling grew. The festivals held in common with the Jews were modified, as for example, Easter, at first identical with the Jewish Passover, afterwards came to be observed on Sunday. The first attempt to make this general was in A. D. 196, when Victor, Bishop of Rome, undertook to force this innovation upon all the churches. This was at the time unsuccessful, but finally the change triumphed, after Christianity became more widely the religion of the Roman Empire and more definitely anti-Jewish.

Anti-Jewish laws moreover hindered Christians as well as Jews in the observance of the Sabbath, for example, in the reign of Emperor Hadrian. Emperor Constantine made Sunday a civil rest-day and ordained it for the Christian world. The result has been that the observance of the Sabbath has generally ceased as a Christian custom, although preserved here and there among obscure people, throughout the centuries.

Now, there are Christians at the present day who believe that this change in regard to the Sabbath was not according to the Divine will, but that it came about like other changes which are simply suffered by Almighty God, but are not permanent. These Christians may be regarded in error by the great majority, but their Christianity is not generally denied nor their evangelical character impugned by modern Christians.

Now, inasmuch as these things are so, and inasmuch as there is no direct teaching in the New Testament that the Sabbath is abrogated, and no teaching that Sunday is to be observed, and the only teaching that can be construed as bearing upon the subject is the teaching of a spirit of liberty and charity among Christians, who are responsible alone to their Master as to their observance of God's laws, can we as Christians—even those

of us who observe Sunday and think it to be a day that should be regarded—can we, I say, refuse the Jew the privilege of observing the Sabbath?

The Sabbath was established in Eden, before sin entered into the world. It is therefore more than a part of the "Law," of which St. Paul writes that "it was added because of transgressions." It cannot be called "Jewish," for there was at that time no distinct Jewish race. When the Law was given the Sabbath was put into the heart of the Decalogue, which is an ethico-religious code, by no means partaking of a ceremonial character. It is regarded with the utmost reverence by the Prophets, as for example, Isaiah 58., although in their writings the sacrifices and ceremonies are sometimes relaxed from the point of view of spiritual religion. It was observed always by our Lord and was referred to by him as an institution to be retained forty years after his resurrection, when he predicted the flight of Christians from Jerusalem at the time of the destruction of the city.

If there is anything in the Epistles relaxing the Sabbath, the Epistle to the Hebrews (4: 9) furnishes as strong an argument for the Sabbath as either Colossians or Romans does for the exemption of a Christian from judgment, or criticism as to his observance of it, and the latter is the most that can be said in opposition to it. "Let no man judge you" is the word which should teach us that, whatever our opinions may be, the Hebrew-Christian may observe the Sabbath.

Personally I am a Gentile Christian who observes the Sabbath, that is the seventh day of the week, but it has been my purpose to treat this subject from the point of view of those who may observe Sunday. According to my judgment a Hebrew Christian not only *may* continue to observe the Sabbath, but he *should* continue to observe it when he accepts Christ, and in my humble opinion Gentiles also should observe the Sabbath as well as those of Jewish blood.

TWO GOOD DEACONS.

Deacon E. S. Ellis, of Dodge Centre, Minn., and Deacon S. P. Griffin, of Nortonville, Kan., have ended their earthly labors. Both were efficient men in the church and in the ordinary work of life; faithful to the end in their work for God and man. Each in his own church and locality, they labored in the same blessed cause. This writer was pastor for several years where each served as deacon. It is a pleasure to think of them. It is comforting to remember the help and good-cheer they gave. It seems to us that Bro. Ellis was taken all too soon—not yet fifty years old. He was called away in the strength of his ability, in the midst of his mature manhood and usefulness. Bro. Griffin had passed almost up to four score years. The outer man had grown weaker, but the inner man had grown stronger.

Out from the depth of the heart we mourn for them. Yet also out of the depth of the heart we thank God for the lives of such Christian workers and noble men. We also thank God for the privilege of being so closely associated with them.

Farewell, dear brethren, for a little while only; farewell.

By and by we shall meet you,
By and by we shall greet you.

S. R. WHEELER.

BOULDER, Colo., Oct. 2, 1901.

MINISTERIAL EDUCATION; WHAT IT SHOULD BE.

BY REV. S. H. BABCOCK.

A paper read at the Ministerial Conference of the Southern Wisconsin and Chicago Seventh-day Baptist churches, at Milton, Wis., Sept. 27, 1901, and requested for publication in the SABBATH RECORDER.

Whatever occupation a person may choose for his life-work, it will add much to the pleasure and profit thereof, if, in addition to the special preparation needed, he shall acquire the broadest possible culture along general lines. A mind well stocked with information upon a diversity of subjects may be able to draw many times therefrom aid that will prove invaluable to his particular calling, besides qualifying him to enjoy many a possible opportunity with another, because able to converse intelligently with him, whatever the topic may be.

In order to correctly determine what one's education should be to properly fit him for his chosen calling, he must first ascertain what will be required of him in that particular line. Second, what special preparation is necessary. And third, how it is to be obtained. And only as he shall approximate completeness in a practical answer to these questions can he hope to meet the conditions his chosen occupation demands.

Every one will admit that no calling among men is more important, and, in some respects, no one is as much so, as that of the gospel minister. Because, first: By virtue of his office, he stands as the visible representative of God to man; and hence in his teachings and life he is the recognized exponent of God's will concerning man. In the second place, his position necessarily places him in the front rank, if not at the head, of educators and leaders of the human race; because God is the head and source of all light and knowledge, and hence, whoever are his chosen teachers and leaders must occupy first place among the world's educators. God, by the mouth of the wise man, has said: "The fear of the Lord is the beginning of wisdom, and the knowledge of the holy is understanding." Jesus said: "This is eternal life, to know thee, the only true God, and Jesus Christ, whom thou has sent." In the third place, the life and influence of a minister of the gospel touches and affects every phase of society. He is to lead in the warfare against evil; in the struggle for moral reform and the higher life; and to stand as a defense against every attempted inroad upon that which is highest, truest, noblest and best among his fellowmen. In the fourth place, he is to be the means, under God, of persuading men to forsake a life of sin and come to Christ and salvation; and to be a personal helper to the souls about him who are struggling against a life of evil, and to come back to manhood, to life, to God.

Such are some, at least, of the most important duties belonging to the ministerial office; and in view of what they suggest will be the effort to show what preparation is needed in order to fill it.

1. In order to adequately represent another, one must be conversant with the will, and be imbued with the spirit of him whom he is to represent. And, as a minister of the gospel is primarily God's representative among men, the first requisite, by way of preparation for his work, is to obtain a knowledge of God's will, first, as contained in his written Word, and second, as made known in the book of nature.

"Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." "Every scripture, inspired of God, is also profitable for teaching, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, furnished completely unto every good work." 2 Tim. 3: 16, 17, R. V.

"Give diligence to present thyself approved of God, a workman that needeth not to be ashamed, handling aright the word of truth." Chron. 2: 15, R. V.

He is to "preach the Word," and he cannot hope to be a faithful exponent thereof, unless from a personal investigation, under the guidance of the Holy Spirit, he knows the truths to be taught. No man can give to another what he does not first possess himself.

He should also be a student of nature. God is no less the author of nature than he is of the Bible; and he who knows nature best can best interpret nature's God; who, because of his intimacy with her, can see the handiwork of God, or hear his voice, as manifest in the varied forms of his creative work. Who, with Shakespeare,

Finds tongues in trees, books in running brooks,
Sermons in stones and good in everything.

Or to whom, like David:

The heavens declare the glory of God, and the firmament showeth his handiwork.
Day unto day uttereth speech, and night unto night showeth knowledge.

Such an one, thus knowing God, through both his written and unwritten Word, is best prepared to make known his will to another.

Another requisite, equally important, is to know God by his Spirit dwelling within. Jesus said: "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you, . . . and he shall guide you into all truth; . . . for he shall take of mine and shall show it unto you." "God is a Spirit," and the "things of the Spirit are spiritually discerned." Hence no one can know God as he really is, or his will in its fullness, only as the Spirit shall dwell within him to show him the Father, and enable him to behold the wondrous things taught in his books divine.

2. In the second place, a minister should acquire the most perfect knowledge possible of men; of their condition, necessities, peculiarities, etc., and how he can so bring to man the Word of Life that he can be the means of reconciling him to God. Said the great apostle: "We are ambassadors, therefore, on behalf of Christ, as though God were entreating you by us; we beseech you on behalf of Christ be ye reconciled to God." 2 Cor. 5: 20, R. V. Jesus called men from their fishing boats and nets, and said, "Follow me and I will make you fishers of men." In the parable of the great feast the command was: "Go tell them that were bidden, come, for all things are now ready." "Go out into the streets and lanes of the city and bring in hither the poor and maimed and blind and lame." "Go out into the highways and hedges and constrain them to come in." There is a great diversity of circumstances and conditions under which men are placed, and if the minister of God is to become an effective agent in bringing the lost back to God, he must be able, somehow, to adapt himself to their situation, so as to gain their confidence, and by the employment of such

methods as the exigency of each case demands, lead them back to God and life.

Men are impressed favorably as they are convinced of genuine interest in their welfare; and this can be done only as it is evident to them that the effort is begotten of love, springing from a heart that *knows* the need, and is anxious to afford relief. Jesus went where the sick of the palsy lay; where he could *touch* the leper; where he could *put his* finger into the ears of the deaf or upon the eyes of the blind; where he could take hold of the hand, or stop the bier of the dead; and by personal knowledge of the condition of each, and by personal contact, give health and strength, sight, hearing, life, as each was in need.

As aids to the knowledge of men and the conditions of humanity, the study of history and biography are important, and should be included in the minister's curriculum; and the research should be as extensive as the limits of his time and ability will permit. The knowledge of what has been going on in the world; of causes and effects as revealed in the history of men and nations; of the lives and labors of reformers and benefactors, and their methods of work, will contribute, in no small degree, to the stock of resources from which the workman can draw, as occasion may offer, and make more effective his efforts, and more certain the success of the cause he represents. The minister should have also, so far as possible, a knowledge of the arts, sciences and literature. His sphere of labor necessarily brings him into contact with a great variety of individuals, with their diversity of pursuits, culture, tastes, etc., and to be able to enter intelligently into conversation upon, or the discussion of, any occasion, or to give counsel or aid upon any question that may arise, would afford many an opportunity of access to the heart and life of another, to whom he could bring the message of divine love, who otherwise could not be reached. Paul was able to make his plea before the cultured Athenians all the more effective by being able to quote one of their own poets in defense of his argument — a point he could not have made had he been less learned in that respect. And it is fair to assume that, while his greatest power as an apostle was due to the fact that he was filled with the Holy Spirit, and with the Word, yet, because of his comprehensive education, which enabled him to become "all things to all men," he could wield a wider and more powerful influence over men than would have been possible had his equipment included less.

3. And last, but not least, a minister's education should include that of the heart. Though this is necessarily implied in the foregoing, yet, because of its importance, special mention should be made of it, and special emphasis placed upon it. Jesus knew, *theoretically*, what it was, and what it meant to be lost in sin; but, in order to become the "Captain of our salvation," he must be made "perfect through suffering," "in all points tempted like as we are." "Though he was rich, yet for our sakes he became poor that we through his poverty might be made rich." No one can touch the heart of another unless his own has been touched and set on fire with love. No education is complete unless it develops the finer sensibilities and sets them all aglow with love to God

and man. And no one can successfully preach Christ until he himself has experienced his forgiving grace, and has been filled with the Christ sympathy and love for the suffering and lost.

To summarize and state briefly the foregoing suggestions, the education of a minister should be:

1. Spiritual and Biblical, including both the written and unwritten Word.

2. It should embrace a knowledge of men, and how to reach them with the Gospel message and bring them back from sin and death to God and life.

3. It must include the culture and development of all the finer sensibilities of his being, which in *character* unites to God, and in *sympathy* to suffering and needy humanity.

Thus equipped, the possessor can go forth as the messenger of the New Covenant, gather fruit unto eternal life, and make sure the success of his high calling.

THE MINISTRY OF TELLING.

"I believe in telling folks," once remarked a saintly Christian woman. She had seen people hungering for sympathy and appreciation and, for one, she would not withhold her words of cheer. There are good men and women who can converse upon almost every topic save the good characteristics of their acquaintances. There are those who have telescopes with which to discover the faults, but inverted microscopes with which to look at the virtues of their friends. There are plenty of people to tattle unpleasant gossip, and few to repeat kind opinions. But what a different hue the sky would take on, how the east wind would be softened, how the wrinkles would be relaxed, if occasionally folks would "tell folks."

There are men who appear to enjoy isolation, who want to be "let alone," who profess that they "don't care" if they never receive a word of commendation; and, if such an attitude is honestly assumed, there is implied an independence which is admirable. Some men unquestionably are above the need of sympathy, no matter how genuine; beyond the influence of praise, however well deserved, and content to live without the stimulation of admiration or commendation. But most people are pleased by praise, many are not above blandiloquence, a few even enjoy worship. It is not praise, simply for pleasure-giving, however, nor flattery, nor foolish adulation, not toadying, that is here commended, but the cultivation of the habit of saying words of true, honest appreciation, for the pleasure they afford. The quality of "telling folks" is twice blest; it blesses him who tells and him who is told.

The pastor who has preached with a soul on fire, with intensest longing for the good of those who hear his message, is chilled to the heart, sometimes, as he comes down from his mount of vision where he has seen the image of one transfigured before him, only to be met by a trustee whose mind is full of "that coal bill, where's the money coming from I'd like to know?" and then by the good sister who snaps out, "Well! why under the sun didn't you give out the notice of the social at Mrs. Coupon's? Now, we won't have a single sandwich ready." How he yearns for some word of appreciation, not so much for himself as for his message. There was once an old man, slightly deaf, who, upon the close of

the morning sermon, was accustomed to hasten from the vantage ground of the front pew to grasp his pastor's hand. Notwithstanding the stereotyped phraseology of his greeting, which, nine times out of ten, was the emphatic assertion, "That sermon, pastor, was the cap-sheaf," his homely appreciation was remembered by the pastor, himself one of the best of preachers, years after the dear old man had gone to his grave. Let the "leading members," who pride themselves upon their fearless frankness in informing pastors when their "usefulness in that field" has passed, occasionally be frank and generous enough to tell their pastors when they have done some good, if not some great thing. Do not reserve for the post-resignation resolutions all the commendatory adjectives.

Another individual who needs a word of encouragement is the man who has made an address. He has done his best, but now comes the inevitable reaction, and he is sure he has made a botch of it. How reassuring it is to be promptly told that the address was helpful, or suggestive, or true, or whatever it was to the hearer. Especially helpful is such an expression to the young man making his first talk in prayer-meeting or his early address before the caucus.

There are partners in business, who occupy the same office year after year, who daily discuss with each other, with perfect freedom, the various business transactions in which they are mutually interested, who never so much as mention their mutual confidence and admiration, of which their long association is ample evidence. Some applications for receivers might be avoided if once in a while business men would be willing to tell how they esteem each other. Then, too, would there be greater emphasis laid upon the first syllable of the word co-partner. If the words of approbation could be extended to the clerks in the office, it would not do them any harm, either. One of the meanest men in Illinois is wont to advise his fellow business men never to praise employees. "It gives 'em the big head, and they want more pay." His clerks detest him, they are continually changing, and wherever they go they advertise his character. This same man had an excellent opportunity for election to an important office, slipping in between party factions, but his unpopularity was too much for him, although he was honest and able. He saves a little salary and cheer at the business bungalow, and wastes hundreds of dollars at the spigot.

"How sharper than a serpent's tooth it is to have a" speechless husband or wife. All day long the mother is cumbered with the cares of home. In her "pent up Utica" she passes nine-tenths of her time. When the stove will not draw, or the fruit will not "jell," or the servant will not remain, or the peddlers will peddle, and the thousand and more trivial incidents will happen, which, like coral insects, make a jagged reef large enough to wreck the family ship; when, day after day, that work which is never done has made the good wife a little blue, it is marvelous how a few sunshiny words from the husband will burn away the mists of care, some of which will creep into the eyes in spite of good intentions. Mr. Businessman and Mr. Farmer, do not hesitate to tell "her" how much you love her, and how much work she does, and how well she does it. She will be

apt to say, "Oh, that is nothing!" but the watery look in her eye will show, nevertheless, that "that" was something until the mirage of drudgery and service was dissolved by sympathy's clear air.

Many a man comes home at night to a private recital of house-keeping tribulations and family worries. These, doubtless, he ought to share, but some of the callous spots upon his patience could be healed, if, now and then, he could listen to a few words of sympathy for his worries over customers lost, or dried-up corn-fields, or ungrateful parishioners.

When sorrow has cast its dark shadow over a home, no one who has not been under such gloom of despair can appreciate how grateful to the wounded heart are the messages of condolence inspired by warm sympathy. A word, a letter, at such a heart-crisis, comes with healing oil to lacerated memory and love.

To tell primarily means to count. There is none of us who cannot count out at least a few words of genuine sympathy and appreciation for those we love, if only the heart prompts the tongue. Poets have sung the praises of silence, "the speech of love," and it is well enough to "be silent always, when you doubt your sense," but, for practical help over the hard places of life, the ministry of telling the words of love is infinitely to be preferred to silence, although some people are "reputed wise, for saying nothing." — *The Standard*.

OBEDIENCE.

I think there is nothing finer in all history than Keenan's last charge. It was amid the gloomy pines of Chancellorsville. Stonewall Jackson had surprised the Eleventh Corps and was driving it in utter rout. Not a Federal musket was in sight save such as were being borne to the rear as fast as frightened legs could carry them. Six hundred men remained to meet the victorious rush of twenty thousand. Suddenly out in front of the guns rode General Pleasanton and paused where Major Keenan sat with his three hundred cavalry. "Major," he said, "you must charge into the woods with your men and hold the enemy in check until I can get these guns aligned and shotted. You must do it at all costs." The reply came quick and hard. "It is just the same, General, as saying, 'You must be killed,' but, General, I will do it!" O, what a scene that was! I wish we had some American Tennyson to immortalize that charge. Three hundred horsemen with deep-set spurs and flashing sabers flying at the throats of twenty thousand! Nobody had blundered; somebody must die for the army, that was all! Then every man died in his stirrups. But they died not in vain. The few minutes gained for the gunners saved the day, for the batteries had meanwhile been double-shotted, and not even Jackson's veterans could stand such raking fire. They quailed. Jackson fell by a shot from his own lines. Sickles' old Third Corps filed in behind the guns, and victory was won. What an obedience that was when Keenan knew he had no more chance for life than a thistle-down in the teeth of the tempest! What an exhibition of devotion for men and angels—three hundred men obeying when obedience meant certain death.—*Rev. G. C. Peck, in The Treasury*.

Missions.

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

CONCLUSION OF THE ANNUAL REPORT OF THE MISSIONARY SOCIETY FOR 1901.

As we review the work of the past year we have cause for thanksgiving and praise; for hopefulness and encouragement. God has blessed the workers and the work on the various mission fields. The Word of God has been preached with effective power, so that souls have been converted, additions have been made to the churches. The seed of the gospel has been sown broadcast awaiting a harvest. The Holy Spirit has quickened and strengthened the churches. Many are rising up to higher spiritual life and to more active service in the cause of Christ. The apparent increase of the missionary spirit among the people and the evangelistic ardor of the young people in our schools all indicate progress, and should increase our faith, enlarge our efforts, brighten our hopes, and strengthen our courage.

FUNDAMENTAL PRINCIPLES OF MISSIONS.

Missions were not born of a philanthropic spirit, or of benevolence, or of heroism. All these are greatly manifest in missions, but it is a deeper principle and a mightier power than these that make the missionary, and missions. It is love, Divine love, in the soul. It was love that sent the only begotten Son of God into this world as the redeemer of men. It is atoning love that saves men. It is the sacrificial love of Jesus Christ that draws all men to him, and molds all men alike to him in life, action, character. It is love that makes heaven and furnishes it for the abode of the redeemed. It is the warm, tender, sacrificial love of Jesus Christ in human hearts, all abounding and controlling, going out Christ-like for others, that makes the missionary spirit, founds missions and sends out missionaries. It is that kind of love that crucifies self, and gives self sacrifice for others. Christly love is the dynamo which gives the gospel light to the world, will drive out of it the darkness of heathenism and idolatry, of atheism and skepticism, and light up the whole world with the radiant glory of Divine truth and eternal life. With this love dominant in human hearts and in the Christian church, the success of missions and world-wide evangelization is assured.

MISSION METHODS.

The love of Christ and of souls for whom Christ died will express itself in forms and employ methods to accomplish its ends. In Apostolic missions methods were few and simple. There was one chief and all-important method used, that was the preaching of the crucified and resurrected Christ, the Redeemer of men. Paul, the great missionary of Apostolic times, preached Christ and him crucified; instructed the converts in Christian life and duty; made missionary visits among the churches he had organized; and went into the regions beyond, that he might bring men to the saving knowledge of Jesus Christ. But the methods for the beginning and carrying on of missions must and will change with progress of the kingdom of Christ in the world, and in the onward march of Christian civilization. The preaching of the gospel of Jesus Christ must and will utilize other forms of missionary effort. Hence in modern missions five great agencies are now used to evangelize the world, namely, the evangelistic, the

educational, the literary, the medical, and the industrial. These agencies, or methods, all require different preparation, different lines of effort, different equipments, different supervision, but all for the one purpose, the evangelization of the world. No method is to be emphasized more than the end sought. It is not right or wise to magnify one method to the discredit of another. Each is to be magnified as it accomplishes the work. One method may succeed in one country and people better than in another. One may be a total failure in some fields of missionary effort, yet prove a grand success in another. So we must not declare that the educational method is *the* method; or the medical is *the* method; or the industrial is *the* method. Each or all are to be used where they will best bring men to the saving knowledge of Christ. But we must not lose sight of this fact in regard to mission methods, that the preaching of the gospel of Jesus Christ is the Alpha and Omega of all methods employed in the work of evangelizing the world, and ever will be, for it is ordained of God that by the preaching of the gospel of salvation, through the living preacher, the world is to be brought to Christ.

SACRIFICIAL GIVING.

Sacrificial giving is the source, life and power of missions. God so loved the world that he gave his only begotten Son for the salvation of men. Jesus Christ gave himself as a sacrifice upon the altar of atonement for our redemption. We must have the same sacrificial spirit and purpose to be a true disciple of Christ. We must give him our heart, our service, our best. Love and sacrifice are the basis of all true missionary spirit and effort, and only on this basis can missions be planted, supported, and have triumphant success. While Missionary Societies and Boards are rightfully striving to make missions and native churches in foreign fields self-supporting and self-propagating, as far as possible, yet the time will never come when Christians and the Christian church will not be called upon, or be prompted by the spirit of Christ, to give for missions. If all missions in the world were self-supporting and self-propagating to-day, if there was no need at all for giving and sacrificing to inaugurate and support missions, what would become of the spiritual life, power, and growth of individual Christians, of the churches of Christ, and of Christian denominations? What would become of Seventh-day Baptists if the time had come, or should come, when they are called upon no more to give and sacrifice for missions; for the support and extension of Christ's kingdom in the world? It would cause our speedy spiritual decay and death as a people. Yea, verily, sacrificial giving is the very genius of Christianity; its life, its growth, its glory and triumphant victory.

(To be continued.)

PRESIDENT MCKINLEY AS ONE PASTOR KNEW HIM.

BY THE REV. C. D. WILSON.

Dr. Mann, who performed the operation at the Emergency Hospital upon the wounded President, when the writer remarked that he was treating one man in a million, replied, "Yes, one man in seventy-six million." That may seem extravagant to many, but upon those who came in touch with him he impressed himself as being both great and good.

William McKinley was a member of the Sabbath-school from the time he became old

enough to attend. He was converted and joined the church before he was sixteen, and from that day maintained his Christian character through all the vicissitudes of his vigorous and busy life. After the war he was admitted to the bar, and removed to Canton, Ohio. One of the first things he attended to was to call on the minister of his chosen church, tell him who he was, present his church credentials, and, like the soldier he was, ask for assignment to duty. He was given a class in the Sabbath-school, and in a short time was elected to the superintendency.

He was never absent from his place in the house of worship when circumstances would at all permit his presence, and always took an active part in the services. While far removed from bigotry, he greatly loved the church with which he was connected. What he was to his country and her institutions, believing in them, and giving his best powers to them, such he was to his church and her institutions, giving her polity unhesitating and unqualified adherence.

His mother frequently expressed her wish that he might have chosen the ministry, and said she would rather have seen him a bishop than President.

The expression of his faith and religious experience was always of a most modest and quiet order. The possession of that faith was seen in his pure and noble life, in freedom from complaint or criticism, in cheerfulness under all circumstances, in love for the children, and in a full devotion to the teachings of his divine Master. However busy or harassed, nothing ever seemed to disturb the deep of his abiding trust in his Almighty Friend.

After he entered upon his more public career in 1876, the public expression of his religious life was confined mainly to attendance upon the services of the church, and an occasional address at a public meeting of the Sabbath-school or Young People's Society. He never talked for the sake of talking, and would decline an invitation to address a meeting where he felt it was extended as a compliment or through curiosity, and that nothing could be accomplished by it.

One of his striking characteristics was to do thoroughly what he undertook to do. He always prepared his addresses with great care. A prominent and valuable citizen dying, his pastor requested him to make the address at the memorial services. He came to the platform with a carefully written paper, though he only casually referred to it.

One of his favorite texts of Scripture was, "Not slothful in business, fervent in spirit, serving the Lord." And another, "Whatever ye do, do all to the glory of God." He was always a striking figure in any congregation in which he worshiped. With reverential manner, with calm and placid face, unconscious of all else but the Divine, he sang the hymns, and joined in reading and prayer with such earnest voice and heart as made him an inspiration and an example.—S. S. Times.

THIS, I think, is one of the most—well, call it by the commonplace word—"useful" things about the gospel, that while it endows its recipient with a hope beyond all thought, a sure and certain hope for the future, it does at the same time so increase their sensitiveness and appreciation of all that is really joy-giving in this life that no people on earth are really so happy as they, in proportion as they are, in very deed and in truth, followers of the Sorrowful Man.—Frank T. Bullen.

Woman's Work.

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

THE BEST RELIGION OF ALL.

You may preach your "new philosophy," and your "light of the latter days,"
But I am going to stick to religion and sing my songs of praise.

You may call it "ignorant prejudice," and "blind obedience," too,
But I guess I won't be any the worse for believing the Bible's true.

You may call me "narrow," I don't object; for what does the Bible say?
That the only path to heaven above is the straight and narrow way.

So you may be as "broad" as you like, I can't be governed by you;
I presume I'll do as well in the end if I ain't up to all that's new.

They say the churches have hypocrites, and I know it ain't denied;
But to one that's in the fold, you'll find a thousand or two outside.

So I'm going to stand by the church, you know, and you may do as you please;
But it's well to remember that charity is still "the greatest of these."

I'm going to believe that Jonah lived several days in the whale;
It's every bit as reasonable as many a modern tale.
And when I'm knocking at heaven's gate, with my faith in a good tight clutch,
St. Peter will never turn me down because I believed too much.

Oh, yes, the world is advancing along; you smart ones sneer at the past,
But you'll come to the end of the rope too soon if you keep on jogging so fast.
You'd better take time to believe in things if they ain't told just your way,
For it won't be anything bad to hear when it's read on the judgment-day.
—Miles O'Reilly.

WE publish this week a plan for the United Study of Christian Missions. It is hoped that this work may be undertaken in many of our Woman's Societies, that all may gain a more definite knowledge of missions. We become interested in any subject to which we give time and thought; so in this case, the more we know about missions in general, the more will our own missions become a source of interest to us.

SOME twenty-five hundred children and their parents, of East New York, spent a delightful day recently, when they enjoyed the Foliage and Flower Exhibit, arranged for them in the playgrounds of the Rivington Street School. The exhibit was arranged by the Natural Science Committee of the Normal College Alumnus, for the purpose of interesting the children in the beauties of nature and to give them an opportunity to see in their natural state some of the sights so common to a country child.

Many blunders were made by these little ones in naming the various exhibits. The *Tribune* is authority for the statement "that despite all the Fresh Air Societies, forty per cent of the children had never seen the country, and twenty-five per cent had never seen Central Park." "Funny little green bananas," was what one child called milkweed pods. Ferns and geraniums were "soup greens," to them. The caterpillar was a great source of pleasure and something entirely new. The children had been taught the history of the caterpillar, but had never before seen a live one.

The flowers for this exhibition were gathered and sent by children from the country, and, after they had served their purpose here, were to be distributed among the little ones who had perhaps never known what it was to see a flower growing in the fields, or to hear a bird singing among the trees.

In this life there is but one sure happiness—to live for others.—*Leo Tolstoi.*

THE UNITED STUDY OF MISSIONS.

A Course Proposed for 1902.

It is well known to those most interested in Woman's Foreign Missionary Societies that at the Ecumenical Conference in 1900 attention was called to a plan for the United Study of Missions, modeled somewhat after the International Sunday-school Lessons. At the close of the Conference a committee, representing the Baptist, Congregational, Episcopal, Methodist and Presbyterian Societies, was appointed to consider the matter; and, if thought practicable, to prepare a course of lessons to present to the different societies.

A correspondence opened with thirty or forty societies brought out responses of such hearty approval that the committee felt justified to arrange a scheme of lessons covering several years. To insure the best final results required much time and care; and it was decided that the first course in the series should commence in September, 1901, and that to meet the immediate demand a preliminary course on "Christian Missions in the Nineteenth Century" should be issued. This course was ready for distribution in December, 1900; and, notwithstanding the fact that many of the societies had already arranged their topics for 1901, an edition of ten thousand was soon exhausted, and a second edition of the same size printed.

At the Interdenominational Conference of Woman's Foreign Missionary Societies held in New York in January, 1901, the subject was again discussed, and it was found that the scheme would meet a felt want, and already gave much promise for the more intelligent study of missions. It also appeared that a majority of societies preferred to begin the lessons in January rather than in September, and that more accessible information and material for meetings and papers must be provided for societies in the smaller towns and those remote from libraries. The suggestion of the committee that the first course should be an initiatory one was also approved—the study of missions in the different countries to be arranged later.

The committee then proceeded to consider plans for the introductory course, and count themselves most fortunate to have secured the services of Miss Louise Manning Hodgkins for this purpose. Miss Hodgkins was for many years professor of literature in Wellesley College, and brings to her task ripe scholarship and wide reading, as well as a practical knowledge of the needs of local missionary societies in the way of information and study, and of mission fields from a recent visit to stations of all denominations. She is well known as the author of "A Guide to the Study of Nineteenth Century Authors," and as editor of Milton's Lyrics, Arnold's Sohrab and Rustum, and a frequent contributor to periodicals.

The following course of six lessons has been arranged by her and adopted by the committee:

AN INTRODUCTION TO THE STUDY OF MISSIONS.

1. Paul to Constantine.
From the Apostolic Age to the Christianization of the Roman Empire. First to Fourth Century.
2. Constantine to Charlemagne.
From the Christianization of the Roman Empire to the Establishment of the Christian Empire of the West. Fourth to the Ninth Century.
3. Charlemagne to Bernard of Clairvaux.
From the Establishment of the Christian Empire of the West to the Crusading Church. Ninth to the Twelfth Century.

4. Bernard of Clairvaux to Luther.

From the Crusading Church to the Reformation. Twelfth to the Sixteenth Century.

5. Luther to the Halle Missionaries.

From the Reformation to the Foundation of Early European Societies for the Propagation of the Gospel. Sixteenth to the Eighteenth Century.

6. The Halle Missionaries to Carey and Judson.

From the Foundation of Early European Societies for the Propagation of the Gospel to the Beginning of Nineteenth Century Missions. Eighteenth to the Nineteenth Century.

In the development of this outline Miss Hodgkins has prepared a text-book which contains, in compact form, information needed for each of the six studies, with historical tables and suggestions for advanced study, papers and discussions. A book which has to do with the march of Christianity throughout the world in the first eighteen centuries of the Christian era cannot fail to be of the greatest interest to every Christian woman, and the author has made from the topics, condensed as they are, a most thrilling story. The book is to be published by the Macmillan Company (New York and London), and is expected to be ready for distribution early in September of this year. The price of the book, bound in paper, will be not over thirty cents; in cloth, not more than fifty cents. It is expected that the books will be ordered by the different denominational boards, and be obtained by local societies from their headquarters. It is proposed, also, to issue a set of six maps and twenty Perry Pictures, illustrating the lessons, at very reasonable prices.

The scheme of United Study is now too far advanced to require any special plea in its favor. Flexibility and adaptability were claimed for it at the outset, and it is expected that the lessons will be varied, and conform to the needs of those who use them. The topics are few, and simple enough for boys and girls, and capable of expansion to the grade of accomplished students of missions. It is expected that the missionary magazines will supplement the text-book by expanding some of its suggestions, and that all our societies and their meetings will be enriched by an interchange of valuable and inspiring literature. It is scarcely necessary to state that this course is by no means intended to exclude the consideration of present conditions, as it is expected that at every meeting current events and items of denominational interest will be a part of the program. The committee would emphasize, however, the introductory course as of the utmost importance, and an absolutely necessary foundation for future study.

Another hoped-for result is a delightful union of societies of different denominations where all are studying the same theme, and an occasional union meeting that may prove inspiring and helpful. It is expected, also, that the topics will lead to a decided increase in study classes, made possible, when not feasible in one church, by union of endeavor.

It must be evident to all that no plan of the kind can be successful without the cordial co-operation of all for whom it is intended. The committee ask with confidence that the officers of general societies and local auxiliaries in the churches will give the subject their most careful consideration, and use their utmost endeavor to give the plan a fair trial. It is a conceded fact that intelligence as to foreign missions is a crying need

among Christian women in the home churches; and it is the earnest desire of the committee that the plan proposed may prove a distinct step forward in this direction.

To this end they ask the prayers and cooperation of all lovers of missions.

CENTRAL COMLITTEE.

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MISS ABBIE B. CHILD, 704 Congregational House, Boston, Mass., Home Secretary Woman's Board of Missions. [Congregational.]

Secretary and Treasurer of the Committee.

MISS CLEMENTINA BUTLER, Newton Centre, Mass., Home Secretary N. E. Branch W. F. M. S. of the M. E. Church.

THOUGHTS FOR THE RICH.

BY AUSTIN BIERBOWER.

Possessions may impoverish as much as the lack of them. It is possible to have so much that one cannot enjoy anything.

He who can enjoy what is not his, may always have enough.

One should grow as fast as his fortune, and be as big as his millions.

We should consider less how much we can make than how much we can use. To make a million-dollar man out of a thousand-dollar man is to make a fool who will soon part from his money.

Only he who wants something else than money can have enough.

There should be schools of enjoyment as well as of acquisition, or training in the use of the world.

If you are rich, find a way to use money; if poor, find a way to get it,—or to live without it.

One cannot be big by living in a big house.
—*Everybody's Magazine*.

THE MESSAGE OF ONE SENTENCE.

BY MARTHA CLARK RANKIN.

At the Pan-American Exposition, as a visitor for the first time crossed the esplanade to the Court of Fountains, he was impressed, not only by the beautiful buildings, the daring play of color, the sculptured groups, and the dancing water, but also by an inscription that caught his eye on the domed Ethnology Building: "The weakest among us has a gift." Only seven short words, and yet, after reading them once, he could not forget them. Unconsciously he found himself saying them over and over again as he studied the exhibits in the various buildings, or wandered among the distractions of the Midway.

"The weakest among us has a gift." What inspiration the words brought! Discouragement slunk away, while courage, faith, and determination took possession of his soul. Somehow the Ethnology Building constantly came in sight, and each time those seven words stood out more prominently, till, when he finally left the Exposition, it was with new impulses and ambitions. He felt that he had a gift, and that the rest of his life should be devoted to using it rightly. One short sent

ence, but it bids fair to influence his whole career.

After reaching home, he was talking over the Exposition with several others, when one said, "Did you notice that inscription, 'The weakest among us has a gift'?" Nothing has helped me so much in a long time, and I've just heard an anecdote which illustrates it well.

"In one of the Southern schools for colored boys was a certain Thomas Jackson, who was called the stupidest boy in the whole school. In spite of his heroic efforts to learn, the teachers lost all patience with him, and at the end of the third year concluded that nothing could be made of him, and told him that he must not come back. The poor fellow was evidently sadly disappointed, though he said little. Six years later, one of the teachers chanced to be in the little village from which Thomas had come, and she at once inquired about him.

"Do I know Thomas Jackson? Why, yes; everybody knows him. He's the school teacher, and he's been the making of this place. See all our improvements—these good roads, and the sidewalks, and the young trees set out all around? Well, Thomas Jackson was the one that stirred us up to do this. He got his ideas at an institute up the state somewhere, and he's the best teacher we ever had. There's where he's teaching now.' And he pointed to a rough shanty not far away.

"Thomas's former teacher walked over to the school-house, and through the open door she heard a familiar voice teaching a class in arithmetic. Patiently he explained the simple problem over and over again, till every face, even the dullest, lighted up with the evidence of comprehension. Without disturbing the school, the lady stole away, determined to know more of the young man she had considered hopeless. It was the same story told in different words by old and young. All loved Thomas, and felt that he had brought them a new life.

"The teacher came away, reproaching herself for her shortsightedness in not recognizing that a boy might have a gift, even though he was not quick to learn. 'Surely,' she said to herself, 'our brightest students have not accomplished any more in six years, and yet I used to think Thomas could never amount to anything. Never again will I despair of any one, however unpromising he may seem.'

"I can match that story with another," came a voice from the other side of the room. "I too have had that inscription in mind ever since I came from Buffalo, and probably on that account I was much impressed by what a theological professor told me recently. He said that, years ago, there came to the seminary a young man named Smith, who was so dull that at the end of the first year the faculty decided that he could not remain. So earnest and consecrated was he, however, that every one of the professors liked and respected him, and no one wanted to tell him of the decision. Consequently the summer slipped away without its being done.

"In September one of the professors was informed that he must write to Smith, and tell him not to come back. But that very day there came a letter from the young man, telling of his summer's work. He had held services in a school-house in an out-of-the-way district where there had been no preaching for years, and there had been thirty conver-

sions during the summer. Now the people wanted to organize a little church, and have him come over every other Sunday and preach to them, and he asked if he might be allowed to do it. After reading this letter, there was nothing more said about not allowing Smith to come back, and, though he proved absolutely incapable of passing certain examinations, he was allowed to go through the course, and proved to be one of the most successful pastors ever graduated from that seminary."

"I'm very glad to hear these anecdotes," said the principal of a boys' school, who chanced to be in the group, for they will be very useful in a talk I plan to give my boys. Ever since I first read that sentence, I have felt that it was the best text I could possibly find for my annual talk to the boys on the first Sunday night of the school year. But, really, is it not remarkable that seven words should have impressed us all so much? If they have stayed with others as they have with us, one can hardly estimate the influence of that simple inscription."—*S. S. Times*.

LOWER LIGHTS.

For Christ and the Sabbath.

2 Cor. 4: 6.

A CITY SET ON A HILL.

Ye are the light of the world. A city that is set on a hill cannot be hid.

Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven. Matt. 5: 14-16.

What a great responsibility our Father has given us, to light the world!

Even agnostics and atheists admit that this earth would be a very undesirable place in which to live, if all the Christian people were removed from it, and all the churches destroyed.

Jesus, the Great Light, has given his followers each some of that light. Some have more than others. We Seventh-day Baptists have an additional arc light which the world begins to see dimly. It will in time see and accept this light if we continue to shine brightly.

We must be sure that the wires are all right and connected with the throne of God night, morning and noon; yes, we need to pray three times a day, with many sentence prayers between meals. We must be sure that the current from above is turned on. Prayer is of no avail without the power of the Holy Spirit. Then the carbon, which may be compared to our hearts, must be sound. We often see the electric light men climbing up with bags of fresh carbon to replace that which is worn out and broken. God has promised to give us a new heart. "Though the outward man perish, yet the inward man is renewed day by day."

How faithful we ought to be since God has placed us as "a city set on a hill!" This passage seems particularly appropriate to us lone ones. A few of us, often only one, on this hill, and a few on that. We cannot be hid. However little we may say about our peculiar doctrine, there come times when we must own it.

If we are living true to our principles, those in darkness will see the light from our city,

and be helped. If we are clean, if we are enterprising, if the atmosphere and climate are all right; and, above all, if we have the pure, sparkling, Living Water, others will come to dwell with us, and we shall grow as earthly cities. One reason that we do not grow faster is that we do not appreciate our habitation; we do not live up to our privileges. Then we are often too timid to recommend our city to aliens. This Sabbath truth is true. It is just as true as it can be! The Bible is full of it, from cover to cover. If we believe it, let us act as if we do!

"Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house." The illuminating power of a candle is small, but, if it is placed high, all that are in the house will receive some of its light.

So we can be little lights for God. We cannot expect to do as great works as the ministers in our denomination who have given a lifetime to the study of the great truths which we hold; but, if we can give light, however faint, to all that are in the house—to all our acquaintances—our mission will not have been in vain.

Noticing the lights in the city streets, we see that each sheds a circle of light which reaches the circle of the next light. It has been wise planning which has so arranged this. Surely God is infinitely wiser than men. He knows just where he wants us to be; where we will be of most service. Let us be faithful, and shine as far as we can, that the circle of our light may reach the circle of influence of the next lone Sabbath-keeper or church, and thus form an unbroken chain. It has been reported that Seventh-day Baptists are residing in every state in the Union. If each were faithful to let his light shine, Sabbath truth would spread marvelously.

ANGELINE ABBEY.

1030 East 26th Street, Erie, Pa.

TWO MEN WHO SOLILOQUIZED.

The first man had put a basket of peaches down upon the porch and dropped into a rocking-chair. "Why did I buy that basket?" he said to himself. "They were not the best. There were some finer ones, and they looked tempting, but then they would have cost more. But what if they would? Why shouldn't I eat the best while I am eating? I am not going to be here many more years anyhow, and what is the use of saving, always saving? I have spent my whole life saving, a nickle here, and a quarter there, and a dollar some other place. What was the good of it? Of course I have something now, pretty well off for that matter, but what is the use of banking against an evening sky? The Bible says that we can't take it along, and there seems to be enough on the other side without it.

"Somboddy eats the best, and wears the best, and has the best of everything; why shouldn't I have had my share as I went along? I could have paid for it, and have left that much less when I am gone.

"And what was the use of my wife and I working so hard? Always working, up early in the morning, at it late in the evening, working when it was too hot and when it was too cold, when I didn't feel well and when other people were taking a holiday; shortening my life to make more than a living, laying up treasure where administrators and executors

and lawyers and probate courts break through and help themselves freely. Why didn't I have sense enough to take it easier? A man must eat his bread in the sweat of his face, but that does not mean that he must break his back for more bread than he can eat. It is all foolishness. I have been talking all my life against slavery, whooping it up for freedom, screaming like an eagle over our liberties, and here I have been making myself a slave to the hardest kind of a master. I should like to have a chance to try it over again; I'd run away or kill my master, or something.

"And I've been a pretty stern kind of a man with the children. What was the good of it? What was the use of giving the boys such a big licking for such small offenses? They were only boys and meant to come out right anyhow. Less would have done just as well, and perhaps a good deal better. We all have pain enough before we get through life without giving the children an extra dose with a switch. I shouldn't do it again. Life is its own penalty. It doesn't give a man any pleasure when his children are married and gone to think how often he whipped them when they were with him. I should like to have a chance to come over that part of the road again. But then, but then, we come over the road only once.

"I think too, while I am thinking about the past, that I bothered myself more than was necessary about things in general. I didn't like to see things go wrong, and was always trying to straighten up something. But things do go wrong, and will go wrong, and people do pretty much as they please, and the man who tries to keep things straight is up against it. I might as well have kept a stone-wall in my back yard and butted my head against it. It would have been just as good exercise. Some things have got to take their course, and it would have been better to trust more to time, and not so much to my own motives. I don't believe that we know half the time what our motives are. Was I trying to do good, or was I only meddling, fond of running other people's affairs, trying to have my own way about things? Who knows? I don't."

The other man was sitting on his back stoop looking at his neighbor on the big porch, and he began to make some remarks to himself. "He lives on easy street, and is one of the solid men of the town, and I am old and poor and nobody. We went to school together, why didn't we come out at the same place? Why am I poor, and he rich? Well, I suppose I have nobody to blame but myself. I always lived up every cent I made. I never did know how to save. If I wanted something to eat I got the best. I thought that my wife and I were just as good as anybody, and that if we didn't get it somebody else would, and so we got it and at the end of the year we had nothing laid up; and so it has gone year after year until now we are old and poor. If we had saved something each year we would have something now.

"And I guess I might as well confess that I never did believe in hard work. I always said, What is the use of a fellow's killing himself to make more money than he can eat and drink and wear; and I knocked off when it was hot and when it was cold, and took all the holidays which came and made extra ones

of my own. But it has not come out right. A man has got to be a hustler if he wants to make anything. If he don't get up early and stay up late, the other fellows will get the first dollar and the last dollar. Life is a sweat shop, or there is no success. I wish I had it to do over again, I'd hustle. I shouldn't be the last man in the game. All the shouting is done over the man who wins.

"And here are my boys; not one of them doing any good; living from hand to mouth, and never going to be anything. But then, it was the way I brought them up. I always let them do just as they pleased, and they pleased to do a good many things that they ought not to have done. I used to think that my neighbor over there was giving it to his boys pretty strong when I heard them out in the wood-shed, but they are all right now. If I had it to do over again I'd take to the wood-shed. They wouldn't get off with a 'Don't do it again.' Pain is a part of the medicine of life, and a man better doctor his children before they are too far gone. Moral suasion is all a mistake unless a man and his children both have a lot of moral capital to draw on.

"And why couldn't I just as well have been somebody in the community? I never took any interest in public affairs, never cared whether things went right or wrong. I always thought they would right themselves anyhow. And now nobody cares what I think about anything. A cipher standing all alone in the middle of a forty acre field couldn't be any less than I am in this community. It won't do. A man has got to take a lot of interest in other people's affairs if they are going to take any interest in him. We live in bundles and when we try to play it alone we get left. If I had another chance at it, I should fuss and fret and worry over the community like a hen just off the nest with a brood of chickens."—*Grapho, in the Advance.*

AN INFLUENCE FOR TEMPERANCE.

One influence in favor of temperance, says the *New York Evening Post*, which is coming to operate with growing force, is the attitude of the labor unions toward the question.

At first the principle of organization among workingmen did not seem to promise help in this direction, as the meetings of their unions were often held in rooms which were practically annexes of saloons, but of late years there has been an improvement in this respect. A more important element is the fact that at least a dozen organizations, which have a membership of about 180,000, show a marked antagonism to the saloon.

The Secretary of the Journeymen Tailors, for example, says that all of its officers are decidedly opposed to the use of intoxicating liquors as a beverage, and that, although formerly very few tailors were sober enough to work until the second or third day after Sunday, "now you will scarcely find a single member of the organization that is an habitual drunkard."

The Secretary of the International Order of Blacksmiths says that all of its officers do everything possible to oppose the influence of the saloon among its members, and that none of the local associations meet in halls connected with saloons.

The insurance departments maintained by many organizations are effective workers for temperance, as sickness, accident, and disability benefits are forfeited, if the misfortune has been caused by drink.

Young People's Work.

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

PERILS OF AN UNRESTRICTED IMMIGRATION.

BY CLARENCE L. CLARK.

An address delivered before the Students' Mass Meeting, Alfred University, on McKinley Memorial Day. Requested by the Editor for publication.

Fellow-Students and Friends:

The primary cause of our assembling this afternoon demands of us, as patriotic and liberty-loving American citizens, two things: first, that we make a thorough and conscientious investigation for the fundamental causes of such outbreaks of treason against our beloved institutions; second, that we hurl our increasing influence and power against these causes for their abolition.

Macaulay prophesied the overthrow or dissolution of the American Republic in the twentieth century, because its Constitution had too much sail and too little ballast. Our Constitution breathes a sanguine spirit. It is founded upon trust in human nature. It was framed by men of Anglo-Saxon origin for their own government. It presupposes the long political evolution to which that race was subject in the motherland during eight or nine centuries. It also presupposes the virtues of moderation, self-restraint, and sense of fair play.

Conditions and needs of our country are vastly different now than they were at the time of the framing of our Constitution. At the birth of our nation the country was sparsely populated. Then, the United States gladly welcomed to her land those who had a sufficient degree of courage and enterprise to break up their old home and associations and seek by means of a costly and perilous sea-voyage an uncertain future in an unknown land, which the imagination pictured as little better than a wilderness. The great majority of her immigrants at that time were the cream character of the Old World. At the present time, on account of the attracting influences of the United States, the expellent influences of Europe, and the facilities of travel, hordes from the lower strata of European society migrate to our shores. Shall America longer be made a natural cesspool for the reception of the human offal and rubbish?

Let me say at this point that we receive immigrants, who are a valuable acquisition to any nation. There are those who come to our land not only to receive a blessing, but to be a blessing.

In our infancy as a nation, we greatly needed immigrants, and a large majority of them were of the desirable character. Today there is not such an imperative demand for an increase in our population, but our accessions by immigration are vastly greater, and the proportion of the unobjectionable characters has greatly decreased. Not only the very presence of the scum of the Old World is a menace to our free institutions, but many who come from crowded and oppressed districts for freedom become libertines when allowed to enjoy the freedom of our land. Liberty to them becomes license. Because the Old World sows the wind, is it fair that we shall reap the whirlwind?

There is another peril of immigration which does not receive sufficient attention by our nation. We have almost come to think that an alien, or semi-alien, becomes a true American citizen by a process of transi-

tion rather than of evolution. A republic can only be carried on by republicans (I do not mean, of course, in the party sense), and a republican is not made in a day, nor in a year, nor in fifty years. It takes generations of intelligent, self-restrained and self-respecting ancestors to make a man fit to govern himself. We are receiving foreigners faster than we can assimilate them, and thus various sections of the United States are becoming foreignized, rather than the immigrants becoming Americanized.

If public opinion is aroused on this problem of immigration, laws will be enacted and enforced which will prevent objectionable characters from entering our portals, and also reduce the number entering consistent to the nation's ability of assimilation. Possibly the desired end may be realized by imposing a proper educational qualification upon candidates for entrance into our country.

The need of the hour is the maintenance of all that is distinctly and pre-eminently true to the American idea. The spirit of patriotism and loyalty cannot well be obtained and preserved in the midst of and under the influence of those who remain un-American in thought, ambition, education and desire. Immigrants should be compelled to burn their ships behind them and lay aside the evils which belong to the countries from which they come. The shots fired in the Music Temple at Buffalo have greatly hastened the time when all true men shall gladly confess that this is yet an American land, and Americans can and will rule it, as they ought ever to have done.

OUR MIRROR.

ALFRED, N. Y.—The opening of the school year has found the Society carrying on its regular work. The attendance has been small during the summer vacation, but the interest has been good and the work faithful. Since the opening of school thirteen members have joined the Society, and the attendance has increased rapidly. Never before has the outlook been better, and there is a large field for personal work.

The Society feels the loss of Peter Velthuisen, who has been a faithful and efficient worker among us, and it seemed very fitting that the subject for discussion at the meeting for Oct. 5 was concerning missionaries. Peter Velthuisen led the meeting, and it did not seem to us that he was going away so soon. We wish him God-speed in his work, and hope that we shall be able to assist him in his work financially.

During the meeting the question was brought up, "How can we raise more money for our missionaries?" Several answers were given, but the one which seemed the best and most prudent was by giving a little every week, a sum of from three to five cents, or more if possible. If each member of the Society would make this a part of his pledge, the financial question would be readily solved. It is not the large amounts given at irregular intervals, but the steady giving, which counts.

It is our hope and prayer that we shall have a fruitful and successful year.

F. H. ROSEBUSH.

OCTOBER 8, 1901.

MAN is not sufficient for his own happiness; he is not happy except the presence of God be with him.—J. H. Newman.

WISCONSIN LETTER.

The Quarterly Meeting of the Southern Wisconsin and Chicago churches has just been held with the church at Milton. The general topic of this meeting was education. The meeting began on Friday with a consideration of the education of the ministry. The discussion was led by Rev. S. H. Babcock, in which nearly all present participated. On Sabbath morning Rev. G. J. Crandall preached a very practical sermon on the Duty of Parents to give their children a good education. On the evening after the Sabbath Prof. Shaw read a well-written paper on some problems relating to the primary education of Seventh-day Baptist children, and Dr. Platts spoke of the value of Milton College to the churches of the Quarterly Meeting and of the North-west, and of some ways by which this value may be greatly increased. On Sunday evening Rev. M. B. Kelly preached on the work of our young people for the next twenty-five years and their preparation for it. Other excellent sermons were preached during the sessions by Rev. R. B. Tolbert, of West Hallock, Ill., and Mrs. M. G. Townsend, of Milton. The prayer-meeting on Friday evening and the consecration meeting, held on Sabbath afternoon under the auspices of the Young People's Society of Christian Endeavor, were seasons of great spiritual blessing; and the Sabbath-school lessons for the quarter just closing were ably reviewed under the direction of the superintendent, Prof. Edwin Shaw. Two Quartets—one of ladies and one of gentlemen—helped the work of the meeting by their singing and leading in the service of praise. A meeting of Sabbath-school officers and teachers was held between the morning and afternoon sessions on Sunday, for consultation as to methods of increasing the efficiency of our Sabbath-school work. Some plans were adopted looking toward more extended meetings of this kind in the future. The next session is to be held at Walworth in December.

This Quarterly Meeting is almost as old as the churches composing it, and is of great value to them in keeping alive the spirit of fellowship among their members, in the quickening of zeal in the common cause, and in the mutual exchange of thought afforded by the preaching of the various pastors. The choice of a uniform general topic for an entire session, gives to it something of the character of a convention upon that topic for a more extended study than could be afforded by a single service. The two sessions that have now been held on this plan have been very interesting and profitable. The topics considered have been Missions and Education. The topic for the next session will be chosen by the Program Committee, consisting of the pastor of the church where the session is to be held and the Secretary of the Ministerial Conference.

L. A. PLATTS.

MILTON, Wis., Oct. 3, 1901.

Beware of Ointments for Catarrh that contain Mercury, as mercury will destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physician, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and is made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

Sold by Druggists, price 75c. per bottle.

Children's Page.

BE A GOOD BOY; GOOD-BY.

BY JOHN L. SHORY.

How oft in my dreams I go back to the day
When I stood at our old wooden gate,
And started to school in full battle array,
Well armed with a primer and slate.
And as the latch fell I thought myself free,
And gloried, I fear, on the sly,
Till I heard a kind voice that whispered to me:
"Be a good boy; good-by."

"Be a good boy; good-by." It seems
They have followed me all these years;
They have given a form to my youthful dreams
And scattered my foolish fears.
They have stayed my feet on many a brink
Unseen by a blinded eye;
For just in time I would pause and think:
"Be a good boy; good-by."

O, brother of mine, in the battle of life,
Just starting, or nearing its close,
This motto aloft, in the midst of the strife,
Will conquer wherever it goes.
Mistakes you will make, for each of us errs,
But, brother, just honestly try
To accomplish your best. In whatever occurs,
Be a good boy; good-by.

—Saturday Evening Post.

GRANDMA'S NEW GAME.

BY MYRA BALDWIN.

"A story, grandma, or something new! We've played ourselves out, and know you can help us pass away the rest of the evening," and Ned, the spokesman, ushered four eager, expectant children into the light and warmth of the dear old-fashioned room.

"No, not a story, my dears, but a game I have planned for you—for I knew you would be coming—and we will call it 'The Unspeakable Things of History,' or, in other words, its noted animals, birds or trees."

"O grandma!" cried Polly, "that's a pun. I didn't suppose they had such things in your day."

"Well, let's begin right off," said Alice, clapping her hands with delight. "I don't understand just what you mean, grandma, but you'll soon teach us, I know. Now, let's us be quiet and hear what she has to say."

"I will ask the first question," said grandma, "and you are to take turns in guessing the answer. What bird accompanied our soldiers in the Civil War? It is also known as the sacred bird of the Hindu god, Vishnu, and in Scandinavian mythology it is called the bird of wisdom. Ned shall have the first guess."

"I know, I know," shouted Polly, it's—

"Just wait and give a fellow a chance to think, won't you?" broke out Ned, looking a bit dangerous. "The sacred bird of the Hindu Vishnu—a bird that fought in our Civil War, did you say, grandma?" Please give me just one more helper?"

"No, no, don't. I'm just dying to tell!" cried Alice.

"Be quiet, my dear. Ned must have a fair chance," said grandma, gently. "I will give him a few more hints, though I am afraid they will not help him very much. A double-headed bird of this kind was used by the Byzantine emperors to indicate the claim of the empire both east and west. It also appeared on the arms of Russia, and—this is the broadest hint I can give—it is the emblem of the United States."

"The eagle! the eagle! Old Abe! I saw him at the State House at Madison last summer," shouted Ned. "This is a fine game. How on earth did you think of it?"

"Why, grandma got it out of her dear head, where so much of our fun comes from," quickly responded Alice. "Now it's my turn,

and Polly shall answer. What noted tree held a very important document?"

"Ho! that's easy enough," rather scornfully answered Ned. "I had to recite yesterday about the Charter Oak?"

"But, brother, it isn't your turn, and if you break in this way you'll spoil all our fun."

"Anyway," persisted Ned, anxious to tell all he knew, it was the Charter Oak, and when Andros tried to take away the charter in 1662, the lights went out in some large buildings and some one hid the paper in the tree. My! don't I wish I'd been there!"

"No, I don't believe you do," said grandma, "for if you had, you'd have died 238 years ago." At which the children all laughed, and Ned looked sheepish. "You may ask another question, Alice, and this time Sam may answer it. He's been unusually quiet this evening."

"Very well. What noted something has been standing for ages, and was our forefather's stepping-stone?"

"To higher things?" added grandma.

"Plymouth Rock," was the quick answer. "Give a fellow something harder than a rock."

"Some one else has come very near punning, if I am any judge," said Polly. "Now I have one for grandma, and she will have to think hard, I know. What wooden horse caused more harm than any live one has ever done?"

"Was it the horse in Noah's Ark?" asked grandma, knitting her brow and pretending to be very much puzzled.

"Grandma doesn't know! Oh, grandma doesn't know!" laughed the children, in an ecstasy of delight.

"Oh, do let me tell! Please let me tell, Polly," begged Alice.

"No, let grandma guess again," replied Polly, looking very important, and further explaining with her recitation air: "It was put inside the walls of a great city, and some thought it was dangerous and advised the people to have nothing to do with it; but it was allowed to remain over night, and in the morning something great happened."

"What was it?" said grandma, looking still more confused.

"If you really give it up, I suppose I'll have to tell you. It was the wooden horse that saved Troy!" exclaimed Polly, triumphantly.

"I've got one for you all to answer," cried Ned. "What horse is noted for the gallop he took at midnight?"

"That isn't half a hint," objected Sam. "You might mean Sheridan's horse or half a dozen other horses."

"Are you sure Sheridan took a midnight ride?" asked Alice, critically.

"What have you heard about the 'eighteenth of April in Seventy-five?'" asked Ned, ignoring Alice's question.

"Oh, it was the horse of Paul Revere. That's right as sure as you're alive," cried Sam, all excitement.

"I have in mind a two-headed dog," interrupted Alice, "and his work was not very pleasant."

"A two-headed dog!" chimed the children, in a derisive chorus. "Whoever heard of such a thing?"

"You needn't smile so loud," said Alice. "You are not far enough advanced to study mythology."

"Is it a dog in mythology?" inquired Polly, eagerly. "Thank you for the suggestion. Does he guard the gates of Hades and prevent the dead from coming back, and is his name Cerebus?"

"Why, Polly Drew, where did you learn all that? You couldn't have said it better if you'd have been in my class at school," was her sister's warm commendation, as she patted her back in a superior way.

"And now," said Grandma Drew, "I have in mind a very tall, bent man, with an hour-glass and a scythe."

"Oh, you mean Father Time," said Ned; and, quick to take the hint, the children, one by one, kissed grandma good-night.—*Zion's Herald*.

THE VISITOR THAT CAME TO STAY.

BY ELIZABETH P. ALLEN.

When Gordon Deems first got out to the country, early in June, he was too happy for anything. "I hope our old town house will burn down," he cried, "so we need never go back to town to live, never—never—never!"

But, as the summer drew to a close, Gordon looked at the trees and grass and flowers and butterflies and birds with very different eyes—he was tired of the country. If there had been another little child in the family, perhaps it would have been different, but Gordon was all the sons and daughters the family owned.

"I wish we had some company in this house," Gordon said, discontentedly, pulling his dog's tail for something better to do; "over at the Cullens' they have got two little girls and a boy for company."

"I found out to-day that we had a guest," said Gordon's mother; one that came without any invitation, and evidently intends to spend the summer."

"Sure enough, mamma, without any fooling?"

"Well, it's sure enough, and yet there is some fooling in it, too."

"Old, or young?"

"She is a young member of a very old family."

"Then it's a girl," said Gordon, somewhat disappointed.

"She wears a white lace bonnet," said Mrs. Deems.

"Where does she stay?"

"I see her oftenest in the back yard."

"The back yard!" cried Gordon; "that is a very strange place for company to stay."

"Suppose you go and look for her, suggests Mrs. Deems.

The little boy was gone an hour, and when he came in again he was so full of chatter about an ant-hill he had found that his visitor in a lace bonnet seemed forgotten.

"Did you find my summer company?" asked his mother, presently.

"Ma'am?" Oh-oh! I forgot. No, mother, but I'm going to look for her again to-morrow. Will she be here to-morrow?"

"Didn't I tell you she had come to stay all summer?"

"I'll find her to-morrow, I bet you a pretty!" said Gordon.

But, while looking for this mysterious guest the next day, the little boy found a wren's nest, and for several days he was intensely interested to see how many worms it took to feed those tiny birds. "They eat as much as elephants!" he declared, when he had counted thirty-nine meals in one day

that the hardworking birds had carried to the nest.

Finally, his mother had to introduce him to her company. In a far corner of the back yard, quite in the shade of the hedge, grew a tall and graceful plant of wild carrot, with finely branched foliage and delicate clusters of lace-like blossoms.

"How Miss *Daucus Carota* got here is her own secret," said Mrs. Deems; "I did not invite her, nor send for her, nor see her come; but here she is, and very welcome, I'm sure."

"What did you call her mamma?"

"Her company name is *Daucus Carota*, but her nickname, or home name, is 'Wild Carrot'; besides that, she is called 'Birds' Nest' and 'Queen Anna's lace.'"

"Why did you say she belonged to an old family?" asked the inquisitive small boy.

"Because nearly two thousand years ago, Pliny says the carrot was brought to Rome from Canada; and from another writer we find that ladies in Queen Anne's day wore it in their hair."

"And how about the 'birds' nest' name?" asked Gordon.

"Ah, my little questioner," said Mother Deems, that you can find out for yourself by watching our guest until she is ready to leave."

Gordon is still watching the wild-carrot plant in the corner of his back yard. Which one of my little readers has seen her flower stems get dry and brown, and then rise in close curves to form a nest, in which eggs might be laid, but never are?—*S. S. Times.*

THE HUMAN AND DIVINE CHRIST.

The moment we grasp this thought, which I have described as the heart of the gospel, that Christ, born of a woman, born under the law, is the manifestation of the Godhead in the terms of human incarnation for the purpose of rendering the redemptive intention of God intelligible to the individual, that moment a new glory invests the person of Jesus. Until then we regard Jesus within the limits and in relation to the standards of human life; we discern instantly his superiority to all other human life; we crown him as the head of the race and the absolute type of a perfect man. But as the whole landscape changes when the sober light of a clouded day is suddenly merged in the splendor of sunshine as the cloud is rent in twain by the irrepressible strength of light and heat within it, so does the whole significance of the person, the acts and the words of Jesus take on an augmented glory when the power of revelation rends the veil of his mere humanity and lets forth that hidden glory of Godhead which he had with the Father before the world began. Then every lineament of moral perfection in the character of the man Christ Jesus interprets an attribute of God; every gracious word proceeding out of the mouth of Jesus affirms in the vernacular of common manhood the thought, desires and intentions of the heart of God, which were hid from ages and generations until the fullness of the time came; every deed of humiliation, mercy or sacrifice from the manger up to the cross translates into a language of action that we can understand the eternal intention of the Infinite One to redeem unto himself a man whom he had made in his own image and upon whom he had set his unchangeable love.—*Dr. Chas. Cuthbert Hall.*

Our Reading Room.

"Hence then as we have opportunity, let us be working what is good, towards all, but especially towards the family of the faith."—Gal. 6: 10. "But to do good and to communicate, forget not."—Heb. 13: 16.

NORTH LOUP, Neb.—It was not possible for me to write an item for the RECORDER before leaving North Loup. I feel that I not only ought, but I desire, to say something through the columns of the RECORDER about the last things at North Loup, and our leaving that place.

During the last few months of my work there a growth of interest in the appointments of the church and in the pulpit administration was evident. The thought of leaving made my own heart more tender and gave to me a deeper anxiety for the individual welfare of many, and the permanent growth and uplift of all. I sought to make each sermon press home to the heart and mind of all some truth vital to a true Christian life.

Truly, the North Loup church occupies an important place, so far as our cause in the Northwest is concerned. There is need that the work there shall not be neglected. I was sorry that another had not been found to take my place. A man of faith, devotion to God and the church in every phase of its work; one warm of heart, and earnest, not only in his address, but in all of his work, is needed there; and may we not pray that the church shall be led to such a man. We were greatly rejoiced that two young ladies sought admission to the church by baptism two weeks before the close of our work there.

Our last meeting was full of deep and tender interest. It was the regular communion season of the church. The kindly interest of all in the welfare of the church was seen in the social given the last Sabbath night of our stay there, and the very many ways the people found to help me in my loading and getting away. My heart wells up with true thankfulness to all who in any way gave cheer or assistance.

During our pastorate of three and three-quarter years there were 40 additions to the church, 18 by baptism and 22 by letter. There was a loss of 31, 6 by death and 25 by letter and dismissal. I preached 382 sermons and made about 780 visits and calls. I sought to do what I could to meet the demands God laid upon me. Where I have failed, God knows I am sorry.

May the dear Lord bless this people, and lead them up into the fullness of the stature of men and women in Christ Jesus. Brethren, pray for me as I enter upon the work in my new field. E. A. WITTER.

SALEM, W. Va., Oct. 8, 1901.

WILLIAM MCKINLEY'S CHRISTIAN FAITH.

We are a religious people. His faith was simple, deep and real. It was with him from childhood to the end. That whispered chant, "Nearer, my God, to thee," was the keynote of his life. His faith entered into every relation of his life, gave him a spiritual reserve power, upheld him in his heavy trials and burdens and gave glow and radiance to his character.—*Bishop Lawrence at Cambridge.*

In the supreme moment he achieved his last success and his chief desire, in uniting the hearts of all the people, as he showed the whole world how Christian living ends in Christian dying. He has gone on ahead. But, like the light of a vanished star, his life will

still shine upon us with its great bequest of an inspiring example which shall lift us nearer to God. Our best tribute to his memory will be to follow him as he followed Christ.—*Henry Macfarland, Commissioner of District of Columbia.*

The Redeemer of mankind was betrayed by the universal symbol of love. If I may reverently make the comparison, the President was betrayed by the universal emblem of friendship. Christ said to Judas, "Friend, betrayest thou the Son of Man with a kiss?" The President could have said to his slayer: "Betrayest thou the head of the nation with the grasp of the hand?" He was struck down surrounded by host of his fellow-citizens, every one of whom would have gladly risked his life in defense of his beloved chieftain.—*Cardinal Gibbons.*

Ah! my friends, if we have given to us in this world a divine pattern, and are commanded to imitate the divine example, surely there can be no presumption or blasphemy in saying that men have sometimes attained unto it. If the spirit of him who said in his dying hour, "Father, forgive them, for they know not what they do," who, if the cup were not to pass from him, submitted his own will to his Father's, and commended in dying his spirit to the Spirit that made it, ever hath been manifested in the conduct of any human being, it was found in that of McKinley.—*Senator Hoar.*

Above all, Mr. McKinley was a man of virtue. In him there was no guile. Personal integrity, personal innocence, personal good conduct were his highest aim in life. The past has not shown, future scrutiny will not reveal, any serious fault in him. His virtue was based on religious convictions, and so he went through life from boyhood to his martyrdom trying to obey God and help his fellow creatures; gentle, lovable, kind hearted, but also firm, unyielding and strong in his devotion to the performance of virtuous duty, whether in private life or in public station.—*Ex-United States Senator William E. Chandler, Concord, N. H.*

His unvarying courtesy and kindness, his genialty and considerateness for others were marks of a constitutional endowment that lay at the basis of his successful career. These graces of character we have known in others, in the home and the relations of friendship, and have remarked their value in such connections, but never before in so conspicuous a way have we been called upon to recognize these temperamental virtues as the root and secret of a leader's power over men. They were not merely the graceful additions to a charming personality, but were of its tissue and constituted a large element of its forcefulness and strength. He was considerate, and yet he was not weak. He gathered brainy men about him in a Cabinet that one has happily termed a "vast comradeship of power," and yet among those men of strength he was the acknowledged head chief.—*Rev. C. F. Carter, Lexington.*

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SABBATH RECORDER,
Plainfield, N. J.

NEWS OF THE WEEK.

The new isthmian canal treaty will soon be in Washington for consideration and action. It is believed that it will be satisfactory to all interested parties, and be pushed on to completion.

The Chinese Court which was removed from Peking during the recent war, is preparing to return to the imperial palace.

The war in South Africa is being waged with renewed activity. The new plans of the Boers are being carried out with reckless vigor. The losses on both sides recently have been heavy.

The terrible disaster to our soldiers in the island of Samar is still the subject of much comment. General Chaffee is taking prompt measures to suppress the revolt and guard against its repetition.

President Low, having resigned his care of Columbia University, is now entering into the campaign, as candidate for mayor of New York city; with great vigor.

The Middlesex County, New Jersey, Republican Convention has nominated as candidates for Assembly, William H. C. Jackson, of New Brunswick; Dr. Myron J. Whitford, of New Market, and Jason Mortimer, of Jamesburg.

Troops are said to be surrounding the mountains where Miss Stone is held by brigands, and it is not unlikely that somewhat serious complications may yet be an outgrowth of this dastardly act of kidnapping.

An editor in Paris has been recently sentenced to imprisonment and fine for anarchistic utterances.

It is reported that not less than forty vessels were sunk on the North Sea in the recent storms.

IS DYING EASIER THAN LIVING?

Being ready to die is a good thing in its way. But being ready to live is a better thing in its way. It is a harder thing to live than to die. Dying is quickly over with; but living is keeping on with our struggles and trials over and over again, day after day. It requires, so to speak, a greater stretch of faith to live on in the incessant struggle of existence amid temptation than to rest ourselves once for all in the care of Him to whom we can trust ourselves forever more. This is at least the way it seems to us in our present struggle with sin and temptation; but in the truest sense we are equally safe, whether we live or die, in the care of Him whom we trust, and who is the same yesterday and today, yea and forever."—S. S. Times.

RESOLUTIONS.

At a recent business meeting of the Christian Endeavor Society of the First Hopkinton church these resolutions were adopted:

WHEREAS: Our heavenly Father, in his infinite wisdom, has taken from us our sisters in Christ, M. Estelle Crandall and Lucy Cray; therefore, be it

Resolved, That we as Christian Endeavorers, while feeling our loss, strive to emulate their lives of self-sacrifice and Christian usefulness; and that we extend to the bereaved families and friends our heartfelt sympathy; and

Resolved, That a copy of these resolutions be sent to the SABBATH RECORDER for publication, and a copy be placed on our records.

L. GERTRUDE STILLMAN, }
LULIE CLARKE, } Com.
ALICE A. LARKIN, }

LET us leave anxieties to God. Why need we bargain that our life should be a success, still less that it should not be a success purchased by sacrifices and sufferings?—James Hinton.

ANNUAL MEETING.

The adjourned Annual Meeting of the Stockholders of the Sabbath Evangelizing and Industrial Association will be held in the Seventh-day Baptist church, Plainfield, N. J., Thursday, Oct. 24, 1901, at 7.30 P. M.

At this meeting ten Directors will be elected for three years, and such business transacted as properly comes before the meeting.

Each Stockholder is entitled to one vote for each share of stock held.

The term of the following Directors expires this year: Frank Hill, Orra S. Rogers, Mrs. J. E. B. Santee, Mrs. Walton H. Ingham, Charles C. Chipman, Alex. W. Vars, Martin Sindall, Mrs. Lewis A. Platts, Dr. Albert S. Maxson.

Mail votes to WILLIAM C. HUBBARD, Sec.
PLAINFIELD, N. J., Oct. 7, 1901.

PREPARED.

Of have I wondered at the fearless heart
With which strong men and tender women go
To meet great Death; but now I seem to know
The secret of their courage. 'Tis a part
Of their whole life, the end of all thou art,
O Nature, to their souls. The steady flow
Of time is ceaseless; thick thy hand doth sow
The void with stars, while from the earth's bosom start
The lovely flowers, and there are trees and streams,
And women's faces and love's mystery.
And all these things are influences that give
The needed lesson. They are all foregleams
Of the one strangeness and the last. How be
Of death afraid when we have dared to live?

TO OUR CHURCHES.

At the recent General Conference the following apportionments were made to meet the expenses chargeable to the Conference:

Table with columns for Eastern Association, Central Association, Western Association, South-Eastern Association, and South-Western Association, listing various churches and their respective contributions.

The Treasurer would be very much pleased with a prompt remittance, as over five hundred dollars of the bills are already due.
WILLIAM C. WHITFORD.
ALFRED, N. Y.

Popular Science.

BY H. H. BAKER.

Science Helps a Murderer.

Not long ago, Governor Shaw, of Iowa, paroled Mr. S. R. Dawson, an aged prisoner, who had served five years of a ten years' sentence for murdering a young man who eloped with his daughter.

Mr. Dawson had spent the most of his life in the manufacture of steel, and had just perfected a process by which he made steel matching the Damascus blade (which process was among the lost arts), when he committed his crime.

A company had been formed for its manufacture. When arrested, Mr. Dawson made a formula, obtained a box in a safe deposit vault, and at once locked the formula up, and took the key with him to jail, and afterward to prison.

At the time of depositing the formula he refused to trust the company with his secret, and so drew the paper that no one but himself could decipher it.

Lately Mr. Dawson's health has been declining, and fear of sudden death taking place, the company took the matter in hand and sought for and have obtained his release.

It may be just as well for all concerned in the case, and perhaps better, to stop at five than to hang on for ten years' imprisonment, but it serves as an instance to show that Mr. Dawson's clinging to his secret saves him five years' service in prison, should he live so long.

New Naphtha Discovery.

Naphtha is an artificial, volatile, colorless liquid obtained from petroleum, and is a product of distillation between gasoline and refined oil. It is largely used in industrial art, and in its many applications for light and heat it is taking the place of coal and crude oil for cooking and illuminating purposes.

During the last few years the possibility of obtaining naphtha from subterranean and submarine deposits has attracted considerable attention, especially by the Russians at Baker, a seaport situated on the Caspian Sea, on the southern coast of the Apsheron Peninsula.

That there are important naphtha deposits below the sea, continuing in an easterly direction, is not to be questioned; there are many circumstances which indicate that this is the case.

There are two places, at the present time, that are receiving special attention. One at Bibi-Eibat and the other near the Island of Trojitol. The depth of water at the former place is some thirty feet, and at the latter it ranges from fourteen to fifty feet.

The first consideration among the Bakerites was, how to get at these deposits of naphtha below the sea, the boring of holes, the stopping out the water, then as to collecting the naphtha, and storing it in large quantities; how to complete and regulate the flow and to protect it against sparks; or from fire from any source; also the completion of the works without danger of destruction by storms, and the breakers from the sea.

Every indication goes to show that these submarine deposits may even be more extensive and valuable than those on land, therefore for the industry to be profitable, the reservoirs, power-stations and pumping-

works must be arranged to meet the demand on a scale equal to those made on the land.

To raise the naphtha to the surface, and transport it by means of boats, is not deemed practicable, on account of the large quantities of sand that is thrown up with the naphtha, the weight increasing the danger in a rough sea, which might happen at any time. Boats driven by steam engines would be at great risk, working in an atmosphere filled more or less with naphtha vapors, and it would incur about the same risk if naphtha or kerosene motors were used; every precaution against fire must be taken, and the reservoirs must be built of material that will resist both fire and water.

A committee who have had this matter under consideration for some time, have arrived at the conclusion that to work these deposits from the surface of the sea would be both troublesome and dangerous, and, therefore, they report in favor of closing off the district containing these deposits and working them in the ordinary manner.

We are of the opinion that the Russian people are the most enterprising nation of any in the world. They are nearing the completion, by sections, of the longest railroad that ever has been or can be built on this globe, requiring the greatest engineering skill, using the greatest amount of material, employing the greatest number of mechanics, artisans and men on any work anywhere at the present time. The Russians are furnishing all the material, doing all the work within themselves, giving preference to their own people in all cases.

How, for enterprise, does this compare with simply building a canal twenty-eight miles between two oceans? France undertook to build and failed; England has spent her force to get a claim so fixed as to hold the same, as in Suez, and they have failed.

The United States have been sending committee after committee of engineers and surveyors to examine and estimate the cost; Congress after Congress has deliberated, and yet the canal is not made.

To the Russians and the Japanese must be given the world's medal for making the greatest advancement, in the line of activity, for opening up their country for education and civilization of any people in the world.

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

REV. WILLIAM C. WHITFORD, Professor of Biblical Languages and Literature in Alfred University.

INTERNATIONAL LESSONS, 1901.

FOURTH QUARTER.

Oct. 5.	Joseph Sold into Egypt.....	Gen. 37: 12-36
Oct. 12.	Joseph in Prison.....	Gen. 39: 20-23; 40: 1-15
Oct. 19.	Joseph Exalted.....	Gen. 41: 38-49
Oct. 26.	Joseph and his Brethren.....	Gen. 45: 1-15
Nov. 2.	Death of Joseph.....	Gen. 50: 15-26
Nov. 9.	Israel Oppressed in Egypt.....	Exod. 1: 1-14
Nov. 16.	The Childhood of Moses.....	Exod. 2: 1-10
Nov. 23.	World's Temperance Lesson.....	Isa. 5: 8-30
Nov. 30.	The Call of Moses.....	Exod. 3: 1-12
Dec. 7.	Moses and Pharaoh.....	Exod. 11: 1-10
Dec. 14.	The Passover.....	Exod. 12: 1-17
Dec. 21.	The Passage of the Red Sea.....	Exod. 14: 13-27
Dec. 28.	Review.....	

LESSON IV.—JOSEPH AND HIS BRETHREN.

For Sabbath-day, Oct. 26, 1901.

LESSON TEXT.—Gen. 45: 1-15.

GOLDEN TEXT.—Be not overcome of evil, but overcome evil with good.—Rom. 12: 21.

INTRODUCTION.

The providence of God in the affairs of Joseph was not more strikingly manifest in his rise to a position of power and influence in Egypt than in his opportunity to test the character and disposition of his brethren. The famine which followed the seven years of plenty, and showed the wisdom of Joseph's policy in storing up grain, extended also to the land of Canaan. The sons of Jacob were obliged to go to Egypt to buy food.

Joseph found that his brethren did not cherish the same feeling of envy toward the remaining son of Rachel that they had entertained toward himself. He ascertained also that they had a deep sympathy with their aged father, and thought no sacrifice too great to save him from being bereaved of his favorite son. They had indeed repented of the injustice that they had done to Joseph.

TIME.—Nine years after last week's lesson.

PLACE.—Same as in last week's lesson.

PERSONS.—Joseph and his brethren; Benjamin is particularly mentioned.

OUTLINE:

1. Joseph Makes Himself Known. v. 1-4.
2. Joseph Explains the Divine Providence in His Coming to Egypt. v. 5-8.
3. Joseph Offers Support for all His Father's House. v. 9-11.
4. Joseph Embraces His Brothers. v. 12-15.

NOTES.

1. *Then Joseph could not refrain himself, etc.* It is now no longer necessary for Joseph to play the part of a stranger toward his brethren; he has tested them and found them generous and devoted; he can no longer restrain his natural affection toward them. Compare chapter 43: 30, 31. *Cause every man to go out.* It was inappropriate that this scene of tender affection should have spectators. It may be also, that in view of his official position, Joseph was not quite ready to have the Egyptians understand that he was brother to these Canaanite Hebrews driven to Egypt by famine.

2. *And he wept aloud.* The Orientals were much more demonstrative in their emotions than the more phlegmatic Aryans of Europe and America. *And the Egyptians and the house of Pharaoh heard.* In the original, the verb is repeated. The servants of Joseph outside heard the weeping, and the news of some extraordinary occurrence in Joseph's house quickly spread to the household of Pharaoh.

3. *Doth my father yet live?* His affectionate heart craves a renewed assurance of a fact of which he was already aware. *And his brethren could not answer him, etc.* They were surprised and also in fear. If the man who had already treated them thus roughly were indeed their brother whom they had served so cruelly, what might not be expected in the way of vengeance! They were completely in his power.

4. *I am Joseph your brother whom you sold into Egypt.* As they had not seen him since he was a youth of seventeen, this explanation may have been necessary to convince them that he really was Joseph.

5. *Now therefore be not grieved, nor angry with yourselves.* Joseph reassures his brethren, and proceeds to show how in the providence of God their evil intents had been turned to good, both for himself and for them, and for many others.

6. *For these two years hath the famine been in the land, etc.* Showing how he had been preserving life, and was to go on doing so. *Earing.* The Revised Version renders much better "plowing"; for the word "earing" is now obsolete in that sense. It has been conjectured that the cause of this long continued famine was from a deflection of the Nile river from its regular channel. So that its waters were for several years turned into the lowlands of Abyssinia and the fields of Egypt deprived of its refreshing and enriching influence.

7. *To preserve you a posterity.* More literally "a remnant." This word is translated "remainder" in 2 Sam. 14: 7.

8. *So it was not you that sent me hither, but God.* Compare v. 5. This statement does not, however, justify their sinful acts. *A father to Pharaoh.* That is, one who takes care of him and supports him.

9. *Thus saith thy son Joseph.* What delight would such a message bring to the aged patriarch. As the words of one restored from the dead, they would have great influence, although Jacob might be very reluctant to leave the land of promise.

10. *And thou shalt dwell in the land of Goshen.* On the east side of the Nile near its mouths. Joseph was so sure of his position with Pharaoh that he did not hesitate to make this offer before his sovereign had expressed his good-will toward the kindred of Joseph. *Thou and thy children, etc.* This is no partial or half-hearted invitation. He proposed to give them pasturage for their flocks, and so long as the famine continues provide food for the whole family.

12. *And, behold, your eyes see, etc.* He was perhaps calling attention to features whereby they might be sure that he was their brother.

14. *And he fell upon his brother Benjamin's neck and wept.* A characteristic mode of salutation in the East—especially between intimate friends. His brother Benjamin, as the son of Rachel, is dearest to him.

15. *And he wept upon them.* That is, when he embraced them. *And after that his brethren talked with him.* Somewhat reassured after this affectionate greeting, they are emboldened to speak to him.

MARRIAGES.

SNAIR—CLARKE.—Near Loveland, Colo., Sept. 17, 1901, by Rev. A. W. Jamieson, in presence of the bride's parents and friends, Mr. Walter L. Snair, of Walden, and Miss Lulu Isabelle, daughter of Mr. and Mrs. A. L. Clarke, of Boulder.

STILLMAN—HURLEY.—At the Seventh-day Baptist parsonage, in Nortonville, Kansas, on Oct. 5, 1901, by Pastor Geo. W. Hills, Dennis S. Stillman and, Miss Maude G. Hurley, all of Nortonville.

DEATHS.

Not upon us or ours the solemn angels
Have evil wrought.
The funeral anthem is a glad evangel,
The good die not.

God calls our loved ones, but we lose not wholly
What He has given.
They live on earth in thought and deed as truly
As in His heaven. —Whittier.

TODD.—In Brookfield, N. Y., Oct. 1, 1901, of paralysis, the Rev. Julius M. Todd, in the 83d year of his age.
T. J. V.

BURDICK.—Daniel Burdick was born in Alfred, N. Y., June 10, 1830, and died of dysentery, Oct. 5, 1901.

His parents, Thomas T. and Nancy Lanphear Burdick, came to Alfred from Westerly, R. I., not long before his birth. He was the fifth of seven children, only two of whom now survive. He was married to Almira Austin, Sept. 22, 1855. To them were born four children, two of whom died in childhood. The home being made vacant by the death of his wife, he was married Dec. 3, 1883, to Sarah Ann Niles, who survives him. He was baptized by Pastor N. V. Hull soon after the death of his little daughter, and joined the First Alfred church, in whose fellowship he has since remained. He was a faithful attendant at church so long as health permitted. The last week of his active life was spent in attending the General Conference as he was able. For three-score years and ten he has watched the history of this church and community, living under the pastorates of N. V. Hull and all his successors. He was a quiet, undemonstrative man, having little to say, but living daily an exemplary life. He hated no one and, so far as known, had no enemies. His smile was a rare one, as if his face were lighted from the inside. He was one of those men who form the strong, stable fabric of a community, right minded, staunch and faithful; of that type of character that we prize more and more as we grow older. Services were held at the home Oct. 7, at 2 p. m. Sermon by Pastor Randolph from 2 Tim. 4: 7, 8. L. C. R.

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WILLIAMS.—At Rosenhayn, N. J., Sept. 17, 1901, after a lingering illness, Mrs. Ann M. Hill Williams passed away at the age of 70 years and 6 days, being born Sept. 11, 1831, in Madison county, N. Y.

She was the daughter of Asa H. and Louisa Hills. Oct. 15, 1856, she was married to James A. Williams, of Brookfield, N. Y., by Eld. Eli S. Bailey. Their new home was in Illinois just across the state line from the Walworth, Wis., church, where she became a member, and where they lived for some seven years, after which they returned to Brookfield, N. Y., and in 1869 to Rosenhayn, N. J., where they have since lived, she uniting with the Shiloh church, of which she remained a worthy member until close of life. Their beautiful home, hewn out of the New Jersey forests, is left desolate. Bro. Williams, with their two sons, Charles I. and Frank R., both sons being married, are left to mourn their loss of wife and mother. Many kind friends from Shiloh attended the services and burial at Rosenhayn. Short services were held at the home, then at the M. E. church, a large congregation paying tribute to Mr. and Mrs. Williams' worth and influence by attending the services; both were for years teachers of public schools, and since Mr. Williams has been a leading man of his time and place. The pastor conducted the services and spoke from the 23d Psalm.

E. B. S.

Literary Notes.

A Magazine for College Men.

The Business Side of a Great University, by President Harper, of the University of Chicago, is the opening article in the College Man's Number (October 12) of the *Saturday Evening Post*, of Philadelphia. Theodore Roosevelt, Harvard '80, is the title of an entertaining paper on the President's college life, by his friend, Owen Wister. Other strong features of this number are short stories by Max Adeler, Jesse Lynch Williams and Frank Norris, and a page of droll "Nature Studies" by Oliver Herford. This number will be of unusual interest to all college men.

Special Notices.

North-Western Tract Depository.

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

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

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

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

THE Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. Pastor's address, Rev. M. B. Kelly, 223 Jackson Park Terrace.

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

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

Geo. B. SHAW, *Pastor*,
1293 Union Avenue.

THE SOUTH-WESTERN ASSOCIATION.

Program of session to be held with the Little Prairie Church at Booty, Ark., Oct. 24-27, 1901.

FIFTH-DAY-MORNING SESSION.

10.30 Devotional Exercises, J. L. Hull.
11.00 Dedication of new church house.
(a) Sermon, G. H. F. Randolph.
(b) Dedicatory prayer, A. H. Lewis.

AFTERNOON SESSION.

2.30 Praise Service, Miss E. A. Fisher.
3.00 Annual Address, W. H. Godsey.
3.45 Report of churches, appointment of committees.

NIGHT SESSION.

7.30 Devotionals, G. W. Geiser.
8.00 Sermon, J. F. Shaw.

SIXTH-DAY-MORNING SESSION.

10.30 Devotionals, T. H. Monroe.
11.00 Reports from Corresponding Bodies.
11.30 Sermon, Chas. Sayre.

AFTERNOON SESSION.

2.30 Praise Service, J. F. Skaggs.
3.00 Report of Committees and other business.
3.30 Missionary Hour, The Board's Representative.

NIGHT SESSION.

7.30 Sermon and Testimony Meeting, J. H. Hurley.

SABBATH-MORNING SESSION.

10.30 Sermon, A. H. Lewis.
Collection for Denominational Societies.

AFTERNOON SESSION.

2.30 Sabbath-school. Arranged for by W. H. Godsey.
3.30 Y. P. S. C. E. and J. C. E. conducted by Miss Fisher.

NIGHT SESSION.

7.30 Devotionals, C. G. Beard.
8.00 Sermon, A. P. Ashurst.

FIRST-DAY-MORNING SESSION.

10.30 Praise Service.
11.00 Sermon, L. D. Seager.
Collection for Boards.

AFTERNOON SESSION.

2.30 Woman's Hour.
3.30 Tract Hour, The Board's Representative.
4.30 Business.

NIGHT SESSION.

7.30 Devotionals, G. H. Fitz Randolph.
8.00 Sermon, A. H. Lewis.

NOTICES.

1. We hope arrangements can be made to have the Gentry Quartet present.
2. If possible, there will be "Sunrise meetings."
3. Delegates from East, North, or West will reach their R. R. destination, which is De Witt, Ark., by the St. Louis and South-western (or "Cotton Belt") line. This line can be connected with, by delegates from various directions, at Memphis, Tenn.; Wynne Junction, Altheimer, and Texarkana, Ark.; and various points in Texas.
4. The officers of Association hope to secure reduced rates on the "Cotton Belt" line, but cannot yet announce anything definite about the matter.
5. Delegates will be provided with private conveyance from DeWitt to Booty. All should, if possible, reach DeWitt on Fourth-day afternoon. At that time teams will be on hand for all.

G. H. FITZ RANDOLPH, *President*.

W. H. GODSEY, *Vice President*.

T. H. MONROE, *Secretary*.

THE Semi-Annual Convention of the Seventh-day Baptist Western Association will hold its next session with the Independence church, Nov. 1-3, 1901, for which meeting the following program has been arranged:

SIXTH-DAY-AFTERNOON.

2.00 Paper—A Study in the Psalms, D. B. Coon.
Discussion.
Paper—Seventh-day Baptists as Reformers,
H. P. Burdick.
Discussion.
Paper—The Construction of the Sermon,
Stephen Burdick.
Discussion.
Paper—Sabbath-Observance, J. G. Mahoney.
Discussion.

SIXTH-DAY-EVENING.

7.30 Prayer-meeting, led by G. P. Kenyon and Henry Jordan.

SABBATH-MORNING.

10.30 Sermon, A. E. Main.

AFTERNOON.

2.30 Sabbath-school, conducted by S. G. Crandall.
3.30 Y. P. S. C. E. Prayer-meeting led by L. C. Livermore.
3.30 Junior Prayer-meeting, led by Francis McKee.

EVENING.

7.30 Young People's Work.
Music, Quartet.
Paper, Vernie Bassett.
Paper, Bertha Titsworth.
Music—Solo.
Address, F. E. Peterson.
Address, E. F. Loofboro.
Music.
Paper—Special Work for Juniors,
Mrs. Addie L. Green.
Paper—Special Studies for C. E. Workers,
A. L. Davis.

FIRST-DAY-MORNING.

10.00 Address, B. C. Davis.
Address, J. L. Gamble.
Address, A. E. Main.

AFTERNOON.

2.30 Paper—The Privileges and the Responsibilities of the Father in the Training of the Child,
Mrs. Geo. Fries.
Paper—The Privileges and the Responsibilities of the Mother in the Training of the Child,
Chas. Stillman (Alfred).
Paper—The Duty of Preparing the Sabbath-school Lesson at Home,
I. L. Cottrell

EVENING.

7.30 Short Sermon, followed by Closing Conference Meeting,
L. C. Randolph.

