

THE SABBATH RECORDER.

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Immortality.

BY ORRILL V. STAPP.



HE name of thee, O Immortality,
Is an all potent spell wherewith to bind
Infinity with man and finite mind.

Thy bar is stretched o'er death's resisting sea
Till things that were and things that are to be
Blend into ope bright light, a soul resigned
To earth and man and sin, till unconfined
It soars away on pinions light and free
To seek its God and God's eternity.
All that life is, life owes to death and thee—
The sweetest peace, the fullest joy that's known
Are promises that thou at last wilt save
Secure from death before thy glorious throne
Those who have won a ransom from the grave.

—Morning Star.

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PLAINFIELD N J

The Sabbath Recorder.

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A BREADTH of vision and a mantle of charity are two essentials in the development of every Christian character. If "charity begins at home," it certainly should not end there, in any of its definitions or applications.

SOME information, taken mainly from the forth-coming circular of the Theological Seminary at Alfred, N. Y., will be found on page 701 of this issue, and will be read with interest by many. Next week an article by Dr. Main will appear, giving further details of the instruction as now planned, mentioning also those who are to give instruction as permanent professors, teachers and lecturers. All of this information will be eagerly sought for and received with much satisfaction.

GIVING for the Lord's cause is one of the cardinal principles of Christianity. In order that one's benevolence may be the most beneficial, subjectively, it should be regarded as both a duty and a privilege to give. A dollar given reluctantly, grudgingly, may be objectively beneficial; that is, it may bless the cause for which it is given, but the giver does not receive the blessing. "It is more blessed to give than to receive," only when it is given cheerfully, for "God loveth a cheerful giver."

A CERTAIN rich man thought he could not afford to give much to the church while living, for fear that by some reverse of his fortune he might come to want. When he died it was found that he had left nothing in his will for any good cause. In fact, his property all went to the saloon-keepers; for he had raised his boys so that the saloon-keeper soon got all the money he left. Instead of giving God at least one-tenth and receiving a rich reward in eternal blessedness, he preferred to give the whole to the devil and spend eternity in abject poverty.

IT is a great pleasure to announce to the readers of the RECORDER that the editor, Dr. Lewis, has so far recovered from his recent illness that he will venture to resume his editorial duties with the next issue. We are glad if our four weeks of service has contributed in any measure toward his recovery. While he really needs a longer rest and freedom from hard work, still he is anxious to "be about his Master's business." Let us all pray that he may be spared to us yet many years; and that in the meantime it may be said of him, as it was of Moses when he was an hundred and twenty years old, "his eye was not dim, nor his natural force abated."

SOME TIME ago it was reported that Thomas A. Edison had promised to perfect a new storage battery that would bring this wonderful electric power within the reach of any and all who are able even to keep a horse. It is now stated that his promise has been so far fulfilled as to render it certain that this power can be utilized for an automobile plow, harrow, mower, cultivator and all farm work needing horse-power, and at a cost less than for feed for the horse. It is further thought that a windmill can be used to turn a small dynamo, and thus store up enough power in

an Edison battery to run all machines used on a farm, and even extend the same current to be used in the house for lighting, heating and cooking. What wonderful things are doubtless in store for those who may live to see and enjoy them for the first quarter of the twentieth century. Will the progress in spiritual attainments keep pace with that in material things? It should keep ahead.

THERE are many illustrations of the great gains for Christianity on mission fields, but few that can show better results than are seen in India. Half a century ago the native Christians in India, Burma, and Ceylon were 128,000. Ten years later, or in 1861, the number had increased to 213,182; and in 1871 there were 318,363. This number was swelled to 528,590 in 1881; and the third general census taken in 1891 gave a Christian population of 2,284,172. Mr. Markham, who gives most of these figures, speaking of the Protestant Mission says: "The government of India cannot but acknowledge the obligations under which it is laid by these 600 missionaries, whose blameless example and self-denying labors are infusing new vigor into the stereotyped life of the great population placed under English rule, and are preparing them to be in every way better men and better citizens of the great empire in which they dwell." The same may be said of other lands where the Gospel rays have penetrated, driving away the ignorance, superstition and crime of heathen darkness. The census of 1901 is not yet completed; but there is every reason to anticipate a still greater increase in the Christianizing power of the Gospel during the last decade.

PASTORS are sometimes discouraged and tempted to give up their field of work, because so few conversions can be counted as the evident result of their labors. They forget that seed-time and harvest do not come together. In spiritual experiences they are often much more widely separated than in material things. It is a common observation that most of the conversions brought to light in a revival, conducted by an evangelist or by a new pastor, often date their deepest religious impressions and real change of heart back to the time, and under the earnest labors of some pastor who was not conscious of the fruitage resulting from his faithful seed-sowing. It is very encouraging and desirable to be able to realize that our labors are successful, but the main point should be to make sure of faithful sowing. God will then care for the germination of the seed. Paul understood well this agricultural illustration, when he said: "I have planted, Apollos watered; but God gave the increase." An old minister was once taunted by one of his parishioners with having labored twenty years to secure the conversion of one soul. "Has one soul really been converted through my instrumentality?" inquired the pastor. "Well, yes, I suppose there is no doubt of that," was the rather reluctant admission. "Then here goes twenty years for another," was the prompt reply of the minister. Surely one soul saved is worth twenty years of effort out of the best part of any man's life. But while a pastor may not feel very certain that even one soul has been saved through his efforts, still there may have been many, who, through his unconscious influence, have had their entire lives changed from sin to holiness.

THE ANTI-CANTEEN LAW.

General Miles, in his annual report, puts himself on record, in strong language, favoring the anti-canteen law passed at the last session of Congress. Very likely an effort will be made, when Congress sits again, to repeal the present wholesome law, and re-establish the canteen or army saloon. Opinions of army officers will be quoted favoring this evil, and it is encouraging to all friends of sobriety to be able to quote from so high an authority and one of such large experience with soldiers, as Lieutenant General Miles. We give one or two extracts from the General's report, that ought to have much weight in Congress if a repeal of the present law is attempted:

Much has been said concerning the army canteen, which, when first established, was called the "amusement room," and afterward the "post exchange." It was a place of amusement and recreation for the enlisted men, where they could enjoy reading books and papers, playing games, etc., and could purchase such refreshments, except liquors, as they desired. It was then an eminently successful institution, and promoted the contentment and general welfare of the troops. Later, when what was known as the post traders' establishments were abolished, light wines and beers were authorized to be sold in the canteen. The government has now, by act of Congress, prohibited the sale of intoxicating beverages in the canteen, and it is believed that no injury has resulted thereby, and that the law has, in the main, been beneficial.

The army is composed principally of young men, who have not formed the habit of using liquor, and although the majority of the enlistments actually occur in large cities, as the recruiting offices are principally located there, a large percentage of the men come from homes in the country and small towns and villages in every part of the United States. The prediction that the change would prevent enlistments and increase desertions has not been fulfilled. Since the law was approved, namely, on February 2, 1901, the recruiting stations have been thronged with men seeking enlistment for the service, 25,944 men having enlisted since that date, and the percentage of desertions is now far less than in former years.

NEVER TOO OLD TO LEARN.

A most interesting and beautiful sight is that of a person, well stricken in years, yet eagerly pursuing studies in language, literature, art or science. We have known several persons who have at the age of nearly four score years taken up art, and have pursued scientific investigations with a relish and success that would bring a blush to many a careless student of fewer years. History records many illustrious instances of ambitious students in advanced age.

Cato, when 80 years of age, began the study of the Greek language.

Plutarch was between 70 and 80 years old when he began the study of Latin.

Socrates, in his later years, learned to play musical instruments for the purpose of resisting the effects of old age.

Sir Henry Spelman, a noted English antiquary, began the study of the sciences when he was nearly 60 years of age, and still later became a most learned antiquarian and lawyer.

Dryden commenced the translation of the "Iliad" at the age of 68.

Ogilvy, the translator of Homer and Virgil, knew nothing of Latin until he was past 50.

Ludivico wrote the memoirs of his own times at the great age of 115.

Students do not "grow old" like those who do not keep pace with the thought and progress of their day. Study strengthens the memory, adds to one's usefulness and happiness as the swift years go by, and ripens the spirit for endless progress in the continual life-eternal.

NEWS OF THE WEEK.

Samuel Miles Hopkins, D. D., LL. D., Professor emeritus at Auburn Theological Seminary, died at Auburn last Tuesday, Oct. 29, in his 89th year.

Washburn College, at Topeka, Kansas, has received a gift of \$50,000 from a Boston man, who gave the money on the condition that his name should be withheld.

Severe earthquake shocks were felt in several cities of Italy Oct. 30, and considerable damage was done to several houses.

Another serious and disgraceful race war in the South, resulting in ten or more deaths, and the wounding of others, took place Sunday, Oct. 27. The trouble began at a negro camp meeting, in the Pearl River Valley, La., between the blacks and the whites. In two or three days peace and quiet were said to be restored.

Nothing very definite is yet learned concerning negotiations with the captors of the missionaries, Miss Stone and Mme. Tsilka. Very conflicting statements reach us daily. But it is certain that every effort that can reasonably be made to rescue the captives will continue.

There is a project, likely to be realized, to lay a cable 8,500 miles long to connect Hawaii and Philippines with the United States. It will probably be in working order in about two years.

Various rumors have been in circulation for several weeks respecting the health of King Edward. It is asserted now that there have been two or three operations for cancer in his throat, and that fatal results are feared.

The court of inquiry into the management of Admiral Schley in the Spanish war is nearing its close. The Admiral himself was on the stand for four or five days, altogether, subject to a rigid cross examination, yet without the least exhibition of excitement on his part. He showed no bitterness of feeling toward those who had given testimony to his disadvantage.

"IN THE FOURTH WATCH OF THE NIGHT."

Matthew 4: 25.

BY W. D. TICKNER.

I have no doubt but that night's experience was indelibly impressed upon the minds of the disciples. Jesus, after feeding the multitude with five loaves and two fishes, had constrained his disciples to cross the Sea of Galilee, while he remained to send the multitude away.

The storm that broke over the sea that night was one characteristic of that locality. The winds were contrary. The indications were that the little band were in danger of their lives. Once before they had crossed the sea, when the storm broke tempestuously upon them; but then Jesus was with them. At that time he had stilled the storm by the command, Peace! Be still.

It would not be at all strange if the disciples remembered that event, and secretly wished, if they did not openly express their wish, that at this time, also, Jesus were with them; but no, he had sent them away alone. The night was dark. The wind lashed the waves and hurled them against their craft as though determined to sink it and its occupants. Strange that Jesus at this time, especially, should not be with them. They seemed to be left to their fate. Nearly all night long they "toiled in rowing;" most of

the time making no headway against the storm-tossed waves.

The night is far spent. Soon the morning light will appear. But, see! What is that? Over the roaring billows is seen to glide like a specter, a form. Fear now is doubled—fear of the sea, and fear for that which they behold. No wonder their fears caused them to cry out. Their doom seemed sealed. Death stares them in the face. Terror seizes them. But, hark! A voice comes floating over the waves, saying, "Be of good cheer. It is I, be not afraid." Oh, wonder of wonders! Oh, joy of joys! He plants his footsteps in the sea and rides upon the storm.

Though seemingly left to themselves to battle with the elements, and although hope had fled, success is at hand. Jesus had not been unmindful of their condition. Far out upon the lake, through the darkness of the night, his watchful eye had followed them. Not a movement of a sail had been unnoticed. Not a wave had broken over their craft but he had beheld it. He who had calmed the storm by a word had held the winds in command, that they should not destroy; and now, when hope had well nigh forsaken them, he comes to them walking upon the very waves that seemed to threaten them with destruction.

So, in our lives, we struggle with the storms of adversity, seemingly alone. We see no way of escape. Hope almost dies within us; but in the fourth watch Jesus comes to deliver. Not one moment have we been out of sight to our Heavenly Father. Not a moment but he has known the fierceness of the struggle. Not a moment but he has estimated our strength to bear up under the conflict. Not one will he allow to perish who confides in his love and care. Let the billows roll and the waves of trial and affliction dash our frail bark hither and thither, we will "toil in rowing." We will do our best, but 'tis Jesus who will still the tempest. He will bring us to land safely. When, in the gloom of night, all hope is lost, out of the darkness, across the seething, roaring seas, comes the voice, "Be of good cheer. It is I, be not afraid." Oh, ye storm-tossed mariners on life's tempestuous sea! "Be of good cheer." God still lives. You are not out of his sight an instant. You shall outride the storm and enter the haven of rest. The heavenly rest will be all the sweeter by contrast with the rough voyage we experience in reaching it.

Never for a moment doubt God's love and care. The trials of life may be long and severe. Our prayers for relief may not seem to be heard. We may seem to be excluded from God's presence. The heavens above may appear to be shut against us. Not a single ray of light may come to cheer our drooping spirits, while Grim Despair may whisper in our ear, "Forsaken of God." Yet, amid all this, our confidence in God should never waver. The fourth watch will come at last, and, with it, Jesus. The storm will cease; the angry waves will sink to rest; peace will fill the breast, and we will cast anchor where storms never come. "Be of good cheer."

TRUE devotion consists in having our hearts always devoted to God as the sole fountain of all happiness; and who is ready to hear and help his otherwise helpless, miserable creatures.—Rev. T. Wilson.

JUST BE GLAD.

JAMES WHITCOMB RILEY.

O heart of mine, we shouldn't
Worry so!
What we've missed of calm we couldn't
Have, you know!
What we've met of stormy pain,
And of sorrow's driving rain,
We can better meet again,
If it blow.

We have erred in that dark hour
We have known,
When the tears fell with the shower,
All alone—
Were not shine and shower blent
As the gracious Master meant?
Let us temper our content
With his own.

For we know, not every morrow
Can be sad;
So, forgetting all the sorrow
We have had,
Let us fold away our fears,
And put by our foolish tears,
And through all the coming years
Just be glad.

LOWER LIGHTS.

For Christ and the Sabbath.

2 Cor. 4: 6.

A WORD FITLY SPOKEN.

It was during a spirited argument, which bid fair to being decided the wrong way, that a quiet man who had not spoken before, said: "Brethren, we all believe in prayer; let us lay this matter before the Lord." That timely remark quenched the flame which had burned so fiercely but a moment before, for those who were in the wrong knew that they could not talk to God about the matter, and were silenced. Those on the other side were filled with an abiding faith that God would take care of his truth. In Prov. 25: 11 we read: "A word fitly spoken is like apples of gold in pictures of silver." In the 15th chapter, 23d verse: "A man hath joy by the answer of his mouth; and a word spoken in due season, how good is it!"

It requires a great deal of tact to say the right thing in the right place at the right time. If we keep close to the Saviour, we will find plenty of opportunities to speak a word for him, and for his truth. Christ will give us many messages of love if we are only faithful in delivering them.

How much courage it takes, at times, to speak the word which we know we ought to speak; and how the enemy comes to make us afraid! One time, in company, a sister felt that she must own the Sabbath. The conversation had reached a point where it seemed that a word could be very "fitly spoken." She argued with her conscience: "If I mention that before so many, they will argue against it, and it will do more harm than good." Then conscience whispered: "You have been praying that you might be instrumental in leading some one to the Sabbath, and here at the first opportunity you are a coward." She hesitated no longer; but tremblingly and tenderly she put in a word for the Sabbath. Silence followed. No one opposed what she had said.

There often come times when a timely suggestion will help solve some difficult problem; or a kindly word of sympathy will help to soothe some troubled spirit.

"Canst thou not minister to a mind diseased?
Pluck from the memory a rooted sorrow?"

Let us help with our words as well as our deeds. Why are we not more willing to talk of our Saviour to our friends? If he is our best Friend, why should we not speak a word in his favor sometimes?

ANGELINE ABBEY.

THE GIRL NOBODY LOVED.

She was sure that nobody liked her. She had told herself so again and again with a queer tightening about her heart that was like a real pain. And she had tossed her head and set her lips in a defiant little smile. Nobody should know that she cared. Never!

It was on her eighteenth birthday that Aunt Elizabeth made a suggestion which caused the girl to open her eyes, and then to laugh a little. It was such an odd idea—so like Aunt Elizabeth!

"Then, I'm to 'hold up' everybody I meet till I've said something brilliant?" she observed. "Not exactly," and Aunt Elizabeth smiled, unruffled, "but I've noticed that you pass your acquaintances with a mere nod or a curt 'good-morning.' I wish you would try the experiment of saying something pleasant to each one, unless there is some good reason against it."

"It will grow rather tiresome," said the girl, and she shrugged her shoulders.

"Try it for a week," suggested Aunt Elizabeth; and rather to her own surprise, the girl found herself giving the promise.

She came very near forgetting her pledge when she met Mrs. Anderson on the street the next morning; in fact, she had passed with her usual uncompromising nod, when the recollection of her promise flashed into her mind. She prided herself on being a girl of her word, and she turned quickly.

"How is Jimmy to-day?" she said, speaking out the first thing that came into her mind.

There was a good deal of detail in Mrs. Anderson's answer. Jimmy had been sick with the measles, and then had caught cold and been worse. Mrs. Anderson poured out her story as if it was a relief to find a listener, and as she talked on, that particular listener found herself more interested than she would have believed possible in Jimmy and his mother. She said that she had some old scrapbooks which Jimmy might enjoy looking over, and Mrs. Anderson flushed and thanked her with more gratitude than the slight favor seemed to warrant.

At the very next corner was Cissy Bailey, and the girl wondered if her promise covered the washer-woman's daughter and people of that sort. But she did not let herself wonder very long.

"It was very kind of you to bring home the clothes so early last week, Cissy. I was in a hurry for that shirt waist."

Cissy Bailey did not know what to answer. She smiled in an embarrassed way, and looked up and then down. But the girl whom nobody liked had seen something in the uplifted eyes which warmed her heart and made that one-sided conversation something to remember.

She stopped Mrs. White to ask her if she would like to read the book she had just finished, and she patted little Barbara Smith's soft cheeks as she inquired if the new baby sister had grown at all. When she could think of nothing else she said, "Hasn't this been a beautiful day?" and her earnestness rather surprised some people, who had not had opportunities for realizing that there was anything unusual about the day. The days went by, and she did not find opportunity to say anything very brilliant.

By the time the week was over the girl whom nobody liked had learned a valuable

lesson. She had found out that hearts respond to cordiality and kindness, just as the strings of one musical instrument vibrate in unison with the chord struck in another. It is a new discovery, since long ago it was written in a wise book: "A man that hath friends must show himself friendly"; yet this is one of the truths that each person must rediscover on his own account. And the girl who was learning to love every one and was tasting the joy of being loved, thanked God that she had not waited any longer before finding out the wonderful secret for herself.—*Young People's Weekly.*

EVER PRESENT.

BY ANNIE L. HOLBERTON.

Look up with perfect faith
That God is near,
And pray, with loving trust,
That he will hear
And answer in his way,
Our earnest prayer,
Who maketh all our needs
His constant care.

Why seek as from afar
Our Saviour's face,
While daily at our side
He claims a place?
He waits with tender love
Who bore our sin,
To lead us day by day,
His cause to win.

GIRLS AND CIGARETTES.

It has been stated by the Superintendent of Schools in Lima, O., that school-girls, ranging from six years old and upward, are using tobacco and cigarettes to an alarming extent. He declares that some are already mental and physical wrecks in consequence of the habit.

And why should not the school-girls smoke cigarettes? The school-boys do, and the school-girls will marry the school-boys, and they might as well get used to the stench and filthiness first as last. Just think of a clean girl having to go through the ordeal of a honeymoon with a tobacco user!

Says Mrs. Garrison: "I wonder how any woman who has kissed a clean man can go through the pretense, even, of kissing a tobacco chewer. Did you ever see one suffer the penalty? This is how she does it. There is a preliminary shudder, and then she shuts her teeth hard, holds her breath, makes a little pigeon dip at the fond lips of the grinning beast, and then, pale with horror, flies to the kitchen, where, if you follow her, you will find her *disinfecting with soap and water.* Many of the blessed little hypocrits pretend that they like the smell of a cigar, but even hypocrisy is powerless to force from a woman the confession of a fondness for hanging, like the bee on the flower, to a tobacco-worm's lips."

Yes, if cigarettes are good for boys they ought to be good for girls; and if they both learn to use them, the fool killer may have less to do by and by. The sage old lady said, "I'm not denying that the women are fools; God made them to be mates for the men." And if they both take to smoking cigarettes they will give very good proof of their foolishness and their filthiness.—*The Morning Star.*

It little matters how carefully the rest of the lantern is protected, the one point which is damaged is quite sufficient to admit the wind; and so it little matters how zealous a man may be in a thousand things, if he tolerates one darling sin Satan will find out the flaw and destroy all his hopes.—*Spurgeon.*

AN APPEAL TO MOTHERS.

It is encouraging to know that people are waking up to the necessity of taking earnest measures for the suppression of vice and immorality in our land. That societies are being formed to labor for a reform that is so much needed. And it is a pity and a shame, that it should become necessary to petition the legislators of our state against making laws licensing the social evil, so called. Heaven knows we have social evils enough, growing out of the liquor license laws, without giving the libertine freedom of the law to pandor to his unholy passions. But while it is a praiseworthy move in the right direction to strive to get laws against impurity, what good is attained unless those laws are enforced? And while there is so much impurity in the higher walks of life, sometimes even among lawmakers themselves, how is this great evil to be overcome? Society cries out with horror, and is very severe upon such vices in the lower walks of life, but is very lenient toward the profligate in higher circles. He can mingle in the best society. Mothers will smile upon him and permit, sometimes even encourage, their daughters to associate with him; especially if he has wealth to recommend him; while the misguided victim of his vile passions, who, perhaps, he has lured from innocence to ruin, is shunned, and treated with scorn, as too vile to be admitted among respectable people.

No thorough reform in social purity can be accomplished until the seducer is brought down to the level of his victim, and made to feel the sin and disgrace as deeply as she. And on mothers in a great measure rests the responsibility of working such a reform. When mothers refuse to admit into the society of their daughters men of known or reputed impure lives, teaching them to shun them as they would an infectious disease, and teaching their boys from babyhood to be as pure in word, thought and deed as we desire our girls to be, then may we look for a reform which shall reach all classes. Oh that mothers would awaken to a sense of their responsibility in teaching purity to both boys and girls alike, a white life for both. To impress upon the young minds of their sons that impure or vulgar words or acts are as bad for a boy as for a girl; and also to watch and know that their associates are pure-minded boys. If they are taught from childhood to abhor impurity and vulgarity, they will not be likely to choose that class for companions. Of course all pure-minded fathers would effectually aid mothers in such teaching. With such training for our children, we might look for a thorough reform in social purity, a few years hence, with no need for petitions against licensing vice. L. A. L. H.

THERE is a certain glamor of attractiveness in some sins. Sloth is pure stupidity and dullness. We resent the charge when so irrational and senseless an ineptitude is laid at our door. Yet, judging by any reasonable standard, one can hardly deny that the Christianity prevalent in the world to-day is of a somewhat easy-going type, however individuals may shift the blame. And we know that this was the state of the Laodician church, upon which our Lord passed that condemnation of biting scorn—"Because thou art neither cold nor hot I will spue thee out of my mouth."—*William L. Roberts, D. D.*

HUSBANDS AND WIVES.

It lies very much with the wives to make it easy for their husbands to show their tenderness. A woman should have a clean face to start with. A little extra scrubbing with soap and water before the husband comes home at night would not be amiss in some cases that I have observed, and it might bring some roses to the cheeks. A bow in the hair, a clean frill around the neck, perhaps a flower in the dress, has the desired effect. I tell the women that men's affections will sometimes wander because their wives are untidy and slatternly, their hair unkempt, their appearance unattractive. All women are not equally pretty; but it is not prettiness that holds a man's affection, but sweetness, neatness, nattiness, and these are possible to all women. A woman makes a profound mistake who frets and pouts and puts herself into a bad temper that she may be petted into a good one. It is a bad policy. A man will be tempted to coax her back once or twice, but he loses his respect for her each time. It really alienates him in his deepest nature and brings division between them. She is no longer his equal, one with him in spirit, heart and life, but his toy and plaything. After awhile he will live in perpetual fear that one of these fits of caprice may be coming on, will hide anything likely to induce them, and so begins a course of insincerity which is the grave of love.

No; when a woman perceives the expression of tenderness waning, let her keep her secret. Like Enid, she must possess herself in patience, never altering her own behavior, never less but more sensitive to every spoken and unspoken wish; light, gentle, sympathetic, patient, expressing her tenderness by those little arts that women learn without going to school, and the love will emerge from its winter and sow the soul again with flowerets.

But let men be more thoughtful and tender. When they feel most put out and irritated, either with or without cause, it would be well to force themselves to bridge the yawning chasm with a caress. Kiss and be friends, they used to say when we were children. Let us be careful to maintain the outward forms, and the inner spirit will not be far away. We should not be less courteous to our wives than to our friends. A wife's feelings are more susceptible. To leave the house for our daily work, or to return to it after hours of absence without some recognition, is a mistake, and worse. Let us not forget the fret and worry, the perpetual burden of the children at home, the scheming and planning, the daily provision of dinner, the letting out of frocks for growing children, the darning and patching of boys' clothes, and tidying and cleaning and washing; and, if there are servants, the even greater anxiety involved in managing these. No woman would do for pay what thousands are doing for love. They ask no other wage than tenderness, which is the expression in a true and honest affection. And a woman can tell in an instant if it is that or a mere subterfuge for fidelity.—*The Watchman.*

BEFORE my conversion I worked toward the cross, but since then I have worked from the cross. Then I worked to be saved; now I work because I am saved.—*D. L. Moody.*

BORROWING TROUBLE.

One of the worst habits formed early in life is that of borrowing trouble, of looking on the black side of things. It is much easier to talk down than to talk up. We are naturally pessimistic. One of the best of success helps is to acquire early in youth a habit of thinking that the best, not the worst, will happen; that we are not poor, miserable creatures, hounded on every hand by the enemies of our life and happiness, but that we were made to be happy, to be free from harassing cares, anxieties, forebodings; that we were not made to worry or to project black pictures, but to create bright and cheerful ones.

We should no more allow a discordant or a dark picture in the mind than we would allow a thief in our home. We should remember that such thoughts are worse than thieves, because they steal away our comfort, our happiness, our contentment. These black enemies, these discordant guests, leave their scars and stains and slimes upon the house that is beautiful within. It is almost impossible to exclude them when they once enter, but it is comparatively easy to keep them out when we once learn the secret of excluding them.

We should learn that these enemies have no right to intrude themselves upon our consciousness. Treat them as trespassers, eject them instantly, and do not allow them to paint their black images upon the mind.

Do not allow yourself to read, to hear or to see anything which will produce discord or disturb your peace of mind and harmony.

A famous Englishman said that the habit of looking on the bright side of life is worth a thousand pounds a year. It is infinitely more than can be measured by pounds, dollars or cents, for it means peace of mind, contentment, happiness, conscious power and the beauty and sweetness of life. Everything has a bright side if we know how to see it.—*Sel.*

A THANKFUL HEART.

BY EDITH M. THOMAS.

Thou art not rich, thou art not poor,
Thy fortune keeps the middle way;
No ill thy strength cannot endure,
Apportioned to the passing day.
Thou art not young, thou art not old,
Yet, calm, thou seest thy years depart;
And joys are thine—a thousand-fold—
Because thou hast the Thankful Heart.

A Thankful Heart for life alone—
For beauty in the earth and skies,
And for such share as thou dost own
By happy gift of seeing eyes—
For human love's endearing bond
Where staunchly thou dost bear thy part,
For solace here, and hope beyond—
For all, thou hast the Thankful Heart.

VALUE OF OUR AGRICULTURE.

The farm value of this year's crop of wheat, corn, oats, rye, barley, flaxseed, potatoes, hay, apples and cotton is \$2,532,000,000. This is more than the census of 1890 gives for the value of all agricultural products. And yet in the above estimate there is no calculation of vegetables other than potatoes, of fruits and berries and nuts, of garden truck, of forest products, of flowers and plants, of live stock slaughtered, of milk and butter and cheese and eggs and a thousand and one other products that help to swell the grand total. The statistician that estimates the value of our farm products at \$8,000,000,000 or \$9,000,000,000 would seem more conservative than liberal. Is it not time that we give agriculture the value it deserves?

KEEP ON PRAYING.

One James Smith, an English laborer in the navy yard on the Thames, had a little boy, Johnnie, says the *Wesleyan Methodist*. James was a very intemperate man. After the death of his wife, sorrow kept him sober for a while, but he took to his cups again, and, as poor Johnnie expressed it, "got baddened and baddened all the time."

One night the drunkard awoke, a most uncommon thing for him at such an hour, and lay very still, for he heard a sound. It was his motherless boy praying by his bedside. He heard him say, "Please, God, make daddy a better man, for Jesus' sake."

James Smith could not sleep any more. He arose very early and went to his work. He came home early that night without having drunk a drop of liquor. His heart was melted. He said to Johnnie: "What put it into your head to pray for your worthless old dad?"

Johnnie told him it was because he loved him; and besides he had been to a Bible class where the teacher had taught him the commandment, "Honor thy father and thy mother."

"Then keep on prayin', keep on prayin', little lad," said James. "I believe God has answered you already; I've been prayin' for myself, that God would make me a better man."

The prayer was answered. James Smith reformed, and from that time lived a steady Christian man.

PASSING BY.

You cannot read the lot of those who daily pass by you in the street. How do you know the wild romances of their lives—the trials, the temptations they are even now enduring, resisting, sinking under? You may be elbowed one instant by the girl desperate in her abandonment, laughing in mad merriment with her outward gesture, while her soul is longing for the rest of the dead and bringing itself to think of the cold, flowing river as the only mercy of God remaining to her here. You may pass the criminal meditating crimes at which you will to-morrow shudder with horror as you read them. You may push against one humble and unnoticed, the last upon earth, who in heaven will forever be in the immediate light of God's countenance. Errands of mercy—errands of sin—did you ever think where all the thousands of people you daily meet are bound?—*Mrs. Gaskell.*

HE CARETH FOR YOU.

When the apostle bids you cast your care on Him, he adds, "For he careth for you." The literal meaning of that tonic text is, "For he has you on his heart." The infinite God who rules the universe has poor little sinful you and me on his heart! Our big loads are not a feather to him. He knoweth our frame; he remembereth that we are but dust. Like as a father pitieth his children, so the Lord pitieth us poor weaklings. He says to us, "Give me your burdens." He who guarded the infant Moses among the river-reeds, and supplied the widow's waning cruse of oil; who watched over sleeping Peter in the dungeon, and piloted Paul through roaring tempests—he it is who says to us: "Roll your anxieties over on me; I have you on my heart." What fools we are when we strap the load more tightly and determine that nobody shall carry it but ourselves.—*T. L. Cuyler.*

Missions.

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

EVANGELIST J. G. BURDICK is now with the Little Prairie church, Booty, Ark. He went as the alternate of Dr. A. H. Lewis, the delegate from the Eastern, Central and Western Associations to the South-Western Association, held with the Little Prairie church. He will remain some weeks after the close of the Association to engage in evangelistic work wherever needed.

MRS. M. G. TOWNSEND is with the Carlton church, at Garwin, Iowa. She will remain there some time laboring as an evangelist missionary, supplying the church with preaching, visiting the families, and helping the church into the condition of settling a pastor over them. She will also, in her stay at Garwin, visit the brethren and sisters left of the Grand Junction church, Iowa.

THE pastors, missionary pastors, and various workers went from the Conference so inspired with the spirit of work, so brimful with enthusiasm, that the people, no doubt, are already reaping results. It is expected, as the fruitage of that grand Conference, the churches will be lifted up to greater spiritual activity, and be enlarged with spiritual life and power. No doubt the sermons of their pastors are more practical, pointed and spiritual; pastoral visits are more frequent, more tender and more effective; and the laity are more helpful to the pastor. Why not expect as a wave starting from the Conference a great inflow of souls into our churches saved from sin and its ruin? May it be realized. Why not expect from the Sabbath Reform spirit and influence of that Conference, better observance of the Sabbath, and more active work in converting people to the Sabbath of Jehovah and of the Bible? May that also be realized during the year.

FROM REV. GEORGE SEELEY.

During the past quarter I have traveled much, performing my work in these parts; delivered 15 sermons, made 40 visits, and gave away 2,000 pages of tracts. The work has been about as in former communities, and the attendance somewhat similar. The roads rough in places, making traveling long distances hard on my health. The persecution of Mr. Blakeney, referred to in letters to the SABBATH RECORDER, renders my work a matter of persecution to myself, as all Sabbath-keepers are ranked among Seventh-day Adventists, and by many these people are absolutely hated. Ministers have assailed me, asking leading people why they allow me the school-houses to preach in, and speaking at the close of these sermons on the false doctrine of the Sabbath, as they are pleased to call it. One of those ministers returned a package of our tracts on the Sabbath in the unkindest and most scornful manner possible, utterly unbecoming to a minister, or indeed to any one.

I am the first Seventh-day Baptist people here have ever seen, and only knowing Seventh-day Adventists, have regarded us as all one people, not knowing the points of distinction. I took occasion to state the difference on Sabbath-day in the presence of a goodly number of persons at the school-house at Canaan Forks. (This school-house is fitted up for church purposes, with a nice or-

gan and good playing and singing, 24 miles distant from home.) I did this in the kindest manner possible. It left, I believe, a good impression, and a distinct notice of my work and myself and our denomination came out in a somewhat lengthy article in the *Queen's County Gazette*, a weekly published at Sagetown, Queens County, in this Province. This was in reply to a previous article appearing in that periodical some weeks before, to the effect that I was a Seventh-day Adventist, as they put it, and trying to subvert the people, preaching and distributing literature with that intent in view. This came to me in a round-about manner, some one having seen the notice, cut it out and sent it to a friend of theirs in Massachusetts, United States, and they in turn sent it to me (I had never known the party, but they had lived in Queen's County years ago, and had gone to United States to live) asking many questions regarding my faith and practice, and if I were a Seventh-day Adventist. I replied accordingly to the letter. It was after receiving the letter from this unknown friend that I read the notice at the close of my sermon, and made the necessary comments. I forward you the article that first appeared and sent me on the back of the letter referred to, and the article from Bro. Clark's pen, which is of recent date. They will tell their own story. I wish you to send them back to me when you write, as I want to send them to Dr. Lewis and the SABBATH RECORDER later on. I regard this whole matter as a good thing for me, and the cause of truth, opening up the way for its furtherance. I wished for something to happen to open people's eyes and set them thinking and talking, and when this came about I regarded it as direct providence, and an answer to prayer.

The work I am engaged in is altogether new and unthought of before. I used to be well known in Queen's County years ago. I will leave you to come to your own conclusions. I have one quarter to work before my year's work is finished. I am willing to continue in the work if the Board wishes, and do all I am able, though I feel that I am somewhat not so well as before I began, but hoping that I will feel better. I want your prayers as a Board and individually.

PETITCODIAC, Oct. 11, 1901.

FROM E. H. SOCWELL.

The quarter just closed has been a period of busy toil, and has not been entirely without encouragement and cheer. In the early part of the quarter we were visited by sister Townsend and the ladies' quartet from Milton. For four weeks these laborers held meetings with us each evening during excessively hot weather and the hurry of harvest.

The meetings were as well attended as could be expected during such a very busy season and during such hot weather. There were no conversions and none reclaimed during the meetings, but several have expressed themselves as having received encouragement and spiritual strength by reason of the meetings. This is a difficult field from which to reap spiritual results, and the time of harvest is not the proper time for conducting revival meetings among us. All are glad the meetings were held and none of us may know how much real good was accomplished that is not now apparent.

During the month of August, I attended the Iowa Annual Meeting, held at Marion, the

account of which has already appeared in the RECORDER. The week preceding this meeting was spent at Garwin, where numerous sermons were preached and many visits made. The people of Garwin have greatly improved their house of worship recently, which adds greatly to its appearance and comfort. Among the improvements made is the erection of a belfry and steeple and the purchase of a fine bell. It was our privilege, a few years ago, to contribute the first money for these improvements, and during our recent visit in the place the new bell rang for the first time, calling people to service which I conducted. On Sunday morning I preached in the Garwin Christian church, and in the evening in the United Brethren church. This has been the rule each time I have visited Garwin since removing from there eight years ago. Mrs. Socwell accompanied me on this last trip and we received a most cordial welcome at Garwin, as we also did among the friends at Marion.

During the last of September I attended the Semi-Annual Meeting held at Dodge Centre, where we had a most enjoyable series of meetings.

During the quarter it was my privilege to baptize two candidates, one of which has been awaiting baptism for some time, while the other candidate had once been sprinkled but had become dissatisfied and desired baptism in the true way. The last one mentioned is not a Sabbath-keeper, but has promised to take the Bible as his guide, upon the Sabbath as well as all other religious questions, and it is hoped he may yet become a true Sabbath-keeper and a member of our church. We have recently received another member into church fellowship, upon verbal testimony, who was baptized by Bro. Crofoot during his pastorate here.

The condition of our church is good, as is evinced by the regular attendance upon church service and Sabbath-school, and we trust that we shall continue to make a good degree of spiritual advancement in the future. This is a needy field and one which promises as well as our ordinary fields, and I trust we may be able to do our work well.

NEW AUBURN, Minn., Oct. 6, 1901.

TRAINING TO WORK PREVENTS CRIME.

"What per cent of the prisoners under your care have received any manual training beyond some acquaintance with farming?" a Northern man asked the warden of a Southern penitentiary.

"Not one per cent," replied the warden.

"Have you no mechanics in prison?"

"Only one mechanic; that is, one man who claims to be a house-painter."

"Have you any shoemakers?" asked the visitor.

"Never had a shoemaker."

"Have you any tailors?"

"Never had a tailor."

"Any printers?"

"Never had a printer."

"And carpenters?"

"Never had a man in this prison that could draw a straight line."

"These facts," says the writer in the *North American Review*, who tells the incident, "seem to show that manual training is almost as good a preventive of crime as vaccination of small-pox."—*Onward*.

"Give others the sunshine,
Tell Jesus the rest."

Woman's Work.

Mrs. Henry M. Maxson, Editor, Plainfield, N. J.

THE SCHOOL OF SORROW.

I sat in the school of sorrow;
The Master was teaching there;
But my eyes were dim with weeping,
And my heart oppressed with care.

Instead of looking upward,
And seeing His face divine,
So full of tender compassion
For weary hearts like mine,

I only thought of the burden,
The cross that before me lay,
The clouds that hung thick above me,
Darkening the light of day.

So I could not learn my lesson
And say "Thy will be done,"
And the Master came not near me,
And the leaden hour went on.

At last in despair I lifted
My streaming eyes above,
And I saw the Master watching
With a look of pitying love.

To the cross before me He pointed,
And I thought I heard Him say,
"My child, thou must take thy burden,
And learn thy task to-day."

"Not now may I tell the reason;
'Tis enough for thee to know
That I, the Master, am teaching,
And appoint thee all thy woe."

Then, kneeling, the cross I lifted,
For one glimpse of that face divine
Had given me strength to bear it,
And say, "Thy will, not mine."

And so I learned my lesson,
And through the weary years
His helping hand sustained me,
And wiped away the tears.

And ever the glorious sunlight
From the heavenly home streamed down,
Where the school tasks all are ended
And the cross is exchanged for the crown.

—Household.

THE McAll Mission is doing a great work in France by means of its mission boats. A part of each boat is fitted up as an audience-room with comfortable seats and bright lights and some kind of musical instrument, while the rest of it makes a home for the missionary in charge. This boat passes up and down the waterways of France "bearing glad tidings of good-cheer" to one and all. The boat stops now at this village, now at that, and the people gather to hear of the love of Christ as told in song or sermon. When a man has once attended one of these services, he usually comes again and yet again, till at length he accepts Christ as his Saviour. The work is wholly non-sectarian, and when a man becomes a Christian he is urged to join the church of his preference. Rev. S. S. Rossiter, General Secretary of the McAll Association, said recently:

"Fortunately the McAll Mission is that kind of a work that it does not interfere with any form of denominational work, but helps them all. As a Baptist clergyman once remarked, 'The best way for me to help our struggling Baptist churches in France is to help the McAll Mission, because it feeds directly into the churches.' And so it is with every other denomination in France.

We expect by the services held in this boat to reach at least 30,000 people every year. No other agency in existence is so effectual for reaching great numbers of people. This is our second boat, *Le Bon Messager* (The Evangelist) being the first. We hope in time to have a fleet of boats on the rivers of France, a veritable Salvation Navy; or, as the French newspapers express it: 'The good God upon the waters.'"

A NEW form of the Temperance Crusade has taken shape. In one city five hundred girls have taken the following pledge:

TOTAL ABSTINENCE OR NO HUSBANDS!

I promise that I will not associate with nor marry a man who drinks, and I will also be a total abstainer myself. Name.....

Don't marry a man to save him. If this pledge is faithfully kept, we predict that it will go farther to establish the cause of temperance in the city mentioned than any number of temperance lectures, valuable as they are.

THE most that can be said of Miss Stone is that she and her companion, Mrs. Tsilka, are alive and well. Negotiations for their release are making satisfactory progress, though the details are necessarily kept from the public.

THE BEST SOCIETY ORGANIZATION.

BY MRS. GEORGE H. BABCOCK.

Our denomination is not a large one, but we have a great amount of Christian work to do; and in every church, even the very smallest, there is a certain kind of work which is better adapted to woman's sphere than man's.

In all classes of advanced growth, a united number of helpers is essential to complete the whole. In our work, "united helpers" can do more than individual workers unorganized.

In some of our churches the ladies have two societies for doing the home and outside work. We know that in these same churches much work is done and great offerings are brought as the fruit of their labors. The question arises, Could these branches of work be done more economically by one organization to cover the whole?

In comparing our denomination with others, we have not one large church among us. We do have strong churches, even those whose membership is small. We sometimes wonder if the smaller churches do not bring greater and purer offerings to the throne of God.

In our opinion, one good working society is the best. Its membership should consist of all the women of the church in that town or vicinity. Besides its officers and executive committee, it can have its branch committees, as a committee for missionary work, this committee to have charge of receiving offerings, packing and sending boxes, and other duties in its line, as the society may direct; another for distributing tracts or literature; one for visiting the sick or those who need help; an entertainment committee, and various other committees, as the town or church work may demand.

In some of our churches there are workers in outside interests, where Hospital, Relief Association, Children's Home, W. C. T. U. and other organizations require so many more committees, for we are called upon to help these institutions, so we need to keep in touch with them to know about their work. These committees should keep themselves well informed in the work they represent, in order to give a correct report at least each month. We believe that where there is only one society for this work, and all the women of the church become members of this society, one meeting regularly held will economize time; and if committees are appointed according to the demands of the various kinds of work, no branch need be neglected.

If the spirit of our loving Saviour fills the soul of every church member, as it should be

allowed to do, one society will provide for less friction and the united membership produce greater strength. The influence of our Christian workers will be thus felt both financially and spiritually, with the full power which God intended when he gave us our talents to use for his honor and glory.

ADVICE ON FRUIT EATING.

The curative value of fruit is becoming more and more insisted upon by those who make a study of dietetics. Grapes are recommended for the dyspeptic, the consumptive, the anæmic and for those with a tendency to gout and liver troubles. Plums, also, are said to be a cure for gouty and rheumatic tendencies. The acid fruits, especially lemons and oranges, are particularly good for stomach troubles and rheumatism.

It is not sufficient, say the advocates of the fruit cure, to eat a small quantity at breakfast or dinner. One should eat from two to eight pounds of grapes a day; or, if oranges are the curative agency, the number to be eaten in a day may vary from three to six.

"A healthy condition of the body depends upon a perfect balance of foods taken. There are many other factors entering into the question, but this feature must not be forgotten," says *The Syracuse Clinic*. "Few people there are who can keep healthy without fruit.

"How absurd!" some one says, 'to be told to eat fruit when everybody eats it.' Yes, but how do you eat it? Do you take a definite amount of it, the same as you do of meat and potatoes, or do you eat it as you do candy?

"If you suffer from an acute attack of indigestion after a dinner of soup, meats, pickles, sauces, salad, cakes, pastries with spices and condiments enough to blister the skin, to say nothing of the delicate lining of the stomach, pray do not aver that indigestion arises from the morsel of fruit taken at the end.

"Be honest with your stomach for a month. Eat no more than you need of simple food, into which the true luxuries of nature, such as apples, oranges, pears or other fruits shall enter. Try, if only as an interesting experiment, to eat sparingly of the cruder articles of diet, and more of those suited to your real needs, and see to it that fruit forms a part of each meal.

"But there are so many kinds of fruit that I cannot eat."

"There it is again. Because you cannot eat seventeen kinds of food at one meal ending with fruit, it, of course, was the apple, or the strawberries that did the harm.

"But doesn't fruit make the blood thin?"

"It certainly does and we are mighty glad of it. Ask any doctor who has practised medicine for ten years with his eyes open, and he will tell you that the great majority of grown-up folks have blood too thick.

"The minerals and natural acids of the fruit are the very best conceivable remedies for this thickened condition of the blood. Fruit then becomes both a food and a medicine—a necessity and a most delightful luxury."—*New York Tribune*.

"As a father stoops down to kiss a child, the shadow of his body falls upon it. So many of the dark misfortunes of our life are not God going away from us, but our heavenly Father stooping down to give us the kiss of his infinite and everlasting love."

TOBACCO POISONING.

The evil effects of chronic nicotine poisoning upon the youth of this country are partially set forth in that prince of medical journals, *The Bacteriological World and Modern Medicine*:

"Dr. J. W. Seaver, Medical Director of Yale gymnasium, and professor of physical culture in Yale University, has been making a careful study during the past eight years of the influence of tobacco on development. His statistics show that non-smokers were 20 per cent taller than smokers, 25 per cent heavier, and have a lung capacity 66 per cent greater. These figures are very striking. A man who has a lung capacity two-thirds greater has immense physical advantage. His chances for long life are much better and his physical endurance vastly greater. Observations at Amherst showed that in a recent graduating class the non-smokers were found to have gained in weight over the smokers nearly one-quarter. Science recently published the results of an experimental inquiry into the condition of thirty-eight boys, of all classes of society, of average health, who had used tobacco for different periods, ranging from two months to two years. Of the thirty-eight, twenty-seven showed severe constitutional injury and stunted growth. In thirty-two there were irregularities of the heart action, stomach disorders, cough, and a craving for alcoholic liquors. Thirteen had intermittent pulse, and one had consumption. All were induced to stop the use of tobacco, and in six months twelve were free from their former symptoms, and by the end of the year the entire number had recovered."

TOO PARTICULAR.

A business man who had eaten a meal at a restaurant where he frequently, says the *Youth's Companion*, took his mid-day luncheon, walked up to the cashier and said:

"I find I haven't a cent of change about me to-day. If you will kindly let me owe for this until I come in again, which will certainly be in a day or two, I will square up then."

The cashier was not a good judge of human nature, or was under the influence of a momentary irritation, for she replied:

"We don't run any accounts at this shop. If you haven't anything to pay with, you can leave something with us as security."

"I didn't say I hadn't any money," the customer replied. "I said I had no change. Please take the amount of my check out of this."

And he took a fifty-dollar bill out of his pocket-book, and handed it to the astonished cashier.

"It will be better to pay it now, perhaps," he added, "than to leave something as security, for you will not be likely to see me here again."

Then picking up his change, which comprised about all the money the cashier could find in the establishment, he bowed and walked out.

This reminds us of the experience of a certain religious editor, supposed to be wealthy, and well known, who was "held up" in a drug store in a block of his office, and not given credit or permitted to pawn his knife for a glass of soda.

AND we may always be sure, whatever we are doing, that we cannot be pleasing Him if we are not happy ourselves.—*Ruskin*.

THEY NEVER STRIKE.

There is one class of laborers who never strike and seldom complain. They get up at five o'clock in the morning and do not go to bed until ten or eleven o'clock at night. They work without ceasing the whole of the time, and receive no other emolument than food and the plainest of clothing. They understand something of every branch of economy and labor, from finance to cooking; though harrassed by an hundred responsibilities, though driven and worried, though reproached and looked down upon, they never revolt; and they cannot organize for their own protection. Not even sickness releases them from their posts. No sacrifice is deemed too great for them and no incompetency in any branch of their work is excused. No essays or books or poems are written in tribute to their steadfastness. They die in the harness and are supplanted as quickly as may be. These are the housekeeping wives of the laboring men. If these women had the time to rest which their husbands in the dramshops and dissipation have; and if they had the money to spend which their husbands squander, they would brighten their home with comfort and sunshine, rear their children in respectability and cause life's desert to rejoice and blossom like the garden of the Lord.—*Sheldon Sun*.

SMOKING STUNTS THE GROWTH OF BOYS.

Whatever difference of opinion there may be upon the advisability of smoking for men, there is none as to its pernicious effect upon boys. It affects the action of the heart and reduces the capacity of the lungs. Young men who are being trained for athletics are not permitted to smoke by their trainers because, as they say, "it is bad for the wind." The argument that will appeal most forcibly to your boy is that smoking will stunt his growth. It has been proved that youthful smokers are shorter and weigh less than their comrades who do not smoke. Cigarettes are particularly injurious. Nicotine, the active principle of tobacco, is said by chemists to be next to prussic acid, the most rapidly fatal poison known. The tender tissues of a growing boy cannot absorb even a very small quantity of it without most injurious results.—*Ladies' Home Journal*.

THE SIN OF UNBELIEF.

A great many people think that unbelief is a sort of misfortune, but do you know, if you will allow me the expression, it is the damning sin of the world to-day; that is what unbelief is, the mother of all sin. There would not be a drunkard walking the streets, if it were not for unbelief; there would not be a harlot walking the streets, if it were not for unbelief; there would not be a murderer, if it was not for unbelief; it is the germ of all sin. Don't think for a moment that it is a misfortune, but just bear in mind it is an awful sin, and may the Holy Spirit convict every reader that unbelief is making God a liar. Many a man has been knocked down on the streets for telling some one he was a liar. Unbelief is giving God the lie; that is the plain English of it; some people seem to boast of their unbelief; they seem to think it is quite respectable to be an infidel and doubt God's Word, and they will vainly boast and say, "I have intellectual difficulties, I can't believe."—*Moody*.

DON'T TALK HARD TIMES.

I never knew a man to be successful who was always talking about business being bad. Never allow yourself to dwell on the dark side of anything. You should refuse to talk about depressed markets or hard times. Learn to talk up, not down. Many business men become chronic grumblers and fault-finders. Times are always hard with them. Other men get into a pessimistic rut, and never see brightness or success in anything. It is impossible for such people to prosper. Success is a delicate plant, and requires encouragement and sunshine.

Regard yourself as superior to the evils which surround you. Learn to dominate your environment, to rise above depressing influences. Look for the bright side of things, not the dark and gloomy side.

The world likes sunny, hopeful, buoyant characters; it shuns lugubrious prophets, who see only failure and disaster everywhere. The hopeful, cheerful men and women, who see success and longevity in their callings, are the ones who are sought after. It is as natural to try to avoid disagreeable, unpleasant people, as it is to try to escape from the clouds and shadows into the sunlight.—*Success*.

BIRD SUPERSTITIONS.

Crowing hens are universally disesteemed. The old couplet about "a whistling woman and a crowing hen" is well known. In fact, this unjust and unprophetic rhyme is common to all countries and is found in many languages. Probably its popularity is due to the fact that confirmed whistlers of any sex are hated by the good. The cuckoo is another bird of ill-omen. It brings bad luck to the home near which it builds. In parts of the British isles peasants will not undertake a journey if they see it early in the morning. The cuckoo also is a thief. Dishonesty, often condoned in unfeathered bipeds, is a crime in birds, costing them reputation and the enmity of all. In Ireland the utterly inoffensive and very graceful swallow is called "the devil's bird," but why, is not known. In Scotland the yellowhammer fills this unenviable role. It is unlucky in Italy to own doves just before marriage. Pigeons, too, bring bad luck to the house that feeds them. Rooks are precursors of mortality. Among the dwellers in the English fens wild geese are disliked for a singular reason: their night cries probably are the origin of the weird tale of the "Gabriel hound"—that ghostly pack which sweeps in full cry through the air at night and brings death to the inmates of a house over which it rushes. The geese in some way are connected with them, and come in for obloquy.

Southern negroes regard the jay-bird with comically grave distrust. To them he is the counselor, guide and friend of the evil one himself. The amount of confidence established ages ago between the devil and the jay-bird is to the African mind enormous. Plantation "uncles" and "aunties" believe that whenever Satan can spare the time from his frying operations he visits earth, and he and the jay-bird hold a council of the powers, devising ways and means wherein and whereby to ensnare the darky soul.—*Watchman*.

God grant that as our horizon of duty is widened our minds may widen with it; that as our burden is increased our shoulders may be strengthened to bear it.—*Dean Stanley*.

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.

ALFRED, N. Y.—The Theological Seminary opens in a most encouraging and hopeful manner, in respect both to form and spirit. The teachers enter upon their duties with an intelligent zeal and united purpose that promise strength and progress; and the few students take up their work with great interest and in a manly fashion. I enjoy the work very much, and appreciate the cordial welcome received here; still, I cannot but miss, also, the friends and associations of recent and blessed years. A. E. MAIN.

ALFRED, N. Y., Oct. 24, 1901.

INDEPENDENCE, N. Y.—The people of Independence, though not heard from very often, are quietly toiling away. Perhaps they are too busy to sound a trumpet, either before or behind them. A commendable zeal has been manifest regarding denominational interests; and the cause of Christ in our midst is fairly well maintained, though there is abundant chance for improvement.

For three years there has been a Bible Club, which has been following the courses offered by the American Institute of Sacred Literature, Chicago, Ill. In the three courses a large portion of the Bible has been studied systematically. This has not been a theological class under the name of a Bible-class. It has not been the study of some man's theology, bolstered up by texts of Scripture taken out of their connection. The effort has been to understand what the Bible writers meant to say, and the great doctrines of the Christian religion have been studied and discussed as set forth by the inspired writer.

Three months ago there was commenced a re-study of the Sabbath question from the Biblical standpoint. Having through three years' reading gotten a general view of the whole Bible, we felt that we were better prepared to study any specific question, such as that of the Sabbath. The Adventists have been charged with isolating passages and sentences from their contexts to support their peculiar doctrines. It has seemed to the writer that Seventh-day Baptists, in their laudable desire that all be grounded in the Sabbath doctrine, should have laid themselves open to the same charge of narrowness. Hence, we have resisted the pressure for an immediate study of the Sabbath question, and patiently followed the above plan for these three years, with results which are by no means to be depreciated.

The season which, owing to superabundance of rain, has been very backward throughout, is now closing with beautiful days; and so may all our lives on earth close.

WM. L. BURDICK.

OCTOBER 30, 1901.

GARWIN, IOWA.—The gentle falling of the leaves, noiseless, but proclaiming that He whose creative power speaks through laws discernible and appreciable reminds us of completed but not lost work, as they fall upon the earth to enrich and nourish it that more beautiful and perhaps plenteous verdure may be spring's loving gift of cheer and joy unto the children of earth.

Since learning of Dr. Lewis' illness we have anxiously waited for the RECORDER'S weekly visit, for with the falling of McKinley, our

wise and honored President, and Dr. Gray, the wise and honored editor, for so many years, of the *Interior*, both so noble, grand and true, we felt we could not lose our own chieftain, thereby depriving the world of his Christian courage and culture, mental strength and influence. We praise our heavenly Father for answering prayers in his behalf, for we need such men to ring out the clarion notes of equity, justice, and truth.

Iowa is under the throes of combined forces of evil, and is determined to overthrow, if possible, the Muley law forced upon its citizens some years ago. Our own people are not in the rear ranks, but are at the front with voice and pen, and the vote of the coming election will speak for itself.

I have been here four weeks, and received a hearty welcome from the church with a spirit of thankfulness to the Missionary Board for sending them help; for while they felt that they needed a settled pastor their faith had not quite risen to financial demands in improving the church building and supporting a pastor at the same time. After raising \$400 for improvements, with but very little indebtedness remaining, they are casting about for the right man; and think that they have found him, if he is available. The interest and attendance at all the meetings of the church have been good and are increasing, and we hope to see the church membership increased also. Considerable sickness exists in the village, and our church is having its share. Mrs. John Morrow, widely known and dearly beloved in the North-Western Association, has been ill for more than a year, and recently her sickness has assumed quite serious aspects. Mrs. Alda Van Horn, wife of the treasurer of the Trustees of the church, has been sick unto death during an illness of ten weeks, but is gradually convalescing. I expect to remain until the holidays, closing with a ten-day's series of meetings. We trust we will not be forgotten in the prayers of the church. MRS. M. G. TOWNSEND.

OCTOBER 28, 1901.

GENTRY, ARK.—The article in the RECORDER two or three weeks ago from Crowley's Ridge brought a request from interested parties living in the North to have a list of families living at Gentry published, also.

If these kind friends knew how much valuable space in the columns of our esteemed paper it would require to print such a list, they would hardly have made the request. However, with the indulgence of the editor, we will give a few items of general interest.

There are twenty-eight families of Seventh-day Baptists here now, and seven more that have secured homes and expect to be here in time for spring work, making a total of 150 persons, young and old. Letters of inquiry from other parties arrive daily.

Our people now own farm land to the amount of 1,540 acres; and at the low average of twenty dollars per acre the present value is \$30,800.

Town property in the hands of our people is valued at \$4,250. Seven residences.

Shipped \$200,000 worth of apples from Gentry this fall.

Eighty shares in the Cold Storage Company have been taken. One man in Southern Wisconsin took twenty shares. We earnestly solicit help in this work. Perhaps an item or two from the by-laws would be of interest:

"A majority of the Board of Directors

shall be persons who observe the seventh day of the week as the Sabbath."

"A rebate of 4 per cent will be allowed on all paid-up subscriptions of stock, and 4 per cent interest on all cash received for stock."

A very encouraging interest is shown in all religious services of the church. Eleven members were received into the church Oct. 12. Many more will take this step when our pastor returns from the South-Western Association. The C. E. Society is receiving large additions of bright young people.

C. C. VAN HORN.

GENTRY, Benton Co., Ark., Oct. 22, 1901.

"ON TIME."

A manufacturer was about to establish an agency in London. He had in his employ two young men whom he regarded highly, and both of whom he would like to advance to the coveted position. As it could go to only one, he watched the men closely for some time, while trying to decide which he should send to represent his interest in the English capital. One of the young men was an industrious plodder, always on time to the minute. The other was a much more brilliant fellow, who did his work well and easily, made friends readily, and was universally popular; but he had the serious defects of making promises carelessly, forgetting them almost as soon as they were made, and of rarely keeping appointments promptly.

Finally the employer invited both of these young men to dine with him on a certain evening at exactly seven o'clock. The plodder presented himself to his host as the clock was striking, and they two immediately sat down to dinner. Five minutes later the other guest appeared, with a laughing apology for being late, which, he said, was entirely the fault of his watch. On the following day the London appointment, with a large increase of salary, was given to him who had learned the business value of promptness.—*Success*.

PATIENTLY WAIT.

A young lady whose parents had died while she was an infant, had been kindly cared for by a dear friend of the family. Before she was old enough to know him, his business took him to Europe. Regularly he wrote to her through all the years of his absence, and never failed to send her money for all her wants. Finally, word came that during a certain week he would return and visit her. He did not fix the day nor hour. She received several invitations to take pleasant trips with her friends during that week. One of those was of so pleasant a nature that she could not resist accepting it. During her trip he came, inquired as to her absence, and left. Returning, she found this note: "My life has been a struggle for you, might you not have waited *one week for me?*" More she never heard, and her life of plenty became one of want. Jesus has not fixed the day or hour of his return, but he has said, "Watch!" and should he come to-day would he find us absorbed in thoughtless dissipation?—*British Evangelist*.

"ALFRED STUDENT."

For a complete set of the "Alfred Student," in good condition, bound or unbound, will be paid

\$5.00.

SABBATH RECORDER,

Plainfield, N. J.

Young People's Work.

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

ONCE in a while, in the midst of our busy life, there comes a letter which leaves a smile on your face and a bright spot in your memory. Such was the one that came to our desk a while ago, and which we propose to share with you. It ran as follows:

Mr. L. C. Randolph, Alfred, N. Y.:

Dear Sir:—We wish to engage an active person to represent us throughout your community, and as one of the instructors of the Institution that you have been attending recommended you, we write to ask if you could represent us during the summer. We are willing to pay \$3 per day, or \$36 every two weeks. The work is not to canvass from house to house. If you are open for a position, make application by filling out the enclosed blank, and upon receipt of further particulars we will arrange with you, providing we think you can do the work. Remember that we do not want you to act as a regular canvasser. As we wish to arrange with some one as early as possible, we should like you to give us a prompt reply, so that, in case you cannot accept the position, we can secure the services of some one else. Awaiting your answer, we are,

Very truly yours,

BLANK BLANK CO.

Well, it is pleasant to be in demand, isn't it? But our heart did not bound as it might once have done on the receipt of such a letter. We had seen so many such communications addressed to various people, which, when responded to, brought final disappointment. Then, pleasant and flattering as it was to know that the instructors of Alfred University had recommended me as capable of handling this vaguely imposing business, there was one little circumstance which spoiled it all. The punctuation marks at the top of the type-written letter made an indentation through, while those in the body of the letter did not. This fact proclaimed it a circular letter, one sent out broadcast by hundreds over the country, the individual name and address being inserted at the top in type and color so like the letter as to deceive the very elect.

We have meant for some time to say a word to the wise on this subject. Use your judgment, boys. No firm is going to pay you money unless you bring them business. And the amount of salary they pay you will be governed by the value which you give to them. Bear this in mind, no matter what flattering propositions are made to you. These propositions will be couched in language which is capable of an interpretation quite different from that which your sanguine fancy paints. For instance, they may make a contract "providing for a salary of \$1,000 a year," and you will find it provides for it—if you earn it. Scrutinize carefully the offers you receive, and don't expect to find gold dollars growing on trees. Make up your mind to work hard at your chosen line of industry and to make yourself valuable in it. There are plenty of honorable business men and firms that will recognize your worth as fast as it is apparent. There is a place for you and success is within your reach; but there are no reliable short cuts. You must climb over the mountain of endeavor and difficulty, unless you have the engineering skill and equipment to tunnel through.

Can a Sabbatarian Boy Find a Job?

For several weeks there have lingered in our memory the words of a member of one of our successful Seventh-day Baptist manufacturing firms. We had been talking about a wide

range of topics in denominational and business fields, when we finally swung back to the subject of business openings for Seventh-day Baptists. Our young men have no chance, do I hear some one say? Why, man, this firm is one of the most prosperous in the country, constantly enlarging its business. It has several hundred well-paid, well-treated employes. They are of an intelligent class, and they seem to have a good deal of affection for their firm. There was scarcely another firm in the country employing an equal number of men which was so little affected by the great strike which occurred a few months ago. The men were contented with the treatment they were receiving, and those who did leave left only because they thought all workmen must strike together in order for their union to be effective. It was not because they had any complaints to offer personally. Now any young man who has a "bent" toward this line of business, has a splendid chance there if he is willing to begin at the beginning, work hard, be faithful and patient.

But I would be ashamed to tell you how few of the men employed by this firm are Seventh-day Baptists in faith. The firm want our own young men; but they cannot get them. What is the reason? For one thing there are some young men who are not willing to hold themselves to discipline. To be on hand exactly at seven o'clock, rain or shine, feel like it or not feel like it, six days in the week, the year round, grinds them. They want something easier. Another reason is because so many of our young people are of the intellectual calibre which is attracted toward the professions. Another very important reason, probably, is that the Western churches where young people are more abundant are so far away from the Eastern churches where the manufacturing enterprises are located.

At any rate, the facts and conditions ought to be more widely and thoroughly understood by our young people. If you think the case has not been put fairly in any respect, or if any suggestions occur to your mind touching this large subject, sit down and write me a letter. We have personal knowledge of Seventh-day Baptist manufacturing firms who are glad to get Seventh-day Baptist young men of the right kind. I am convinced that our young men have opportunities along these lines of labor equal to those before any young men. I am acquainted with many men working in these shops who will endorse these words from practical experience. They are young fellows who are interested in their work, trying to improve, looking to their employer's good as well as their own, loyal, conscientious, to be depended on. These young men are *forging ahead*. If you want a chance, let me know.

They Lead the World.

While we are on the industrial question, you ought to know that in several lines of manufacture, Seventh-day Baptist firms lead the world. This is not sectarian partiality, but the literal truth. The product of the Celadon Roofing Tile Co., is unequalled in its kind. The magazine press put out by the Cottrells has no rival. The Babcock & Wilcox steam boiler, after twenty-five years of supremacy, still holds the field. It has been greatly improved; but the improvements also

were invented chiefly by Mr. Babcock. The Potter Press Co. still maintain the high standard of workmanship which has kept them in the front rank. Rogers & Hemphill Machine Co. put out a boring mill which is second to none of its size. "And what shall I more say? For the time would fail me to tell of Gideon and of Barak and of Samson and Jephthah." One might go on much farther with an honorable list of firms and men who, each in their own line, are doing what is recognized to be the best work. Why does not someone write biographical sketches of our men who in professional life stand in the forefront? Young man, make it your ambition, in whatever direction you turn your energies, to be the very best of which you are capable.

Pioneers of a New Era.

And that reminds us of another very hopeful sign for the new era among our people: that there are various young men of brains and force who are at work developing new industries with the thought, not only of building up a business for themselves, but also of furnishing employment—lucrative employment—to Seventh-day Baptist young men. This is a noble ambition, and our heart goes out with a cheery God bless you to these brave, loyal spirits. Why may they not serve God as truly and efficiently in this as the minister does in his work? When we once are thoroughly imbued with the idea of doing business for God, making money for the advancement of his cause, plowing and hammering and sewing and teaching and washing dishes "in his name," what a people we shall be!

QUARTET WORK.

BY PAUL E. TITSWORTH.

Presented at the Western Association in the Student Evangelistic Hour, and requested for publication.

The topic assigned to me this afternoon is that of Quartet Work, and I wish to express briefly a few thoughts on the benefits that the worker himself derives from the work, which have especially impressed me.

In the first place, it is unequalled as a training-school for Christian work. It is not necessary to repeat to you the necessity for preparation that is required to carry to a successful termination any great enterprise. The every-day annals of scientific, diplomatic and commercial achievements are replete with examples of what a thorough preparation will do for one who is deeply in earnest, and sincere. So, if we, as young people, are to be loyal Seventh-day Baptists—and we ought to be nothing unless loyal—we must prepare ourselves for our denominational life and work. The Lord's work needs no less earnest preparation than that required of those who become skilled mechanics. Quartet Work gives an insight into the workings of the denomination, showing us its strong and its weak points, and prepares us to more intelligently build up the weak places, while making the stronger places yet stronger. We are not apt to take a great interest in anything unless we know about it, and unless we are a part of it. So with denominational work, if the young people do not know about it, and unless they are made to feel part of the responsibility, they are likely to be but indifferent Seventh-day Baptists.

Again, the Quartet Work gives the worker

an insight into the needs of the different fields and an acquaintance with the different conditions. Unless people are acquainted with each other, and unless they are fully cognizant of each other's environments, costly differences are apt to arise. The different portions of our denomination should be fully in harmony with each other, to carry forward the work that it is our privilege to carry. The work also impresses upon the mind of the worker that hearty and intelligent co-operation with our leaders is requisite for a successful termination of our plans. No leader, however powerful he may be in mind and body, can alone fight an army of 10,000. It requires the strategy of the leader and the united strength of the rank and file combined for a successful campaign. I believe the workers realize more than ever that unity in council and in action is obligatory.

Again, quartet work helps us to feel a greater interest in the good and welfare of others. I, for one, have felt that the worldly gospel of the age is: "If you want to make a success in life, pay not more attention to others than you have to, but keep straight ahead." How different from that other gospel which says: "Love thy neighbor as thyself." By the intimate relations which are established between the quartets and the people with whom they live and work, a greater interest is aroused in them for the well-being of others. We are bound as much, or more, to watch out for the happiness of others as for ourselves. Each one realizes the added responsibility of living a Christ-like example before those with whom they are working, that they have never realized before; it makes them feel what the wonderful power of influence really is; it helps them to be more deliberate and thoughtful in every act and deed—as standard they are as much bound to uphold every day as during their weeks of labor.

Again, complete surrender to God is necessary to carry forward Quartet Work successfully. Well do I remember how many discouraged days we spent, especially at Preston. During three whole weeks we had been working there, and as yet we had seen no visible results of our labor. But it was then, and only then, when we felt the most humble and utterly unable to do anything, that we gave ourselves more completely into God's hands; and, as a result, in a few days, we had the pleasure of hearing ten unconverted persons express their purpose to lead a different life. God, I believe, meant to teach us that we were there to do his work, and not ours—that we were to do it in his strength alone. This principle of trust in God is as vital in secular calling as those distinctly religious. With an adequate preparation, an earnest purpose, and a firm trust in God, nothing can keep us from being successful to the very highest degree. So, for being quartet workers, we will, and must be better Christians and Seventh-day Baptists.

PEOPLE should look for joy in the Word and not in the world. They should look for joy which the Scriptures furnish and then go to work in the vineyard; because a joy that don't send me out to some one else, a joy that don't impel me to go and help the poor drunkard, a joy that don't prompt me to visit the widow and the fatherless, a joy that don't cause me to go into mission-school or other Christian work, is not worth having and is not from above. A joy that does not constrain me to go and work for the Master is purely sentiment and not real joy.—D. L. Moody.

PAINT THE SKY FIRST.

An artist of rare skill
And genius manifold,
Would not outline his picture till
In tints of blue and gold,
Upon the canvas, lifted high,
He spread the colors of the sky.

And when the sky was done,
He painted all below
To match in every hue and tone,
Until it seemed as though
The very shadows were in love
With colors copied from above.

But when the work begun
Was finished, 'twas so fine
They did not think of sky or sun,
But only how divine
The landscape was; how cool and sweet
The spot where lights and shadows meet!

Yes, let the sky come first;
This is the lesson taught,
That lifetime is, alas, the worst
Whose skies are latest wrought;
For, finished, with the greatest care,
Something is always lacking there.

God first and earth the last,
What better rule than this,
If thou dost wish the work thou hast
To be a masterpiece,
Whose smallest touches, lightly given
On earth and seas, are toned to heaven?

O, hast thou painted well
Thy picture's glorious sky?
Hast not? And longest to excel?
Then lift to heaven thine eye,
And let thy work its colors wear—
Paint not the ground till skies are there.

—Selected.

ANARCHY'S NEST.

In the midst of the national woe, specially marked throughout the nation, one could but recall the striking similarity in the tools which struck down President Abraham Lincoln and the miserable wretch who ended the life of our late President. Both were the products of the licensed saloon.

Mary E. Surratt, who was hanged for complicity in the assassination of Lincoln, kept a licensed grog-shop at Surrattsville, about ten miles south of this city. Her saloon was literally the rendezvous of "Rum, Romanism and Rebellion," if there ever was such a place. (The Surratts were Catholics.) It was in this rum-shop that John Wilkes Booth, Herold, Atzerot, Payne and O'Laughlin and the others made their headquarters. There they got their education, their ideas and inspiration. There Booth fled after the assassination, and there he got the two bottles of whisky with which to nerve his flight for life.

Shortly before the assassination, Mrs. Surratt leased the place to one John M. Lloyd, who barely escaped being hanged for his part in the hellish tragedy.

After Mrs. Surratt's removal to H street in this city, the bibulous exploits of the precious crew were transferred to the new home, and Mrs. Surratt made periodical trips to her old dive for liquors.

It was at Mrs. Surratt's house that the daily conferences of the gang were held and the devilish plots made. It was at her saloon at Surrattsville, run by the drunkard Lloyd, that the plans were made for the escape.

The official record of the trial tells us that on that frightful fourteenth of April, 1865, these conspirators drove up and down Pennsylvania Avenue, stopping at nearly every saloon on the way for liquor to nerve them for the awful night's work.

John Wilkes Booth was to visit Ford's Theater and slay the President. How well he succeeded is known too well.

Lewis Payne was to kill Secretary Seward in his bed of sickness at his home; and he nearly succeeded.

Mike O'Laughlin was detailed to assassinate General Grant. He went to a reception given to the General at the home of Secretary Stanton for this purpose. But fortunately, he had taken too much liquor. He blundered into the Stanton home in a semi-drunken condition and was ejected.

George A. Atzerot's part in the tragedy was to murder Vice-President Johnson, who was stopping at the Kirkwood House. But during the evening Atzerot went off on a drunk among the neighboring grog-shops, and forgot his part of the program. The military commission remembered it, though, and hanged him.

Of the four who were hanged,—Mrs. Surratt, George A. Atzerot, Lewis Payne, and David E. Herold,—all save the woman were known to be common drunkards, and the dame was a rum-seller.

O'Laughlin and Sam Arnold, who were sentenced to prison for life, were products of the saloon, both being confirmed drunkards. O'Laughlin's lawyer even pleaded that his client was such a confirmed sot and natural-born coward that he was constitutionally unable to take part in such a plot as an assassination.

Edward Spangler, who was sentenced to six years' confinement, was another saloon victim.

John Wilkes Booth himself was accustomed to drink heavily and often. His haunts for years had been in the saloons of Washington and Mrs. Surratt's rum-shop south of the city.

John H. Surratt, who escaped to Europe, got drunk on the voyage and revealed his identity to a passenger, who for some reason did not tell of the occurrence till after it was too late to apprehend the fugitive in Ireland or England.

Of the entire list of conspirators in the assassination of President Lincoln, the trial records show all, with the possible exception of Mrs. Surratt and Dr. Mudd, to be confirmed inebriates, and Mrs. Surratt kept a bar, while Mudd was a frequenter of it.

After the sentences had been pronounced, strenuous efforts were made to induce President Johnson to commute the death sentence of Mrs. Surratt on the ground of her sex. The President refused with the famous remark, "She kept the nest that hatched the eggs."

Just so, the murderer of President McKinley was a regular product of the licensed saloon. According to the newspaper reports, his father kept a saloon at Cleveland, Ohio. Young Leon Czolgosz got his education in the saloon. The local anarchists used to have their meetings in the rear of the Czolgosz saloon. Whoever heard of an anarchist meeting anywhere save in the rear of a saloon, or above a saloon with a dumb-waiter connection?

The meetings of Johann Most are invariably held in a saloon. The meetings and "conferences" of Emma Goldman are always held in licensed rum-shops. Wherever the murderer of the late President went, he stopped at saloons. When he went to Buffalo on that deadly errand, he made his home in John Nowak's saloon on Broadway in that city.

The words of Andrew Johnson are as applicable to-day as they were in 1865: "She kept the nest that hatched the eggs." What a mountain of guilt was described in those words.—New Voice.

WASHINGTON, D. C.

Children's Page.

STORY OF THE STRINGTOWN SCHOOL TEACHER.

[This extract from John Uri Lloyd's novel, "Warwick of the Knobs," is printed by permission of Dodd, Mead and Company, publishers of *The Bookman*. It is one of the many incidents in the novel, and is fully protected by copyright.]

"A penny for your thoughts, professor," said a bystander.

"I am thinking of a child. What leads my mind from these scenes and your trivial stories to him? They have nothing in common. I am thinking of a dirty face, a *dirty* face," he repeated, and lapsed into silence.

"Tell us about the dirty face."

"You are acquainted with the little house, just above the mouth of the Mt. Carmel Pike, the house in which old black Ephraim lived, and which, since his disappearance, has been deserted; windowless it has stood these many days."

Professor Drake rested his voice a second, and then continued. "It is empty again." Following this short sentence came another interlude, when, as though by an effort, he added, "A *very* dirty face."

What could be troubling our village teacher? Never before had we heard him speak in so desultory a manner. Then he proceeded:

"Shortly after the beginning of the last school session a gentle tap came on the school-room door. I opened it and ushered in a boy about ten years of age, leading a younger boy by the hand. They stopped and looked about in a frightened manner and seemed inclined to retreat, when I said in a pleasant tone, 'Don't be afraid, children. Do you wish to attend school?'"

"We do, do we, Jim and me," spoke the older one in a drawling monotone. He held out his hand, and in its palm rested a bright silver quarter.

"Mam sed fer us ter come ter schule 'til the wuth ov this war taken out in larnin'."

"Dirty and ragged were these boys, dirtier and more ragged than ever children before were seen in the Stringtown school. I returned the money and seated them on the end of a bench, away from the other children, with whom it was questionable whether they should come into personal contact. That night they were detained after school and I got their history. They came from Grassy Creek, and with a sot of a father (as I learned afterward) and a mother little, if any, better than he, lived now in the house deserted by black Ephraim.

"Be sure and wash your faces before coming to school to-morrow morning," I said as they were dismissed. Next morning they came with clean faces, but in a few days were as dirty as before. This time I spoke more positively.

"You *must* wash your hands and faces before starting to school." Again the faces were clean, but within a week they were as dirty as when first I saw them. Gentlemen, I pleaded with, scolded, threatened those children. I exhausted every power of persuasion and vainly exerted every possible influence. Had they seemed at all provoked, or had they resented my attempts to reform their slovenly habits, I should have been delighted, but their disposition was amiable and their deportment was exceptionally good.

"Yes, sir," they would answer, when I gave my customary order concerning clean faces.

We'll be clean ter-morrer,' and for that once

they would be clean, but not clean again until I gave the next positive order.

"Friends," and the professor now spoke to us directly, "men should weigh carefully their words. Who can tell when a hasty word will turn to plague one's self? 'Jimmy,' I said one day to the younger boy, 'you provokeme beyond endurance. Do you intend to go through life with a dirty face? Do you intend to be a dirty-faced man?'"

"The child had been languid all that day. I can see now what I did not observe then, languid, spiritless, dirty. He looked up at me quickly; his black eyes peer at me yet. Ignoring my reference to the dirty-faced man, he asked:

"Kin a dirty boy git inter heaven, teachah?"

"No, only clean children can go to heaven."

"I wants ter go ter heaven, fer I'm tired ov livin'. Mam, she's in her cups ag'in and pap's in jail. Guess these clean children in schule haint got my mam and pap, else they wouldn't always be clean.' He looked at his little brown fingers.

"We hain't no soap in the house, teachah, an' we hain't no stove ter heat water on. We fries our bacon and hominy in a skillet, when we have any bacon, and bakes our corn pone in the ashes. Guess ef some ov these other children hadn't no soap and no hot water and had a drunk mother, their faces wouldn't be so clean frosty mornin's. I breaks the ice in a pan when I washes. It's awful cold, teachah, and the dirt sticks mighty bad.

"Does God keep children out of heaven fer havin' dirty faces, ef—" the child hesitated, did not complete the sentence, but abruptly added, 'I'll have a clean face, teachah, when you see me ag'in. I'm awful tired now, an' I didn't have no breakfast.'"

"The two children turned to go, and go they did, without a word from me. My heart was in my throat, remorse was in my soul. 'I will apologize to-morrow in some way,' I said to myself; but no dirty children came on the morrow, nor yet the next day, nor the next. Never again did those little ones, dirty or clean, come to school, hand in hand, as was their won't, never." A tear glistened in the teacher's eye.

"One morning a gentle knock sounded on the school-room door, just such a knock as ushered in the children that first day, and, strangely enough, I thought of Jimmy and his brother before opening the door. In stepped the brother alone. He stood before me with clean face, but his countenance was peaked and thin, very thin. 'Teachah,' he said, 'Jimmy wants yer to come an' see him.'"

"Why did he not come with you, Johnny?"

"He can't come. He's dead."

"Could any blow have crushed more directly on my heart? I stood stupefied. 'Tell me about it, child.'"

"Jim took the fever the nex' day after you told him 'bout heaven. He died this mornin'. But he knowed he war goin' ter die, an' he said ter me, 'Brothah, I wants ter go ter heaven, whar thar ain't no dirt, ner fights, ner whisky. Take the quatah the teachah give us back, an' buy soap with it an' scrub the shanty floah an' my duds, an' wash me clean, fer I may die sudden.' An' I did, teachah, an' the good doctor brought Jim some fruit an' some goodies, but 'twant no use.

"He war awful hungry all his life, but

when the goodies come, et war too late, and he couldn't eat. He jest laid still an' fingered the orange an' then handed et to me. "Eat et, Johnny, an' let me see yer eat et." I did, teachah. Thar warn't no one in the room but Jim 'n me, an' he laid still an' smiled es pleasant like es ef he had eaten et himself. This mornin' Jim sed, sed he, "Brothah, wash me clean an' put the sheet on the bed." We hain't but one sheet, teachah. An' then he said, "I wants a clean face, fer I'm goin' ter try an' git inter heaven, brothah, an' when I'm dead, tuck the clean sheet close 'bout me, an' comb my hair, an' then go fer the teachah. Tell him ter come an' see how clean I am in the new clean sheet, an' ax him ef he thinks I'll git inter heaven."

"The child stopped. I could not speak. He mistook my emotion for a denial of his request.

"Please, teachah. You told Jimmy how ter git ter heaven, an' he war *clean* when he died. Won't you come an' see him?"

Professor Drake covered his face with his hands. More than one rough face about that Stringtown grocery stove was tear-streaked.

THE HONEST BOOTBLACK.

"Shine, sir?"

"Yes; I want my shoes blacked."

"Then I would be glad to shine them, sir," said the boy.

"Have I time to catch the Hudson River train?"

"No time to lose, sir; but I can give you a good job before it pulls out. Shall I?"

"Yes, my boy; don't let me be left."

In two seconds the bootblack was on his knees and hard at work.

"The train is going, sir," said he, as he gave the last touch. The man gave him a half-dollar and started for the train. The boy counted out the change and ran after his patron, but was too late, for the train had gone.

Two years later the same man, on coming to New York, met the bootblack, but had forgotten him. The boy remembered his former customer, and asked him:

"Didn't I shine your shoes once in the Grand Central depot?"

"Some boy did," said the man.

"I am that boy; and here is your change, sir."

The gentleman was so pleased with the lad's honesty that he went with him to see his mother, and offered to adopt him, as he needed such a boy. The mother consented, and the honest bootblack had after that a good home. He was given a good education, and when a man became a partner in his friend's large business.

NOBODY is richer until somebody is poorer. Evermore the vicarious exchange is going on. The rock decays and feeds the moss and lichen. The moss decays to feed the shrub, the shrub perishes that the tree may have food and growth. The leaves of the tree fall that its boughs may blossom and bear fruit. The seeds ripen to serve the birds singing in all the boughs. The fruit falls to be food for man. The harvest lends man strength for his commerce, his government, his culture and conscience. The lower dies vicariously that the higher might live. Thus nature achieves her gifts only through vast expenditures.—*Dr. N. D. Hillis.*

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 VII. — THE CHILDHOOD OF MOSES.

For Sabbath-day, Nov. 16, 1901.

LESSON TEXT.—Exod. 2: 1-10.

GOLDEN TEXT.—Train up a child in the way that he should go, and when he is old he will not depart from it.—Prov. 22: 6.

INTRODUCTION.

Failing to weaken the race of Israel by the rigorous task work, the Egyptians resorted to still more cruel means. They determined upon the destruction of all the male infants. The execution of this law was avoided, and it probably never was thoroughly enforced for any considerable length of time.

Moses, the great deliverer, happened to be born at a time when this law was in force, and through the providence of God was tenderly cared for and instructed in the household of the king, who hated so bitterly the people of Israel.

The first three kings of the nineteenth Egyptian dynasty were Rameses I., Seti I., and Rameses II. Rameses II. reigned sixty-seven years, and was a vigorous monarch. Very likely he was the new king who knew not Joseph.

TIME.—Eighty years before the exodus.

PLACE.—In Egypt, by the banks of the Nile.

PERSONS.—Amram and Jochebed, Miriam and Moses; the daughter of Pharaoh and her maidens.

OUTLINE:

1. Moses is Preserved by His Mother. v. 1-4.
2. Moses is Cared for by Pharaoh's Daughter. v. 5-9.
3. Moses is Instructed in all the Knowledge of the Egyptians. v. 10.

NOTES.

1. **A man of the house of Levi.** Compare Exod. 6: 16-20, where we are told that the father of Moses was Amram, the son of Kohath, the son of Levi, and that his mother was Jochebed, the daughter of Levi. But there is probably some mistake about this passage; for it is hardly possible that Moses could have been the son of a daughter of Levi and still only eighty years old at the exodus. Evidently several steps have been accidentally omitted from the genealogical table, and Amram, the father of Moses, confused with an ancestor of his by the same name. From Num. 3: 27 we infer that the descendants of Amram were about 2,000 men while Moses was still living. This would be plainly impossible if this Amram, son of Kohath, were Moses' father.

2. **And when she saw that he was a goodly child.** Stephen says [Acts 7: 20] that Moses "was exceeding fair." The writer of the Book of Hebrews tells us that this preserving of Moses was an act of faith on the part of his parents. Heb. 11: 23. They trusted in God and so did not fear to

break the command of the king. It is, altogether improbable that they had a prevision of the future greatness of their son as Joseph relates.

3. **She took for him an ark of bulrushes.** The word here translated "ark" is not used elsewhere in the Bible except in reference to the ark in which Noah and his family were preserved from the flood. The "bulrushes" were a very large species of reed, growing as high as fifteen or twenty feet. The outer bark of this reed was used to write upon, and is called papyrus. **And daubed it with slime and with pitch.** More literally, "she asphalted it with asphalt and with pitch." The asphalt was to bind the pieces of papyrus together and perhaps to make it water-tight. **And she laid it in the flags by the river's bank.** The word translated "river" is that which is used almost exclusively to designate the Nile. It is almost certain that the mother of Moses selected the place and chose the time in order that the babe might be found by Pharaoh's daughter.

4. **And his sister stood afar off.** That is, far enough away so that she might not be supposed to have anything to do with the child. **To wit what would be done to him.** "Wit" is used in old English as equivalent to "know." In modern English we would say "to see what would be done."

5. **And the daughter of Pharaoh.** Josephus calls her "Thermuthis." Eusebius gives her the name "Merrhis." She seems to have been a woman of great influence. The Egyptians ascribed peculiar virtue to the waters of the Nile. The bath of the princess in the Nile had very likely a religious significance. **And sent her maid to fetch it.** She was doubtless moved by curiosity.

6. **And she had compassion on him.** Her womanly heart was touched by the appeal of the helpless child. She realized the situation at a glance and knew that this child was thus exposed to the tender mercies of the passers-by because of the cruel law which was aimed to prevent the rearing of male children in the Hebrew homes. As her sympathies were thus aroused by a practical example of the working of the law, she was ready to ignore the royal command.

7. **Then said his sister to Pharaoh's daughter,** etc. At just the right time, before the princess should despair of rendering assistance to the helpless babe by reason of lack of adequate means, the sister was on hand with an appropriate suggestion. Whether she had been told what to say by her mother or not, we can only guess. It is supposed that she was about thirteen years old. The word translated "maid" in v. 8 means a young woman of marriageable age.

8. **And the maid went and called the child's mother.** It is probable that Pharaoh's daughter guessed the relationship of this woman to the child.

9. **Take this child away and nurse it for me,** etc. Jochebed thus became the recognized servant of Pharaoh's daughter, and could care for the child in her home without fear of molestation. The princess occupied such a position in the realm that no one would question her right to do as she pleased with the child, in spite of the royal decree.

10. **And he became her son.** He was adopted and therefore enjoyed all the rights and privileges of the royal household. We can only conjecture as to the age of the child when he was brought by his mother to Pharaoh's daughter. Probably he was yet very young; but the succeeding verses show that he never forgot his origin. **And she called his name Moses.** The consonants of the name Moses and of the Hebrew verb meaning "to draw out" are the same; but the vowels are different. Many scholars think that the name Moses is really of Egyptian origin, from *mes* or *mesu* meaning child.

OUR THEOLOGICAL SEMINARY AT ALFRED, N. Y.

(From the forthcoming Circular of Information.)

BIOGRAPHICAL.

Thomas Rudolph Williams, Ph. D., D. D., was born March 15, 1828, at Darien, Genesee County, New York, and died at Alfred, March 5, 1893. He was graduated from Alfred Academy in 1852, and studied at Brown University for two years, graduating in 1854. He was Principal of Albion Academy, Wisconsin, from 1856 to 1863, and then became Professor of the Greek Language and Literature at Alfred. He studied theology at Union Seminary, New York, 1866-1869, and later at Princeton Seminary. In 1871 he entered upon his duties as Professor of Doctrinal Theology at Alfred, and in 1876 became Professor of Hebrew as well. He held these positions for life, although he was absent in 1880-1882, acting as President of Milton College. He served with efficiency as pastor of the churches of West-erly, R. I.; Plainfield, N. J.; and Andover, Hornellsville, and First Alfred, N. Y. He was a prime mover in founding the Theological Department of Alfred University, and an efficient leader in maintaining it.

Doctor Williams was a man of ripe scholarship, an able and inspiring educator, a life-long student, and a most sympathetic friend of students. He was an active and earnest reformer, with broad and charitable views, and a most thoroughly upright and conscientious Christian gentleman. The Theological Seminary will ever hold him in grateful remembrance.

HISTORICAL SKETCH.

As the result of many years of longing for a means of thorough training for candidates for the Christian ministry, the Seventh-day Baptist Education Society was organized at Leonardsville, N. Y., Sept. 8, 1855, for the purpose of establishing "as soon as practicable," "A Literary Institution and Theological Seminary." The Theological Department of Alfred University was informally organized in December of 1861, and instruction begun by Pres. Jonathan Allen, D. D., LL. D. Until 1870, the work in theology was usually carried on in connection with the collegiate work of Alfred University.

At the beginning of the spring term in 1871, the Theological Department was organized with a separate faculty. From 1871 until his death in 1893, Rev. Thomas R. Williams, D. D., had the major part of the work of instruction in theology, and devoted his life to the aid of young men preparing for the Gospel Ministry. The Revs. N. V. Hull, D. D., and D. E. Maxson, D. D., and others who are now living contributed much to this work.

At the meeting of the Education Society at Nortonville, Kansas, in 1892, a movement was set on foot to increase the endowment of the Theological Department and to add to the number of the resident professors. The recent advance in this department of work is due, however, more directly to the revival of interest in theological education at the meeting of the Education Society in Adams Centre in 1900. This interest was especially manifest during the session of the General Conference at Alfred in 1901. More than ten thousand dollars were added to the Endowment Funds, thus supplementing the generous contributions made during the year for the temporary needs. The committee in charge of the Endowment Funds confidently expect also large additions to these funds during the coming year.

The Theological Department has been reorganized as Alfred Theological Seminary, with a separate and enlarged faculty; and a separate building has been set apart by the Trustees of Alfred University for the use of the Seminary.

ADMISSION AND REQUIREMENTS.

The calling of the Christian minister is to preach truths relating to God, the Supreme Being; to the Bible, the greatest of all books; and to man, the child

of God. He must be a defender of the Christian faith before honest doubt, and against all forms of prejudice and attack. The greatest strength and purity of character and conduct, and the broadest and most thorough education are, therefore, needed. It is our desire and purpose to present the best ideals, and to keep the work up to the highest possible standard of excellence.

But there are fields for noble service outside the educated ministry; and in the Bible Normal Course and the Correspondence Work the Seminary offers, it is believed, an opportunity to become increasingly useful in the Bible-school, the prayer-meeting, lay evangelism, and in many other forms of service required of the Christian and the citizen.

Although established especially for the training of men for the Seventh-day Baptist ministry, the Seminary is open on equal terms to men and women of all Christian denominations.

Students must present a certificate of Christian church-membership; and, if intending to preach, a certificate of approval from the church or other proper body.

Candidates for a degree must be college graduates and able to read the Greek New Testament. Candidates for a diploma must have completed a college preparatory course, and possess a knowledge of Greek, history, rhetoric, psychology, logic, and ethics. Special students, wishing to become better prepared for Christian work, will be admitted upon furnishing satisfactory evidence that they are qualified to pursue the desired studies.

Besides papers, sermons, examinations, vocal drill, etc., the Seminary offers courses of study covering three years, with an average of fifteen hours of class-room work per week.

The degree of Bachelor of Divinity will be conferred, and diplomas and certificates given, upon the satisfactory completion of the required work.

Students who purpose to enter the ministry will not be charged tuition. Regular students must indicate their purpose to take a full course in this or some other Seminary.

The library, an indispensable work-shop, is well supplied with books and periodicals; and additions will be made from time to time.

In the immediate and surrounding communities there are many opportunities for personal, practical Christian work.

REFERENCE LIBRARIES.

The following list of books is recommended to Pastors and people who have a desire for a thorough and systematic study of the Sabbath question. These books are offered on a cost price basis.

Paganism Surviving in Christianity.....	\$ 1 75
A Critical History of Sunday Legislation.....	1 25
A Critical History of the Sabbath and the Sunday in the Christian Church.....	1 25
Biblical Teachings Concerning the Sabbath and the Sunday.....	60
Sabbath Commentary.....	60
Swift Decadence of Sunday; What Next?.....	1 00
The Seventh-day Baptist Hand Book.....	25
Thoughts on Gillfillan.....	60
Proceedings of the Chicago Council.....	60
The Catholicization of Protestantism on the Sabbath Question.....	25
Studies in Sabbath Reform.....	25
Life and Sermons of Jonathan Allen.....	3 00
Total list price.....	\$17 40
Proposed price, f. o. b., Plainfield, N. J.....	8 00

Address: American Sabbath Tract Society,

PLAINFIELD, N. J.

Popular Science.

BY H. H. BAKER.

An Ordinary Thunder Shower.

A summer morning is fair and balmy, not a cloud to be seen; the noontime is hot and sultry, still the sky is bright and clear. At four Post Meridian, a cloud is seen rising slowly in the west, and rising still higher, increasing rapidly in size, and approaching, growing darker; its movement becomes more rapid, a flash of lightning is seen, and a roar of thunder reverberates through the air; then a down-pour of heavy drops of rain, and perhaps hail-stones, as the frozen drops are called, may descend; the lightning flashes, and peal after peal of thunder crashes for the space of a half or three-quarters of an hour, when the shower has passed over to the east, and the sun comes out in all its magnificent splendor, the heat gives place to a cool, refreshing breeze, and all nature seems revived.

From whence came this thunder shower? this wonderful phenomenon in nature? What scientific explanation can be given in relation to its formation in a clear day, and to its afternoon formation, and also to its being accompanied with the startling flashes of lightning, and heavy jar caused by thunder which always follows? And why in our latitude and longitude do the showers make their first appearance in the west and then travel eastward? The average shower covers an area of about from six to eight square miles. We have seen as many as three thunder showers at the same time in different places within the line of our vision.

We here give our theory of the formation of a thunder shower in all its various features. The first element to act is the heat produced by the rays from the sun and their reflection back upon the atmosphere, causing it to expand and the particles to become larger, lighter and to ascend. When once a vertical current is formed, and a partial vacuum is made near the earth, producing coldness and condensing vapor, thus forming a cloud which continues to condense until drops of water are formed, and rain descends, each drop is increased in size by the addition of vapor through which it passes on its way to the earth.

If a vertical column of heated air extends sufficiently high and carries the vapor above a frigid zone, the vapor speedily condenses and becomes frozen, and falls to the earth as hail. When vapor in the atmosphere becomes dense, so that the rays from the sun do not penetrate, the cloud appears very dark. Although the cloud is formed on a horizontal plane and travels on that plane until it has spent its force and exhausted the condensed vapor, yet the spherical contour of the heavens gives the shower the appearance of having arisen in the west and passed upward and floated above us on a higher plane.

The violence of the shower is governed by the amount of disturbance in the atmosphere caused by the heat. Its formation may take place anywhere, but generally over some valley to the west of us, where the heat has been more intense; one might form directly over us, but before completion it would have passed on and we would only see the back of the cloud on which the sun might be shining; or if in the night time we would see the flashes of lightning, and if more than eight miles away, we could hear no thunder.

The appearing of electricity and its action at this particular time is caused by the disturbance of the molecules, thus liberating electricity from the spaces between them; its affinity and cohesiveness soon converts it into force, which is displayed by darting toward any place less supplied to restore the equilibrium, or to the earth for general distribution.

There is just as much electricity in winter as in summer; it can as readily be determined, but it requires the watery vapor and the particular disturbance of molecules composing the atmosphere to be self-collecting, such as a summer shower produces. The eastern movement of a shower is evidently produced in part by the atmosphere, but mostly by the direction of the wind, caused by the vacuum produced near the earth.

We have witnessed two cases in the Adirondacks, where two showers came together, one moving northeasterly, and the other southeasterly, following the trend of mountains. When those showers met, the down pour of rain was copious, the flashes of lightning almost constant, and the roar of the thunder terrific. Job has given the origin of a thunder shower, and a partial description. This is the oldest record extant of a thunder shower. See Job 28: 23-27.

MARRIAGES.

SIMMONS—MAXSON.—Oct. 23, 1901, in the village of Milton, Wis., by Rev. William C. Whitford, Mr. Roy Simmons, of Viola, Richland County, Wis., and Miss Nellie May Maxson, of Lebanon, in the Willamette Valley, Oregon.

MORGAN—CLARKE.—In Clarke's Falls, Conn., October 23, 1901, by Rev. L. F. Randolph, Mr. Ebenezer Morgan, Jr., of Mystic, Conn., and Miss Sarah E. Clarke, of Clarke's Falls. No cards.

MILLER—SMITH.—At the parsonage, Alfred, N. Y., Oct. 27, 1901, by Rev. L. C. Randolph, Charles Miller and Prudence Saunders Smith, both of Wellsville.

DEATHS.

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

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

DAVIS.—In Milton, Wis., Oct. 17, 1901, of tuberculosis, Jedediah Davis, in the 78th year of his age.

Bro. Davis was the eldest son of Jacob and Sarah Davis, descendants of William Davis, who came from Wales to the American Colonies about 1682. He was born in Clark County, Ohio, July 19, 1824, and became a resident of Wisconsin at the age of twenty years, which residence he maintained for more than fifty-seven years, living most of the time in Milton. Six sisters, among whom was the mother of the writer, and two brothers have all gone on before him, a brother, Newton Davis, of North Loup, Neb., being the last of the family. His wife died fourteen years ago, and two children—a daughter and a son—survive him. In early life he made public profession of religion, and, it is believed, was baptized by Eld. Simeon Babcock in Ohio. In Wisconsin he was a member at Berlin and, for many years and up to the time of his death, at Milton. He was a constant reader of the New Testament and a firm believer in its teachings. He patiently waited his appointed time, and went peacefully to his rest. L. A. P.

GERMAN.—Mrs. Mary Jane German died at the home of her son-in-law, Henry Wyant, at Nile, N. Y., Oct. 1, 1901. She was the fifth in a family of twelve children born to George and Jane Perkins, and was born near Nile, May 9, 1832.

She was united in marriage to Darius German Oct. 19, 1852. To them were born three children. In 1862 the husband enlisted in the service, and in 1864 he returned home on a furlough and died in a few weeks. Mrs. German united in early life with the Presbyterian church at Friendship. Subsequently she accepted the Sabbath and united with the Seventh-day Baptist church at Nile. She loved to attend the appointments of the church, but for several years her health has not permitted her to attend often. She greatly enjoyed conversation with her Chris-

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tinian friends, especially when they sang and prayed with her. She was affectionately cared for by her daughters and son in her declining health. W. D. B.

IRISH.—Bennie Waldo Irish, son of N. Wardner and Ida Wightman Irish, was born at Nile, N. Y., June 6, 1878, and died at Olean, N. Y., Sept. 24, 1901.

When about thirteen years of age he united with the Seventh-day Adventist church. For several years he had consumption, and the last six months of his life he was a great sufferer from an abscess. During these months he patiently bore the pain, never complaining at his lot, although praying that he might be restored to health if it be God's will, that he might live and work for the Lord. When conscious that he could not live, he hoped his death would be the means of someone's salvation. His mother was his constant and faithful attendant during his last sickness. For about a year he had been a member of the Home Department of the Nile Seventh-day Baptist Sabbath-school. By his request the funeral sermon was preached by W. D. Burdick, of Nile. 1 John 3: 1, 2, words frequently referred to by Bennie during his last sickness. W. D. B.

WHITFORD.—Samuel Whitford was born in East Valley, near Alfred, N. Y., Dec. 20, 1825, and died of heart failure at his home in Alfred, Oct. 20, 1901.

He was the son of Jesse and Olive Burdick Whitford. Of the five children, only one, Nathan T., of Adams Centre, now survives. He was married to Mary Langworthy, Oct. 6, 1849. Twelve years later they were separated by death. Oct. 15, 1866, he was married to Cyrenia Sophia Saunders, who, with their son Frank, survives him. He enlisted in July, 1863, and received a wound in the arm from which he never fully recovered. He was a loving and loyal comrade of the Grand Army. He was converted in young manhood during a revival held by Elder James Cochran, was baptized and joined the Second Alfred church, from which his membership was transferred to the First Alfred church two years ago, when his son was baptized. He was a regular and punctual attendant until failing health interfered. He was not a man of many words, but constantly aimed to follow the Golden Rule and live a Christian life every day. He was a devoted husband and father, a lover of home, a staunch advocate of good things in public and private life. Whatever he did, he did faithfully and well. Always a great lover of church music, he was for a number of years chorister of the church; and often his home was made cheerful with the grand old hymns in the evening or on Sabbath afternoon. One of his favorites was the "Sweet Bye and Bye," which was sung at his funeral. Services were conducted at the house Oct. 23, by Pastor Randolph, assisted by Dr. Gamble. Text, Psa. 34: 1.

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Literary Notes.

ARTHUR FOLEY WINNINGTON-INGRAM, Lord Bishop of London, contributes an interesting paper to the November *Cosmopolitan* on "The Overcrowding of Great Cities and Remedies for It." Apropos of the discussion of the invasion of England by Americans, Edmund Gosse furnishes in the same number an essay scoring Englishmen for their narrowness of intellect. Incidentally he has hit at American intellectual life in the twentieth century.

True Story of a Recently-Discovered "Treasure Island."

A far-sea island is the open door to all romance. How well Robert Louis Stevenson, who was always a boy in imagination and all too briefly a man in years, knew that door. How he loved a sea island! And where is the boy who would not give his birthright to have been on the "Hispaniola" when she first sighted "Treasure Island!" And what is the charm of "Robinson Crusoe" and "Swiss Family Robinson" and "Sinbad the Sailor," of Poe at his best, and Marryat and Cooper, and all those other robust story-tellers who have made life worth living—what but a sea island!

And yet not one of these giants among writers has ever, in all the ocean of imagination, sighted an island more strangely wonderful than the true story of which I shall set down in this place. For Christmas Island is remarkable in ways that the story-teller never dreamed of. It is an island of modern romance—the kind of romance which will absorb the interest of the boy of half a century hence. "The Romance of Christmas Island," by Sturgis B. Rand, illustrated with drawings by Harry Fenn, from photographs, in *McClure's Magazine* for November.

"The Life of the Master."

Among the more serious books of the season which are deserving of particular mention is "The Life of the Master," by Dr. John Watson (Ian Maclaren). This is a work which brings the history of Jesus on earth home to the understanding and the heart, written to make that life real to us in its outward as well as its spiritual phases. Great Oriental scholarship is used as a means to this end, and lies unobtrusively beneath the simple, graphic narrative. Dr. Watson's method has been to take the vital and human results of learning and to use them in enriching and illuminating the narrative. The author, however, enters into no controversy over questions of dogma, but dwells instead upon the great ethical teachings which Christ gave to the world, and by which human society and governments have been changed, thus helping men to realize, if they have never realized it before, that the best in their lives has had its origin in the teachings of the gentle Galilean.

In the book's peculiar mission, to quicken into actuality what Christians already know and believe, it is greatly assisted by the sixteen full-page illustrations in colors by Corwin Knapp Linson. These were taken from pictures which the artist painted in Palestine especially for this work. (McClure, Phillips & Co.)

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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.

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 Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath. I. L. COTTRELL, Pastor, 29 Ransom St.

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.

ALL those coming to the Semi-Annual Convention of the Western Association, at Hartsville, Nov. 1-3, by rail, will be furnished conveyance from Alfred Station to Hartsville, if they write Dea. Jonathan Pettibone, Alfred Station, N. Y., telling what day and what train they will come on.

THE Quarterly Meeting of the Hebron, Hebron Centre, Shingle House and Portville churches will convene with the Portville church on Sixth-day evening, November 8. The following ministers are expected to be present: Rev. G. P. Kenyon, Rev. D. B. Coon, Rev. W. D. Burdick. The program will be arranged at the time of meeting. A cordial invitation is extended to all. In behalf of the church, B. A. BARBER, Clerk.

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MILTON COLLEGE JOURNAL.

Vol. II, No. 6 (September, 1879).
Vol. VI, No. 1 (March, 1883).
Vol. VI, No. 2 (April, 1883).

MILTON COLLEGE REVIEW.

Vol. I, No. 3 (November, 1899).
Vol. I, No. 4 (December, 1899), 2 copies.

MINUTES PUBLISHING SOCIETY.

1853, 3 copies.
1856, 5 copies.
1857, 2 copies.

THE ALFRED UNIVERSITY.

Vol. I, No. 1 (August, 1888), 4 copies.

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COOLNESS.

Kipling tells somewhere of a lieutenant who steadies his men by lighting his pipe while the Afghans are shooting from cover all about him. It seems that there is an exact parallel to this in the history of American industry, which shows rather curiously how Anglo-Saxon leadership adapts itself to circumstances. It was in the terrific log-jam in Grand River, Michigan, in 1884. The men, under the leadership of John Walsh, were driving piles to hold the feeble barrier which alone held the logs in check. After working through two sleepless nights and the intervening day, in plain view of death, the men became demoralized. There came a time when John saw that the limit of their endurance was reached.

"Boys," said he, irrelevantly, "let's us have a smoke."

So they sat down on the logs, and for ten minutes puffed tobacco quietly into the air.

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WHEN our hatred is too keen, it places us beneath those we hate.—*La Rochefoucault.*

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