

THE SABBATH RECORDER.

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FACE TO FACE.

Adin Almerin Kendrick. Died April 7, 1902.

ALBERT JEWETT KENDRICK.

The manner of father's death was, in a sense, a type and a climax of his beautiful life and work and devotion to duty—and the rare sweetness and unflinching courage which lay behind them all. He was working in his garden—this was one of the few recreations that he had for years allowed himself—when he received a summons to answer a telephone call from President McKay regarding some matter of college routine. It was his last call to duty on this earth, and he set out to meet it, although the shadow of death was already upon him and he was in the valley. Father was seen to feebly draw himself up, and, with faltering walk, he passed over the lawn to the house. Mounting the steps with fast ebbing strength, he finally reached the top, and there met mother. He stretched out his hand, and would have spoken; but no word came. A last tender smile shone upon his face, and slowly he sank to death—and to life.

The Master called: and swift the summons came
Down to that strong, that great yet gentle soul.
No time to think, to act, to pray—
Nor yet the hand of fate to stay;
No word or line to add to that white scroll,
The life of him who walked the Father's way.

All unafraid and bathed in heaven's light,
He dauntless met the call from God on high;
His life work done, a rounded whole,
Of good deeds wrought a lengthy roll—
His gentle spirit, mounting to the sky
Like sweetest incense wafted, gently stole.

No farewell word, no time to say adieu,
But, as he gazed in love upon that one
By whose dear side he'd walked the way
That leads into the perfect day,
He feebly stretched his hand—its last work done,
That hand in her dear hand he laid.

And as he passed from life upon this earth
To that whereon his gaze had long been fixed,
No word he spake, but she could trace
A raptured smile of such rare grace
By its celestial brightness, all unmixed,
She knew he saw his Maker, face to face.

—The Standard.

FT. SMITH, Ark., April, 1902.

It is easy to neglect one's own Churches and interests. This is as true of Themselves. churches as of individuals. In the matter of sending delegates to Conference there is abundant need for the consideration of this fact. It goes without saying that the best interests of every church which has a pastor demand that he attend the Anniversaries. The pastor needs the information and enthusiasm which can be gained in no other way. Reading about what has been done is of value, but listening and participating is far better. To send its pastor to our annual gatherings is not so much a duty which the church owes to the pastor as it is a duty to itself. If he is worthy to be pastor, he ought to go to Conference; if he is indifferent as to going, or is unwilling, or is unable to bring back good results to his church, some layman should be sent and a new pastor should be sought. The expense

of sending its pastor should be deemed a natural and necessary part of the expenses of the church. With a proper understanding of the relation which exists between the churches and the Anniversaries, money can not be invested where it will be of more value to the church. Self-protection and duty to the denomination demand that each church send delegates.

Other Members. ASIDE from the pastor, who should always go, other members should be made delegates as far as possible. Here the duty of providing

the means becomes a personal matter, but not one of mere personal pleasure. Men and women who seek the higher interests of the churches need the personal contact and the knowledge of denominational affairs which come from attending Conference. The strength and enriching to personal life is a sufficient reason for making the outlay necessary, but that is not so important as are the results which come to the church through the individual members thus enlarged and strengthened. Churches cannot do good work for themselves, for the denomination, and for Christ, which are not in close touch with the highest spiritual interests of Christian life, and fully identified with our denominational movements. The unavoidable isolation of many churches makes the duty of attending Conference doubly important. We urge that the question of attending Conference and of being represented there is not one of chance, fancy or pleasure. The pastor should not be sent that he may have "an outing," although he will do better work for the church if he has an outing. This necessity for annual consultations and for organized efforts appears in all departments of business. It is a paying investment from a purely business standpoint, for individuals and the representatives of business firms, and of mutual aid societies to invest large sums of money in annual conventions. Plans, purposes, impulses and methods of co-operation and growth are promoted by such investments. Our work as members of Christ's kingdom cannot demand less than ordinary business affairs do. In considering the matter of attending Conference yourself, and of sending the pastor of your church, the words DUTY AND OBLIGATION must be written large, and the EXCUSES AND DIFFICULTIES must be written small. Do not evade the issue by saying, "Wait until next year, and I will plan to go." That sort of settlement of the question is not the best.

Were You at Church?

THESE are the weeks when men find many excuses for neglecting public worship. As a whole these reasons are thin. They are of less account, by far, than the reasons which keep men from business or pleasure. Perhaps there are some who may neglect public service on the Sabbath, for a time without being conscious of any great spiritual loss, but even such lose more than they are conscious of at the time. On the other hand, the interests of the cause of Christ as represented by the church, may be permanently injured because men neglect its public services. The church stands for so much that is best and most important in the life of the community and of the world at large, that any actual or apparent neglect of it becomes a general evil and misfortune. Neglect by a few creditors will destroy a prosperous bank, or cripple a thriving business house. The business world is upheld because men stand by each other and by the permanent business interests in the community. Far higher is duty of standing by the Church of Christ, if not for your own sake, yet for the sake of the larger interests involved. Attend the public services of the church with regularity and devotion; even if you are weary, or—or lazy. You are under double obligation to do so, because of your personal needs, and for sake of the cause of Christ.

Thankless. LAST Sabbath the preacher said: "We have lost the art of being thankful and praiseful, and he cited several evidences in support of his statement. In so far as he was correct, it may be added that we have lost the art of being thoughtful. Whosoever is duly thoughtful concerning God's goodness and the blessings granted to men, cannot fail to be thankful and praiseful unless his soul is diseased. Reasons for thankfulness abound, and only absorption in worldliness and consequent blindness can prevent men from seeing and appreciating these reasons. Write it down as an axiom that thankless men are thoughtless concerning God and good and higher things in life and destiny.

The Story of Eden. INFIDELITY, ignorance and superficial criticism make sad work with the creation story, as told in the opening chapters of the Book of Genesis. When the story of Eden is apprehended in its real significance it embodies the tragedy of sin as it worked itself out in the experience of the first sinner, whoever he may

have been, and as it works itself out in the spiritual history of every human being who violates moral law. If we analyze this story in its several parts, we find under types and symbols the whole history of human transgression as it repeats itself from age to age. The pictorial scene here delineated is repeated in the inner life of each one of us in a degree greater or less. The Garden of Eden is within human hearts. The story in Genesis is an objective presentation of universal subjective experience.

Thus regarded, the story of the **Greatness of Garden of Eden** is one of the **Its Meaning.** greatest pieces of literature. Here we have, in poetic and pictorial form, the tragedy of moral evil. Sin, its inception in the heart, its growth, consummation and consequences, is completely set forth as it was, is and ever will be. In the effective choice of symbols for the allegory nothing is omitted. Goethe, in *Faust*; Milton, in *Paradise Lost*; Dante, in the *Inferno*; George Eliot, in *Adam Bede*; and Hawthorne, in *The Scarlet Letter*, give only variations of the theme of the great epic which was told once for all in this simple but sublime story of Eden. The spiritual truth underlying it remains the truth to-day, and is forever applicable and absolutely true to human experience. Only ignorance and spiritual blindness hold the Story of Eden lightly, or fail to find lessons in it of highest and most enduring worth.

The Catholic University at Washington, D. C., is not content with making itself strong as to appliances and influences at the National Capitol. It has decided "to establish an Institute of Pedagogy in New York City, which will prepare, under Catholic conditions, those of the laity who wish to teach or supervise instruction in the public school of that city." This is in keeping with the policy of the Catholic church at all times, and because of such policy that church retains its hold and spreads its influence with tenacity and success, which are beyond computation. Romanism changes skies and methods, but it never loses sight of its openly avowed purpose to make the world Catholic.

A FEW days ago a soldier at Fort Mansfield, R. I., committed suicide. This was the outcome of mental and physical wrongs committed by him against himself. These wrongs had extended through a series of years. Probably many of them, if not each one when considered separately, was held to be of little account by the man and his friends. But this disregard concerning their real character did not turn aside the sad result. Self-indulgence culminated in suicide. The counterpart of this man's experience is far too common in spiritual matters. There are two methods of spiritual suicide. First comes neglect in the matter of spiritual development. Worldliness, indolence and carelessness all contribute to this neglect. Neglect of one's spiritual needs is soon followed by definite sins, greater or less. This stage of preparation for suicide is doubly active. Indifference, neglect and open disobedience unite, and the drift of the soul away from

God and good is swift. Often there is little outward evidence of suicidal tendencies up to the last. The soldier of whom we have written was on regular duty a few hours before his death; so spiritual suicides drift on familiar with evil, and joyous as they hurry toward the sad ending of wasted lives. Wasted? Yes. Every life is wasted which does not make right and righteousness its chief aim. To a life thus aimed the suicidal mania never comes. To one not thus aimed, slow suicide or quick destruction is sure to come. We say suicide, because the results come from the choices and acts of the one thus dying. Outward assaults of evil and temptations to sin are of little account to one who is spiritually strong; but self-destruction hastens to everyone who, choosing evil, or yielding to indifference, forfeits his better self to his baser appetites and aims.

Sabbath-School Lessons.

ON another page the Congregationalist expresses some thoughts concerning the late International Sunday School Convention. It is plain that the work of the Convention failed to rise to the point demanded by past experience and present needs. Probably the commercial side of the matter, represented by the publishers of the International Lessons, had quite as much to do with what the Congregationalist complains of as did the fact that the Convention was "managed by elderly men." We trust that our own Sabbath School Board will do all that is possible with the means at their command to make our Helping Hand improve upon the work of the Denver Convention.

A Glorious Death.

ON our first page will be found a poem, "Face to Face," which we reprint because it tells of a glorified home-going in the midst of service. Blessed is that servant whom the Lord finds doing, and thus watching, when he cometh.

LAW THE LIBERATOR.

Law and liberty are not antagonists, as James saw when he wrote of "the law of liberty." To those who know law imperfectly, either through their own immaturity or through having had no experience of what wise government means, law must appear as constraint. The boy hopes for the time when he will escape the rule of parent and teacher, and "have a real good time" in doing what he pleases. As he grows older he finds that "grown people have to mind," and that he can be free only on condition that he bind the law upon himself. He discovers that life has no room for a lawless liberty, and that there would be no happiness for him in it if it were attainable. The subjects of a despot are not unlikely to suppose that law and government exist only to cramp and constrain human freedom in every arbitrary way. They fall in easily with anarchist theories because they never have known what good government is. But the free citizen of a self-governed country knows that law and authority are the friends of all right-minded people, and that only evil-doers feel them as constraint. So the law of God is the law of the great liberator, who wills the freedom of his people, and effects it as much through law as by any other means.—S. S. Times.

Prayer-Meeting Column.

TOPIC FOR AUGUST 15, 1902.

The quotations given here are from The American Revised Edition of the New Testament, copyrighted by Thomas Nelson & Sons.

Topic.—A Model Creed.

John 9: 1-30.

1 And, as he passed by, he saw a man blind from his birth. 2 And his disciples asked him, saying, Rabbi, who sinned, this man, or his parents, that he should be born blind? 3 Jesus answered, Neither did this man sin, nor his parents: but that the works of God should be made manifest in him. 4 We must work the works of him that sent me, while it is day: the night cometh, when no man can work. 5 When I am in the world, I am the light of the world. 6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed his eyes with the clay; 7 and said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent). He went away therefore, and washed, and came seeing. 8 The neighbors therefore, and they that saw him aforetime, that he was a beggar, said, Is not this he that sat and begged? 9 Others said, It is he: others said no, but he is like him. He said, I am he, 10 They said therefore unto him, How then were thine eyes opened? 11 He answered, The man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to Siloam, and wash: so I went away, and washed, and I received sight. 12 And they said unto him, Where is he? He saith, I know not.

13 They bring to the Pharisees him that aforetime was blind. 14 Now it was the sabbath on the day when Jesus made the clay, and opened his eyes. 15 Again therefore the Pharisees also asked him how he received his sight. And he said unto them, He put clay upon mine eyes, and I washed, and I see. 16 Some therefore of the Pharisees said, This man is not from God, because he keepeth not the sabbath. But others said, How can a man that is a sinner do such signs? And there was a division among them. 17 They say therefore unto the blind man again, What sayest thou of him, in that he opened thine eyes? And he said, He is a prophet. 18 The Jews therefore did not believe concerning him, that he had been blind, and had received his sight, until they called the parents of him that had received his sight, 19 and asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? 20 His parents answered and said, We know that this is our son, and that he was born blind: 21 but how he now seeth, we know not; or who opened his eyes, we know not: ask him; he is of age; he shall speak for himself. 22 These things said his parents, because they feared the Jews: for the Jews had agreed already, that if any man should confess him to be Christ, he should be put out of the synagogue. 23 Therefore said his parents, He is of age; ask him. 24 So they called a second time the man that was blind, and said unto him, Give glory to God: we know that that this man is a sinner. 25 He therefore answered, Whether he is a sinner, I know not: one thing I know, that, whereas I was blind, now I see. 26 They said therefore unto him, What did he do to thee? how opened he thine eyes? 27 He answered them, I told you even now, and ye did not hear; wherefore would ye hear it again? would ye also become his disciples? 28 And they reviled him, and said, Thou art his disciple, but we are disciples of Moses. 29 We know that God hath spoken unto Moses: but as for this man, we know not whence he is. 30 The man answered and said unto them, Why, herein is the marvel, that ye know not whence he is, and yet he opened mine eyes.

The creed of this blind man was short, but very much to the point. His critics, who were anxious to find some reason for objecting to Christ, attempted to entrap the blind man by inquiring as to the method by which his sight had been restored. They added to their criticisms the charge of Sabbath-breaking, because the restoration had occurred upon that day. The answer which the blind man gave was clear-cut, because it came from his deep personal experience. The joy of having his sight restored overcame all technical curiosity. He knew that Christ had commanded him to do certain things. He had done these with glad obedience and growing hope. Having thus obeyed, the world was open to him, and he looked upon its glories with unfeigned rejoicing. Hitherto he had

dwelt in impenetrable darkness. The value of his answer to us is in the lesson it teaches concerning our own spiritual experiences. When we are directed to do any given thing by the Master, the first and only step is obedience. We may not understand what that obedience will accomplish. We may be unable to know how anything can be accomplished under the circumstances. All this is to be put aside and we are to move forward in the path which God points out. As to final results there can be no doubt. He who thus obeys will be able to make the blind man's creed his own, and in it he will find abundant joy. Blessed are you who see clearly and joyously the path of duty.

LETTER FROM MRS. M. G. TOWNSEND.

To the Editor of the SABBATH RECORDER:

Some time has passed since I wrote you last, although I have begun several times on trains and in my own room, but interruptions came and the work was laid aside until a "more convenient" time.

My work at Albion, supplying the pulpit while Pastor Babcock was in tent work at South Dakota, closed the last of June. I served the church by going to them each Friday afternoon to take charge of the prayer and conference meeting Sabbath evening; and very blessed occasions they were, attendance and interest increasing, and the liberty of free men and women in Christ Jesus was plainly manifested as the warmth of spiritual fire invigorated each heart in loving song and testimony and fervent petitions. The public services also were characterized by the same activity, the congregations and interest increasing. During the series of meetings held there in the winter I preached on the baptism of the Holy Spirit; which awakened a hunger for greater knowledge and experience in the height and depth of the love of Christ and of the office of the Holy Spirit, and I was requested to repeat it, which I did during my last week, to a very appreciative audience, and some testified to receiving a clearer witness of the Holy Spirit with theirs and entering into a more definite and satisfactory Christian experience. My daughter came over from Milton and sang one Sabbath with the choir, rendering the beautiful solo, "Forget not to Forgive," which was received in an earnest hush and recognition of the Spirit's presence.

I visited and addressed both the Christian and Junior Endeavor Societies and the Sabbath-school. Bro. Dolph Babcock, superintendent of the Sabbath-school, is a very earnest Christian gentleman and is trying to bring his school up to high-water mark, both in method of teaching and spiritual advancement, and is supported by a most excellent corps of teachers. Mrs. Dr. Crosley, superintendent of the Junior Endeavor, is an exceptionally fine one, using variations in methods which tend to hold the thought and intensify the truths embodied in the lessons. In coming to this field, although not so highly favored with help and helpers as the larger societies enjoy, I find the same responsive, loving, co-operative spirit to uphold the righteousness of God, standing upon an unbroken code of law; making great effort to publish appointments and to spread the knowledge gained.

I have been here three weeks, and found, as at New Auburn last year, harvesting and haying right at hand, and unable to hold consecutive meetings through the week; but

preaching three times on Sabbath and Sundays and once or twice during the week was all I could do. Eld. Mills, who was called to the Coloma church for three months, has visited Grand Marsh and this place twice, preaching in the Congregational church here and in our own at Grand Marsh. This country is full of young people who should be rooted and grounded in the faith and knowledge of the true Sabbath, but the work is hard to accomplish because so widely scattered. Grand Marsh holds their Sabbath-school in the afternoon of each Sabbath, followed by prayer and conference, if unable to have preaching, and old and young attend. Deacon Crandall and wife are of loyal blood in the doctrine, and prayer-meetings are held in their home each Sixth-day evening, using the subjects prepared in the RECORDER. Who can tell or measure the good which may come from the beacon light of supplication and praise emanating from these humble efforts to sustain God's truth and proclaim everlasting life through the Lord Jesus Christ. Would that the family altar was an accepted necessity in every Seventh-day Baptist home, opening the door of the day's duties with praise and concreation, and closing it with the evening hour of prayer and thanksgiving, hemming up, as it were, all the fringes of the day's work.

Last Sabbath the beautiful ordinance of baptism was held on the banks of the lake, and two persons were baptized, who offered themselves to God and the church. A deep interest has been manifested throughout the meetings, and the day I spoke on the true Sabbath some came twelve miles through the rain, and some who had hitherto been very bitter against it were there and heard my own experience, and followed the references as I gave them very closely; two ministers were present and said that they were studying the subject.

I have canvassed the territory for the SABBATH RECORDER, and find some but not as many as ought to be taken, but arrangements will be made that others can receive it. A pastor is very much needed, and until one can be to labor obtained with the Coloma church our people will do all they can to hold some kind of services regularly. The harvest truly is white, but the reapers are few. May these pastorless churches be held up to our heavenly Father with loving sympathy and interest.

GLEN, Wis.

A DISAPPOINTING CONVENTION.

Much was expected of the triennial Sunday-school convention which was in session at Denver June 26-30, but the expectations were not realized so far as plans for Bible study are concerned. An association of editors and publishers of Bible lessons was formed last year which unanimously requested the International Sunday-school Lesson Committee to provide courses for beginners and advanced students, prefacing and supplementing the uniform lessons such as have been in general use for the last thirty years. The committee prepared such courses and unanimously recommended their adoption.

But the convention did not seem to know its own mind. It discussed the report of its lesson committee for an entire morning session, and then voted unanimously to adopt the report. But immediately it reconsidered its action and finally decided to indorse only

the uniform lesson, permitting a beginners' course as optional for "special demands and uses," but declaring that the Sunday-schools "are not prepared to adopt a series of advanced lessons." By electing a committee for six years, binding it by the instruction that "one uniform lesson for all grades of the Sunday-school shall be selected by the lesson committee, as in accordance with the usage of the past five lesson committees," this International Association has postponed any advance, as far as its leadership is concerned, till the year 1911.

The uniform lesson itself is optional, and always has been. No convention has had any authority to impose it on any denomination or any Sunday-school. It found favor originally and has maintained its primacy for a generation because of manifest advantages and the able leadership of men and women who succeeded in bringing into a more or less compact organization a large proportion of Sunday-schools throughout the world. It has been a great force in promoting popular study of the Bible. It may continue for some time to come the best available means of leading a great multitude of children and youth in that study.

But the uniform lesson for all classes is of necessity fragmentary and incomplete. It makes inadequate provision for introducing beginners to an orderly knowledge of revealed truth, and it leaves unexplored important parts of the Bible, parts which are of greatest interest to maturer students. After five times traversing the elementary, historical and biographical portions of the Scriptures, it was time for those who assume to lead the Sunday-schools of the world in Bible study to provide for new fields and fresh research. It was time also to recognize the progress of recent years in child study, and to adopt methods which have proved successful in modern secular education.

In both these respects the convention was a disappointment. It was managed mainly by elderly men. Hardly a speaker under fifty years of age appeared on the platform. Many of the chairman of state executive committees are veterans in the service. Few of those who took part in the discussions could have been in the schools or higher institutions of learning of the last quarter of a century. There was a conspicuous absence of the men whose writings have made the Bible a new book in recent years. One looked in vain for men of the type of Frank Sanders, or Rush Rhees, or Richard Moulton, or Shailer Mathews, or Ernest Burton.

Eloquent addresses were made by noble, earnest Christian leaders, but few of these addresses registered any progress in Bible study or bear any marks which indicate that they might not have been made twenty years ago. Without some adequate recognition of the present generation in the ranks of the leaders, the International Sunday-school Association must become increasingly decadent.

It is probable that in some denominations the churches will be willing to continue to teach their children by the uniform lesson exclusively, and to leave those who have traversed the Bible once or oftener in this way to withdraw from the Sunday-school because nothing further is offered to them. But Congregationalists would discredit their intelligence by remaining content with methods of religious education which have been outgrown by public schools and colleges.—Congregationalist.

RAILROAD FARES TO CONFERENCE.

The Passenger Associations have granted a reduction in fare on the certificate plan, making the round trip to Conference one and one-third fare. This can only be secured by obtaining a certificate from the agent at the office where the going ticket is bought. Parties wishing to avail themselves of this will pay full fare to Westery, and get a certificate to that effect, which will entitle them to a rate of one-third the regular fare for the return trip. Parties intending to avail themselves of this rate should take pains to see in advance of the time of going that the agent has certificates. Tickets can be bought going on the 15th of August, and will be good returning till the 29th of August.

The Erie Railroad Company has sent a special letter to the clerk of each church, calling attention to the advantages of the Erie; and while the Railroad Committee is not an advertising agent for any special road, it does take great pleasure in testifying to the uniform kindness shown our people by the Erie Road.

For further information, address

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CHAUTAUQUA, N. Y.

Chautauqua is enjoying a season of great prosperity. As the August program approaches, thousands of visitors are crowding in to the famous summer town. Almost every state is represented and the attendance is pressing close to the high-water mark of "Pan-American" year. The two thousand students in the summer schools are busily engrossed in class work, while the New York State Institute records the largest enrollment in its history.

It is rare that a speaker is received with more enthusiasm than Booker T. Washington was accorded in the great Chautauqua amphitheatre. A large, good-natured crowd waited, chatting, laughing, and listening to the band for an hour, Mr. Washington having been delayed. At last a word struck the outer edges of the crowd, and darted swiftly over the assemblage, "He has come." In an instant the sound of conversation died down, the musicians gathered up their music and instruments, and climbed up, over the high banks of choir seats, and, a moment later, Mr. Vincent walked out on the platform with Mr. Washington. His voice was at first quite indistinct, and the whole audience leaned forward to catch his words, but soon he filled all the corners of the amphitheatre, and there was no difficulty. It was impossible to overlook the wonderful tact of the man, and the reasonableness of his plea. There was no bitterness in his references to the past. He rather strove to show how, by uplifting his own race, the white race would be benefited as well.

The great choir at Chautauqua has been doing excellent work under the direction of Mr. Alfred Hallam, of New York City. Mr. Hallam has succeeded in bringing out all the power of the chorus, and developing in a wonderfully short time all the resources of his singers. As all speakers and singers know, the amphitheatre is a great test of power

and carrying quality, and the way in which Mr. Hallam has surmounted these natural difficulties is quite unusual.

The crowded tiers of seats at the grand concert Wednesday afternoon was ample proof of the popularity these entertainments enjoy. Mr. Bowman, tenor, and Mr. Speaks, basso, both did very satisfactory work. Mrs. Sheffield, of Chicago, the soprano, has a voice which adequately fills the amphitheatre, and its quality is pleasantly characteristic. Mrs. Eggleston, the contralto, seems especially fortunate in her choice of songs, her ballads especially, suiting to the taste of her audience. Mr. Sherwood played the Chopin Ballade in A flat, with all the fury and poesy of the Pole himself, while the work of Mr. Marcossou called forth the usual enthusiasm.

Friday's concert comprised exclusively American compositions. Among the other numbers was the "Thanksgiving Chorus," written at the close of the Spanish-American War by F. W. Surette, of Philadelphia. It closes with the National Anthem, accompanied with a stately octave passage in the bass, and aroused so much enthusiasm at its last performance that it will be repeated.

The Children's Chorus gave a short prelude Tuesday night. The girls predominate in this, and one loses much of the electric quality of young boy's voices, but this is made up by Mr. Hallam's perfect control of their performance. The amount of tone produced by the children's voices was quite astonishing, and due, largely, to their judicious direction. They sang, among other things, an exquisite bit of melody called "The Star."

The Sunday music will be of especial excellence. Among the choruses prepared are "From Thy Love as a Father," "From Gunod's Redemption," "Gloria Patri," a choral march, and Barnby's "The Lord is King." The soloists will be Mrs. Sheffield, soprano; Mrs. Eggleston, contralto; Mr. Bowman, tenor; and Mr. Speaks, basso.

All Chautauqua is looking forward with much interest to the production of Mr. Henry B. Vincent's new oratorio, "The Prodigal Son," which, being one of the first performances of that work, will be the musical event of the season. Meanwhile, chorus and orchestra are rehearsing daily, and are quite enthusiastic over the work.

Among the special features of the program of Chautauqua for August is a week to be devoted to the special discussion of the advance of the labor movement throughout the United States. The Hon. Carroll D. Wright, Commissioner of Labor, will preside at a series of conferences to be conducted in the afternoon of each day. There have been invited to be present representative employers and employees of New York, Pennsylvania and Ohio. Prominent employers and strong representatives of the labor movement as well as men making a thorough study of the social questions involved, will be present at these conferences and deliver addresses throughout the week.

August 5, President Wm. R. Harper, of the University of Chicago, will discuss Industrial Education and the University. August 6, the Hon. Frank P. Sargent, Commissioner of Immigration and late Grand Master of the Brotherhood of Locomotive Firemen, will talk on the Labor Movement. Mr. John Mitchell, President of the United Mine Workers of America, will deliver an address on or-

ganized labor on August 7. Col. Wright will conduct a symposium and general discussion on August 8. The co-operation of the national leaders in the movement for arbitration and settlement of strikes has been secured. All of the discussions will be interesting and helpful to those who are fortunate enough to be present at that time.

JULY 26, 1902.

THE MAN OVER THE PANS.

OLIVER ADDISON KINGSBURY, D. D.

That is in some respects a very interesting record which is given us in the ninth chapter of the first Book of Chronicles, where the names are mentioned of some of those who had charge of the various details in the administration of the worship of the tabernacle. The thirty-first verse reads: "And Mattithiah, one of the Levites, who was the first-born of Shallum the Korahite, had the set office over the things that were made in the pans."

There were sovereigns in those days, leaders of various peoples, warriors, poets perhaps; but their names are not recorded anywhere. Yet there is the name of a man who was simply a cook, written in that book which is to last while time endures. Why is it?

Because this man performed his useful if humble part in connection with the worship of God's house. There was need in the course of that worship for "the things that were made in the pans." Some one must do the work, and must do it regularly. It fell to the lot of Mattithiah, and his name goes on record in Holy Writ.

What does this teach us but the value of any work, however humble, that is done in God's service? Surely it marks the fact that God treasures the names of those who do work, of whatever sort, for him.

It is a common temptation to think that because we cannot do anything striking the work that we can do is of little use. If only we could do some large thing for God! But it is the small things—pitiably small we deem them—that come in our way. Yet let us remind ourselves that the little things constitute the great bulk of everything there is. A life full of heroics would be unendurable. Dainties are good as a relish and variety, but health is best sustained by common food. The spike that holds the rail to the tie is but a little thing compared with the great engine and splendid "Pullmans" that rush over the road. But if the spike "gives," it may ditch the train. Safety lies, not simply in the wise arrangements of the Superintendent, nor in the cool skill of the engineer, but in the faithfulness of the track-walker as well.

Way back in the times of the Civil War a husband and father heard the call of his country and enlisted in the army. The wife and mother, with her flock of little ones around her, lived as best she could during those long dark years. She took in washing when other resources failed, though the comfortable circumstances of her early years had not fitted her for such employment. Hers was a commonplace life compared with that of her husband serving in the forces of his country. Yet surely the mother was as truly heroic as the father. Four of her sons to-day are ministers of the gospel.

It is the doing of the little things well that qualifies us to do larger things, if ever larger things are required of us. And if we should not be called upon for any larger thing our

whole life through, still let us remember that the sum of a multitude of little things is a great thing of itself. How many stones, individually unnoticed, are built into a wall of a cathedral!

God does not have need for many great things to be done for him. The epochs in the world's history are comparatively rare. "When the tale of bricks is increased then comes Moses," runs the Jewish proverb. There was but one Moses in Israel's history, even though the proverb is true in many minor applications. One Moses, but scores and hundreds and thousands of faithful Israelites who worshiped the one holy God, and held the true faith, and lived in righteousness, and so prepared in the desert of godless generations a highway for the coming of the Lord.

Humble Mattithiah, in his "set office over the things that were made in the pans," is an example and an encouragement to all of us to do our small part faithfully. If only it is work done for God it will be of use. It will enter as a part into the structure of the great temple of praise that he is building through the human generations. If it is work done for him he will record it in everlasting remembrance. Surely that is enough to satisfy anyone.—The Interior.

TIMID DISCIPLES FRIGHTENED.

When the waves dashed high on the Sea of Galilee and the little boat which carried the disciples and their Master was filled with water, the danger was very great. It was no small danger that frightened those hardy men. Some of them were fishermen of long experience, perfectly at home on the water and familiar with the Sea of Galilee. When they left their oars and aroused their Lord, saying, "Master, Master, carest thou not that we perish?" the peril must have been imminent.

We cannot blame them for being frightened. If we had been there we should have been frightened also. Jesus rebuked them, but he did so very kindly. He understood their infirmities. It was not because they trembled and realized the danger that he rebuked them. It was because of their lack of faith. They could not quite rest in the Lord in so severe a storm. They were not sure that the ship that carries Jesus may not go to the bottom.

Is it well for us to take note of the dangers which surround us. We, too, are out on the ocean sailing. Dangers quite as real, and far more to be dreaded, are before us also. It may be that while we are dreaming of peace and safety sudden destruction is hanging over our heads. How shall we behave when trouble arises? What Christian has not asked himself how he would feel and act if he were exposed to the afflictions which have overtaken some of the saints? If he were called, as Abraham was, to give up his only son, what would he do? If he were brought to the hour when he must give up his life or give up his Saviour, what would he do? Would he not be alarmed? Would he not tremble and shrink back?

It is not wise to close our eyes and fold our hands and say, "There is no danger. We shall never be tried in this way." In the time of the prophet there were many who cried, "Peace, peace, when there was no peace." Everyone should look the danger squarely in

the face and prepare for it. Let him not imagine that he is safe because he is a disciple of Christ. The men who rowed the fishing boat on the Sea of Galilee on that memorable night were disciples of Christ. He had chosen them, called them, ordained them, and even then he was training them for great service. They were in the way of obedience. They were rowing the boat at his command when the storm broke over them. They had Jesus in the boat with them when the sore trial came. It is so still. Those whom he has chosen and ordained and sent out are often overtaken by tempests of temptation and affliction. Those who are in the way of his commandments are often sorely tried.

The storm was part of their discipline. They were in training for service, and it was well for them to be used to hardship and storm. Wilder storms than ever broke over Galilee awaited them. The fierce tempests of human wrath and fiery persecution were in store for them. They were all the better prepared for tribulation by the experiences of this awful night. Let not the Christian think it strange concerning the fiery trial which is to try him, as though some strange thing happened unto him. It is all needful in the way of discipline. It may be that God has some great service preparing for that man who is called to pass through the severest storms. He is preparing him for what he has prepared for him. If he fails in the trial he may never know what honors were awaiting him.

The disciples needed a strong faith. This was one way to learn the lesson. They were brave enough in some ways, but very timid in others. It requires a strong faith to keep from fainting under the trials of this life. Jesus came to supply this strength. Leaning on him, we may safely go into any danger. Human nature may quake, but the soul is safe. No ship can sink with Christ on board.—Christian Advocate.

THE CHOICE.

Thine ear shall hear that mellow voice
So small, so still; in whisper speaks
To say; dear friend, make now thy choice
To-day. We know that days and weeks
Are gliding swiftly, then comes night.
Choose life—as death is darkness drear.
I now make choice—'tis life. All right,
Eternal life, is thy birth right.
My love shall fill thy life with cheer,
And turn thy darkness into light.
Thou art my child in very deed,
My hand shall guide thee all the way,
I'll give thee strength in time of need
'Till thou shalt reach an endless day.

REV. H. H. BAKER.

HOW NOT TO PLEASE OTHERS.

There is little gain in trying to please people. There is always a gain in trying to please God. If God and people cannot be pleased at the same time, our course is plain. Entirely apart from duty to God the world recognizes that the man whose first business is pleasing people is pretty sure to fail. "He tried to please every one," was the comment on a business man's line of action, "and he pleased no one." The one who pleases most people is likely to be, not the man who lives for that alone, but the man who maps out a wise, clear-headed policy, and follows it through, no matter what his friends and neighbors may think. Pleasing others may be a pleasureable incident in our work for God and for men; but when we make it our goal, that moment it becomes a will-o'-the-wisp.—S. S. Times.

THE MORMON CRISIS.

It seems almost impossible to awaken the American people to the character and magnitude of the present Mormon problem. Something over 2,000 Mormon missionaries are in the field laboring among the ignorant masses, and making in the aggregate considerable additions to the political strength of the Mormon hierarchy. The most absurd and contradictory creed can be "promoted" by such means; and those who think because Mormonism is irrational and ridiculous it must fail, do not understand human nature. The representatives of our various evangelical churches in Utah have lately issued a circular warning the American public; but the American public is as lethargic as it was in the days of Joseph Smith, when it permitted the new sect to consolidate a political party which, holding the balance of power, actually dominated politics in Illinois. The Mormons were permitted by express statute of Illinois to set up within this state an independent government bearing arms, and it was only overthrown by resort to arms.

The same condition threatens us now. Mormonism is using its masses of ignorant and fanatical voters so as to control the political destinies not only of Utah but of every state bordering upon Utah. The leaders are "rich beyond the dreams of avarice." If there be a valuable discovery of coal or petroleum or ore in their neighborhood, the "apostles" are soon in possession of it. Just now the Mormons are sweeping all the older states with their dragnets in search of anybody that can vote. No matter how ignorant or poor they are; the poorer, the more dependent they will be upon the priesthood; and the more ignorant, the more subservient. These immigrants are furnished with passage, tools, teams and implements, not as a gratuity but as a debt, for they give their notes for every cent's worth of money or material supplied them. These notes become due when they "apostasize." The result is that for life they are under the strong hand of the church leaders; and their return to evangelical Christianity means for them hopeless bankruptcy. We have known Mormon women to defend in public the system of polygamy as "the happiest state upon earth," who when safe from the espionage of their husbands broke down in passionate fits of weeping, cursing the system with all the vehemence of outraged womanhood.

The whole system is un-American, un-Christian, devilish. It enriches the leaders and crushes the very life-blood out of the thousands of misguided followers under a cunningly devised system which keeps them for a lifetime in hopeless impoverishment. Tammany's "tiger" is a sportive kitten beside Mormonism; and so long as it survives in its present form, "a republican form of government" is a farce in any state controlled by Mormons. It is an oligarchy, a plutocracy, a hierarchy pure and simple; and it is organized and conducted and marshaled in the interest of all the basest passions of human nature. We are not sorry to have it show all its venom and assert all its arrogant claims, because the better people understand its real nature and animating purpose the more sure it is that when next the American people put the heel upon Mormonism, it will be not to "scotch" it but to crush it.—The Interior.

Missions.

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

WE hear now and then the expression, an up-to-date religion. What is meant by it? Does it mean that we shall be so liberal and latitudinarian as to have no definite, stable and solid belief? Does it mean that we are to hold loosely the fundamental and essential doctrines of salvation? Is it to be somewhat skeptical and heterodox instead of orthodox? Does it mean agnosticism, no-lawism, no-churchism? Is it to have a pet theory or doctrine and make it the *summum bonum* of religion? Really, what do they mean who use this expression? It may mean that an up-to-date religion is to accept and practice worldly maxims and methods in life, in lieu of the principles and methods of righteousness; not to be over conscientious and strict in the affairs of life. We may understand by it that Christian people and members of the Church of Christ are not to be a peculiar and separate people unto the Lord, but just like other people, so no particular difference can be discerned. It may mean that it is all right and up-to-date for Christians to accept and enter into the follies of fashionable life, the worldly pleasures and amusements so prevalent to-day in society, and even in some churches. Does it mean that Christian people should use church theatricals, the various entertainments and methods now employed, to get money out of worldly and un-Christian people to pay church expenses and run the Gospel, instead of putting their hands to their pocket-books and as good stewards render unto the Lord his own? Does up-to-date religion mean to simply rent a pew in an up-to-date church edifice, dress well and go to church, because it is respectable, but never attend the prayer-meeting, the Bible-school, never express any saving hope in Jesus Christ, or interest in the salvation of men? Now if all this is what is meant by an up-to-date religion, we prefer an old date religion, the old fashioned religion of our fathers and mothers, our grandfathers and grandmothers, which they lived by and died by, and went to God and to glory.

Now if up-to-date religion means to be spiritually-minded, to crucify selfishness and be our brother's keeper; to do unto others as we would have them do unto us; to grow in grace and in the knowledge of Jesus Christ, the more we have of it the better. If it is to accept and hold to the Bible as the Word of God; to believe in God as the only God, yesterday, to-day and forever; Jesus Christ as the Son of God and only Saviour of men; the Holy Spirit as the convicter, converter, regenerator and sanctifier of men, then it is a faith, a religion for any date or age. If it is to be full of sympathy, love and helpfulness toward our fellowmen; if it is the pure, undefiled religion which James says is to visit the fatherless and widows in their affliction, and to keep one's self unspotted from the world, it is not only a religion up-to-date, but for every date. If it is to make our religion eminently practical, taking its loving spirit and holy principles into every relation and duty of life, into the home, in society, in business and in citizenship, it is a religion for to-day, for tomorrow and all the time. If it is to be active in church work, and in the work of saving souls from the ruin and death of sin, and by

precept and example striving to build them up in the most holy faith and in right living, it is a religion that will never grow stale, uninteresting and out of date. An up-to-date religion is one that fills the soul with joy, keeps one in perfect peace of soul, in close touch with God, in sweet fellowship with Christ, and infilled with the Holy Spirit. O Lord, give us evermore this kind of up-to-date religion.

QUARTERLY REPORTS.

W. L. DAVIS.

The Cussewago Seventh-day Baptist church disbanded in September, 1882. We organized a church here July 10, 1902, and it is named the Hickernell Seventh-day Baptist church. There are eighteen members. Pastor, W. L. Davis; Deaconess, Mrs. Angeline Abby; Clerk, Alice A. Waldo; Moderator, Manning Freeman, Jr. There are here five families who keep the Sabbath, and some members of six other families keep it. On Sabbath-day, at 2 P. M., we have Sabbath-school at Hickernell, and at 3 o'clock preaching, but the last four Sabbaths we have been studying the eleven articles of our faith as set forth in the Seventh-day Baptist Hand Book, instead of the regular Sabbath sermon. We have an appointment on our way to from Hickernell at the Crossing school-house every other evening after the Sabbath. We alternate with this preaching service on the evening after the Sabbath with a Bible-school which we have organized and hold at our house. We hope to get the young people to take an interest in this school. We have also preaching every First-day evening here at Blystone. We are then preaching three sermons nearly every week and have a good deal of calling to do. We are liking the work. Pray for us. Enjoyed the South-Eastern Association, which we attended at Salemsville, Pa., very much and it was a source of help and strength.

HICKERNELL AND BLYSTONE, Pa., July 14, 1902.

E. H. SOCWELL.

The quarter just closed has not witnessed anything of special importance, but we are able to report a good attendance upon Sabbath service and Sabbath-school and a good interest evinced.

The prayer-meeting has been very irregular during the quarter, since it has rained upon Sixth-day evening very often so no prayer-meeting could be held.

The Y. P. S. C. E. prayer-meeting, held Sabbath afternoon, is quite well attended, and is a source of great help. Several of our young people who have been attending school at Milton during the year are now at home and are a great help to us in all our religious services.

I still preach each Sunday evening in the Baptist church to fair sized congregations, made up quite largely of young people in town and those living near by, and I trust good is being accomplished.

The Minnesota Semi-Annual Meeting convened with us during the quarter and we were all benefitted by it. Some of those attending saying it was the best Semi-Annual Meeting they had ever attended.

Altogether, we are encouraged over the field here and the interest manifest.

NEW AUBURN, Minn., July 9, 1902.

J. H. HURLEY.

I have been favored by three supplies during this quarter in the persons of Rev. S. I. Lee, W. G. Davis and Rev. G. H. F. Randolph. It has been a great pleasure to have these brethren with us and to sit and listen to them. Bro. Randolph stopped off here over last Sabbath on his way home from Oklahoma.

All appointments have been well attended and a good interest manifested. The Young People's prayer-meetings have been especially interesting and very helpful. There has been much pleading for God's blessing during the summer campaign.

While there has been a marked degree of faithfulness and loyalty on the part of nearly all of our membership, yet we are praying for a spiritual life that will move this entire community for Christ.

GENTRY, Ark., July 8, 1902.

L. F. SKAGGS.

I have preached the first Sabbath and the first Sunday each month during the quarter. The attendance is small, as my report will show. The attention is good. We are so few in our little church we cannot expect any revival meeting unless some of our ministers should visit us and help. The young people attend our meetings very well. Scarcely any of the old people of the First-day friends come as they used to attend. Our oldest daughter and her family, who were living here when you visited us, have moved to Springfield, Mo., twenty miles away. This makes a decrease in our congregation. God bless you in your effort to send out the light of the Gospel of Christ. Pray that we may be faithful and may not become discouraged.

BOAZ, Mo., July 1, 1902.

HOW PREPARE.

A further question which our correspondent of last week asks is, "How shall the minister of to-day prepare himself to give 'a great apostolic interpretation of the Gospel of Christ'?"

The first step in preparation for ministry is the inward experience of finding Christ and knowing that he is a Saviour by being saved by him, and of knowing the present power of the Holy Spirit by a demonstration of his work upon one's own life. The next step is the clear, conscious conviction of a call, for nobody can ever be an adequate or apostolic minister who enters upon such a mission simply because he wants an occupation or because he has failed at other things. This means that there must be a "preparation" wrought by the Holy Spirit—a work which the man himself is incapable of doing for himself.

But now we come to the part which the individual himself—man or woman—must take in his preparation. Nobody can preach the Gospel unless he knows what it is; therefore one of the first requisites is an acquaintance with the message of the Gospel. Many a minister has undoubtedly done a good service in the world with hardly any knowledge beyond his own personal experience and a few Bible facts and texts. But such ministry cannot be called safe or adequate. It is wrapped up in the narrow bounds of one man's experience, and misses the broad, uni-

versal message which is rich with the experience of all saints.

The minister, then, who is to reach men must know the original Christian message, and that means that he must possess the Bible. It is not enough to know texts, or to believe in inspiration, or to know where to find passages—he must know what the fresh, living word of God, which through the ages has been expressed in this Book, really is. This is, of course, a life work and cannot be done at once. But he who is called to minister spiritual things cannot be excused if he does not use every possibility within his reach to make the Bible his—to get into its very heart. Where it is possible, this work can best be done under some great teacher who has been able to give his life to the pursuit of truth. That, however, is not possible for everybody. The next best thing is to use the books which such teachers have written for us, and by their help to work our way into the unfathomable riches of the Scriptures. These riches cannot be had by any easy method, and if we are afraid of such effort, then this quest is not for us.

But more than a knowledge of Scripture is needed to know the message of Christ, for Christ has for nineteen hundred years been at work in the world! What has he done? How has his church been builded, and how has his work gone on? All this is of the first importance in interpreting Christ. The New Testament gives us in round numbers a hundred years of Christian history; since then there have been eighteen hundred more. Christ has been working out his thought and purposes, and no man really knows him who does not know how he has influenced human life through these years. Here, again, the best way is to work under great, helpful teachers. If that cannot be done, the next best thing is to use the books.

But no amount of acquaintance with the facts of the Gospel or the movements of Christian history will make a person an effective minister unless he knows how to speak to the condition of his hearers. He must talk to them in the language in which they do their thinking, and use the terms and ideas which are native and familiar to them. In other words, he must know human nature and be able to speak on the level, or rather just above the level, of his hearers. No one can get on who is using ideas and expressions that belonged to a generation a hundred years ago. Men are reading and talking and thinking in the present, and they must have their Gospel expressed so that it comes in the same fresh and living way. This power of speaking in the terms of the day was never more wonderful in any one than in Paul, but it has in a measure been illustrated in every great minister since. Those who are to help thinking men must have some message which meets their thought. Those who are to help hard-working men and women who have little or no time for thought must know how to give them ideals and visions of larger life which will bear them up in their hard daily struggles.

But now how about the case of the minister who has had no chances to "prepare," who has had a life of struggle, and who has been too exhausted by the daily tasks to fill his mind? Has he no place? He certainly has a place, and God asks no one to do what he

cannot do. But this is certainly true, that every one who has the call of God is bound by the highest obligations to make himself as fit as possible for the wonderful calling. Hear the Master: "For their sakes I sanctify myself."—The American Friend.

CROSSING THE ENGLISH CHANNEL.

PRESIDENT GARDINER.

In my last I said, "We are now off for London," and so we were. But alas! the English Channel lies between France and England, and he who would see London must needs cross this turbulent little pond. That would mean nothing, however, if there could be found a Frenchman capable of running a decent, up-to-date steamer, in case such a steamer could be found for him to run anywhere along these shores.

A fine American steamer, with an ordinary American captain and wide-awake crew, would make this trip a thing of comfort instead of five hours of misery, as it now is.

But when you take into consideration the dumb-headed stupidity of the average French sailor, and the fact that you are compelled to cross in a miserable, filthy, toppling old tub, such as no American would be mean enough to use in transporting hogs across the lakes, then the crossing of the boisterous English Channel does become formidable. Here we met the first really unhappy experience of the three months' cruising around the world. The flunkey, with the strut of a drum major (they called him captain), whose chief business on board seemed to be to display the gilt and tinsel spattered over his uniform and to keep the line between the "first" and "second" classes clearly defined, seemed to care nothing whatever for the comfort of his passengers.

If you want to find a flunkey with about as much brains as a clothing store dummy, who can put on a fool face—he needn't put it on however—and strut and swell as though he made the world and all the people in it, you need go no further than the Paris coachman or the uniformed thing they called "captain" on a French tub in the English Channel.

There was a large, jolly company of the Celtics on board that day, who prepared to be happy in a five hours' trip at sea. Everything went well for the first half-hour. The flunkey had been fairly successful in sending the many who traveled "second class" below decks, where they belonged, and left the few who held "first-class" tickets to swing in the sky on the upper deck (this is the only thing wherein he was a success), and with one part over-crowded while there was lots of room in the other, he left Dame Nature to do the rest. Soon there seemed to be a lull in the sociability of the passengers, and most of them seemed more thoughtful than I had seen them for weeks before. Many of them began to wear a far-away, lonesome look, and finally all conversation ceased and everybody seemed absorbed in meditation, thinking, I presume, of home and native land. About this time I noticed my own true yoke-fellow and companion in travel with his face buried in his two hands and his elbows planted on his knees. It was certainly an attitude of true penitence, and on second look I discovered that a large proportion of my fellow passengers also were seized with this strange freak. What could they all have been doing to bring upon them such a woebegone look of despair?

They had crossed the great Atlantic without any such symptoms of penitence; they had tumbled about in small craft at every Mediterranean landing for two months and sailed that great sea from end to end and back and yet had never shown signs of such a mood as this. There is certainly some burden too heavy for them to carry, or this crowd of people could never be so wrought upon in so short a time. We also noticed that when they "came to a decision," and "made a start" they always went through a similar "experience." This was simple and was "only a step," but it seemed in every case to be a step in the right direction, and you all know that such a step always brings relief.

It was remarkable to see what a change came over their faces as one after another they arose, stepped to the rail and quietly looked overboard for only a few moments. The look of relief that lighted up each countenance as they turned away from that rail was proof conclusive, even to the most skeptical, that all that burden was gone, and the look of quiet resignation that took possession was a pleasant thing to see. My companion seemed like another man after that little look overboard, and he came and stood by me with a look of sweet resignation such as I had not noticed for some time. During all this time I began to feel very stubborn hearted, to think I was unmoved by that which had so marvelously affected all the congregation. I confess to a stranger "Oh my!" feeling, and that I was inclined to regard things far at sea rather than things near at hand that were associated with the rolling and tumbling of the old tub—I cannot call it ship. Indeed, I quite determined to ignore everything in connection with my immediate surroundings and stave "off conviction" if possible.

In this I had been fairly successful until within a half hour of smooth waters, and had begun to feel that victory was mine. But alas! for poor human nature. It can't stand everything and all at once, and just at that critical moment, when victory was wavering in the balance, up came two miscreants in human form and, standing on the windy side close beside me, deliberately lighted two of the meanest-smelling foreign cigarettes ever made, and puffed the stinking stuff squarely in my face. This was the "last feather," and it broke the poor camel's back. Quick as thought I stepped away from those fellows toward the rail. I did not wait to excuse myself, either. I had yielded the point, and the case seemed urgent. The response was instantaneous, and relief came quickly.

Some how I feel as though my companion in travel really felt glad to see his chum yield the point and get rid of his burden. At any rate, he seemed to have a sort of self-satisfied look, which I had failed to discover before. But then, he is welcome to it, and now it is all over, and we are safely on shore, the accustomed sociability manifests itself among the Celtic crowd, and we speed merrily toward London.—Salem Express.

SEE that your thoughts are pure and your deeds noble. Use the experiences of life, whether they be of joy or sorrow, as steps in an upward climb. There is only one thing you can carry into eternity—your character. See that it is what it should be and the jasper gates will gladly swing open to give you a welcome.—Great Thoughts.

Woman's Work.

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

THE TREE LOVER.

Who loves a tree, he loves the life that springs in star and clod;
He loves the love that gilds the clouds and greens the April sod;
He loves the wide Beneficence. His soul takes hold on God.

A tree is one of Nature's words, a word of peace to man,
A word that tells of central strength from whence all things began,
A word to preach tranquility to all our restless clan.

Ah, bare must be the shadeless ways, and bleak the path must be,
Of him who, having open eyes, has never learned to see,
And so has never learned to love the beauty of a tree.

'Tis well for man to mix with men, to drive his stubborn quest
In harbored cities where the ships come from the East and West,
To fare forth where the tumult roars, and scorn the name of rest.

'Tis well the current of his life should toward the deeps be whirled
And feel the dash of alien waves along its channel swirled
And the conflux of the eddies of the mighty-flowing world.

But he is wise who, 'mid what noise his winding way may be,
Still keeps a heart that holds a nook of calm serenity,
And an inviolate virgin soul that still can love a tree.

Who loves a tree, he loves the life that springs in star and clod,
He loves the love that gilds the clouds and greens the April sod;
He loves the wide Beneficence. His soul takes hold on God.

—Sam Walter Foss, in "Songs of War and Peace."

A CHARITY OF FRESH AIR.

Those who live in the country and enjoy the fresh air, the fields and the woods, accept them all as a matter of course, and can hardly understand the conditions that surround those that dwell in large cities. An occasional day in the city, with its hot pavements, the crowds of people, the little children, pinched and pale for the want of fresh air and wholesome food, give us some faint idea of the situation.

Some of these little children have never known the country, have never known what it was to step on the fresh, green grass without having a policeman's "Keep off the grass" sound in their ears. A story, pathetic because it might be true of hundreds of city children, is told of one who recently made his first trip to the country as a "Fresh Air" visitor. Early in the morning after his arrival the family was astonished to see him driving the cow from the pasture to the barn. The farmer, wondering, asked what he meant by doing such a thing. The boy, as much surprised, replied, "I didn't suppose you would want a cow eating up all this park." Poor boy! To him all grass was precious, whether in pasture or door-yard, and must not be thoughtlessly stepped upon by man or beast.

Some years ago we were accustomed to ride frequently over one of the elevated roads in New York, where the car windows are often in close proximity to the windows of the tenement. One day we discovered a little box of brown earth at one of the windows. What did it mean? Why was it there? Was someone going to have a box filled with brilliant blossoms bye-and-bye? We watched for that window and the box of brown earth, till one day there was a tinge of green, then deeper and more of it, thin little spikes, till at last the secret was out, and what do you think was in that box? Grass! just such grass as we press with our feet every day and never think of it again; but that square foot of grass in the tenement window was watched and watered and tended as carefully as though

it had been the rarest exotic. Think what the home must be where a few blades of grass were cherished so tenderly!

The Fresh Air funds of the New York Tribune and other associations have done much toward brightening some of those homes by taking the children into the country for a week or two. Such visits give such a different view of life and an incentive toward better living that these children often go back to their homes as little apostles of cleanliness and thrift. It is no unusual thing for these children to make for themselves such a warm place in the hearts of their hosts that the visit is often prolonged, and they go again and again.

The managers of the Tribune Fresh Air Fund recently received a letter from a woman living in the country asking that a little girl be sent to her home for a visit. In the early days of this charity this woman was sent to the country with a party of children. On this visit she found a home with a mother in it, and there she learned many new things. She had gone back to the city a new girl, and ready to put her teaching into practice. She was able to make many a change for good in her home and learned a trade at which she worked diligently until her marriage. Now, in a comfortable home of her own, she wants to take some other girl under her care and pass on to another some of the good things she has received.

There are many forms of this Fresh Air work, and it is carried on in different places and in different ways. Perhaps the most extensive branch is that of taking the poor children of the city and sending them into the country for a couple of weeks. It is wonderful to them. One boy wrote to his mother: "I am having a good time. I sleep in a bed that has two sheets, and I have butter on my bread and lots of milk."

Another form of this wholesome charity is the taking of a party of children into the country for a day's outing. They are under the charge of some older person, who looks after their general comfort. A good, substantial lunch is furnished on such occasions, and the day in woods and fields is one long to be remembered by the children. Sometimes the children are taken to the seashore instead of the country, and then pails and shovels are furnished, and they can dig wells in the sand to their heart's content. Again, when a longer trip is not desirable, a trolley car is chartered and filled with children, as many as can be crowded in, and away they go for a few hours of solid pleasure.

Within a short distance of New York are located in different places several camps, where sick babies, and sometimes their mothers, are taken for rest and recuperation. At each camp a matron and nurse are in charge, and to many of these little ones it means indeed a new life. At the babies' camps, as they are called, the mothers are taught how to care for their children, physically and spiritually. Religious meetings are held daily and some of these mothers learn for the first time in their lives of the Saviour, who took little children like theirs in his arms and blessed them, and who died that they might be saved. This Gospel of Fresh Air, in which the city and the country are joining hands is a great work and a good one and one far-reaching in its results.

This work is done almost entirely for the

love of the cause, men and women giving cheerfully of time and money to carry it on. The cost of maintaining one of these camps is very small, for while they receive food that is good and nourishing, those who have the matter in charge have studied to keep the expenses as low as possible. We quote from the annual report of a babies' camp near New York:

Five cents will keep a baby at the nursery for a day.

Twenty-five cents will give a mother and her sick baby a day's outing.

Fifty cents will provide a week's outing for a sick baby.

One dollar will give a sick mother a ten day's outing.

Five dollars provides a ten day's outing for a whole family.

MOTHER'S "RAINY DAY."

Sometimes there's a rainy day; an' then
We lay off a spell, we men;
Pa talks politics and reads the papers,
An' we boys putter 'round and cut up capers,
An' whittle, even down to little brother;
But donno as I can recollect a "rainy day" for mother.
Seems as if she worked harder than any other day,
Trying to keep things straight and put away,
Stirrin' up the fire so it won't seem dreary,
Cookin' something extra then, makin' things more cheery;
Pickin' up pa's slippers, or something or another—
I don't believe there ever was a "rainy day" for mother.
But then she don't complain—just keeps workin' on;
Sometimes she has a pleasant word, sometimes a bit of song;
An' lots of times I fancy she has a tired look.
An' I'd feel lots better if she'd rest, or read a book.
An' then I wipe the dishes, or do something or another,
An' wish with all my heart there was a "rainy day" for mother.
—Florence A. Hayes.

OUR BILL OF FARE ON THE CONGO.

The bill of fare is exceedingly limited, for milk (and of course butter and cheese) is unobtainable. There are no cattle; only a few sickly goats. Most English house-keepers would find their ingenuity severely taxed to provide three meals a day without meat, milk, vegetables, bread or flour. Yet this is the Congo's lady's task. One tells us: "For breakfast we have tea or coffee, with porridge, if European stores hold out; if not, 'putty pudding,' i. e., manioc macerated and pressed into large lumps, from which the poisonous juice has been pressed out. Dinner at mid-day consists of meat, usually hippopotamus, if we can get it; otherwise bananas and plantains and sometimes pumpkins, and again 'putty pudding.' Some of us eat tinned meat; others, like myself, dislike it so much we prefer to do without. Supper is a repetition of dinner with the addition of tea. Our diet is tempered by pineapples. These on the Congo are small but very abundant; we don't cut them in slices, but scoop them out with a spoon. Some times on a journey I have had nothing else to eat all day; when I returned home I never wanted to see another. The natives consume bats and parrots; the former, smoked very slowly over wood fires, are considered a great dainty. We can't bring ourselves to eat them. Fowls and eggs are small and scarce, but they do exist. A 'dash' (complimentary present) usually takes the form of a fowl."—Regions Beyond.

HELP JOHNNIE FIRST.

Some years ago there was a terrible storm that swept over a part of Kansas City, Mo. One of the school buildings was blown down and several children caught under the timbers. Among them was a little girl eight or nine years old and her little brother Johnnie. When some men came to help her out,

although she was held down by the heavy timbers and suffering great pain, she smiled up into their faces, begging them: "Oh, sirs, do help Johnnie out first. He is only five years old, and it is harder for him to bear than it is for me."

What a noble little life was this—thinking not of itself, but of another in that time of sorrow and danger! Oh, if we could only be so unselfish in our lives; if we could only let our thoughts go out to others! But, alas, how much of selfishness there is! How many of us are thinking only of ourselves! There may be those in need, in sore trouble, in pain, in sorrow; but so long as it is not ourselves who suffer, how careless we are about it!

Let this be the prayer of each one of us for this new year, "Dear God, help me to think of others; help me to help others."—Little Workers.

A STORM ON THE GULF OF MEXICO.

JOHN MCCOY, M. D.

It was early in 1885, the exposition was in full blast at New Orleans, and the South was overrun by people from the East and North. To get out of the noisy throng of the city for a short time I went down to Bay Saint Louis, a pretty little town in the direction of Mobile. I was writing letters at that time for the Kansas City Daily Journal, and by virtue of this fact was invited for a trip out on the Gulf of Mexico and up the Mississippi River in a revenue cutter that was watching for smugglers up and down the coast. Forty miles out on the water, at Bratten Island, we anchored in the after part of the night, and early in the morning went hunting on the island. We found but little game, only a coon or two, when the ship whistled for us to come on board. It was early in the day, but we struck out for the mouth of the river, expecting to reach there before night. The time passed merrily for the crew, and a few invited guests made a congenial party. The captain was a royal fellow, and the pilot at the wheel looked young for a man of seventy years. The chief engineer had been with Farragut, and knew no fear. The captain's wife and little daughter were the only female passengers on board.

Late in the afternoon lowering clouds as black as night hung along the horizon; zig-zag lightnings played back and forth, and deep muttering thunder reverberated across the water. The ship's crew looked anxiously at the awful darkness.

"Guess it is going to rain," I remarked, addressing the captain.

"Yes, and blow," he replied.

Pretty soon a dense fog, like a London fog, drifted across the water, and the black clouds started up the horizon in a fearful chase. The winds commenced to blow, and the waves were soon dashing against the vessel and she was plunging in every direction. Now she stood on end, and now she cut through a huge wave, drenching all on board; now she rocked from side to side until the smokestack almost dipped water. The howling winds whistled and roared and screamed, and our anchor was dragging in the mud lumps. It was a fearful hour. Alarm was on every face. I drew a memorandum book from my pocket and made some notes for those who were dearer than life to me, directing what I wanted done with the home in Kansas City, with my library, and other things that I had gathered during a busy life. I placed this book

in an inside pocket near my heart, then buttoned up my coat and waited to die in the water. It was an awful hour.

"We were crowded in the cabin,
All busy with our prayers.
'We are lost,' the captain shouted,
As he staggered down the stairs;
But his little daughter whispered,
As she took his icy hand:
'O, is not God upon the water
Just the same as on the land?'"

The captain's wife was on her knees at my side, and held my hand. I heard her say: "Help us, dear Father of all; help us now. Give us a safe convoy to a better world." Death seemed to be robbed of half its terrors.

But just when we thought there were only a few more moments of life for us the winds commenced to grow soft, and were soon singing like a lullaby. The fog lifted, and we saw the light at the mouth of the Mississippi River. We were safe. The captain's wife went to her room, with her little daughter, and when she came out later on a halo was on her face; she had been in prayer and thanksgiving. Who will wonder that I felt that God had saved the ship on her account?

Storms on the Gulf of Mexico come and go with frightful suddenness and terrific fury. People who have been out on these treacherous waters in a storm know this.—Christian Advocate.

THE BEST GIFT.

REV. S. S. POWELL.

To every creature, great and small,
A dowery God has given;
To lion strong, to camel tall,
To sea-gull tempest-driven.

To every fish he gives to swim,
And swiftness to the hare,
To birds a song, that sing of him,
And voyaging in the air.

To man he gives his choicest gift,
That links him to himself,
He gives to speak and so to lift
Mankind to rarest wealth.

'Tis beauty in the soul of man,
'Tis wisdom from on high,
'Tis speech that utters forth the plan
That maketh all souls nigh.

THE RELAPS OF FAITH.

The great lesson to be drawn from the narrative describing the gift of manna to the Israelites, which we studied in our Sabbath-school lesson is that God will provide the means for the fulfillment of his purposes. Seldom have men had clearer tokens that they were walking in the divine way than were bestowed upon the Hebrews. The mighty deliverance from Egypt, the pillar of fire and of cloud showed them, beyond any possibility of gainsaying, that they were directed by the Most High. It was as certain as anything could be that God, after these displays of omnipotence in their behalf, would not suffer them to perish of hunger and thirst in the desert; and yet it was fear of this very thing that led the people to murmur: "Would we had died by the hand of Jehovah in the land of Egypt, when we sat by the flesh-pots, when we did eat bread to the full; for ye have brought us forth into this wilderness to kill this whole assembly with hunger." For the moment they forsook the convictions of faith. They judged their conditions by confining their attention to the resources of the desert, instead of trusting to the resources of God.

The sin of the Hebrews finds its close analogue in the experiences of many of us today. We are men of faith up to a certain point, and then our faith deserts us and we fall back upon the conclusions of our own un-

derstandings. We are willing to trust God in delivering us from Egypt, and we can even join in the exultant song of Miriam, but a little later we can only believe in that we can see and touch. And strangely enough it is usually a far slighter thing that overthrows our faith than that which awakened it. The deliverance from Egypt was a far more stupendous exhibition of the divine power than feeding the people in the desert, but to the ancient Hebrews, as to most of us, the past mercy afforded no basis for believing that God will not fail us in our present slighter need.

Horace Bushnell once preached a notable sermon from the text, "When they stood they let down their wings." Ezra 1:24. He explained that the wing life and the foot life belong to two different realms. In the air the living creature uses wings, on the earth his feet, and it is vain to attempt to use wings and feet at the same time. There is a life of faith and a life of the senses, and a man should commit himself to one or the other. That is the underlying difficulty in the religious experience of so many of us. We are not willing to carry our faith far enough. We live in it until we leave Egypt, but the dry and barren desert staggers us.

David had the true philosophy when he said to Saul: "Jehovah, that delivered me out of the paw of the lion and out of the paw of the bear, he will deliver me out of the hand of this Philistine." 1 Sam. 17:37. As we study God's dealings with Israel from this point on we shall see how much of the discipline was directed toward inspiring continuity of faith, so that into whatever straits they might come they should be persuaded that God would not desert them. Is not that persuasion the master secret of a happy Christian life?—The Watchman.

THE NEED OF READJUSTMENT OF OUR DENOMINATIONAL ORGANIZATION.

The celebration of a closing century of Conference suggests the planning for still greater achievements in the century to come. During the past century three great Societies have grown up among us. Six Associations, three Colleges, a Theological Seminary, and various other important interests. These are virtually all absolutely independent of each other, and there is a growing feeling on the part of many that some plan might be devised which should unify all our interests, increasing the harmony and efficiency of their working. The present financial support given our Boards does not seem adequate to the work of the new century; there is need for some plan to increase this support. The present method of conducting the Conference meetings seems to some to be susceptible of great improvement.

These matters are being discussed with much interest in private, and it has seemed best to devote the first afternoon of the Centennial meeting to a full and free discussion of this general question of improvement. I, therefore, invite all who have thoughts on this subject to get them into clear, definite, concise form, and come to the Wednesday afternoon meeting prepared to give us all the benefit of them.

These topics will undoubtedly receive preliminary discussion in the "pre-Conference Council," and it is well for the delegates to that meeting to be prepared to discuss them.

H. M. MAXSON,
President of Conference.

Young People's Work.

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

The Quartet.

Monday night, July 14, found the Quartet at Shiloh, in the hands of the noted missionary pastor. We found in Shiloh from the very first willing and ready hands to help and entertain us, but upon us was laid the responsibility of the entire work. Pastor Saunders did the pushing, and an old and experienced hand he proved himself. On account of the shortness of our stay, it was only through the faithfulness of the pastor and the kindness of others to give the services of their horses, that we were permitted to enter as many homes as we did.

Starting with Monday night, services were held ten nights. Wednesday was spent at the State C. E. Convention, where we sang. Several invitations were presented to us to sing at the following sessions and the Sunday services, but our own work prevented. Six evangelistic services were held at Shiloh, in which a continuous rise in interest was evident. The claims of the Theological Department were presented on the evening after the Sabbath, and a liberal offering both for our expenses and the yearly pledges of the Seminary was received. Four meetings were held at Marlboro, at which a good attendance and much spiritual feeling was shown. Marlboro also responded well to the call for support on Wednesday evening.

The Quartet boys are very grateful to all the kindness shown by Shiloh and Marlboro. We believe our efforts there have started the tide. The work is only commenced, and may God grant that the rise now started may result in many coming to the Saviour.

Northfield Instructions.

Those going to Northfield by the Erie, or roads south of the Erie, will go to New York City, and on from there by the Norwich Line of steamers and the Central Vermont Railroad. They should speak to their agent at once, so that he shall have on hand the tickets when wanted. Pay regular fare for a first-class ticket to Northfield and secure from him a certificate of such purchase. The Central Vermont General Passenger Association has agreed to arrange with the agent at Northfield to allow us a stop-over at New London on our return, so that we may attend our General Conference. Be sure to have your agent get for you tickets by the routes mentioned above, so that your return will be by New London, which is only about twenty miles from Westery. The round-trip ticket advertised by the routes mentioned above from New York City to Northfield is \$4.50. I suppose we will get the same rate on the certificate plan; but it may be a little more. If you think of going, send me your name. I expect to take the early morning train from Hornellsville Monday, Aug. 11, take steamer that night, and leave New London next morning for Northfield.

CAN A YOUNG MAN KEEP THE SABBATH AND LIVE?

GEORGE MAIN.

Address given in the Laymen's Hour at the Western Association, 1902.

If in these brief remarks, which I trust will lead up to a thoughtful and pointed discussion, any are made to think more seriously of this question; if any of the older heads come

to a fuller realization of their obligations; or any young men, after this, more fully realize their responsibility, these remarks, perhaps, will not have been in vain.

The question referred to me for an answer is, "Can a young man keep the Sabbath and live?" Lines of Browning's *Philosophy of Life* read:

"All men ignored in me,
This I was worth to God. . . ."

And it is my faith that this duty or privilege, or, as Dr. Platts recently put it in the *RECORDER*, joy, of keeping the Seventh-day, of resting upon the day which Christ rested upon, is a trust from God; that he will bless that trust and will allow nothing to come between a young man's making a living and keeping the Sabbath.

This is my answer. But some one says, "Where is your evidence?" Now I want to divide all the young men into—one class. The first is those who have a little originality, or more, and a little independence, or more. It was not many years ago, so our fathers tell us, that every man to whom the question came thought he must be a farmer if he was to be obedient to a conscience which said God has blessed and sanctified the Seventh-day. Times change; and while that inviting door to agriculture is still widely open, there are many others. I shall speak of one of these, the manufacture of printing-presses. Some facts will show what Seventh-day Baptists have done and are doing in this line. The *Ladies' Home Journal*, *Leslie's*, *Munsey's*, *Scribner's*, *Cosmopolitan* and *McClure's* magazines, the *Youth's Companion*, the *American Machinist*, etc., are all printed on Cottrell presses. Potter presses do much of the work of the United States and the Canadian Governments, and are printing the *Chicago Times-Herald*, *St. Paul Dispatch*, *Washington Times*, *Washington Star*, *Sunday School Times*, etc. Harpers' publications use both Babcock and Cottrell presses. Rand, McNally & Co. have Babcock presses. In the old country, speaking, to save time, merely of one make, London, St. Alban's, Leicester and Liverpool, Stockholm, Sydney and Perth, and not a few other places, large and small, have concerns using the Babcock presses. Here is enough for you to see that many of the papers and magazines with which you are most familiar, a representative list of the most favored periodicals, and many beyond our acquaintance, are printed on presses built by or under supervision of Seventh-day Baptists. One cannot with these few hints realize the immensity of this sphere as led by men of your denomination.

I do not mean to invite you all to make machinery for printing; but bring these things up, hoping simply that with them will come to your mind the question, "Why not lead in something else, too?" and that this question may develop conviction and action. I have here a paper describing a certain tool, and this is all I know about it. The makers, Maxson & Maxson, are Sabbath-observers, however, and it's a good tool.

Not long since, meeting by mere chance, the publisher of a small but growing weekly, I learned that he is patiently waiting till he can substitute an "Optimus" for his job-press. He wants one because they are a good machine, not because they are of Seventh-day Baptist build. I didn't tell him he had struck a responsive chord in me when he told of the machine he wanted, though he may

have surmised it. Nor did Uncle Sam a few weeks since pay to Rogers & Hemphill two hundred dollars more apiece for their machines than was asked for similar machines of other makes because they are made at Alfred. Being up to date and built on honor, they are simply worth the most to Uncle Sam. Do well what's worth doing.

I seem to hear some one, perhaps a carpenter, or possibly a school-teacher or two, say, "You haven't even mentioned my line. I observe the Sabbath and live." Good. You are helping me by being other evidences that I've found the correct answer to the question. The men whose names have already suggested themselves possessed self-reliance and independence. Those qualities should be ours, no matter what our calling.

I am reminded of a story I once heard. One man comes to another for advice. He is utterly discouraged; doesn't feel the world needs him and doesn't think he can be useful. "What can you do?" the adviser queries. "Nothing." "Haven't a bit of push?" Jones, we will call him, shakes his head. "Executive ability?" Another shake. "Any originality?" "Not a bit." "Have you ever done anything satisfying to self and others?" Jones, after a pause, "Made some pickles—years ago." What the advice was may be omitted. Did I say this was a story? It is a true one; and that man at the time the affair came to me was filling a place of pickle-maker on an immense plan. Independent, and didn't know it! Be needed; and so qualify yourself for life work as to be your own boss, and you will have a choice between agreeable work five days a week for First-day men and being yourself an employer of others.

There are men among us who should feel a peculiar sense of interested responsibility as financiers. I would not, however, put the burden of the retention of the young men in the denomination upon the well-to-do. I once asked a fellow what make of wheel a certain racing-man rode? He replied, "It isn't the *wheel*, it's the *man*."

So with the present question, it isn't the *money*, it's the *man*. Yet the moneyed men might do much by establishing business centers, and have and ought to feel a real responsibility. Money entrusted to our schools and colleges, though increasingly productive of good, will, to a great extent, fail as a denominational enterprise without a continual growth in the number of business centers in which we as *Seventh-day* people figure.

Let them with money get together, not in a vaguesort of way, but as parties earnestly interested in the definite parallel aims of keeping the denomination from decreasing in numbers, and of showing men one of God's gifts, with which they are unacquainted, the true Sabbath. After all, co-operation and team work are the most helpful to the individual and effective in the united cause; co-operation not only between the middle-aged men of means, but between them and those by whom their places are to be held.

In aiding others to get the answer to this question, there are a few hints universally applicable. Begin at the bottom. This advice generally comes from those who have demonstrated their fitness to give it. I would not be showing my loyalty to Alfred if I did not express, too, the conviction that a thorough schooling will make it easier to

keep the Sabbath, as well as making the receiver of education more useful generally.

By educated men I mean those who have developed the expressive as well as the impressive, having information backed by power. Have the right motives. Elbert Hubbard said, "Do something for somebody." And this reminds me again of that inspiring sermon we heard last night. "Do something" was one phase which the speaker by telling re-inforcements left with me. I would like, if Dr. Davis doesn't object, to put that good sermon right in here. "Do something or somebody" seems to be a popular motto, many taking the alternative as most promising financially. The game of money making is a good game, and it is all right to play it fair for recreation; but live for others, and the question whether you can live and keep the Sabbath, with similar questions, will grow so small you will lose it. Those lives which we often speak of, and look up to, as great (useful) would have been miserable failures if not lived for service.

Let us review a little. First, be independent. Second, watch and see what others are doing, both in our denomination and out of it. And third, have a right conception of success.

May we more fully realize the tie that binds us together. May this generation be a record breaker in doing for the denomination and for other folks. Let us be even more ready to believe and spread the increasingly evident truth that any who can live at all; can live a Sabbath-keeper if he will; not the least reason being that honest efforts are blessed, whether those efforts are in opposition to liquor, trying to make the most of life, or aiding another to come to, or to keep, the Seventh-day.

ENDEAVORERS AND MISSIONS.

ANNA L. WELLS.

Read at the Young People's Hour of the North-Western Association, at West Hallock, Ill., June 12-15, 1902.

If Christian Endeavor means anything, it means the seeking and saving of souls; its fundamental purpose is to raise the standard, among young people, of outspoken devotion and consecrated effort. This idea is embodied in our pledge, and as an organization this object has been kept well in view. Here we have an opportunity to work out the interest we have in helping to lift humanity to the highest and best possible plane of living.

One of the principles in the Christian Endeavor platform is thus comprehensively stated:

Christian Endeavor has for its ultimate aim a purpose no less wide and lofty than the bringing of the world to Christ. Hence it is an organization intensely evangelistic and missionary in its spirit, and desires to do all it may, under the direction of the churches and the Missionary Boards for missionary extension the world around.

The great evangelist, Mr. Moody, once overheard a passerby on the street remark to another, "The world does not yet know what God can do through a fully consecrated man," and that remark influenced, and in a way transformed, his whole life. Nor does the world yet know what God can do through a fully consecrated organization. It is for us to show what God can do through a movement dedicated unselfishly to him. Our Christian Endeavor movement becomes a missionary movement and our societies must

find themselves in readiness to obey our Lord's command to evangelize the world. Let us remember that we have the infinite might of an infinite God on our side, and that we are only to ask believingly and we shall receive the vitalization of his abundant life. This inconceivable might, which we may have for the asking, is the treasure of the Spirit's abiding presence which he offers to the humble and contrite heart. Let us take it and use it for the coming of the kingdom.

"Christ for the world, we sing;
The world to Christ we bring."

If Endeavorers really mean this, they will not be content merely to further the interests of their own society, but will extend their lines into the remotest places.

In the C. E. Society we come face to face with true, deep consecration and also with the vastness of the work before us as Christians, and when there are so many who promise to do whatsoever He would have them do, surely the call comes to all to render the best service they can, and if to some the voice bids them give up all else for the love of Christ and salvation of souls, how can they help answering, as have some of our own loyal Endeavorers, "Here am I, send me?"

These words from James Gilmore's letters remind me of the sacrifice so recently given by our missionary Peter Velthuysen: "Whatever may be between us and speaking to men, let us go through it. If it be a foreign language, remember Christ lived thirty years in preparation. If it be hardship, poor food, scorn, slight, deaf ears, never mind, go ahead; Christ has gone through it all. Trouble, hardship, trial, suffering—all will soon pass and be done."

Not to all of us may come the call to suffer thus for his sake, but to those who do bear these things the suffering of the present time is not worthy to be compared with the glory and reward hereafter.

In many of our Societies the monthly program presented by the Missionary Committee tends to develop a greater interest in missions. Who can read the lives of the missionaries without being thrilled with their devotion and heroism, and filled with the thoughts of the needs of the unsaved millions? Who can help wishing to individualize the work, and do all in his power to aid in its progression? A live Missionary Committee in a live Endeavor Society can be of much service to the Master. Nor is their work confined to the needs of the foreign fields. We are apt to consider the greater needs of the heathen in total darkness, but we must not forget our home missions. This is where all Endeavorers have a chance. For "the perils of civilized heathenism are quite as detrimental to the advancement of God's kingdom as are the terrors of a barbarous heathenism."

There is no Society but that can find a work along this line, if it will only awaken out of its lethargy and notice the needs of those around them.

There is much that Christian Endeavorers can do in the way of helping the financial side of the mission cause. "For how can they go except they be sent?" Africa's, China's unsaved millions plead. God says, "Go ye," and if we are doing whatsoever he would have us do, perhaps it is our part to stay always on our own shores, helping to send someone else. Our own hearts and interests may

be in the extension of the kingdom of God the world around, and if we give of our means our hearts will go with our treasure.

The organization of the Tenth Legion is a movement in the right direction. You remember that the glory of Caesar's Tenth Legion lay in the unfaltering loyalty with which, in each emergency, they were ready to dare or suffer at his word. The United Society's Tenth Legion would have as their motto, not "render unto Caesar the things that are Caesar's," but "unto God the things that are God's." With this legion of those who give at least a tenth of all God gives them, whether it be ten cents or ten million dollars, back to him for the spread of his kingdom, a definite and tangible part of Endeavor work is made possible.

If Endeavorers generally would adopt this principle, giving their tenth—through the church and Missionary Board, then will the appalling cloud of debt, which sometimes hangs over our Board, flee, never again to return and darken the missionary horizon.

The Christian Endeavor movement and cause of missions can only prosper as Christ is in its members and its members are in Christ. So let us abide in Christ; surrender ourselves to him to let him use us; think less of our own efforts and more of his fullness; seek a large infilling from above, drink deeper draughts of his life. Let there be more emptiness of self, more fullness of Christ. Thus only will Christian Endeavor give of its strength to Christian missions and other forms of benevolence, and receive for itself ever fresh life and vigor.

DODGE CENTRE, MINN.

OUR MIRROR.

WESTERLY, R. I.—At the meeting on June 28 new officers were elected for the ensuing six months, and following is the list, with the chairman of the various committees: President, Nellie D. Burdick; Vice-President, Mrs. S. H. Davis; Recording Secretary, Fannie A. Price; Corresponding Secretary, H. Louise Ayres; Treasurer, Carl E. Burdick; Lookout, Emma S. Langworthy; Prayer-Meeting, John H. Austin; Relief, Daisy D. Barber; Social, Mrs. S. H. Davis; Flower, Mrs. Elisha C. Burdick; Sabbath-school, Theodore Downs; Missionary, La Verne D. Langworthy; Music, Ethel M. Maxson; Good Literature, Charles R. Andrews; Correspondence, Mrs. John H. Austin.

A few of our members who have been attending school out of town are home for the vacation, while others are at the shore for the summer.

Mrs. Winnifred Curtis Hunting, who has served as book-keeper for a number of years in the office of The Westerly Sun, has lately joined her husband at New Market, N. J. Mr. Hunting, who graduated from Cornell University in June as a mechanical engineer, is now employed at the Potter Press works in Plainfield. Mrs. Hunting was a faithful worker, not only in our Society, but also in the church and Sabbath-school, and while we miss her very much we feel that our loss will be others' gain.

B.

JULY 31, 1902.

In all our lives, though time is given us to eat, drink, sleep, work and play, there is no moment given us to throw away.—Anna R. Brown.

Children's Page.

THE BARBER SHOP.

Out in the meadows wide and sweet,
When the sun is bright and the grass is green,
There's a little barber-shop nice and neat,
The prettiest shop I have ever seen.

The barber is little and round and fat,
With a dimpled cheek and a dimpled chin;
And he wears a dear little sailor hat
With a hole where the merry sun peeps in.

And all around him on every side,
More than his little brown hands could hold,
The dandelions have opened wide,
Round and yellow and bright as gold.

There he sits in the meadow green,
Making queer little shiny curls,
The funniest wigs that were ever seen,
For all the nice little neighbor girls.

Ringlets green as the flowing locks
Of the mermaid that lives in the story-book,
Or the maidenhair that from the rocks
Dips and drips in the woodland brook.

So no wonder the little girls
Come with a jump and a skip and hop
For the wonderful dandelion curls
Made in Teddy-boy's barber-shop.

—Persis Gardiner.

DAVE: A TRUE STORY.

VIVIAN BACHELOR.

His declining days were days of continual feasting and entertainment. Dave was part linnet, part canary, and counting the years spent with various owners, said to be eighteen years of age. His voice in his old age was soft and musical and a delight to hear. He had five or six whistled notes that he flung about any way they happened to come, as an introduction to the thrills, quavers and warbles which followed. Three years before he died, he ceased singing altogether, but we tenderly cared for him and humored him to the fullest extent of the law for the pleasure he had given us in the past. A baby a few months old can make its wishes understood; the same could Dave.

The poor old fellow sat humped up on his perch, one eye half closed, one foot so weak it kept slipping off, and his breathing such an effort that his tail bobbed up and down at every breath. We called his tail the metronome, and one day tried playing the guitar to its time-beating but found it a very uneven machine. Dave's temper was a giant compared to his strength. Strange, that a temper often gains in strength as the body grows in weakness! Temper is a desirable and amusing quality, in a bird only, and Dave had a vicious one. He considered hands most delightful enemies, and was ever watching and waiting for a "set-to" with them.

Upon first acquaintance I happened to be sitting beneath his cage. As I talked I unconsciously moved my hands and upon hearing spunky little "pip, pip, pips" above me, looked up and there stood Dave crowded against the wires, glaring down at my hands, his eyes snapping and feathers bristling.

Having no fear of spoiling his voice, and thinking his old age should be indulged, we gave him every thing he asked for. His bill of fare consisted of hemp-seed, partially crushed with the rolling-pin, as he was too feeble to crack them himself, bread dipped in hot water and sprinkled with red pepper, cucumber, watermelon, banana, orange, apple, cabbage, cracker and sugar. In the winter we raised peppergrass in plant jars for him.

One day I entered the room eating a piece of sponge cake. Dave squealed out so spunkily, I exclaimed, "Why, Dave, what is the

matter now?" but he answered in such a temper I was afraid he was sick.

"I believe you want some sponge-cake, and you shall have some, you poor little old grand-daddy," and proceeded to supply him. He thanked me by pouncing upon my fingers, pecking viciously while I fastened it between the wires, but that was what he wanted and seemed very contented and happy, and ate until his crop stood out like a small hazelnut, so sponge-cake was added to his bill of fare and he always ate it with great relish. When out for a walk, the entire family were watchful for seedy grasses for Dave. He particularly delighted in what children call caterpillar grass. If by chance we entered the room empty-handed, we were reprimanded by a sharp chirp that caused his tail to palpitate faster than ever, and we hastened to regain his favor by getting him an extra large bunch of caterpillars. What he could not eat he enjoyed showering people's heads with the seed. Whenever he saw a fly on the window he called and called until it was captured for him. The little despot liked to have some one near his cage all the time. His chief pleasure—aside from eating—was fighting. Let any one approach the cage, he glanced from hands to face to get his cue. Present the nose to the wires and it got a sharp peck; the bangs, and they were viciously twitched; a finger, and war was not only declared but waging hotly, and he opened his little pink mouth and squawked and spread his wings and pecked until he was quite breathless. He often broke off a piece of his bread and sidled over to his drinking-cup and dropped it in. Of course it immediately sank to the bottom, and he stood there foiled and thwarted, his eyes snapping, his crest rising angrily. Woe to a finger that dared approach him then. When his temper had cooled a little he went back for another piece and dropped that in also. This stirred the water enough to bring the first piece to the top. Dave made a quick grab and captured it, then sidled over and laid it in his seed cup and ate it at his leisure.

One morning I brought in some pancakes and put them on the table and as I was leaving the room Dave gave an unusually spunky squeal. I waved my pancake shovel at him from across the room, but he grew more and more temperish. "What can be the matter now, can it be that he wants a pancake?" I gave him a piece and he was instantly mild as milk, and ate until only the rim was left. After that Dave had his pancake every morning, the size of a dollar.

He retired early as becomes an elderly body, and if anybody spoke near his cage, he popped his head out from under his wing, and pecked sleepily and crossly into the empty air. Being night blind he could not locate his enemy. One evening he happened to encounter his piece of cucumber and fell upon it with a blind fury laughable to see. He thought he had captured the disturber of his sleep at last and determined to demolish him in the shortest time possible, and by the time he was out of breath he had eaten a piece as large as the end of my thumb, then leaving his supposed enemy for dead he tucked his head under his wing in triumph and went to sleep.

At last, one morning, we found him lying in the bottom of the cage, dead. He died of old age, surrounded by every luxury a bird could have. Being bitter weather we could

not think of burying him in the frozen snow, so when the sitting-room fire was hot with coals and blazing wood he was put into a box and dropped into the fire and almost instantly consumed. We missed spunky old Dave sadly, and have never seen another bird with temper enough to recommend it to our favor.—The Advance.

WILLIE'S RIDE.

ANNIE E. WILSON.

Willie was a very small boy, but his father wanted him to be brave and manly, and was always ready to encourage him in anything that would help to make him so. As they lived in the country, riding on horseback was one of the things he would need to know.

One evening, when Mr. Lenox came home, Willie begged to be allowed to ride the horse round to the stable.

His father said yes, and dismounting, tossed the little fellow up into his place, and, putting the bridle in his hands, charged him, whatever happened, to hold fast to the bridle and stick on.

As Don and Willie trotted soberly off, the father went through the back way to get Don's supper and bed ready by the time they got there.

Going, presently, to the door, to see if they were coming, he gave a startled "Whew!"

For they were indeed coming—in a sweeping gallop.

Willie's hat was gone, and his hair flying in the breeze, but his father was thankful to see he was holding fast to the bridle with both hands, and that his chubby little bare feet were clinging securely to the horse's side.

Willie gave a little sigh of relief as they approached the stable door, and he saw his father standing, with calmly folded arms, watching them.

"If father isn't scared, I won't be either," thought Willie, and called out bravely:

"Father, must I keep sticking on?"

"Yes, keep sticking on, and hold fast to the bridle," the father replied steadily.

"All right!" the little fellow called back as Don swept past, while the father, with trembling faith and love, was asking God to take care of his little boy.

What had nettled the usually good-natured steed nobody ever knew. But, after passing the stable door, his pace began immediately to slacken, thinking of the supper he was leaving behind. And, before they were well out of sight, the plucky little fellow on his back had courage to pull to the right, and let him know it was time to be going home.

Don promptly obeyed this time, and walked back at his accustomed quiet gait.

"Father, I did stick on, didn't I?" Willie said proudly, as he tumbled off into his father's arms.

"Thank God, you did, my boy!"

Then Willie knew the reason his father could be so brave for his little boy was because he was asking his Heavenly Father to take care of him.—S. S. Times.

"ALWAYS tell the truth, my boy," counseled Uncle Allen Sparks, "but don't be always telling it."

"My son is taking a post graduate course." "Indeed! Is he studying to be a letter carrier?"

"PA, what are prejudices?" "Other people's opinions, my son."

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.

WESTERLY, R. I.—The Westerly Ministerial Association, desiring that the people of this vicinity might receive the benefit of a series of lectures on the University Extension plan during the coming winter, accordingly made arrangements to give a free "sample lecture." This course was taken in order to see how many were interested and to show the people what these lectures are like. The lecture, which was illustrated with stereopticon views, was given in our church on the evening of June 3 by Cecil F. Lavel, a representative of the American Society for the Extension of University Teaching. In spite of threatening weather, a goodly number assembled to hear Mr. Lavell, who took for his subject the "Unification of Italy." Mr. George H. Utter was one of a committee appointed to make arrangements for the proposed lecture course.

At the communion service on the first Sabbath in June seven new members were received into the fellowship of the church and partook of the Lord's Supper. Five of these had recently put on Christ by baptism, and two united by letter from the Congregational church.

Pastor Davis and family have been occupying their cottage at Watch Hill since the first part of June. During the month of July, while Mr. Davis has been enjoying a vacation, the pulpit has been supplied as follows: July 5, by Rev. John G. Dutton, of the Christian church; July 12 and 19, by Rev. D. Thomas McClymont, of the Baptist church at Stonington; July 26, by Rev. Wm. L. Swan, of the Baptist church in this village. The prayer-meetings were led by Rev. O. U. Whitford and Deacons Perry G. Clarke and George H. Utter.

Although quite a few of our people are at the shore for the summer, the church services have been fairly well attended. A number stopping at Watch Hill, among whom are Rev. A. H. Lewis and daughter, come up on the trolley to the Sabbath morning service. According to the usual custom, the Sabbath-school has been suspended for the month of August.

JULY 31, 1902.

LEONARDSVILLE, N. Y.—At a special church meeting, held July 12, the resignation of Dr. William C. Daland, as pastor, was accepted. Dr. Daland's acceptance of the Presidency of Milton College was already known, so that his resignation was not unlooked for; but this fact did not lighten the feeling of regret at severing the very pleasant relations existing between us, as pastor and people.

The meeting was particularly well attended and the sentiment of the church was voiced in the following resolutions, which were unanimously passed:

WHEREAS, Dr. William C. Daland has tendered his resignation as our pastor, to accept the Presidency of Milton College; therefore,

Resolved, That in severing our relations as pastor and people, which have extended over a period of seven and one-half years, we do so with sincere regret, and we desire to express the love and esteem in which we hold him and his estimable wife. We wish to testify to their ability and loyalty to this church and society. We also wish to testify to our confidence in their earnest Christian characters and to heartily commend them

to the people in whatever field they may be called to labor. We pray that God's richest blessings may attend them in their removal from us.

We have greatly appreciated having Dr. and Mrs. Daland with us during the two and a half years since their return from England. The fact that it was a renewal of former similar relations, his former pastorate here having extended from 1886 to 1891, made his return here like a home coming, and thus his departure is the more keenly felt.

He will be missed not only in the Sabbath service, where his strong and searching sermons have been most helpful, but in every department of the church work, to which he has given inspirations, and in his thoughtful pastoral care of the congregation.

In Mrs. Daland, the Women's Benevolent Society lose an enthusiastic leader, one who has never spared herself time nor pains to further the work of the Society, and who, by her thoughtfulness for others and lively interest in the welfare of the church, has greatly endeared herself to all.

While we so keenly regret the removal of Dr. Daland, we cannot lose sight of the fact that the work to which he is going is a most important one and that the field is a broader one than he could hope to reach here; so that we trust our loss will result in the greater good to the work of the Master.

The Second Annual Concert of the Music Club was held on the evening of July 16. There was a fine audience and very many expressions of appreciation of the excellent program were heard. The soloists, violin, soprano, and baritone, were from Utica; the Club chorus gave Lachner's 100th Psalm and Jordan's Barbara Frietche, with good effect.

The Music Club, organized by Dr. Daland two years ago, has been a notable means of musical culture for the members. Monthly musical recitals have been held which have been very enjoyable, and weekly chorus practice under Dr. Daland's instruction has been very beneficial to those engaging in it. The concert this year exceeded all expectations, and was a very pleasant close to the year's work of the Club.

DERUYTER, N. Y.—The responses to our appeals for Memorial Windows are both hearty and generous. The plans are now matured and the contract let to the Colegate Art Glass Company of New York City, who were recommended by Dr. Gamble, of Alfred. The names on the memorial windows include many who have been prominent in our denomination; Rev. Alexander Campbell, Rev. James Bailey, Rev. James R. Irish, Dea. Henry Crandall, Dea. D. Delos Wells, Dea. J. B. Wells, Dea. Willard Wilcox, Dea. John Maxson, Rev. Joshua Clarke, Dr. S. S. Clarke, Dea. A. C. Stillman, Dea. J. H. Babcock, Rev. C. M. Lewis, Mrs. Sarah C. Johnson, Mr. and Mrs. B. G. Stillman, Rev. L. R. Swinney and Dr. Ella F. Swinney. Perhaps some others may be added. The designs are chaste and classic, and the finish in harmony with the Colonial style of architecture in the church.

L. R. S.

NORTONVILLE, KAN.—Pastor Platts, of the Milton church, and the Milton College Quartet, came to Nortonville on July 22. The members of the quartet are Prof. Fred Whitford, Edgar VanHorn, Erlo Looftoro and L. A. Platts, Jr. They are traveling in the interest of Milton College, and meeting with

a good degree of success, as a long list will be added to the student roll, and funds are being turned into the treasury as a result.

A reception was given them on the following night by our young people, where all ages were represented. Rev. Platts gave a brief outline of the purposes and hopes of this tour, the conditions and needs of the College, and the advantages that Milton, Milton church and Milton College offer to young people engaged in securing an education. Music was furnished by the Quartet, which was greatly enjoyed by the large company present.

On the next evening the Quartet gave a concert in the church, which had been previously advertised. It was an enjoyable occasion. The class of music furnished was in no wise inappropriate in such a place. A neat sum was thus netted for the College.

On Sabbath morning, after remarks in behalf of the College, Rev. Platts preached a very excellent sermon. The Quartet furnished the music, which added much to the inspiration of the service. The Quartet was invited to sing at the Band Concert in the park that night, also at the Sunday night union service.

They went from here to West Hallock, Ill., on Monday morning, carrying with them the good-will and best wishes of all, for themselves and the College they represent. For this brief visit of its representatives, Milton College seems much nearer to us, and its interests dearer than before. We are better acquainted with it, and it seems more like "Our School."

Kansas is enjoying a very prosperous season. Farmers are happy and have the satisfaction of looking out into their fields over the banner crop of corn of many years. But, what gives the pastor greater satisfaction—no doubt it does others—is the large company of Christian young men and women, of boys and girls here at Nortonville who will in the near future be obliged to take up the mantles and bear the burdens being laid down by the older heroes in the struggle.

G. W. H.

CONFERENCE ATTENDANCE.

To the Editor of the SABBATH RECORDER:

The following letter has been sent to the pastor or clerk of each of the churches of the denomination, and we trust an early and generous response will be made. For fear that in some one or more cases letters may not reach their proper destination, we have asked the RECORDER to print this letter and explanation.

For and in behalf of the Local Committee of Arrangements for Conference,

G. B. CARPENTER, *Chairman*.

ASHAWAY, R. I., August 1, 1902.

Dear Brother:—Will you kindly send me a list of the names from your church and community of those who will attend the Conference at Ashaway August 20-25, 1902.

The First Hopkinton Seventh-day Baptist church extend a cordial welcome to all who can come, and desire to learn as early as possible who will be their guests.

Ample provision will be made for transportation from the Railroad station.

Sincerely yours,

G. B. CARPENTER, *Chairman*

Committee of Arrangements First Hopkinton church.

Be what you wish others to become. Let yourself, and not your words, preach.—Aniel.

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

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

INTERNATIONAL LESSONS, 1902.

THIRD QUARTER.

July 5.	The Giving of the Manna.....	Exod. 16: 4-15
July 12.	The Ten Commandments—Duties to God.....	Exod. 20: 1-11
July 19.	The Ten Commandments—Duties to Men.....	Exod. 20: 12-17
July 26.	Worshipping the Golden Calf.....	Exod. 32: 1-6, 30-35
Aug. 2.	The Tabernacle.....	Exod. 40: 1-13
Aug. 9.	Nadab and Abihu—Temperance Lesson.....	Lev. 10: 1-11
Aug. 16.	Journeying Toward Canaan.....	Numb. 10: 11-13 and 29-36
Aug. 23.	Report of the Spies.....	Numb. 13: 26-14: 4
Aug. 30.	The Brazen Serpent.....	Numb. 21: 1-9
Sept. 6.	The Prophet-Like Moses.....	Deut. 78: 9-19
Sept. 13.	Loving and Obeying God.....	Deut. 30: 11-20
Sept. 20.	The Death of Moses.....	Deut. 34: 1-12
Sept. 27.	Review.....	

LESSON VII.—JOURNEYING TOWARD CANAAN.

For Sabbath-day, August 16, 1902.

LESSON TEXT.—Numb. 10: 11-13 and 29-36.

GOLDEN TEXT.—For thy name's sake lead me and guide me.—Psa. 31: 3.

INTRODUCTION.

The fourth book of the Bible is known to the Jews by the title "In the Wilderness"—the fifth word of the first verse in the Hebrew text. The name "Numbers" by which we speak of it has its origin in the fact that it contains the records of two "numberings" of the children of Israel, the one made in the second year of the Exodus, and the other in the fortieth.

In addition to the record of the two censuses this book contains various laws and numerous narrative portions in regard to the journeyings in the wilderness, the spying out of the land and the failure to possess it, the conquest and possession of the region eastward of the Jordan, and various other matters.

Our present lesson has to do with the departure of the people from Mount Sinai. They have waited to receive the commands of Jehovah, to prepare the tabernacle and to put into operation the sacrificial service. Now they are ready to go to the Promised Land. There seems to be no good reason why they should not soon arrive at the goal of their hopes.

Our lesson also records the invitation of Moses to his kinsman, Hobab, to accompany them, and his refusal. It appears, however, that he repented afterwards and went; for his name is mentioned in the division of the land in Judges 4: 11.

Those who hold to the doctrine of the composite structure of the Pentateuch regard the two portions of our lesson as from independent sources.

TIME.—In the second year of the Exodus, upon the twentieth day of the second month. That is, in the early part of May.

PLACE.—Before Mount Sinai.

PERSONS.—Moses and the children of Israel; Hobab.

OUTLINE:

1. The Children of Israel Break Camp. v. 11-13.
2. The Invitation to Hobab. v. 29-32.
3. The Three Days' Journey. v. 33, 34.
4. The Prayer of Moses Upon Starting and Halting. v. 35, 36.

NOTES.

11. *The cloud was taken up.* As the sign from Jehovah that the people were to break up camp, and set out upon their journey. Compare chap. 9: 15-23. *The tabernacle of the testimony.* So called because it contained the ark of the testimony. By "the testimony" we are to understand the law given by Jehovah—particularly the Ten Commandments.

12. *And the cloud abode in the wilderness of Paran.* It is not the purpose of our author to mention each particular stage of the journey. He speaks of the wilderness of Paran as the goal of their journey, in the immediate vicinity of Kadesh in the southern border of the land of Canaan. The wilderness of Paran is bounded by Canaan on the north, the plain of the Arabah on the east, the wilderness of Sinai on the south, and the wilderness of Shur on the west.

13. *And they first took their journey.* There has been considerable discussion as to bearing of the word "first." It is probably to be taken as equivalent to word "first" in the next verse, and so referring to the position which the tribe of Judah had in the order of march.

The verses intervening between the two portions of our lesson give the relative position of the tribes and of the different families of the Levites as they journeyed.

29. *Hobab, the son of Reuel, the Midianite, Moses'*

father-in-law. Although the expression "Moses' father-in-law" may be regarded as an explanation of the name Hobab, it is much simpler to take it as modifying the name Reuel. It is true that according to the usual translation of Judges 4: 11, the name of the father-in-law of Moses is Hobab, but by a change of the vowel points the word translated "father-in-law" may mean "relative by marriage." It seems better, therefore, to regard Hobab as the brother-in-law of Moses, the son of his wife's father, who is called by the three names Reuel, Raguel and Jethro. Compare Exod 2: 18; 3: 1, etc. We have no record of Hobab's coming to the camp. He was evidently a nomadic chieftain who roamed about in the Sinaitic peninsula and in the regions to the east and north. *We are journeying unto the place of which Jehovah said I will give it to you.* The children of Israel had as the goal of their journey no uncertainty. Jehovah had promised them a possession. *Come thou with us.* Moses feels at liberty to invite his relatives by marriage to join the company of Israel. It is worthy of notice that the nation was not absolutely the pure stock of Jacob without admixture. Moses presses his invitation by adding arguments. The certainty of the blessing he promises is from the fact that Jehovah has promised blessing for Israel.

30. *I will not go, etc.* Hobab is explicit in his refusal. He implies that he prefers his own free life of the wilderness better and his own people with their laws and customs.

31. *Leave us not, etc.* Moses does not easily give up, but adds entreaty and another line of argument. *Thou shalt be unto us instead of eyes.* The opportunity for special usefulness was offered to Hobab. Although the children of Israel were led by the pillar of cloud, yet there was a need of a knowledge of the country on their part to find the particular spots best adapted for the camps, to find supplies of water and pasturage for their flocks, and fuel for their cooking. As scouts familiar with the country, Hobab and his company would prove particularly valuable.

32. *What good soever Jehovah will do unto us, etc.* Moses offers to receive Hobab and his company into equal fellowship with the people of Israel. It is possible that Hobab accepted at once, as we hear of no further refusal. It is, however, a little surprising that we have no statement that he accepted the invitation, if such is the case.

33. *And they set forward.* This is the same verb as that translated "took their journey" in v. 13. *Three days' journey.* That is, it was only three days before they stopped in the wilderness of Paran for a considerable time. *And the ark of the covenant of Jehovah went before them.* Some have inferred from v. 31 and chap. 3: 31 that the ark was carried in the midst of the host of Israel, rather than at the head of the column. This passage seems very definite. *Three days' journey.* These words as they occur a second time in this verse are probably an accidental addition of some copyist. *To seek out a resting place.* The ark, symbolizing the divine presence, served as leader and guide.

34. *And the cloud of Jehovah, etc.* This also betokened the divine presence, and is here represented as a shield for the people upon their journey. Some people are troubled because the ark seems here to serve as a guide rather than the cloud as elsewhere represented. But the point is that the people were guided by Jehovah, whether precisely by the cloud or by the ark—doubtless by both. The seeming discrepancy is probably due to the diversity of the sources which our author of Numbers uses.

35. *Rise up O Jehovah, etc.* By this formula Moses invoked the divine blessing as the people started upon their day's journey. He expresses great confidence in Jehovah. Compare Psa. 68: 1. The parallelism of Hebrew poetry is to be noted in this prayer. "Thine enemies" is similar to "them that hate thee;" and "be scattered," to "flee away."

36. *Return, O Jehovah, etc.* The evening invocation gives voice to a calm confidence in the favor of Jehovah. The word translated "ten thousands" is often used figuratively of an indefinitely great number, and so very likely here. "Unto the myriads of the thousands of Israel." That Israel is a great nation is an especial mark of the divine favor. Compare Deut. 1: 10.

NOTICE.

The Treasurer of the General Conference would be very glad to hear from the few churches which have not yet paid their apportionment for last year. Address till Conference time,

WILLIAM C. WHITFORD,
Ashaway, R. I.

AUGUST 1, 1902.

Popular Science.

H. H. BAKER.

Kaolin.

A fine variety of clay, a silicate of aluminum with either calcium, sodium, or potassium; in color it varies from a clear and glossy white to grayish, and light shades of yellow and green. It is an essential constituent of many of the crystalline rocks. When pure it is perfectly white, and forms a compact or mealy mass made up of scale-like crystals, and is soft to the touch.

Kaolin is used largely in the manufacture of porcelain, and, though strange, it is chiefly a product of the decomposition of granite. This clay was first discovered by a Jesuit missionary in China, in a ridge called Kao-ling. By him it was sent to England, where it was made into table-ware, called "China-ware," being of pure white and very hard. This same kind of clay was afterward discovered by William Cookworthy, in Cornwall, England, in 1755. This resulted in making China-ware in England. China-ware was transported to this country very soon after the Revolutionary War, and was highly prized.

The only deposits of Kaolin found in England were at Cornwall and Devon. That at Cornwall is the largest, where thousands of tons are mined every year. The clay has been found in a few places in this country. There is a mine in Nebraska, and another that we know of in Putnam County, Florida. The surface removed at this mine is from 300 to 400 square yards, and at a depth ranging from 30 to 70 feet. The thickness of the clay ranges from 15 to 20 feet, and appears to be inexhaustible. It is mined and brought to the surface by an hydraulic process. The capacity is about six car-loads per day, and the quality is said to be of the very best for China-ware. The entire output of this mine is shipped and manufactured into the most beautiful porcelain, or China-ware, at Trenton and Woodbridge, New Jersey.

In mining, generally, the superficial deposit is first removed, then the clay-bearing rock is pulverized and water applied, which takes up the clay in solution; this is allowed to stand, that the sand and coarser particles may settle. Then it is decanted until the clay is well purified. The water is then evaporated, the clay dried, when it is ready for use.

At the present day this China clay enters largely into the manufacture of pottery in all parts of the world, and is used extensively by the paper-makers and by bleachers for calico; also to some extent in making alum and ultra-marine and other chemical products. By this discovery and applied science our sideboards and tables are splendidly decorated in the highest style of the arts; our beef-steaks and mutton-chops, with other viands, are presented before us in the most artistic and appetizing forms.

No one discovery has done more to equalize the human family than finding Kaolin. The division line has, since the world began, been drawn between those who could and those who could not, make the most costly spread, Orientally upon the rug, and recently upon the table.

Our own recollection carries us back not quite to the common use of the trenchers or wooden plates. We have seen them as souvenirs in families where they had been in every-

day use. At first the line was drawn between the rich and those of moderate means; the rug of the rich was spread with vessels and platters of gold, while the common people had trenchers and vessels roughly made of red clay.

Then came a change; the vessels and platters were made of silver and the cups and saucers of China clay, but perfectly plain. How is it now? The rich and the poor are very near together. We see their spreads very much resemble each other in art and beauty, all made of Kaolin. The rich make a trifle larger spread than the poor, and they keep up a distinction which, if particular, you may notice that in some of the cups and open vessels thin deposits of gold are on the inside, while the poor have theirs adorned on the edges and in spots with a little tinsel. All will be together soon.

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.

BATES.—Chauncy Bates died at his home in Halstead, Kan., June 23, 1902.

Though he was seventy-nine years of age he had been quite well and strong until the last two weeks. Mr. Bates lived in Jackson Centre, O. Was here licensed to preach. Came sixty-two years ago to Shiloh, N. J., on business. While here embraced the Sabbath under Eld. John Davis. He went West, preached in Missouri, married a daughter of John Davis; lived for a time at West Hallock, where he united with the Seventh-day Baptist church. Later he moved West. The wife died and he married Lydia C. Bivins Davis, a member of the Shiloh, N. J., church. I think Mr. Bates retained his membership at West Hallock. They have been true to the Sabbath, and since my pastorate at Shiloh have written us frequently. The burial services were conducted by Rev. Mr. Bixler, of the M. E. church of Halstead, Kan. Local paper speaks very highly of Mr. Bates. He was a Grand Army man; leaves a wife and two children to mourn their loss. He died in the triumph of faith.

E. B. S.

SHIMP.—Henry Shimp, near Shiloh, N. J., July 18, 1902, of heart failure, while riding in his carriage.

Mr. Shimp was born Dec. 25, 1837, near Shiloh, N. J. On Dec. 25, 1859, he was married to Miss Rebecca A. Davis, who, on June 11, 1877, preceded him to the better land. Two children—daughters—were born to them; both are living, Mrs. Sarah Ann Ewing and Miss Ida May. Mr. Shimp was universally respected, a kind neighbor and friend, a very affectionate husband and father. The funeral services were largely attended, conducted by the writer, from the late home. Lesson, Psa. 23. The Alfred University Quartet sang at the services.

E. B. S.

PALMER.—In Rockville, R. I., July 22, 1902, Eugene J. Palmer, aged 46 years, 11 months and 23 days.

Brother Palmer was born in Hopkinton, R. I. He was the oldest child of the late J. P. Palmer. He was twice married. At the age of twenty-nine he became the subject of saving grace and was baptized by Eld. J. R. Irish and united with the Rockville Seventh-day Baptist church, and continued to be a faithful member until his death. But few deaths have cast such a gloom over the community. He was a modest and honorable Christian man, a loss to the church to the community, a kind and indulgent husband and father. He leaves a widow and four little children, an aged mother, one brother and a large number of relatives and friends to mourn their loss.

A. MCL.

ALVERSON.—Mrs. Mary J. Stewart Alverson died June 25, 1902, at the home of her daughter, Mrs. Mayme A. Humphrey, near Coloma Station, Wis.

She was born in Oneida County, N. Y., Dec. 17, 1828, where she resided until 1850, when she moved with her parents to Sheboygan Falls, Wis. In 1852 she was married to Mr. David Alverson, of Sheboygan Falls, and in 1878 they came to Waushara County, Wis., where Mr. Alverson died Feb. 22, 1881. Their union was blessed with six children—four boys and two girls,—two of whom died in infancy, and one of the remaining four, Mrs. Nellie DeGross, could not survive the shock caused

by the death of mother, and two days after hearing the sad news she left this world for that beautiful land where sorrows never come. A. D. Alverson, of Fondulac; C. T. Alverson, South Hancock; and Mrs. Mayme A. Humphrey, of Coloma, remain to mourn their loss. Sister Alverson was converted when about eighteen years old, and joined the First-day Baptist church. In 1894 she accepted the Sabbath and joined the Seventh-day Baptist church of Coloma, and in her firm but quiet way was a great help to those around her in living for Christ. Death found her happy, trusting Jesus.

O. S. M.

DEGROSS.—Mrs. Nellie M. Alverson DeGross was born Sept. 17, 1855, at Sheboygan Falls, Wis., and died at her home at South Superior, July 1, 1902.

She was united in marriage with R. A. DeGross May 24, 1873, and leaves five children and an adopted son twelve years old to mourn the loss of a true and faithful mother. The deceased has lived in several places in Wisconsin, where she has made many friends. She was a member of the M. E. church of Sheboygan, and was striving to follow in the footsteps of the Master. Memorial services were held in the Seventh-day Baptist church at Coloma July 26, 1902, Eld. O. S. Mills officiating. The text, Isa. 12: 2, was selected by Sister Alverson.

O. S. M.

LEWIS.—At New Market, N. J., July 26, 1902, Henry F. Lewis, in the 89th year of his age.

Mr. Lewis was born in Sangersfield, N. Y., Dec. 11, 1813. For many years his home was at Boliver, N. Y. Since the death of his wife, thirty-four years ago, he has lived with his daughter, Mrs. C. T. Rogers, of New Market. Mr. Lewis was not a church-member, but believed in God and in Jesus Christ, and went to meet his Lord without a fear.

G. B. S.

THE MEMORY.

There is no better way to strengthen the memory than by the habit of speaking the exact truth. In some minds there is a strong tendency to exaggerate or diminish, to magnify or minify. Various motives operate to encourage this tendency. Aside from its moral bearings, the habit of exaggeration is injurious as effecting the memory. It is not enough that one is able to recall facts in a general way. Too much minuteness indeed, may not be desirable. But whenever it is important that details should be given, exactness is absolutely essential; not the least coloring of a fact is justifiable. You may draw upon your imagination to any reasonable extent to illustrate a principle or a sentiment, for the cases are not supposed to have necessary existence, save in the imagination; and if the principle or sentiment is thus brought more distinctly to view, the precise object sought is gained, the principal and not the imaginary or illustrative facts being the central point of observation. But it is otherwise with the relation of events that have transpired or objects seen; the imagination has nothing to do with the relation, and should be utterly excluded, and the naked facts only presented.—Christian Advocate.

CHRIST'S LOVE.

Who will measure the depth of Christ's love for his children? It was his love which led him to assume the form of our final humanity, to pass through the sorrows of an earthly pilgrimage and to undergo the shame and hostility of Jew and Greek and Roman. No language can express the force of this great love. Even inspiration does not attempt its measurement. Yet this is the boundless and indescribable love placed before us as the measure and example of the love which all believers are enjoined to exercise toward each other.—Bishop John F. Hurst.

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THE Annual Reunion of Walworth Academy will be held on Wednesday, Aug. 13, 1902, at Walworth, Wis., on the old Academy grounds.

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

THE Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed.

W. D. WILCOX, *Pastor.*

516 W. Monroe St.

SEVENTH-DAY BAPTIST SERVICES are held, regularly, in Rochester, N. Y., every Sabbath, at 3 P. M., at the residence of Mr. Irving Saunders, 516 Monroe Avenue. All Sabbath-keepers, and others, visiting in the city, are cordially invited to these services.

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

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

THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in their new church, cor. West Genesee Street and Preston Avenue. Preaching at 2.30 P. M. Sabbath-school at 3.30. Prayer-meeting the preceding evening. An invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath, to come in and worship with us.

I. L. COTTRELL, *Pastor.*

29 Ransom St.

THE Twenty-seventh Session of the Annual Meeting of Seventh-day Baptist churches of Iowa will begin on the 5th of September, 1902.

Preacher of Introductory Sermon, delegate from Minnesota.

Essayists, Horace Loofboro, Mrs. Burdick and O. W. Babcock of Welton, Iowa; Nettie VanHorn, Grand Junction, Iowa; Bernice Furrow, Lydia Knight and Eva Hurley, Garwin, Iowa.

Committee, J. O. Babcock, Welton; L. A. VanHorn, Garwin; W. L. VanHorn, Garwin.

T. S. HURLEY, *Moderator.*

O. U. VANHORN, *Secretary.*

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