

THE SABBATH RECORDER.

A SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, PLAINFIELD, N. J.

VOLUME 58. No. 32.

AUGUST 11, 1902.

WHOLE No. 2998.

THE TIRED MOTHER.

A little elbow leans upon your knee,
Your tired knee that has so much to bear;
A child's dear eyes are looking lovingly
From underneath a thatch of tangled hair.
Perhaps you do not heed the velvet touch
Of warm, moist fingers folding yours so tight,
You do not prize this blessing overmuch—
You are almost too tired to pray to-night.

But it is blessedness! A year ago
I did not see it as I do to-day—
We are so dull and thankless, and too slow
To catch the sunshine as it slips away.
And now it seems surpassing strange to me,
That while I bore the badge of motherhood,
I did not kiss more oft and tenderly
The little child that brought me only good.

And if some night when you sit down to rest,
You miss this elbow from your tired knee,
This restless, curling head from off your breast,
This lisping tongue that chatters constantly;
If from your own the dimpled hands had slipped,
And ne'er would nestle in your palm again;
If the white feet into their grave had tripped,
I could not blame you for your heartache then.

I wonder so that mothers ever fret
At little children clinging to their gown;
Or that the footprints, when the days are wet,
Are ever wet enough to make them frown.
If I could find a muddy little boot,
Or caps, or jackets, on my chamber floor,
If I could kiss a rosy, restless foot,
And hear it patter in my house once more.

If I could mend a broken cart to-day,
To-morrow make a kite to reach the sky,
There is no woman in God's world could say
She was more blissfully content than I!
But ah! the dainty pillow next my own
Is never rumbled by a shining head;
My shining birdling from its nest has flown,
The little boy I used to kiss is dead!

—Unknown.

Are You
Going?

In this, the last issue of the RECORDER which will reach all our readers before the Anniversaries open at Ashaway, we press the question of attendance. So much is involved in the present state of our denominational enterprises and work which is of more than ordinary importance, that every church should be represented, and every lover of our cause should be present, if possible. Imminent and grave issues are at hand, within and without our denominational lines. We cannot remove ourselves from the world, its complications and surroundings. The Sabbath question, which means so much to us, means as much, or more, to Protestants in general, and it is to our discredit that not a few of them seem more alive to the dangers and duties of the hour than we do. But it is of less importance to suggest comparisons between others and ourselves than it is to awaken ourselves to a full and clear consideration and understanding of what God demands of us at this time. The sessions of the Anniversaries this year ought to give an impetus to denominational life and work greater than any other session has ever done, and all our people ought to share in this uplift. A large attendance and an

earnest and prayerful spirit will do much to accomplish these ends.

THE RECORDER will not attempt to make a list of themes which ought to be considered. The programs of the various sessions are full and rich, and the Pre-Conference and Post-Conference consultations will afford favorable opportunity for a less formal, but not less valuable, comparison of opinions and development of suggestions. But above all else, the unfolding of larger plans and the creating of more permanent interest and more vigorous zeal are demanded. Organizations and plans, without denominational zeal and devotion, are machinery without propulsive power. We do not need more organizations so much as we need deeper and richer spiritual life and denominational spirit. There is cause to fear that we are now over-organized, and that consolidation is demanded rather than expansion. Some people foolishly fear denominationalism, lest it savor of narrow sectarianism. But denominationalism in the true sense of the term is the core of existence and the heart of success. To cultivate and exalt denominationalism is no more to be avoided or condemned than is the cultivation of specific family life, or of personal business interests. DENOMINATIONALISM, written large, and in illuminated text, ought to be a prominent theme in the coming Anniversaries. To neglect such consideration is to invite weakness.

A CAREFUL consideration of the question of raising money for our various forms of work is demanded. For many years the Missionary and Tract Societies have labored to secure systematic giving as the steady source of supply for their treasuries. The reports of these Societies for 1902 will show that this method has failed in a serious degree. Is the cause of this failure special appeals for funds in other directions, or a definite and alarming loss of interest in the work of these two permanent and important forms of denominational work? Is systematic giving a failure? Must each organization and each new movement push its interests by special agencies and special appeals? If this is done, can unfortunate rivalry and criticism, which approaches condemnation, be avoided? Can a Board of Estimate and a Financial Budget for denominational work be instituted? These are some practical questions touching financial methods which must be met at this time, and they are far-reaching as to future work.

Character-
Building.

AFTER all has been said, the building of a noble and Christ-like character is the supreme issue in every individual life. Education and culture are to be sought persistently and wisely. An honorable trade, profession or business should be a part of every man's equipment for life. The world is full of people who lead a precarious existence because they cannot do some useful and desirable thing well. Scores of times has the writer been asked to aid young men to "find a job" for whom one could not be found because the applicant had neither the stability of character nor the definite attainments which are necessary to success. But genuine and permanent success do not come unless there be genuine manliness and womanliness, such as Christianity fosters, coupled with other attainments. To young and old alike, but especially to the young, does the RECORDER appeal. Whatever you seek to gain of other things, do not fail to put the building of Christian character first. Reverence, honesty, purity, faith and faithfulness are fundamental elements in such character-building. With these one builds for the eternities of good and righteousness. Without these he builds on the sands of sudden and complete failure. Homes, churches, Sabbath-schools and the like fail in the first and the most important function if they fail to secure right character-building, especially in children and young people.

Associating
with God.

MUCH stress is laid on good associations among children and others. "A man is known by the company he keeps" is more than an ordinary saying. This law of association holds good in our soul relations with God. One cannot embody truth and righteousness in his life who is not in some good degree intimate with God. Spiritual association, that is, intercourse and companionship of soul with soul, are the most powerful and determining influences in life. The disciples were great in goodness and spiritual power because of their intimate and constant association with Christ. What came to them through material and spiritual association with God in Christ will come to every child of God who cultivates spiritual fellowship with him. Such fellowship is not a vague theory, but an actual and blessed reality. It means familiarity with God's thoughts as expressed in his Word and taught by his Spirit. It means heavenly aims and holy purposes wrought into human life as sources of power

and springs of action. It means the gradual fashioning of human life after the model of the divine life. This process is a gradual one. We must grow into the divinelikeness as we enter into a deeper understanding of the divine will. He who dwells thus with God dwells in light and peace, in holiness and joy.

Destiny in To-Day. MEN realize too little the fact that the destiny of years is enfolded in the brief days of formative life. One writing of the developing life and character of the people in the Philippine Islands says: "The coming one hundred years of Philippine history will be made according to the education of the next twelve years. I do not mean the public school alone, but the more advanced work. According as these schools place the young men in sympathy with advanced Christian civilization and American ideas, we shall have peace or insurrection in the islands." The principle thus enunciated in its relation to our new possessions finds illustration in all experience. Parents are too nearly indifferent and too ignorant concerning the truth that the first twelve years of child-life determines the character of two generations of their descendants. The brevity as to time in which determinative influences take root is a constant wonder and a constant menace to human interests, unless great care is taken to make such influences for the best. Homes, schools, churches, Sabbath-schools and Christian Endeavor Societies do their best and most effective work in a few years. Good attained then is far more permanent and effective than the struggle to implant good by uprooting evil in later years.

Self-Mastery. HENRY WARD BEECHER once said, "No man is such a conqueror as the man who has defeated himself." The converse of this proposition is equally true. No man is so terribly defeated and enslaved as the man who has been conquered by his baser self. The double life which tempted men lead is at once noble and commendable, and tragic and pitiful. Individual experience has its Gettysburgs and its Waterloos. Much that is noblest and best in men is gained only after fierce conflicts and long sieges. There is little worth having in the permanent attainments of life which is gained without struggle.

"Cost of worth has always been the nearest neighbor."

The high ground of best attainments is never gained without effort, and the fiercest struggles men have are with self. To have laid siege to your own faults and kept successful guard over your own weakness and temptations is to know the greatest joy of victory. In the determining spiritual experiences of life, self-mastery is the key-note of all good. Such mastery means kingship and victory that ennoble men as few things do. He who makes war on his baser self, with the high and holy purpose of doing the will of God, and thus becoming at one with God and good, is on the road to spiritual victory. These words are written in a tent placed on a ridge of land over which the fierce winds from the near-by waters of the Atlantic are chasing each other in a sort of mad fury. The tent swings and snaps with each oncoming gust, as though in anger against an intruder. But the tent pins are oak, the guy

ropes are strong, and for five hours the beaten walls of our canvas library have swung and strained at their moorings, holding their place in spite of the buffetings and shouting of a half-grown and salt-laden breath of a gale. Each hour has recorded victory for tent and rope and stakes in spite of the poor skill of the Editor who pitched this swaying sanctum, with its loud-flapping, half-opened doorway. The soul which pitches its tent where God directs will fear no storm, however fierce. Though winds double their fury and the solid earth do sway and reel, that soul dwells in self-mastery, helped of God.

The Deeper View. NOTHING of value can be seen or understood without taking the deeper view. The careless man says of the Old Testament, "I find nothing of value in it." Many years ago—March 2, 1869—Horace Bushnell, that prince among preachers, speaking at Hartford, Conn., contrasted the superficial and the deeper view of the Old Testament in the following matchless way. We commend his words to every one who deems the Ancient Scriptures antiquated or meaningless.

This old world history is not anything precious, viewed externally, but is only a very coarse mixture of idolatries, judgments, wars, barbarities—a religion shut up in formalities and transacted in a slaughter-yard of sacrifice, where gluttonous priests are watching for their part of the meat; the civil history is wild and oppressive; the social is treacherous and cruel; and yet, if we go down under the externalities deep enough to find what God is meditating there, we shall say at every turn, "How precious are thy thoughts!" Underneath the outward story we distinguish signs that are prelude everywhere a gospel day. Enoch walks with God, till by God's loving thought he is lifted and taken away. Abraham has found that God provides himself a lamb, and gotten full discovery thus of God's loving thought to him. Jacob has seen angels of God ascending and descending on him, and by that sacred telegraphy had his communication with God. Moses has had his bush and put off there his shoes before him whose title of mystery is, *I am that I am*. Little Samuel has had his call; and Isaiah has cried, "Woe is me, for I have seen the King;" and David had got so wonted in God's dispositions, purposes, sympathies, self-sacrificing patientes and meditations of mercy that he prays by God's thoughts, "Have mercy on me, O God, according to thy loving-kindness; according to the multitude of thy tender mercies blot out my transgressions." Meantime God is calling out all along the ages himself to the sottish people of transgression, "Come, let us reason together." Come, that is, and put yourselves alongside of me, your mind by my mind, your thoughts by my thoughts, and we may think alike and be one forever. And so, if we take all these old books of story, biography and prophecy and join ourselves to these old hymns of worship, we seemed to be inspired among God's very thoughts—let in deep into the discerning of them. And we are lifted by the swell of a certain deific undertone in them, which is the Eternal Mind heaving up through, in great inspirations and tides of thought that have no human measures.

Trusts. PRESIDENT ROOSEVELT has not raised the banner of opposition to trusts in the business world any too soon. Combinations of money and effort are a necessity in all departments of life; and much good, nay, almost all public good, comes through them. Many of the great combinations in business are to be praised and fostered. But there is a point beyond which they breed evil and injustice. That point has been reached in several important directions. Whether it be "good politics" or not for the President to commence his opposition to trusts, we do not

inquire, nor care. But in the interest of honesty, justice, and the general good, we commend his course.

God Calls.

WORD has reached the RECORDER of the death of Mrs. Amelia E. P. Ordway, beloved wife of Brother Ira J. Ordway, of Chicago, Ill. Sister Ordway passed away on Tuesday, Aug. 5, and the remains were taken to Maine, N. Y., her former home, where interment was had on Friday, Aug. 8.

Mrs. Josephine Wilcox Rogers, the wife of Rev. L. C. Rogers, deceased, has also passed on to her eternal home during the week. Sister Rogers died at Westerly, R. I., on Tuesday, Aug. 5, at the home of her brother-in-law, Mr. Orson Rogers, and was laid to rest in River Bend Cemetery on Friday, Aug. 8.

Thus God calls, and we are compelled to part with loved ones. We mourn with you, bereaved ones. May our Father, in whom your trust is anchored, come very close to you and be to you the haven of rest in this hour of deep affliction.

PRAYER.

REV. O. P. GIFFORD, D. D.

The Bible is an art gallery whose walls are hung with pictures of men at prayer. Men in all ages, under all conditions, have prayed. The body is bound to the earth by the force of gravity, mind goes out to mind in thought, heart goes out to heart in love, the soul goes up to God in prayer. There would be no civilization without gravitation, there would be no mental life without exchange of thought, there can be no spiritual life without prayer. Prayer is the soul's gravitation toward God, prayer is the soul's exchange of thought and life with God.

Men doubting the force of gravity would not build but burrow; men shrinking from exchange of thought soon cease to think; men neglecting prayer burrow in the animal life, and become bankrupt in soul.

In prayer we do not so much seek to yoke God's will to the chariot of our purpose as to find what God's will is concerning us and get strength to do it. We do not so much seek to get favors from God as to get God himself. We seek electricity that we may use it for light and power; we seek God that he may use us, making us the light of the world, his power in the earth. We bring our needs to him that he may satisfy them or show us how needless they are; we bring ourselves to him that he may fill us with himself.

When the sun rises even the foolish virgins need no oil. When the Sun of Righteousness arises and shines through the east window of prayer, we cast our empty lamps behind us to be forgotten. With sufficient grace the thorn in the flesh becomes a nail driven in a sure place on which to hang the wreath of victory. Holding the golden chains that bind the round earth about the feet of God, our hands are empty of our own needs, but so full of God that we know not our own needs, with which we came to pray.—The Watchman.

IN the dark cloud of a great sorrow the beautiful bow of God's promise is often seen, if we look up.—Chaplin.

THE way to heaven—turn to the right and keep straight on.—Spurgeon.

Prayer-Meeting Column.

TOPIC FOR AUGUST 22, 1902.

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

Topic.—Delight in Worship.

Psalms 122.

- 1 I was glad when they said unto me,
Let us go unto the house of Jehovah.
- 2 Our feet are standing
Within thy gates, O Jerusalem,
- 3 Jerusalem, that art builded
As a city that is compact together;
- 4 Whither the tribes go up, even the tribes of
Jehovah,
For an ordinance for Israel,
To give thanks unto the name of Jehovah.
- 5 For there are set thrones for judgment,
The thrones of the house of David.
- 6 Pray for the peace of Jerusalem:
They shall prosper that love thee.
- 7 Peace be within thy walls,
And prosperity within thy palaces.
- 8 For my brethren and companions' sakes,
I will now say, Peace be within thee.
- 9 For the sake of the house of Jehovah our
God
I will seek thy good.

This is a glad, triumphant song. Gladness and joy are a prominent part of true worship. These flow naturally from the rest which comes with the Sabbath and the inspiration and spiritual exaltation which come with worship. Few things can exceed Sabbath-worship in bringing peace, instruction and gladness to the devout heart. The communion of the saints is promoted when they gather in God's house, and the strong ties which bind the church together as God's family are strengthened each recurring week. We must here recognize the truth that only those find joy whose hearts are right toward God, who seek his house that they may worship him in spirit and in truth. Nevertheless, it is helpful for those to come who, from any cause, may be cast down in soul, burdened in life, or even perverted as to their love for God through worldly influences. If rightly considered, the privilege and duty of Sabbath-worship in this, as in other things, opportunity is always duty, brings one of the largest blessings to the children of God.

In the old New England days, when rulers sought to make men good by civil law, they visited severe punishment upon those who "lazily absented themselves from the public worship of God." Civil law does not punish us in these days for such neglect, but when the higher law of God is thus disregarded, men bring upon themselves abounding loss and no end of evil. "I was glad when they said unto me, let us go into the house of the Lord."

AN ALASKAN OVERLAND JOURNEY.

M. EGBERT KOONCE, D. D.

At the regular Annual Meeting of the Yukon Presbytery last summer, at which I was unable to be present, I was chosen as its Commissioner to the next General Assembly. I have not yet been able to determine whether my brethren meant this as a compliment to my reputation as a "musher" or as a penalty for my failure to attend the meeting. At all events I took the matter seriously, and on the 14th day of February started out with my dog team from my station at Rampart, and laid my course in the general direction of New York, a distance of about 6,000 miles by the route traveled, 1,200 of which lay over the frozen rivers and snow-covered mountains of interior Alaska.

Perhaps, to some persons unacquainted with the conditions and possibilities of Alaska winter travel, this may seem a large undertaking; I do not deny that it was, but measured by the common experiences of that country, it is nothing very unusual or extraordinary. In a land of such magnificent proportions, where the settlements are often hundreds of miles apart, men have come to think less of a thousand miles than those who are accustomed to traveling on express trains.

Rampart, my starting place, where I had been preaching to the miners for three years, is a placer mining camp of some importance, situated on the Yukon River, about 700 miles west of Dawson and about 900 miles east of St. Michael. My route of travel lay up the Yukon 650 miles to Forty-Mile Post, thence up the Forty-Mile River over the Ketchestock Divide, across the Upper Fanana Valley, over Montasta Pass, down the Salina River to the Copper River, and down the Copper to Valdez, on Prince William Sound, whence steamers make regular monthly trips to Seattle.

In anticipation of this trip I had selected, during the winter, a team of three strong, young native dogs, for which I paid \$50 each. I had opportunity, during the winter in my long itineraries to the outlying camps, to test their speed and endurance, and I felt confident that with my own robust health, we should have little difficulty in averaging 30 miles a day on our long trip.

Early in the purple dawning twilight of St. Valentine's Day, while the quiet of an Arctic night still rested on the little village, I turned the key in the little log cabin that had been my home, and took up the burden of the trail. The thermometer stood at 30 below zero—just right for traveling; the frosty air was clear and sparkling and the stars looked cold and very far away—almost as far as New York. It was four o'clock in the morning and no one was stirring; the farewells had all been said the night before, and even the good wishes and earnest solicitude of kind friends seemed a long way off in the chill and lonely morning gloom. After a run of a mile or two, however, the chill disappears from both body and soul, and one begins to feel that exhilaration attendant on a good digestion and a vigorous circulation. The warm light of dawn struggled across the horizon and the solemn, silent hills with their ivory-polished crests are touched with the softest of filtered colors as

"Aurora, rising from her couch beside
The famed Tythonus brings the light of day
To men and to immortals."

So the morning is always full of hope and cheer, and the lone follower of the trail absorbs something of its inspiration, and his soul is lifted up and his eyes are opened to the grand beauty of God's living art. So we always do our traveling in the early part of the day, if possible, reaching camp before the evening gloom comes down.

From Fort Hamlin to Circle City, a distance of about 300 miles, the river is spread out into a myriad of different channels and sloughs and makes what is known as the Yukon Flats. The river is said to be as much as 50 miles wide in places, and it is so filled with islands and there is such a labyrinth of channels that one unfamiliar with the landmarks may easily become hopelessly confused and lost. Frequent snowfalls and

drifting winds keep the trail pretty well covered over, and there were many miles where no signs were visible by which a traveler might find his way. So I was glad when the mail-carrier overtook me, shortly after I had entered this trackless wilderness, and favored me with his company so long as I was able to keep up with him. A volume might be written regarding these sturdy heroes of the trail, whose deeds have never been sung. Each carrier has his own division, usually about 100 miles, with cabins where he can camp for the night every 30 or 40 miles, and over this route he makes a round trip every week, connecting at each end with the other carriers. The trip must be made regardless of all conditions, and the faithful carrier must fight his lonely way through blinding storm and drifting snows, and make his 30 or 40 miles a day with the thermometer frequently registering under the 60 below mark.

I continued traveling with the carriers for about 200 miles, stopping at night in their cabins which were usually bare of any furniture except a stove. We occasionally crossed the track of a moose, but never caught sight of this noble animal. Once two wolves pursued me for a short distance, but a few shots from my revolver sent them fleeing into the shadows of a neighboring forest. Rabbits were everywhere abundant, and consequently beasts of prey hovered around; the wolf, wolverine, lynx, fox, marten and weasel all lie in wait for the helpless little fellow whose only defense is his snow-white color, and his large snow-shoe feet which enable him to run lightly over the surface of the soft snow, while his pursuers sink through it. Many a mark in the fresh snow told of a midnight tragedy.

On Saturday, March 8, I reached Eagle City, having covered the 600 miles in 17 days, two days having been spent at Fort Yukon and three at Circle City. Circle is the oldest mining camp in interior Alaska, and some 500 or 600 miners are to be found in that region now. They have no minister and no opportunity for public worship, so I arranged to stop off for Sunday. Nearly every one in the town turned out in the evening, and although the thermometer stood at 57 below zero, we had a pleasant and enthusiastic gathering.

Five days of hard traveling, with the thermometer standing between 40 and 60 below, covered the 190 miles between Circle and Eagle, and brought me to the home of Rev. and Mrs. J. W. Kirk, whom I had not seen for two years, although Brother Kirk is my nearest neighbor. Eagle City, besides being a mining camp, has a large military post, with two companies of soldiers, and is also the headquarters of the Third Judicial District. Mr. and Mrs. Kirk began their work here three years ago; they are now so established in the confidence of the community that their labors are beginning to yield fruits, and their beautiful home is a dispensary of comfort and good-cheer to the lonely and homesick. They expect to return to the States next fall for a season of rest, if the Mission Board can find a minister who is willing to take their place for a year. Some of the miners and citizens came to me as I was leaving and said: "We are afraid Mr. and Mrs. Kirk will take a notion not to come back if they go outside. Tell your Mission Board officers when you see them that we

must have them back again; we can't spare them now, and if you send any of your cheechocko sky-pilots up here instead of them, we'll put 'em on a log and send 'em down the river."

I had expected to continue on by way of Dawson, whence comfortable stages connect with the White Pass and Yukon Railroad, 375 miles further on. After consulting with Mr. Kirk, however, we thought it best that I cross the country by the Valdez route, which is about 575 miles in length, in order to get a more correct report of the interior country lying between the Yukon and the South Coast, where a number of new mining camps are springing up. This meant a much harder and longer trip than via Dawson, but would be justified by the information gained. Fortunately I discovered two men passing by, just out from the Koyukuk country, who were also bound for Valdez, so we agreed to combine forces and go on together. Some mail is being brought in by this route, the carriers making bi-weekly trips, and we expected to find an open trail and easy traveling.

Continuing on from Eagle up the Yukon two days' travel, we came to Forty-Mile Post, where our trail branched off to the southward. The weather continued severe, and although it was then well on toward the middle of March, the thermometer kept down below the 50's. The first day up the Forty-Mile River we encountered a head wind, and in spite of all we could do we all froze our faces more or less severely; indeed, I believe we should have frozen to death had we not found an old deserted cabin where we built a fire and thawed out. Toward evening we reached an unoccupied cabin and found the thermometer registered 62 below zero. We should not have suffered greatly if the day had been calm, but a wind at that temperature sears like a red-hot iron wherever it touches the skin. "Arizona Bill," one of my "pardners," suffered most, and besides losing a good share of the surface of his face, he discovered a few days later that the first joint of one of his great toes had dropped off, having been frozen without his knowing it. Bill is a good deal of a stoic and he found in this no great cause for concern, although 500 miles of hard walking still lay before us. He made occasional uncomplimentary comparisons between the climate of Alaska and that of Arizona, but no acknowledgment of suffering ever fell from his lips. Our team now consisted of six dogs, but we had 600 pounds of provision and camp equipage, there being no place where supplies could be bought for 400 miles or more, so there was little chance for any one to ride, even with a good trail. A hundred miles up the Forty-Mile River was passed the last mining camp, and then our trail disappeared. Fresh snow and drifting winds had wiped it out; and, for almost 300 miles, only the instinct developed by long experience enabled us to follow it. Sometimes we went far astray; two different times we were half a day's journey off and had to back-track to the place of digression. The snow was from one to five feet deep, and soft, so that the snow-shoes were hard to manage, and the dogs wallowed and the men tugged at the gee-pole, and Bill sometimes thought aloud profanely when his sore toe came up against a projecting root. A good part of the way we were in the midst of the

grandest mountain scenery in the world; on either side towered the highest peaks of North America; Lake Mansfield has a setting that cannot be excelled in the Bernese Alps, yet few white men have ever looked upon its beauty. Our course took us over three mountain chains, but we followed the water courses whenever possible. The Salina River was overflowed in places, and we waded miles of water half-knee deep. The Copper, always a rapids, was cutting out its ice and dropping the trail into the turbid torrent, although the temperature was still in sub-zero regions. Being thus delayed, our provisions ran short; we ate our last slim ration of bacon and flap-jacks two days before reaching Copper Center where we could replenish our grub-box. Fortunately we had coffee, but after two days there is an aching void which even black coffee cannot fill. Bill opined that he preferred to starve in Arizona, where one could keep warm in the process. At Copper Center, where there is a house or two and half a dozen inhabitants, we met a number of miners on their way up the Copper River and they had left us a good trail. Four days later found us at Valdez. In spite of the hard conditions, we had covered the last 550 miles in 20 days. A bath, a few good meals and a soft bed made new men of us all. Three days later the S. S. Bertha arrived in port, and bidding farewell to my companions and to the faithful dogs which had stood by us so nobly, I took passage for Seattle and got on board. Bill remained to have his toe repaired and his "pardner" stayed with him. His last remark was: "If you ever want to find me, parson, you'll have to look in Arizona. I'm goin' back to the desert where a man can live in comfort."—The Evangelist.

ABOUT CHILDREN.

REV. H. D. CLARKE.

Having been "put upon the shelf" in the prime of life, ministerially speaking, and as Sister Church said in the RECORDER, "Knowing how soon one is forgotten," the Lord has for the time being at least directed me to another line of missionary work. A work I have come to love, though often turning back in thought to the days when churches considered me worthy to preach to them, lead their children in Junior work, teach them music, edit their Sabbath-school lessons, conduct Sabbath-school Institutes and do sundry things that were a real pleasure to me and in which it was said by a few ministerial brethren that there was successful work. But the writer is too modest and too independent to ask any future favors or seek his own advancement on these lines. So in the new line of work a few observations may interest the few friends I have who read the SABBATH RECORDER. The subject is an interesting one, though my treatment of one phase of it may conflict with the opinions of others.

I have long heard, and hear it yet, that the children of "low birth," of criminal classes, of neglect, of doubtful parentage, were "inevitably predisposed" to the habits and follies of their parents, and in most cases cannot be overcome. Observation thus far convinces me that this is greatly exaggerated, and that children from the "slums" and from neglected homes will turn out equally well as other children when taken from their vile surroundings and placed in new and better homes.

There is little or no risk in taking such chil-

dren, at least early in life, any more than taking children from our unfortunate relatives or neighbors in our own towns. Fallen human nature is just about the same in Dodge Center, Milton, Alfred, Farina, etc., as in New York City or Chicago. Everywhere good Seventh-day Baptists, Adventists and Methodists and others are susceptible to all the temptations common to humanity.

They early learn to smoke away their physical and moral life; they early become loose in principle, leave the Sabbath and the Bible and do other things just as wicked as "foreigners" and "strikers" and "hobos." But while they do these things they boast of purer blood and greater respectability. But sin at the Five Points and in one just out of High School or college is about of the same nature, and has death as its wages.

The principle thing to do to a child of any blood and from any locality is to train him up "in the way he should go."

I have thus far had to look after two hundred and eighty orphan or half orphan children, and I have found in the great majority of cases that those children are about the same as the people who took them, and if anything, a little better than the people. Of these two hundred and eighty boys and girls only about ten have had to be returned to New York, or where they came from, for correction, and a majority of these ten were not vicious children but had told a few falsehoods, or stolen some cookies, like "pure blooded" stock in some of our homes; or had done something else they had learned in the homes where they had been taken for good bringing up; and so for these sins they lost their homes. Probably a few of these were in a way to become desperately wicked.

A year ago I arranged for the placing of nineteen boys and girls in a town in Southern Minnesota. These I have visited two and three times since then and have removed two from homes not good enough for them, and one because he stole two or three dimes. It can be said that all but one are doing well. At another town I arranged for placing fifteen. I have not found one really bad child among them, though I have replaced two, and the fault was not altogether theirs. And so of other companies, as well as many visited who have been in their Western homes five or six years.

A few days ago I helped to homes fifteen boys from six to fifteen years of age. They came direct from New York City; the children of "good, bad, and indifferent" parents—Germans, Swedes, English, Americans—very promising boys. One of them, eight years old this date, a pretty, bright, obedient, affectionate, intellectual, and a healthy boy; too good for the three applications had for him. I brought him to my home in order to take time to find him a superior home. He must have a chance to develop what is in him. To me he now looks to find him a foster father and mother, longing for sunshine in their home and child-love. God helping me, he shall find it. I would it were a Sabbath-keeping home, but this is not always to be found.

What do all these neglected children in our great cities need? They need foster fathers and mothers, if not own parents, who realize that a child is the gift of God, and who have maternal and paternal love and instinct, which I am sorry to say seems to be greatly weakened in this country.

L. T. Lyle, in Union Signal says: "Maternal love is nearly extinct in the hearts of our women." I cannot think this is true, but it is not strong enough. Fashion, pleasure and worldly struggle has fearfully weakened it. "Give the boy a chance." No matter his color or nationality, or place of birth, whether legally or illegally born, he is a precious bundle of love and innocence, and if taken early into a good home, where there is proper home-government and influence, he will become, in the majority of cases, a useful citizen, respected and honored, and in many cases a faithful citizen of the kingdom of God. Don't talk too much about "heredity" and "blood will tell." What tells most is the home in which he was reared.

JULY 28, 1902.

CONCERNING SLEEP.

P. S. HENSON, D. D.

"If he sleep, he shall do well," said the disciples of our Lord as touching Lazarus; and therein all unwittingly they enunciated a principle of the widest application.

And never since the world began has there been a time when the application was so sorely needed. A rushing, restless, feverish age is the one in which we live, an age of gas and steam and lightning, of telephones and telegraphs, and blanket-sheet newspapers, and celestial chariots that flash over the land, and mighty marine monsters, humanity-laden and fire-driven, that flash over the sea. This little planet teems and hums as never before. It is enough to make one's head swim just to see it spin. But we cannot just stand off and see it; we are on it and in it, and, *nolens volens*, are participants in its fierce and fiery life.

Legree may be dead, and Uncle Tom; but we are all under the lash, and men in droves are being driven to their death by the inexorable exactions of our modern life. Almost every man has a "hot box" in his head, and cannot take time to cool it off. Nerves are strained to utmost tension, and are snapping all around us; but poor fools will not pause long enough to relax and restring them. There is fire in the air and in the blood and in the brain, and men are going mad faster than we can build madhouses to put them in. And never were there so many people flinging themselves out of the world from sheer weariness of living in it. And yet over these already overdriven wretches stand well-meaning mentors who are goading them on to more desperate endeavor. And so they go on with unremitting strain of heart and brain until they drop into untimely graves.

With endless iteration it is dinned into our ears that "what the world wants is wide-awake men." We honestly believe that the real want is of fast-asleep men. The world is fretting in a frightful fever, and in some awful paroxysm it is in danger of playing the role of Samson and dragging down destruction on its own devoted head. If this poor, weary, groaning world could only take a long-protracted, Rip Van Winkle sleep, it would wake, no doubt, in better humor than it has known for years. "Give us a rest," is the cry that pierces the very heavens. What we want and must have or die is more of rest, Sabbath rest and the rest of sleep. Then, instead of the fussy and for the most part futile activity of our modern life, there would be more of sweetness and of light, more of serenity of soul and solidity of result.

Henry Ward Beecher never said a wiser or

a wittier thing than when to a questioner who asked him how it was that he always kept awake the people to whom he preached or lectured, he replied that he did not know unless it was by sleeping so much himself. A man's first duty, if he would do himself justice or effectively serve the cause that he espouses, is to keep himself *fresh*.

And just here, if he be a Christian man, he is apt to be confronted by a temptation of the devil. If he has too much conscience to allow of his living in inglorious ease, the old arch enemy often uses his keen-edged conscience as a sword wherewith to trip him up. He paints before him luridly the frightful needs of a perishing world, and goads him unceasingly to be rushing to its rescue. He gives him no rest day or night, in the hope that by overworking him he will make an end of him.

The writer of this screed is not ignorant of this device of the adversary, for he almost fell a victim to it in his early ministry.

He had high ideals of ministerial fidelity, and he pursued them almost to his own undoing. He hopes he has not lost sight of these youthful ideals even in his later years, but as to the method of their prosecution he has learned something by what he has suffered.

He had a schedule in accordance with which all his time was laid out,—so much for this study and so much for that, so much for sermon-making and so much for visitation, with the scantiest allowance for sleep and recreation. The urgency of the work would not allow more. Instead of dealing with himself as a rational sentient human being with flesh and blood and nerves and brains, he took himself for a machine, and wound himself up, and ran himself down, with the inevitable outcome of nervous prostration and spinal meningitis.

It has been said that experience keeps a dear school, but fools will learn in no other. The fact of the matter is, however, that fools will not learn even in that; for you may bray a fool in a mortar with a pestle with wheat; yet will not his folly depart from him. To my credit be it said, I left my folly in the mortar, and after my rehabilitation I changed the whole method of my life. Less of mechanical, however, and more of spontaneous exertion distinguished the new departure.

If I found myself fagged in the matter of sermon-making, and my mind like Baalm's beast planted its forefeet stubbornly, and cried out, "Am I not thine—animus, and hast thou not ridden me all these years? and now I'm tired and must have a rest," I would not pound it after the manner of that misguided prophet, but would good-naturedly reply, "All right; you shall have a rest."

And then I would straightway compose myself to sleep. Awakening by-and-by, I would try the road again; but, if there were still "that tired feeling," I would say to myself, "What you want is more sleep; for you cannot afford to wring blood out of your brain"; and I would take more sleep without hesitation and without compunction. Sometimes I have slept in that way for a week at a time, only stopping at way stations for the stomach's needs; and then my mind would come forth from its stall like a well-groomed horse, with its head well up, rejoicing in the privilege of a run on the track.

It is well for a man to beware of crossing

the danger-line, lest suddenly he drop to rise no more. When he feels himself nearing it, let him put down the brakes, lest he utterly break down; and when he halts, let him sleep—and sleep.

If it be objected that it is not always possible to sleep, it must be confessed that for some men it would seem to be impossible, for like Macbeth, they have "murdered sleep." For it ought to be evermore borne in mind that sleeplessness comes as the penalty of not sleeping enough, and the gentle goddess long spurned sometimes takes her everlasting flight. But before the coming of that fateful time she may be wooed, and commonly may be won; and he that can command her is apt to attain in consequence, not only longevity, but the widest sweep of beneficent activity.

This panegyric upon sleep is not written for the encouragement of those lazy "lie-a-beds" who are good for nothing even when they are awake, but as an admonition to those strenuous souls who, just because they realize that

"Life is real, life is earnest,"

are apt to rush unbidden into untimely graves, or, if they linger long upon the earth, they only stagger on with crippled powers, instead of bounding ahead with elastic step, and rejoicing as a strong man to run a race.—Christian Endeavor World.

THE PRESIDENT'S VALUATION OF HOMES.

In the last analysis a healthy state can exist only when the men and women who make it up lead clean, vigorous, healthy lives; when their children are so trained that they shall endeavor not to shirk difficulties, but to overcome them; not to seek ease, but to know how to sweat triumph from toil and risk. The man must be free to do a man's work, to dare and endure and to labor to keep himself and to keep those dependent on him. The woman must be the housewife, the helpmeet of the home-maker, the wise and fearless mother of many healthy children.

In one of Daudet's powerful and melancholy books he speaks of "the fear of maternity, the haunting terror of the young wife of the present day." When such words can be written of a nation, that nation is rotten to the heart's core. When men fear work or fear righteous war, when women fear motherhood, they tremble on the brink of doom, and well is it that they should perish from the earth where they are fit subjects for the scorn of all men and women who are themselves strong and brave and high-minded.—Roosevelt's *Strenuous Life*.

RESOLUTIONS.

At the weekly meeting of the Lost Creek Seventh-day Baptists, July 23, 1902, the following preamble and resolutions were read and unanimously adopted by a rising vote:

WHEREAS, Our beloved pastor, Elder M. G. Stillman, has decided that it is best to change pastorates, and is soon to leave us and go to another field of work; therefore,

Resolved, That while we bow in sorrow to the inevitable, we wish to place on record our high appreciation of his pastoral work, and of the active and efficient co-laborers of his beloved wife in building up the cause among us; and that all our sister churches may know how we appreciate them, we instruct our Secretary to forward a copy of these resolutions to the SABBATH RECORDER for publication.

Resolved, That we proceed at once to call another pastor.

A unanimous call was then and there given Rev. J. H. Hurley to become our pastor.

L. A. BOND, Clerk.

Missions.

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

EVANGELIST J. G. BURDICK has been helping the people at Stokes, Ohio, in getting their meeting-house in order for services. He has probably commenced a series of evangelistic meetings there. He has been training a quartet at Jackson Centre to help him in the meetings. We trust that all who are interested in the salvation of souls and the building up of that little church at Stokes will pray for the Holy Spirit to be manifest in those meetings with great power.

MRS. M. G. TOWNSEND went in July to the Rock House Prairie church in Adams county, Wis., to hold some meetings. We hear that the meetings were blessed of the Lord.

THE first week in July the three quartets, two of gentlemen and one of ladies, with Evangelist M. B. Kelly and Pastor J. H. Hurley, commenced the evangelistic campaign in Gentry, Ark., and the surrounding community. A letter from Bro. Kelly gives information as to the progress of the work there. They found at first some opposition from the Baptists, they having started a series of meetings under the management of one of their strongest evangelists. Our people went right along with their meetings kindly and lovingly, and they increased in attendance and interest.

LETTER FROM M. B. KELLY.

I hardly know where to begin, there are so many things I would like to tell you, but I can tell you of only a few.

I have already told you of the glorious meeting we had one week ago yesterday, on Sabbath-day; but the meeting yesterday, the Sabbath-day, was truly marvelous to all. I preached from Gen. 32: 24-28. Theme, Power with God and with men. I never in all my life have seen such a crying out on the part of church-members for a closer walk with God. The Lord graciously showered blessings upon us. We have been having some wonderful exercises. Last night there were twenty-seven forward, some of them active workers in the church, pleading with God for a closer walk with him and a higher life; some were backsliders and others seekers for the first time; some professed conversion.

Some experiences of church members have been remarkable. Night before last, after a precious meeting, as I was on my way to my room, one of the boys of the quartet came to my side, saying that he wanted to talk with me. He said that while there were no particular sins tormenting him, that his heart was not right with God; that he had not power with God and men. After talking with him a little we went off into the woods and there, in the darkness, got down on our knees and prayed.

It seemed that the Holy Spirit came down upon us and caused us to feel his presence mightily. After I had prayed, the young man began pouring forth the longings of his soul, and presently pitched headlong upon his face, pleading for forgiveness, complete surrender, and the baptism of the Holy Spirit. He finally wished to be left alone with God, and I left him there, but not long, for he soon came to my room. He had received a gracious blessing.

Then last night, after the service, one of the

ladies' quartet came to Elder Hurley, all broken up, saying that she must have more power with God and men. Elder Hurley talked with her and asked if they should go down to the house and pray, but she didn't want to wait, so they knelt right down there in the church, before the congregation had entirely dispersed, and she received a blessing.

But the most remarkable case came this morning. While we workers were on our knees in our morning devotions, two others came in—a son and daughter—both of them active workers in the church.

After we had arisen from our knees, and had talked over the work for a little while, I was about to start, when the daughter, a fine looking, cultured young woman of twenty-five, said: "We had no invitation to this meeting, but I felt that I must come and have a talk with you."

She began to weep and tell me how she had sometimes doubted the genuineness of her Christian experience; how she had been talking with her father about her feelings, but to no comfort; how that while others were so deeply moved yesterday, she did not feel so.

I said to her, "You seem to be deeply moved now."

"Yes," said she, "but it is the first time." And with weeping she told me how her heart was yearning for God, that she might be wholly his. She was anxious for us to pray with her.

The boys had begun their practice; I at once stopped them and we all knelt together, and again the blessed Holy Spirit came upon us with mighty power, and we all wept with joy. While kneeling, after a number had prayed, the boys sang softly, "Nearer, My God, to Thee." Then I asked the young lady to pray. I wish you could have heard that prayer. We were all broken down. After she had finished I called upon her brother to pray, and asked the boys to be ready to follow his prayer immediately, singing softly, "I Surrender All to Jesus."

And while they were singing I asked her if that song expressed the feeling of her heart.

She was still kneeling and trembling with emotion; she replied: "Oh, yes; I surrender all." I asked her if she did not feel that the supreme joy and yearning of her soul was to be wholly given up to the service of God. She at once arose and with a triumphant joy upon her face exclaimed, "Oh, yes; I am ready to do anything for Jesus." She then went to her brother and they put their arms around each other and wept for joy. I think I never saw a happier mortal in my life. It was a very small company of us, but it was glorious to be there.

So, dear Brother Whitford we are wondering what the dear Lord is going to do next.

The prayer of all our hearts is that we may all be kept humbly at the foot of the cross, that we may be used of God to accomplish the greatest amount of good; and I feel that we are all disposed to give him all the glory.

The Baptists seem considerably discouraged. We all treat them with the kindest consideration. They had two seekers last night. As they held longer than we, brother Hurley and I went in, and upon request of their evangelist, we talked and prayed with the seekers.

The interest at Bloomfield is good. Old residents of the place declare that there has

not been such an interest in religion there in many years as now. The whole country seems to be interested in the Sabbath question, but the people appear to be lacking in moral stability and decision of character.

Pray for the work here, as I know you are doing. Brother Hurley said yesterday that if there should not be another thing accomplished the work would be a grand success. But we feel that there is much more yet to come.

GENTRY, Ark., July 27, 1902.

A LETTER FROM EBENEZER AMMOKOO TO DR. DALAND.

APPAM, near Salt Pond,
15th June, 1902.

Rev. William C. Daland, D. D.,
Leonardsville, N. Y., U. S. A.:

Dear Sir, *Father in Christ and Instructor*:—I came here since two weeks ago, and I have been striving to write. You may perhaps know the circumstances which compelled me to be away from home for a short time. The reasons are as follows: The orders from the Missionary Society have not come as yet.

The next one is this: That in the last year I sold some books to certain scholars in the town and Winnebah, and I did not get time at all to come back for the claim of the payment as I was suddenly stopped at the appointed time, owing to the arrival of our dear Stephen (he calls Peter). I was therefore obliged to pay for them myself at Publishing House, as I had done so before the great trouble happened (the death of Stephen), besides I brought some goods here now in connection with some RECORDERS from home. I get one carrier as a laborer and my consignerman.

The distance from here to Ayan Maim is only one day's walk. I have written three times to my father, also I have been directed to see a lone Sabbath-keeper and some others who wish to be Sabbath-keepers with us, who are at Engerne in this Gomuah district, who have to their king a fine middle-aged man whose name is Kwadwo Pkum. Please you may not be doubting with regard to anything respecting my presence at home; but if there should arrive any letter from you or the Missionary Society, I would be quickly called home by my father and Brother Amos, in order to reply to every one.

You may write and inform Bro. Mosher that he may quickly send SABBATH RECORDERS and Sabbath of Christ to the Wesleyan minister, whose address is as following: Rev. J. A. Quaison, Appam, Gold Coast, West Africa, for one year. I have had personal talk with him about these papers, respecting our denominational, "fundamental" and "essential" principles, and he is willing to receive them regularly. I will soon be going back home when I hear from my father and brother Amos. I have sold five shillings worth of RECORDERS. My father is in good health. My brother Amos sends me letters in connection with RECORDERS by post.

May God Almighty, in his mercy, help you in all your plans and arrangements, that we may be helped by you in this our precious battle. May you have a deep love and helpfulness toward the Gold Coast Mission. By the grace of God I will get more subscribers for the RECORDER and Sabbath of Christ. I have carefully read of all what you are doing in behalf of the mission here, and for the spread of the Redeemer's kingdom.

I always say and write you that your re-

ward shall not come from us, not that we are unkind to you in so saying, but you may readily understand that, even if we were able to hire you, we could not, because you are a true minister of God, who is merciful and upright, and you will therefore be rewarded with good things on earth and heaven by the all-powerful God himself, because of your loving kindness toward every creature of God. May God bless you. We all have been wondering of all your kindness toward us, we poor and miserable creatures in every way. Oh may God bless and strengthen you daily in all your undertakings, both with respect to your family and all.

I beg to explain it to you very little, to say that when our late Bro. Stephen (he called Peter, Stephen, because he thinks he was a martyr) was going to Abudu with me on missionary work, we were instructed by the pastor to stop and stay awhile and have a perfect rest, because he was then a newly recovered man, but he did not agree; he said it was expedient for us to make the Word of God known by the means of preaching abroad, but it was rather too early for us to do that. Also when he went out to meet a white man in the noon-day time, I did not know it previously about his being away from home, because I went to the river for a bath, and when I came back I was told by the cook that he had gone away, and soon followed after him and immediately met him, on the outskirts of the Salt Pond road, returning home. You may perhaps know that I was staying together with him at all time, upstairs in the house where you had once lived. Even we had been holding services in the hall, and sometimes in the hall at the pastor's house. He was a real Christian soldier, truthful and energetic, and a good young man, but his unexpected death was owing to overwork against our advice to take time and moderate his course. It is consistent to further say that the true spirit of God was at work in him. So we ought and must say, "God's will be done." Again make the following known to all the ministers and members of the Board, that they may know and understand that here are many white missionaries, most of them with their wives. They have their head station at Akropon, Island of Acce, one day's walk from the latter to the former. Also many missionaries of the same denomination (the Basel mission) are at Kyebe, Bogoro, Abetifi and Okwawu. The above-mentioned places are in the far forest part, and yet they live safe and sound. The Theological Seminary at Akropon, for training of the students to be catechists and pastors over their churches; they have four white men as teachers in the school. So I beg to confirm your last report, to say that it was the very truth you had written, even not all, with regard to the period of the time for a white man to stay in Africa, and is nothing exaggerating in any way. If you think it best, you may send on this letter for publication, in order to make still more clear your statement. I will, in a short time, send you the Basel Mission Almanac for a sure proof of what I write.

I am still trusting in the Lord in this hour of the world's mad strife, for I know that Satan and the world shall trouble us in some way, but we may be preserved by the Able One, who is Christ the Lord, according to the prophecies and promises of his Word.

In regard to the expenses of building a splendid and fine monument as memorial and remembrance on the grave of our dear Stephen, we also shall contribute a share, as much as we can. Oh, dear Dr. Daland, it is a nice thing, and an act of love, toward our brother's ashes to do so in time.

May God bless you and your family.
Yours faithfully,
E. G. A. AMMOKOO.

TREASURER'S REPORT

For the month of July, 1902.

GEO. H. UTTER, Treasurer.

In account with
THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.
DR.

Table with columns for item description and amounts. Includes 'Cash in Treasury, July 1, 1902' (\$1,659.24), 'Churches' (various locations like Genesee, Hammond, North Loup, etc.), 'Sabbath-schools', and 'Woman's Executive Board'.

CR.

Table with columns for item description and amounts. Includes 'O. U. Whitford, balance salary, traveling expenses, etc.', 'H. C. VanHorn, salary, quarter ending June 30', 'G. H. Fitz Randolph, salary and traveling expenses, quarter ending June 30', 'R. S. Wilson, balance salary, traveling expenses, quarter ending June 30', 'Preston, Otelle, Lincklaen, N. Y., 12 weeks' labor', 'Salemville, Pa., church, labor, Jan. 1 to May 1', 'Churches, quarter ending June 30'.

Cash in treasury, Aug. 1:

Table with columns for item description and amounts. Includes 'China Mission' (\$952.67), 'Reduction of debt' (5.00), 'Available for current expenses' (530.55), totaling \$1,487.22.

E. & O. E. GEO. H. UTTER, Treasurer.

Up along the hard road there is a sign-board, on which is written in large, bright, letters, "He that walketh uprightly walketh surely."—Cuyler.

THE PROMISE OF HARVEST.

Our country is in the full tide of prosperity. A journey of 5,000 miles from Boston to Western Colorado and return has revealed an amount of wealth we have never seen before in regions we have traversed several times. Cities throb with business activities, railroads have been reconstructed, their roadbeds made solid and strong with new appliances, the speed of their trains has been greatly increased, while the transportation of passengers and goods is carried on with greater economy and precision. At many of the principal towns station houses of brick or granite have displaced the wooden structures of a dozen years ago.

Never have we seen so rich promise in great grain fields of the Interior and Western states. The prairies laugh with joy of harvest. Wheat fields stretching away to the horizon are yellow with waving grain, which reapers are tossing into sheaves ready for threshing. The traveler is whirled through counties green with growing corn, oats and grass. Here and there it is to be seen that rains have been excessive and warmer weather would be welcome. But too much moisture is far better than drought, and little complaint of it is heard. The ranges offer splendid pasture away to the slopes of the Rockies and they are dotted with vast numbers of cattle. Irrigation, too, is redeeming many thousands of acres of what once was arid soil. For days the traveler sees spread before him an ever unfolding table of food for the nation, with an abundant surplus for other less favored lands.

Farmers talk cheerfully and confidently of their prospects. Their conditions in such states as Nebraska and Colorado have improved wonderfully in the last decade. The dugout has become a rarity and the shanty is giving place to the comfortable home. Good roads are being built across the prairies, and fine horses and carriages are seen on them. Iowa's cultivated farms and smiling villages look like the best parts of New England. Its southern counties often remind one of the Connecticut Valley. Drought is heard of in the Southwest, and cloud-bursts in the Northwest, but in the main, unless unforeseen disasters occur, this season bids fair to be one of the most prosperous in the country's history.

The expansion of the nation under these conditions and the increase of its influence and power are inevitable. The responsibility of its citizens must increase correspondingly. Especially is this great prosperity a call to Christians to stand first for righteousness, for service to their fellow-citizens in our own land and to the world. "To whomsoever much is given, of him shall much be required."—Congregationalist.

NOT QUITE DEAD.

The members of the Committee on the "Entertainment Problem" are requested to meet in the church at Ashaway, R. I., Wednesday, Aug. 20, 1902, at 9.30 A. M., for the purpose of diagnosing the case. Churches and Boards that have not yet returned the stamped and addressed envelopes, with their answers to the circular letter, are begged to do so at once, changing the address from Alfred, N. Y., to Ashaway, R. I.

A. E. MAIN, Chairman,

ALFRED, N. Y., Aug. 6, 1902.

Woman's Work.

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

THANKFULNESS.

ADELAIDE A. PROCTOR.

My God, I thank Thee, who hast made
The earth so bright;
So full of splendor and of joy,
Beauty and light;
So many glorious things are here,
Noble and right!

I thank Thee, too, that Thou has made
Joy to abound;
So many gentle thoughts and deeds
Circling us round,
That in the darkest spot of earth
Some love is found.

I thank Thee more that all our joy
Is touched with pain;
That shadows fall on brightest hours;
That thorns remain;
So that earth's bliss may be our guide,
And not our chain.

WE have the privilege of presenting to our readers this week another of the historical sketches prepared by members of the Woman's Society for Christian Work of Plainfield, under the auspices of the Tract Committee of that Society. This committee, in some of our Societies, is often at a loss to know what work to undertake, but this solution of the problem seems a good one. Other churches would doubtless find pleasure and profit in having similar papers prepared and read. How much do you know about the foundation and early history of your church? You will find the research of interest to all.

When this paper was read at the Friday evening prayer-meeting, Elder H. H. Baker, a former pastor of the New Market (Piscataway) church, spoke tenderly of the close relations that existed between the New Market and Piscataway churches. For many years the Communion Service was held alternately between the two, each church working for and interested in the welfare of the other. Not until after the Sabbath-schools and Bible-classes were organized and the time more fully occupied was the Communion Service held independently.

THE HISTORY OF THE SEVENTH-DAY BAPTIST DENOMINATION IN THE STATE OF NEW JERSEY.

MRS. SARAH L. WARDNER.

The life of the pioneer is never one of ease and pleasure, but the pioneer of an unpopular truth must encounter annoyances and difficulties far more trying than those of a physical nature. This was fully realized by those who came to the New World that they might, unmolested, worship according to their interpretation of divine teaching. Among these were a few who adhered to the Sabbath of the Bible. These first found a home in Newport, R. I., one of the few colonies in this broad land to grant religious tolerance. The second distinct church was formed at Piscataway, now known as New Market, N. J., in 1705. This is the oldest living church in the denomination.

By the proprietary constitution signed by Berkeley and Carteret, liberty of conscience had been granted to all English subjects settling in the colony. An ancient historian, in mentioning the different religious sects of New Jersey, includes the "Sabbatarian Baptists," and says that to the other errors of other dissenting churches, "these people add this as peculiar to themselves, that they in a sort Judaize in the beginning and manner of keeping the Sabbath, and refuse all religious regard to the Lord's-day."

In all probability the seed which resulted

in the establishment of these so-called "Sabbatarian Baptists" was sown by one Abel Noble, who about the year 1700 traveled and preached through Pennsylvania and New Jersey "that the seventh and not the first day of the week was the Sabbath."

That the seed thus sown took root in good ground is shown by its fruit. In 1701 or 1702, as Edmund Dunham, an itinerant Baptist minister, was going to a preaching appointment, he saw Hezekiah Bonham doing servile labor on what he called the Sabbath, and reproved him; but receiving a challenge to prove by Scripture that he was justified in administering such a rebuke, he found that before he could pluck a mote from the eye of his brother he must first remove the beam from his own eye. Being an honest Christian, he no sooner found himself in error than he not only embraced the truth, but zealously labored to win others to his convictions.

The consequences were, first dissensions in the church to which he belonged, and finally the withdrawal of seventeen of its members. These, meeting in the house of Benj. Martin, in Piscataway, on the 19th of August, 1705, chose Edward Dunham to be their Elder. He was sent to Rhode Island for ordination, and after his return was their pastor till his death in 1734. The membership of the church was small and scattered; some living in Trenton and Hopewell, and some in Cohansey, now Shiloh. During his lifetime they had no church, but held their meetings in private houses. He lived to see more than one hundred believers in New Jersey and many in Philadelphia as the result of his untiring labors, and may well be called the "Father of the Seventh-day Baptists in the state of New Jersey."

The first house of worship was built in 1736, on an acre of ground donated by Jonathan Fitz Randolph. This building was afterwards given to Elder McLafferty to be used as a barn. At that time, 1802, a new meeting-house was built by Jonathan Lennox, on the site of the old church. During the time of the Revolution this church, being situated near the seat of war and in a country subject to the ravages of the British, had much trouble.

Many families, having given their protectors to fight for freedom, moved away; but Jonathan Dunham, at that time their venerable pastor, having sons in the army, remained. The British officers, who frequently called at his house, always treated him with respect. He did not live to see the end of the war, nor the re-union of his scattered flock. After the War of 1812, there was a season of depression caused by financial difficulties arising from the depreciation in value of real estate. Many went to seek their fortunes in other parts of the country, and the membership was greatly diminished. Finally, during the protracted illness of their pastor, Elder Wooden, the church applied to the Missionary Society for assistance. Elder John Green was sent, 1822, and "his coming was like the coming of Titus." During his three months of zealous labor, fifty were added to the church, which was strengthened and encouraged.

Under the able and faithful pastorate of Elder William B. Maxson, from 1832-'39, the church at Piscataway prospered greatly. In 1836 their present house of worship, two

miles north of the former site, was completed. Nearly one hundred and forty members had been added by baptism during the seven years, and a second church had been established and a house of worship erected in Plainfield. Elder Maxson was succeeded by Elder W. B. Gillett, who served for fourteen years. The membership at the time of the last Yearly Association was one hundred and four, under the charge of Rev. L. E. Livermore, who is now for the third time pastor of the church.

Early in 1700 a company of Sabbath-keepers from Westerly and Stonington settled in the Shark River country, Monmouth county, East New Jersey, now Shrewsbury. At the time of the Revolution this little band, being near an unprotected seacoast, had many sore trials. Part of the membership had belonged to the Quakers and were opposed to fighting, while some of the workers of the church fell in the ranks of the patriots. In their old Book of Records, which is still preserved, is an entry made in August, 1789, ordering the sale of the meeting-house and directing that the money should be put into the treasury. Later, Sept. 6, 1789, giving no explanation as to the cause of the action and no clue to the leaders in the movement, we find this entry: "Then did the body of this church remove from Shrewsbury in order to settle in the state of Virginia." Ten families, joined by others from Piscataway and Salem, in South New Jersey, moved in emigrant wagons, and finally settled and founded the church of New Salem, Va., now West Virginia, May, 1782, with a membership of about 80. The remnant scattered; some going to Ohio, founded a church there; others moved to Piscataway; so there is now no Sabbath-keeping body in Monmouth county.

The church of Cohansey was formed from the Piscataway church in 1737. About twenty members withdrew, moving to Salem county, about forty miles southwest of Philadelphia. The church was built on an acre of land deeded to them by Caleb Ayers, and the burial-ground occupied part of the lot. This was near the village of Shiloh. During the revivals of 1807-8 about seventy were added to the membership, so that it became larger than that of the Piscataway church, from which it had sprung. From 1788 the records of the Shiloh church show that "Yearly Meetings" were held between the churches of East, West and North Jersey. These gatherings, which were called the "Sabbatarian Great Yearly Meeting," were probably the forerunners of our Conference. No event during the year caused more excitement than did these re-unions of old friends, who often made the journey thither, driving ox-teams a distance of one hundred miles. The homes which offered entertainment were often plain and lacking in what we would deem necessities; but the fare, though simple, was abundant, and the welcome hearty. As at our Conferences of the present time, while the objects of the meeting were, primarily, spiritual profit and discussion of ways and means for the advancement of the denomination, multitudes attended out of curiosity or for pleasure. At one time the Yearly Meetings in New Jersey were so annoyed by the crowds who came to buy liquor of traveling dealers that state laws were enacted prohibiting the sale of intoxicating drinks within one mile of the meeting.

In the early history of the Cohansey church occurred one of those chains of events which, adding link to link in after years, seem never ending in results. A young girl, Margaret Bond, of Maryland, who had been brought up to observe the Seventh-day Sabbath, was married to Jonathan Davis, son of a First-day Baptist minister in Delaware, and went to live with him away from her church and people. At the time she was not a professor of religion; but later, when she determined to live a Christian life, she could not rest until she should be baptized and unite with a church of her belief. So she went to Shiloh, then called Cohansey, for that purpose, and during her absence her husband, led by her earnestness of purpose to look into the matter, became satisfied that she was in the right, and soon after her return joined her in observing the true Sabbath. Later, he, with his family, moved to Cohansey, joined the church, was ordained to the ministry, and was their pastor until his death in 1785. The two sons, Samuel and John, became minister of the gospel, and John was for thirty-four years pastor of the Shiloh church. The faithful wife and mother lived to rejoice in the fruits of her integrity.

In 1771, during the pastorate of Jonathan Davis, the church built a brick edifice instead of the small frame one which they had been using. Later, this was converted into what was known as Shiloh Academy, and a new house of worship, better adapted to the needs of the growing church, was erected. The school thus established and one in New Market were the only efforts made in the line of denominational education in this state. Both were important factors in fitting many for their lifework, but both have become merged into the public school system of education.

The Cohansey, or Shiloh church, and the sister church of Marlboro, near by, are in a thriving condition — Marlboro, under the charge of Rev. L. D. Burdick, numbering eighty members, and the Cohansey church, with Rev. E. B. Saunders as pastor, numbering over three hundred and fifty.

On the 30th of October, 1836, a meeting was held at the home of Isaac D. Titsworth, in New Market, to consider the matter of erecting a house of worship for the Seventh-day-Baptists living in and near Plainfield. The conclusion reached was that a house should be erected, provided that sufficient funds could be procured for that purpose. The money having been raised by subscription, and the mother-church of New Market having assured them of her approval, the work was undertaken. A council, composed of delegates from the Piscataway and Cohansey churches and from the church of Schenectady, N. Y., was appointed to confer with a committee to draw up the constitution, articles of faith and covenant of the church, and ascertain the names of those wishing to be the constituent members. A committee was also appointed, with discretionary powers, to build a house on the plan they should deem best. This committee, Simeon F. Randolph, Randolph Dunham and Isaac D. Titsworth, purchased a lot on the corner of Third street and Central avenue, and on Feb. 8, 1838, the new church was opened for divine worship. Prayer was offered by Rev. William B. Maxson, then pastor of the Piscataway church. The dedication sermon was

preached by Rev. John Green, of Ashaway, R. I. On the following day, Feb. 9, the Plainfield Seventh-day Baptist church was organized, after a sermon by Rev. William B. Maxson from 1 Cor. 3: 10, on the Importance of Care in Building in Christian Work. Elder John Davis, of the Shiloh church, in behalf of the council, gave to Randolph Dunham, in behalf of the fifty-seven candidates for membership, the right-hand of fellowship, thus recognizing them as a sister church of the Seventh-day Baptist General Conference.

From the organization of the church, January, 1838, to June of that year, the pulpit was supplied by pastors of First-day churches. From that time to 1853, many young men who later ranked among our able workers in the ministry, preached as licentiates for longer or shorter periods. Among these were David Clawson; W. B. Gillette; Lucius Crandall, a man of peculiar power and marked personality; James H. Cochran, warm-hearted, vehement in an utterance strongly indicating his Scotch nationality, staunch for truth and right, and a power for good; Solomon Carpenter, later our Missionary to China; George B. Utter, for many years at the head of our Missionary Board; and James Summerbell, who while working at his trade as carpenter in the town became interested in the Sabbath-question through the persistent efforts of Peleg Mosher. After many arguments he finally declared that he would give a reason for his faith and practice, or accept that of his opponent. His search resulted in his conversion to belief in the Seventh-day Sabbath, his serving this church a short time as licensed preacher, and his ordination to the ministry at Hopkinton, R. I., previous to beginning his work as pastor of the church in Petersburg, New York state. This was the beginning of a labor of over forty years among the people whose faith he had accepted. So much for the results of a word spoken in due season. James Bailey served the church eleven years, beginning 1853. This was the longest pastorate of the church until that of Dr. A. H. Lewis.

On March 14, 1867, a second edifice was dedicated to the service of the church. The growth of membership had made the old building inadequate; and the New Jersey Central Railroad had encroached upon the lot occupied by the first building. The dedicatory sermon was preached by Dr. T. R. Williams. This building, which is now used by one of the public schools of the city, has been moved to the rear of the lot it originally occupied.

The sixteen years pastorate of Dr. A. H. Lewis was marked by abundant evidence of the progress and prosperity of his charge. God had brought into this brotherhood men of means who loved his cause, and who willingly and gladly contributed of the wealth of which they were stewards to its advancement. The noble edifice which is to-day the house of worship of the Plainfield church is a striking testimonial of the generous Christianity of its members. In January, 1902, a unanimous call was extended to Eld. Geo. B. Shaw, then pastor of the church of New York City, to accept the charge of the church of Plainfield, and he began his ministry on the first Sabbath in April.

In this city are located two important or-

ganizations, the Tract Board, which superintends the publication and distribution of the SABBATH RECORDER, The Sabbath Visitor, and all works written for the dissemination of Sabbath truth; and the Memorial Board, which holds in trust the various funds donated and bequeathed for specified interests of the denomination.

Our Foreign Missionary Society was originated at a gathering in Plainfield, May, 1845, when the question of foreign missions was solemnly canvassed and decided. At this meeting, Solomon Carpenter, then pastor of the Shiloh church, earnestly advocated the new cause. Later, when the call came for volunteers for this work, the question assumed a personal form. On the one hand stood his church in Shiloh, his kindred, his friends; on the other he heard the cry for help and the voice of his Master bidding him "Go." The victory was for the Lord's side, and he offered himself to the Missionary Board. Then a call was extended to Nathan Wardner, a student at Alfred, who had recently been converted to the observance of the Sabbath. He accepted the call, and with Elder Carpenter, met the members of the Board at the General Conference in Shiloh, September, 1846. Here final arrangements were made and the time was set for sailing.

On the 31st of December, these two missionaries, with their wives, were set apart to their work at a farewell meeting in the Plainfield church. On the 5th of January, 1847, accompanied to the New York harbor by many loving friends, the little company sailed to carry our first message to "heathen China."

The late Dr. Swinney, of Shiloh, was a devoted worker, whose memory should ever be revered. While caring for those diseased in body, she tenderly ministered to the sin-sick soul, thus performing a double mission. She has gone to her reward, and the place that knew her knows her no more.

To-day we have among our faithful workers in Shanghai a beloved daughter from a New Market home, who, with her husband, responded to the call for needed help. May the little band who have left home and native land to uphold in our stead the Banner of Truth feel that not only our sympathies and prayers are for them, but that we are willing to furnish the means to carry on the good work.

All down the record of the past we find the names of Davis, Ayers, Dunham, Titsworth, Randolph, Maxson, Lewis, Stillman and others who have been the bone and sinew of the church in this state. The memory of those names, and of the fidelity and self-sacrifice of those who bore them, should be an inspiration to us to-day. Where they counted by scores, we count by hundreds. There are four thriving churches in this state with a membership of about eight hundred. With a zeal equal to that of our ancestors, and a proportional increase in our numbers, can we compute the results?

THE head of the geographical department of Stanford University was digging in an old Indian burying-ground. "Elijah," said he to his guide, "do you know how these arrow-heads came here?" "Growed thar," replied Elijah, very positively. "Nonsense! If you were to take an arrow-head and put it on your table and leave it there for a year's time, do you think it would grow?" "'Tain't no nonsense, nurther!" retorted Elijah. "If you was to take a potato and put it on your table, and leave it thar for a year, do you think it would grow?"

Young People's Work.

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

THE INTERMEDIATE SOCIETY.

The Intermediate Society of Christian Endeavor has been of such recent origin that it would not be surprising if its existence was unknown by a large number. It was but a few years ago that Dr. Conrad, of Worcester, Mass., organized, probably, the first Society of that name. He had for some time felt that in his church there was need of more definite work with the older children, and so brought them together in this new organization. Other pastors, seeing this need, met it in the same way; many starting it wholly as an experiment, but soon they pronounced the verdict: It works!

As the name suggests, the Intermediate forms a grade in Christian Endeavor work between the Junior and Senior Societies. It was found to be a difficult task in the Junior to interest all children, ranging in age from five to fourteen, with the same lessons and methods. We do not expect a teacher in the public schools to instruct a class of pupils twelve years of age in the same way she would those of six years. In the Sabbath-school one finds the divisions closely drawn, particularly among the younger scholars, while the primary department itself is divided into several classes, the teachers realizing that better work can be accomplished when the classes contain children of about the same age and development of mind. Surely it would be a great advantage if this classification could be, to a certain extent, adopted in Christian Endeavor work.

There are at present some members in the different Junior Societies who are capable of receiving more advanced teaching, and of doing harder work than those younger; yet the step is too great between the methods to which they have been accustomed and the plan of work carried on by the Seniors. In fact, should the children take that step they would feel out of place, and it is not hard to predict as a result their lack of interest and a gradual slipping away from all Christian work. We must not lose those children, for they are the very ones whom we want enlisted for Christ and the church. We need the active, restless boy, who is, as someone has said, "A bundle of nerves, bones and muscles, kept in active life by the coursing blood, made for motion and only true to nature when these are all in full use." He is the very boy whose energies, put to full use in right directions, will prove of inestimable value in the course of a few years. The girl who may think it is time to discard some of the childish plans of Junior work wants something to take its place, and it is work presented in an attractive manner and methods which give her more activity that is going to win her and hold her for work in the Senior Society, and later in still different fields of labor. True, they are not men and women in stature, thought, nor fact, but they are men and women in possibilities. There is no more critical period in life, perhaps none that requires more careful and tactful oversight and guidance, than this transition age. The Intermediate Society was formed for watching these active ones, and supplying work for their own peculiar and special needs.

Some have suggested that there are already too many organizations, that the church is

becoming a complicated machine. We do not consider that a new and separate society has been formed, drawing away the interest from older and longer-established branches of work. There are not three separate Societies of Christian Endeavor: there is one, only one, united whole, having three departments of work suited to the requirements of the members. The whole Christian Endeavor movement is but a part of the church, just as truly as the Sabbath-school or the prayer-meeting. We are only a younger branch, preparing for better church work, and we look to the church as the foundation of all Christian work.

In every church the best interests could not be advanced by forming this Intermediate department, for circumstances differ so widely. Possibly the numbers would not be large enough to warrant a division, and many interests would have to be considered. John Willis Baer has wisely said: "Better lively Juniors and thrifty Young People's Societies than shiftless Junior, Intermediate and Young People's Societies indifferently carried on, or organized for the sake of keeping up with the times."

In the Plainfield church there was felt to be a place, and in fact a pressing need, for just such an Intermediate Society; so a division was made in the Junior by taking from it about fourteen members, between the ages of ten and fourteen to form this new department.

The general plan adopted is modeled as closely as practicable after that of the Senior Society, so that all may become familiar with the work they will meet when taking the final step in Christian Endeavor. The pledge is almost identical with that of the older Society; they promise to pray and read the Bible every day, and just so far as they know how to lead a Christian life; they also promise to support their church in every way, especially by attending its services.

The prayer-meeting topics arranged by the International Society for the Juniors have been used. At the meetings, each week, a short time has been profitably spent in reviewing the books of the Bible and their classification, and in learning where are found certain familiar portions of Scripture.

One great aim is to place, as much as possible, the responsibility of the Society upon the members, for they should learn to lead the prayer-meeting, to plan committee work with some system and learn many other duties which they will meet with advancing years. Now that they have an active part in the plans, they are interested in carrying them out.

It is necessary to have a Superintendent who will have the actual responsibility, but, if possible, the members should be made to feel that they are doing the work and carrying the responsibility, while the Superintendent is there to advise and direct, and with quick sympathetic love for each one, carry them over the difficulties.

In our Society we have as officers a President, Recording Secretary and Treasurer, upon whom rest the usual duties. In addition, there is a church Secretary, who records, as each member responds to his name at roll-call, his attendance at church; thus the church and Society are more closely united.

It was thought wise to commence with a small number of committees and increase the number as there seemed occasion. At present

each member is on a committee, and there is work for all on the Music, Prayer-meeting and Missionary Committees.

One member from the Music Committee selects hymns, each week, appropriate to the topic, and the work of Prayer-meeting Committee is the same as in the Senior Society—that of appointing leaders for the weekly prayer-meeting.

Missionary work in general is under the direction of the Missionary Committee. It has been the aim to bring more closely to the minds and hearts of all the members the work of our own missionaries. They have learned with admiration of the lives of the pioneer-workers, and have studied, and followed with great interest the work of our missionaries at present in the China field. They will also study about the missionaries on the home field.

As no Society is complete without its social side, special committees are appointed from time to time to arrange for social gatherings.

The business meetings held once a month are led by the President, and are of great interest to the members. These meetings proceed with a decorum very creditable. Written reports are required and the rudiments of parliamentary law are practiced.

We believe that this new department can no longer be called an experiment, for there is a need for the Intermediate Society. It fills just that place needed between childhood and youth, and it seems the necessary link to make the chain of Christian Endeavor complete.

[The foregoing paper has no name signed to it; but, unless we are much mistaken, it was prepared by Mrs. Frank J. Hubbard, and read by Miss Grace Swinney at the Eastern Association a year ago. It may occur to you that this department has been a little slow in publishing it; but good things like this will keep. It will be read with interest.]—ED.

LETTERS FROM THE CHRISTIAN ENDEAVOR SOCIETIES OF THE SOUTH-WESTERN ASSOCIATION TO SISTER SOCIETIES.

The Hammond, La., Y. P. S. C. E. sends greeting to our sister Societies. We have been interested in hearing the letters from other parts of our denomination.

We take the Christian Endeavor World, and the Prayer-Meeting Committee sees that each leader has it in advance of the meeting. This adds much to the interest of the meetings, and we would recommend the plan to those who have not tried it.

Another excellent plan is that of our Good Literature Committee, that it provide each family in the church and Society with one of our denominational tracts monthly, with the request that it be read. This will result in strengthening our forces.

BOOTY, Ark., Nov. 9, 1901.

Think the plan started at the General Conference a good one. I have two suggestions, which I think would be helpful to our Young People. The first I have tried; as to the second, I should be pleased to belong to a Society which pursued such a course.

First. Every Christian Endeavor member make out a list of names of those in whom he or she is particularly interested, and bring those people by name before the throne of grace every day. The written list helps.

Second. A portion of the Bible to be assigned for reading every week. Let every Christian Endeavor member come with Bibles

to the meeting and report on the reading read, or recite helpful passages from the reading. This could be done either in the meeting or in a short after-meeting.

Very truly,

E. A. FISHER.

GENTRY, Ark., Dec. 20, 1901.

We are a great mixture, people from ten to twelve different points, and we are not acquainted yet, and it is difficult to get a lot of young people to work on a given point till they learn the company they are to work with.

What can be done to help timid members to be more active and free?

We must have a deeper-seated purpose to do right, to follow the Spirits' leading without consulting our selfish interests.

The Christian Endeavor Society has a great work to do in this great Southwest, but we must be careful and not be exclusive; that is, not separate ourselves from the church.

C. C. VANHORN.

FOUKE, Ark., Nov. 4, 1901.

Our Society is a Junior, as we have more children than young folks, and there are not enough for two Societies, but what young people we have take hold and help in the Junior work.

At a recent meeting, when we were talking up how to improve our Society, it was decided to have the roll called each week, and the members to respond, "Faithful," if they had read the Bible and prayed each day. If they had failed they simply answer, "Present." At the end of the month the names of the faithful ones will be read in Sabbath-school, as we have no Senior Society to report to. It is proving a great help to the children.

What puzzles me most as Superintendent is to know just how far to urge the children into active work in the Society meetings, especially in prayer.

Is it best to ask individually for prayers? or have it voluntary, with perhaps only one or two to pray? Six of our members belong to the church, but they are timid about praying in public. I don't want to over-urge them, but I want to see them grow.

Yours in the work,

LUCY F. RANDOLPH.

LOWER LIGHTS.

For Christ and the Sabbath.

2 Cor. 4: 6.

WHERE HE LEADS.

It is most essential that we are true to the promptings of the Holy Spirit, to go out into the highways, or into the homes of people,—wherever Jesus went, whenever there is work to be done. Whenever and wherever God's Spirit calls there is work to be done. And we nearly always find that he has gone before and prepared the soil for the planting, so that the task is much less difficult than we anticipated. Let us always be quite certain that it is God's voice, and "not some other noise," as one of our humorists has put it,

"And run not before him
Whatever betide."

When the child of God undertakes to walk, much less run, alone, he comes to grief.

If we are thoroughly consecrated, and anxious to lead men and women to Christ, and to his Sabbath,—which ought to be recognized as a step nearer to him for the Christian who

has not this truth,—there will come plenty of opportunities for personal work. Perhaps we think that influencing one soul is not much, and hardly worth the effort; but who can measure the influence of one life? One whom you persuade to accept the Sabbath may be the means of leading hundreds of others into this way. Let us be on the alert to seize every opportunity to stand up for, and to proclaim the sacred truths which we hold.

One of the "L. L." sisters, a Sabbath-keeper of five years, who often has the opportunity to present the claims of the Sabbath to First-day ministers, recently aroused the interest of a Baptist minister, who, after an hour or two of discussion and Scripture-searching, discovered that he did not know as much about the subject as he thought, and acknowledged that he would have to study. Some tracts were given, and we have great hopes of him, as he seems very devout and sincere.

God forbid that any of us should ever be ashamed of our religious faith!—is it not being ashamed of Jesus to be ashamed of any of his ways? It was very encouraging to hear a sister who had accepted the Sabbath less than six months before stand up in an audience of many denominations at a revival meeting held at Erie last winter, and own the Sabbath. She had gone to the altar with others seeking a deeper consecration. When those were requested to testify, she faced the audience and said, in a tone of earnestness and love: "I am a Christian; but I felt that I did not have as much power as I should like to have; if there is a greater blessing for me I want to receive it. I have tried to follow Christ in every way that has been made known to me; I have done what perhaps a great many here have not done,—I have accepted the Lord's Sabbath." "Amen, that's right!" came from an unknown voice at the back of the room. One of the evangelists said, "The Lord can sanctify an Adventist just as well as anybody." She is not an Adventist; but a member of the Baptist church, a singer in the choir, a teacher in the Sunday-school and superintendent of the Junior Society. At the close of the meeting, as I was commending her for her bravery, one of the evangelists stepped up, and we explained that we were not Adventists, but Baptists who kept the seventh day. After trying to persuade us that it was not necessary to keep the Sabbath, he ended by saying: "Oh, well, you can go to Heaven if you do keep Saturday!" This dear sister informed me that while she was kneeling at the altar she felt that she ought to say something about the Sabbath; and prayed for an opportunity.

Let us seek more earnestly to know and do our Master's will. Let us not neglect a single opportunity; for we know that Christ is on our side, and that he is Lord even of the Sabbath-day.

"One man of you shall chase a thousand; for the Lord your God, he it is that fighteth for you, as he hath promised you."

"Take good heed therefore unto yourselves, that ye love the Lord your God." Joshua 23: 10, 11.

ANGELINE ABBEY.

NEVER go abroad in search of your wants; if they be real wants, they will come home in search of you; for he that buys what he does not want will soon want what he cannot buy.—C. C. Colton.

IF THE LORD SHOULD COME.

MARGARET E. SANGSTER.

If the Lord should come in the morning,
As I went about my work —
The little things and the quiet things
That a servant cannot shirk,
Though nobody ever sees them,
And only the dear Lord cares
That they always are done in the light of the sun—
Would he take me unawares?

If my Lord should come at noonday,
The time of the dust and heat,
When the glare is white, and the air is still,
And the hoof-beats sound in the street —
If my dear Lord came at noonday
And smiled in my tired eyes,
Would it not be sweet his look to meet?
Would he take me by surprise?

If my Lord came hither at evening,
In the fragrant dew and dusk,
When the world drops off its mantle
Of daylight like a husk,
And flowers, their wonderful beauty,
And we fold our hands and rest —
Would his touch of my hand, his low command,
Bring me unhopd-for rest?

Why do I ask and question?
He is ever coming to me;
Morning and noon and evening,
If I had but eyes to see,
And the daily load grows lighter,
The daily cares grow sweet,
For the Master is near, the Master is here!
I have only to sit at his feet.

A HINT TO MOTHERS.

On one of the trains entering New York lately a woman afforded her fellow-passengers an unconscious, but powerful, object lesson. With the woman was a little girl about six years old. The day was warm, and through the open windows the dust drifted in a fine gray cloud. Every passenger was exceedingly uncomfortable, but each forgot his discomfort in the spectacle of that suffering child.

The mother began operations by seating her little daughter beside her with a thump that made the infant's teeth rattle. Then, at intervals of one or two minutes during the weary journey, she paid the child these maternal attentions: She took off her hat; she smoothed her hair; she put the hat on again; she removed the child's little jacket, and put it on again; she straightened her collar; she wiped her face with her handkerchief; she removed an imaginary cinder from her eye; she smoothed her hair again; she took off and re-tied the ribbon on her hair; she stood her up and smoothed her down; she unfastened the bow at her neck and re-tied it.

Over and over she followed this programme, while the awe-struck passengers looked on. The child accepted the situation with grim endurance. Evidently she had been used to it all of her short life. The world to her was a strange place, where mothers exhausted their nervous energy in useless attentions to little girls. Her small face was pathetically sad and tired. When the journey's end was reached she rose wearily, was put through it all once more, and got languidly off the car.

Among those who watched the scene was a prominent New York specialist in nervous diseases. He turned to the writer and summed up the entire situation in one sentence, which has in it a sermon for every American mother.

"Each touch," he said, grimly, "pushes that child a little nearer to the doors of a sanitarium that will some day open for her."

There were others on the train. Perhaps they took the lesson home.—Harper's Bazar.

OUR trials are but the unripe taste of fruits which ripen into the golden sweetness of paradise.—Plack.

Children's Page.

AN AUSTRALIAN CRADLE-SONG.

JOHN HARRISON WAGNER.

Over the hills and far away,
Deep in the shady dell,
The crystal fountains leap and play;
A dream of delight is the livelong day,
Over the hills and far away
In the land where the fairies dwell.

Never a trouble or worldly care
Into that dell may come;
The sweetest flowers breathe perfume rare,
The wattle-tree loosens her golden hair,
And softly floats on the languid air
The wild bee's drowsy hum.

The tall fern spreads a graceful wing
To shut the light away;
And ever the fountains laugh and sing,
The moss and the maidenhair climb and cling,
And the bellbird's note doth sweetly ring,
Like the drip of the silver spray.

Here, when the moon and stars are bright
The fairies dance and sing,
Down through the air each tiny sprite
Floats in a robe of filmy white,
On the smooth greensward the livelong night,
To trip in a mystic ring.

To the music made by the waving tree,
Stirred by the fresh night air,
While the moon looks down and laughs with glee,
And each little star winks merrily;
And it's oh, 'twere good for an hour to be
With the fairies dancing there.

So hush thee, hush, my baby boy,
Let slumber weave her spell,
And you shall roam till break of day
Where the laughing fountains leap and play,
Over the hills and far away,
In the land where the fairies dwell.

DEWEY AND SAMPSON.

I. P. CLAPP.

It was beautiful spring weather on a well-kept ranch on the western slope of the Cascade Mountains. If I should transport my young readers by magic to this far-away farm in the heart of the wilderness, I should cheat them out of one of the wildest, roughest, but loveliest of rides over the mountains.

Forty miles zigzagging up the sides of the hills where the path is too narrow in many places for teams to pass, along the sides of precipices, over brawling mountain streams, through magnificent forests of mighty trees, such as one sees only on the Pacific Coast, and one comes out into a clearing where intelligent labor has changed the wilderness to a garden. Here a Christian family of culture, consisting of mother, father and ten children, have helped to mold the character of the community, and a young church is growing up there, as a result of their efforts. But that is another story.

At this ranch are to be seen many beautiful skins of wild animals shot or trapped in the neighboring forest, and it is not uncommon to see a noble deer or elk bounding through the field or orchard.

One spring night a daring deed was committed on this farm. A mountain lion came down into the corral and carried off a kid of the flock. To the wide-awake and intrepid young folks of this family this was an insult not to be brooked. So off set a boy of eighteen, accompanied by his good dog Tiger, whose chief delight was to hunt, to track the invader.

Up the mountain they went, the dog scenting the track. Presently they came upon the spot where the kid had been eaten. On they went. Steeper and wilder grew the path, more difficult the trail, with the necessity of watching for the cougar at every step. Through undergrowth and brush, over enormous fallen trees, over one mountain, through a wild ravine, and over a second mountain went master and dog. Suddenly

Tiger began to growl excitedly at a thicket of undergrowth and fallen trees.

None too soon did Edwin prepare to shoot, for out from a den came a large lioness, with glaring eyes and lashing tail. Bang! went the rifle, but unfortunately only the tip of the ear was wounded, and before the boy could realize what was happening, the lioness sprang at him. She had miscalculated the distance slightly, and landed on a log immediately in front of him. Placing the muzzle of his rifle at her head as quick a thought, the boy fired and killed her.

Reconnoitering, the boy found an opening near the ground, into the den. Surmising that the lioness' mate was there, he shifted the load in his rifle, and pushing the rifle ahead of him, he cautiously, but daringly, crept in on hands and knees.

There he found two beautiful cougar kittens. The little fellows, about ten days old, were about the size of a full grown cat, and were a pair of fierce babies.

But pushing out his rifle, he grabbed the little animals by the nape of the neck, mother-cat fashion.

Bringing them safely out he wrapped them in his hunting coat, cut off the claws of the mother, and hurried home with the kittens. Leaving the kittens, he and a boy companion tramped the long way back to secure the skin of his first lion prize.

But you will wish to know what he did with the snarling babies. When he reached home he deposited them on the kitchen floor. Two comfortable house cats lay dozing under the stove. But they scented danger. Taking one startled look at the strangers, with elevated hair they made for the door. One of them never reappeared and the other not until after the departure of the cougar babies.

An old mother cat lay sleeping in a box with her kittens. She, too, fled, forgetting her own babies in her fear. But mother-love recalled her to her duties, and coming back an hour later, you can imagine her horror at seeing the intruders sleeping in the same box with her little kits. With bristling hair and bulging eyes, she stood trembling for ten minutes, evidently divided between love and fear.

Love, I am happy to say, triumphed, and carefully, but fearfully, she stepped into the box. When she had once overcome her fear, her mother-heart took in the strangers, which, though almost if not quite her own size, she recognized as babies. From that time she counted them as her own, caressing and cuddling them. Well, the babies must be named, and as they were captured on May 1, 1898, and the world was so soon after ringing with the news of Dewey's victory at Manila, and Sampson in the West Indies, the kittens were named Dewey and Sampson.

Now a mountain lion is of a tawny color, but the young lions are beautifully marked with spots. Our spotted babies thrived on milk, grew rapidly and attached themselves devotedly to one of the girls in the family, insisting upon riding upon her shoulders. But especially were they the delight of a little two-year-old granddaughter, who, with her mamma and minister papa were visiting there. Such romps as the human baby and the lion babies had together out on the beautiful meadow, by the house!

But alas for savage nature! As the kittens grew they began to show a great fondness for

chicken dinners, and when mildly punished for catching chickens, they exhibited, from that time on, a fierce dislike for the one who inflicted the punishment, snarling viciously whenever he came near. It was plain to be seen that they were hardly safe as playfellows any longer. Very unexpectedly there came a chance to sell them to a man who was collecting for the Omaha Exposition, and after having kept them for two months, our young friend was richer by quite a little sum, through their sale. Poor Dewey and Sampson! With change of masters came loss of freedom, and of their lovely mountain home. A cage and a frightful journey in exchange! A heavy price to pay for chicken dinners, surely! But did you see them at the Exposition?—The Advance.

A SHAGGY NEWSBOY.

The railroad ran along one side of a beautiful valley in the central part of the great state of New York. I stood at the rear end of the train, looking out of the door, when the engineer gave two short, sharp blasts of the steam whistle. The conductor, who had been reading a newspaper in a seat near me, arose, and touching my shoulder, asked if I wanted to see a "real country newsboy." Of course I answered "Yes." So we stepped out on the platform of the car.

The conductor had folded up his paper in a tight roll, which he held in his right hand, while he stood on a lower step of the car, holding on by his left.

I saw him begin to wave the paper just as he swung around a curve in the track, and a neat farm-house came into view, way off across some open fields.

Suddenly the conductor flung the paper off toward the fence by the side of the railroad, and I saw a black, shaggy form leap over the fence from the meadow beyond it, and alight just where the newspaper, after bouncing along in the grass, had fallen beside a tall mullein stalk in an angle of the fence.

It was a big, black dog. He stood beside the paper, wagging his tail, and watching us as the train moved swiftly away from him, when he snatched the paper from the ground in his teeth and leaping over the fence again, away he went across the fields toward the farm-house.

When we last saw him he was a mere black speck moving over the meadows, and then the train rushed through a deep cleft in the hillside, and the whole scene passed from our view.

"What will he do with the paper?" I asked of the tall, young conductor by my side.

"Carry it to the folks at the house," he answered.

"Is that your home?" I inquired.

"Yes," he responded; "my father lives there, and I send him an afternoon paper by Carlo every day, in the way you have seen."

"Then they always send the dog when it is time for your train to pass?"

"No," said he, "they never send him. He knows when it is train time, and comes over here to meet it of his own accord, rain or shine, summer or winter."

"But does not Carlo go to the wrong train sometimes?" I asked with considerable curiosity.

"Never, sir. He pays no attention to any train but this."

"How can a dog tell what time it is so as

to know when to go to meet the train?" I asked again.

"That is more than I can tell," answered the conductor; "but he is always there, and the engineer whistles to call my attention, for fear I should not get out on the platform till he had passed Carlo."

"So Carlo keeps watch on the time better than the conductor himself," I remarked, "for the dog does not need to be reminded."

The conductor laughed, and I wondered as he walked away who of your friends would be as faithful and watchful all the year round as Carlo, who never missed the train, though he could not "tell the time by the clock."—Our Dumb Animals.

THE ETHICAL MEASURE.

Much emphasis has been given in recent years to the ethical side of Christianity, and rightly, for whatever creedal outline the formulas of faith may assume, if faith does not culminate in the practice of the things believed, it indicates a false profession. The ethics of Christianity, however, may be the resultant of forces which are brought to bear upon men from the social order, and not of their particular creedal preferences. A large number of people do a great many commendable things because their conduct is under the scrutiny of others. Here lies the value of religious association. A Christian will live a higher order of life in the church than out of it. He will be more exemplary when living in a community where he is known than among strangers. It is not strange, though unexpected, that some people will do, when away from home, some things they would not be guilty of among their friends. It is well that wholesome restraints are thrown about us. No man can ignore them or become indifferent to them without harm to his better nature. The conduct of a Christian, then, may not indicate the real character of the man, only his surroundings. Ethics, to be Christian, must spring from a genuine character and not from a man's environment.

The kind of ethics of real value to the world is the kind which does the fair and upright, the honorable and straightforward thing in secret as well as when seen by others; does the right when it would appear as though the opposite course never could be discovered. The pinch is here, even to those who are above suspicion. Here it is the ethical standard finds its test.

Whether a man's ethics is Christian or not depends upon what he does in that sphere of life where only God and he know about the transaction. So radical and thoroughly revolutionizing is this principle in conduct that some people modify their ethical standards sufficiently to persuade themselves that little wrongs and injustices and dishonest practices are excusable because common and undiscovered. To such it is an easy thing to evade the payment of a railroad fare should the conductor fail to collect. This may be railroad ethics; it surely is not Christian ethics. It may not measure a man's standing in a community, but it certainly indicates the type of man and affects most injuriously the man himself while it meets the flaming protest of Jesus-Christ, who sent his disciples out into the world to practice what he taught them by precept and example.—The Standard.

Blessed are they who do what they should do.—Spurgeon.

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.

NEW MARKET, N. J.—This venerable church and Society has no ambition to appear in this Department oftener than her turn requires; but is always willing to contribute anything she may be able toward the general interest of our Reading Room.

One of the most noteworthy occurrences with us this summer was the visit of the Alfred Quartet, July 26 and 27. The meeting Sabbath-afternoon was not attended by as large an audience as we would have been glad to see. The addresses by brethren Jordan and Loofboro were interesting and instructive.

The contributions of our people toward the Theological School were very fair, considering our embarrassment from the existence of a church debt. On Sunday evening, the 27th, an evangelistic service was held, and a fine audience was present. The First-day Baptists adjourned their service and united with us. All seemed greatly pleased with the service. The singing was excellent and the sermon by Bro. Jordan was timely and impressive. The Quartet will ever find a cordial welcome in this community. Bro. Loofboro conducted an after-meeting, in which a good number took part.

Speaking of our church debt: We are making a special effort to rid ourselves of this burden; and among other devices for raising the money, a Sabbath-school class, under charge of Mrs. James R. Dunham, has undertaken to sell a quantity of paper-weights as souvenirs, containing a picture of this church, the oldest living Seventh-day Baptist church in America—founded in 1705. It is proposed to have a supply at the coming Conference for sale at 25 cents each; and it is hoped the delegates and friends of this old Mother church will avail themselves of this chance to secure a good picture and help a worthy cause.

L. E. L.

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 Westerly, 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

IRA J. ORDWAY,
Fort Dearborn Bldg., 134 Monroe St.,
Chicago, Ill.
W. H. CRANDALL,
Alfred, N. Y.
D. E. TITSWORTH,
Plainfield, N. J.

Literary Notes.

THE Critic continues to elicit favorable remark in literary circles. The July number contains an illustrated article entitled, "Literary Landmarks of New York"; a prize "Ode on the Coronation of King Edward VII.," "A Sketch of Russian Literature"; Browning's "Treatment of Nature," and other papers of a similar nature. These are all first-class, while the execution of the magazine as to material and mechanical work leaves little to be desired. G. P. Putnam's Sons, New York. 25 cents a number; \$2 a year.

THE Cosmopolitan for August is richly illustrated and filled with that sort of literature which is fitted for the hours of leisure which these months bring. This magazine is instructive and entertaining without being flashy or given to anything of questionable taste. Many things of practical worth are found in the August number; for example, "Captains of Industry," "Labor and Capital," "City Ownership of Seaside Parks," etc. When the Cosmopolitan can be secured for 10 cents a number, or \$1 a year, few homes need be without pleasant and profitable reading. Irvington, New York.

THE DICTUM OF REASON ON MAN'S IMMORTALITY, etc., by Rev. David Gregg, D. D., Brooklyn, N. Y. —E. B. Treat & Co., 243 W. 23d St., New York. 50 cents.

This is a booklet of 73 pages, bound in cloth. It is made up of two sermons by Dr. Gregg, and the treatment is popular rather than philosophical or scientific. The style is sermonic and impassioned. The book is adapted to comfort and inspire those who believe in their own immortality, rather than to convince those who doubt it. The following are representative sentences from the closing page.

"Oh, ye immortal men, know this! That the truth which you believe and vitalize will vitalize you in return! Therefore, cherish this truth, THAT YOU ARE IMMORTAL, and let it vitalize you. Toss it not into the rubbish-heap of the thoughts which you forget. Remember it and ponder it. Feed it by contemplation," etc.

THE STORY OF THE PRAIRIES OR THE LANDSCAPE GEOLOGY OF NORTH DAKOTA. By Daniel E. Willard, A. M. Illustrated with eighty-three photogravures, drawings and maps, including a new map of the state of North Dakota made expressly for this work. Large octavo, 256 pages. Published and for sale by the author, Mayville, N. D. Price, \$1.75; by mail, postage 15 cents additional.

Prof. Willard's Preface opens as follows: "A book justifies its existence if it supplies a need or assists in any way in solving the problem of life. There is a noticeable lack of books suited to the general reader in the branch of science which deals with the earth upon which we live. Splendid contributions to knowledge have been made in this line in recent years, but many of the best things that have been written are practically inaccessible to the average reader, both by reason of the technical character of the language used and by the fact that the material is often contained in large volumes unhandy for general use. . . . To present in untechnical language a scientific statement of a subject is not an easy task. Whether the present book accomplishes this or not, an intelligent public will soon discover," etc.

An examination of this book shows that the author has done good work in presenting scientific facts in an attractive and popular manner. While it deals with North Dakota and the prairies mainly, as the field for description and investigation the illustrations and descriptions apply to the whole North-western world, and have more than a passing interest in relation to the "Ice Age," and similar themes, throughout the Continent. Chapter twenty-second, "Geology From a Car Window—The Northern Pacific Lines," gives a fund of local facts and figures. The printer of the book has done good work, and, all in all, the author is to be congratulated upon the success he has attained in popularizing the study of Geology in the Northwest. Similar books on Geology and kindred natural sciences ought to be welcomed for young people, and for general reading. The diffusion of such knowledge enriches the public mind and increases love and reverence for the Creating Father, over whose work the morning stars sang in joyful chorus.

THE prudent sees only the difficulties, the bold only the advantages, of the great enterprise; the hero sees both, diminishes those, makes these predominate, and conquers.—Lavater.

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. 18: 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 VIII.—REPORT OF THE SPIES.

For Sabbath-day, August 23, 1902.

LESSON TEXT.—Numb. 13; 26-14: 4.

GOLDEN TEXT.—Blessed is the man that maketh the Lord his trust.—Psa. 40: 4.

INTRODUCTION.

Although the children of Israel had been delivered from the Egyptian bondage and were now led by the very presence of God himself, and had given to them the manna for their food, they were frequently murmuring. In leading this people Moses had a task which taxed his energy and his wisdom to the utmost. It is no wonder that he failed occasionally, when he did not put his trust fully in God. But as God was gracious and forgiving unto the people, so was he also toward Moses.

We are surprised that Moses should marry a Cushite wife; but it is probable that at that time there was not the prejudice against intercourse with other races that existed in the time of Ezra and later. There was not at that time the moral necessity for exclusiveness which was so apparent after the exile. The influence of the Israelites would be more likely to predominate than that of the strangers who came in. The "mixed multitude" of chapter 11: 4 were probably not Israelites in any strict sense.

Our present lesson follows soon after last week's lesson. As soon as the children of Israel had reached the southern border of the Promised Land they sent out the spies to reconnoitre the land. There seem to be two parallel accounts mingled in the 13th chapter of Numbers; for the extent of the survey of the land is reported differently, and in one case Caleb stands alone as making an encouraging report, and in the other Joshua is associated with him.

In Deuteronomy the people are represented as asking that the spies be sent out, while here Moses as directed by Jehovah sent them. These seeming discrepancies need not trouble us; for they are like the variations in the Gospel narratives. We do not know, for example, whether Pilate proposed to release our Master instead of Barrabas before the people asked for the release of a prisoner or not.

TIME.—A few days after last week's lesson.

PLACE.—Kadesh in the desert of Paran, at the southern border of the Promised Land.

PERSONS.—Moses and Aaron; the twelve spies—Caleb in particular; the people.

OUTLINE:

1. The Report of the Spies. v. 26-29.
2. Caleb's Opinion. v. 30.
3. The Opinion of the Majority of the Spies. v. 31-33.
4. The Conclusion of the People.

NOTES.

1. *Send thou men, etc.* Compare Deut. 1: 22, 23. It is possible that the children of Israel asked for the scouts to be sent forth, before they had learned that it was God's purpose that they should be sent. In one sense there was no need of hesitating or of inspecting the land; God had said that it was good and that they might have it. But Jehovah desired that they should know for themselves the fruitfulness of the land, and that they should undertake the task of possessing it.

2. *Everyone a prince among them.* As may be seen from a comparison of the list which follows with chapter 1: 5-15, these were not the chieftains of the tribes, but rather some prominent princes. In their fidelity and judgment it seemed that the people might safely depend.

3. *From the wilderness of Paran.* According to Deut. 1: 19 the particular place is called Kadesh-barnea.

25. *And they returned from spying out the land at the*

end of forty days. They made a thorough inspection of the land both as to productiveness and physical features, and as to its inhabitants and their readiness for war.

26. *And to all the congregation of the children of Israel.* They made a public report. The bunch of grapes borne upon a staff by two men served as a very apt illustration of the fruitfulness of the land. [We need not infer that it was heavier than one man could carry; but that it was carried upon a staff in order that the fruit might not be mussed. It may have weighed ten pounds or so.]

27. *Surely it floweth with milk and honey.* A proverbial expression for great fertility. It furnished abundant pasturage for cattle, so that there need be no lack of milk. It was filled with bees and flowers, so that wild honey was not difficult to find. *And this is the fruit of it.* Perhaps they made an extended report of which this is a summary. Very likely they displayed the cluster of grapes.

28. *Howbeit the people that dwell in the land are strong.* The fertility of the land was not that which impressed the spies most. They were dismayed at the strength of the inhabitants. This was, however, due to their own faintheartedness. There is no reason to believe that the Canaanites in general were larger in stature or possessed greater physical strength than the Israelites. Only a few of the cities had walls that were at all formidable. The size and strength of the Anakim were greatly exaggerated. See v. 33.

29. *Amalek dwelleth in the land of the South.* It is to be noted the American Revision prints the word "South" with a capital S. This is to show that the reference is not abstractly to a particular point of the compass, but to that half-desert region which afterwards formed the southern part of the possession of the Tribes of Israel. The word translated "South" means literally, dry, parched. The Amalekites were descendants of Esau. *The Hittite.* The Hebrew language often uses a race name in the singular to speak collectively of a people. According to the more recent research the Hittites were the most powerful of any of the peoples mentioned, and were a nation of considerable importance in the world's history. *The hill country.* The mountainous region in the central portion of the land. *And the Canaanite dwelleth by the sea, etc.* In the lowlands other than the South country just mentioned. With the names of the people of the land here mentioned compare the lists given in Gen. 15: 19, 20; Exod. 3: 8, 17, and elsewhere.

30. *And Caleb stilled the people before Moses, etc.* Many have wondered why Joshua is not here mentioned. Possibly because Caleb acted as spokesman for the two, or it may be that all the spies had not yet returned and that Joshua had gone to the northern portion of the land and had not yet returned. *Let us go up at once, etc.* His words are full of encouragement. He has great faith in Jehovah.

31. *We are not able to go up.* Caleb's companions, through their lack of faith, present an opinion directly the opposite of his. It was to their mind practically impossible to possess the land, for the people were stronger than the Israelites.

32. *An evil report.* A defamation, an unfavorable report. *A land that eateth up the inhabitants thereof.* Possibly a land that scarcely furnishes a bare support for the people. Or if we do not wish to make them deny their former good report, we may say that they meant that the land was so fertile that it was continually an object of discord, and that the people were being killed in their efforts to obtain or retain it. The latter explanation corresponds better with the context.

33. *The Nephilim.* The rendering of the Authorized Version "giants" is probably just as good as the American Revision "Nephilim." By the use of the word as a proper name, our translators probably mean to refer to a particular race of giants. The word occurs elsewhere in the Bible only at Gen. 6: 4.

14: 1. *And all the people lifted up their voice and cried.* They were filled with an ecstasy of fear. They at once concluded that there was no hope of obtaining the Promised Land, that they had a long and toilsome journey for naught, and that they were in danger of being killed.

2. *And all the children of Israel murmured, etc.* As often before, so now they express their lack of trust in the care of God and of his representatives. *Would that we had died in the land of Egypt.* The people represent that they are in such a hopeless situation that they might better have died in bondage or in their journey in the wilderness. *Our wives and our little ones will be a prey.* That is, when we are slain, they will be taken as slaves by our conquerors.

4. *Let us make a captain, etc.* They were on the point of rebelling against the leadership of Moses and of God, and returning to their former bondage.

Popular Science.

H. H. BAKER.

News from the North.

Mr. Baldwin, whom we expected might outstrip Mr. Peary, and be the one to first grasp the "pole" and bring it away, arrived in Norway on Aug. 1, not having even seen within one hundred miles of where the pole stands.

Mr. Baldwin says: "We have been baffled, but not beaten." He reports all his men in good health. In regard to his year's work, he claims a success. He has established depots, and placed in cairns large quantities of condensed food. One depot is in Rudolph Land. This one is in sight of headquarters established by the Italian Expedition; another in latitude 81° and 33'; and yet another at Kane Lodge, on Greely Island.

Mr. Baldwin says: "These depots, together with the houses and stores left at Camp Ziegler, will afford the means for a large polar dash in 1903. The ice blocked all channels in the autumn of 1901, which prevented depots being established by steamers that year. The ice breaking up early in June, we left Camp Zeigler on July 1." He also discovered Dr. Nansen's hut, and obtained original documents, and also several paintings of the hut and collections for the National Museum.

He reports being in the field from Jan. 21, forming depots, transporting provisions, and doing necessary field work until May 21, having with him 30 men, 13 ponies, 170 dogs and 60 sledges. The destruction of sledges, the depletion of the food for both ponies and dogs, and the severe work for all, rendered it imperative that he should return to Norway.

He will remain about a week for repairs to a broken rudder and propeller-frame, which were broken by the ice. He lost a main anchor in a gale in October.

A ship was sent from Varde, Norway, on July 7, for his relief, which probably has reached his camp about this time.

What is there about this northern section of our world which causes men to become so enthusiastic, that commands such an amount of painstaking labor and money? There must be something having the power of an immense magnet. Can it be that it is charged by the pole? The attraction must be more than a match for that enormous power said to be exerted by the moon in lifting water.

A New Street Lamp.

At Farmington, Conn., a new lamp for street-lighting is being tested for practical work. The lamp is incandescent and electrical. Instead of using a filament of carbon to produce the glow, a composite of zirconium is arranged so as to produce a remarkably pure, white light, and that in abundance.

Ever since the Welsbach mantle came into use, we could see no reason why street-lighting could not be successfully accomplished by the use of this metal.

Zirconium is a remarkable element, and is widely diffused in nature, but not found in any large quantity; it is a silicate, usually in minute crystals; these crystals are remarkable for their diffusion of light.

AN OPPORTUNITY.

If this property is taken soon, I will give the purchaser a
SPECIAL BARGAIN.

A business and residence property at Milton Junction, Wisconsin.
An opportunity for seventh-day party. Correspondence solicited.
Address A. B. JONES, MILTON JUNCTION, WIS.
Reference, W. B. West, Milton Junction, Wis.

THE COUNTRY COMMERCIALY.

An increase of ten millions in imports of iron and steel manufactures and a decrease of nineteen millions in the exports of that class of articles is the most striking characteristic of the commerce of the year just ended. The total imports of iron and steel manufactures in the fiscal year just-ended were \$27,180,255 in value, against \$17,874,789 in the preceding year, while the exports of iron and steel manufactures were \$98,552,562 against \$117,319,320 in the preceding year. This makes the imports of the year larger than those of any preceding year since 1893. This subject is discussed as follows in the Annual Report of the Chief of the Bureau of Statistics just completed:

"The most remarkable feature in the year's commerce in manufactures has been that which relates to the movement in manufactures of iron and steel. In this class of manufactures the exports have fallen off \$20,000,000, in round figures, and the imports have increased \$10,000,000. For many years prior to 1901 the exports of iron and steel had steadily increased while imports had steadily decreased. Exportations of iron and steel manufactures increased from \$12,000,000 in value in 1880 to \$121,000,000 in 1900, while imports of iron and steel decreased from \$67,000,000 in 1882 to \$12,000,000 in 1899. In 1901, however, the exports of iron and steel fell to \$117,000,000 and in 1902 to \$98,000,000, while the imports of iron and steel increased to \$20,000,000 in 1900 and to \$27,000,000 in 1902. Thus the exports of iron and steel in the fiscal year just ended are \$23,000,000 below those of 1900, and the imports of iron and steel are \$14,000,000 above those of 1899; the total imports of iron and steel for the year 1902 being greater than in any year since 1893. This increase in imports of iron and steel has been general, practically every class showing much larger figures of imports in 1902 than in 1901. Tin plate, for example, shows an increase of over \$2,000,000; ingots, blooms and bars over a million dollars; pig iron over a million, and other classes in about the same proportion."

The cause of the remarkable increase in imports and decrease in exports of iron and steel is stated by the Secretary of the Iron and Steel Association, Mr. James M. Swank, in his annual report issued in 1902, as follows:

"A marked change has taken place in our foreign trade in iron and steel since this subject was prominently referred to in our annual reports in 1899 and 1900. In 1899 and immediately preceding years the iron and steel industries in Europe were exceptionally prosperous; there was an active demand and prices were high. In the years just prior to 1899 the prices of iron and steel in the United States were lower than they had ever been. Under these conditions we naturally found opportunities to dispose of our surplus iron and steel products in neutral markets, and even in the home markets of our European competitors. But these conditions have materially changed; the European demand and European prices have declined and the home demand upon our own iron and steel works has greatly increased while our prices have advanced; hence sharper competition in neutral and all foreign markets and increased foreign competition in our own markets. The

figures of increased imports and decreased exports of iron and steel should not be hastily dismissed by our iron and steel manufacturers. We hope that they will lead them instead to dismiss the thought that the world's markets for iron and steel are to be easily captured and held. The activity in our export trade in iron and steel in the last few years was exceptional and abnormal. Not only is Europe adopting our improved methods of manufacture, but it will always have cheap labor, and by these agencies it can hold its own markets and actively and aggressively contend for the possession of neutral markets. For our iron and steel industries, as well as for all other domestic manufacturing industries, our home market must always be our best market."

It seems not improper to add to the above statement of the causes of reduction in exports of iron and steel that one of the principal causes of the low prices in foreign markets seems likely to terminate in the near future. These reductions in prices were, it is stated on good authority, due in part to excessive exportations of iron and steel manufactures from Germany, made at unusually low prices with the purpose of disposing of an accumulated surplus caused by overproduction and the reduced home demand due to the recent temporary depression existing in the industries of that country. This surplus having been largely disposed of and the depression having apparently passed its most acute stage, it is believed that the exports of iron and steel from Germany will soon resume normal conditions, both as to quantity and prices, and that with this, one of the important causes of the reduction in prices of iron and steel manufactures in the foreign markets, will disappear and normal conditions in our own export trade be resumed.

TRACT SOCIETY—RECEIPTS.

July, 1902.

Mrs Mary A. Bentley, Westerly, R. I.	\$ 5 00
Dr. S. C. Maxson, Utica, N. Y.	5 00
Mrs. C. D. Potter, Belmont, N. Y.	100 00
Interest, Geo. Greenman bequest.	\$77 50
" Maria L. Potter	12 50
" Sarah C. L. Burdick	75
S. D. B. Memorial Fund, Tract Society Fund.	8 80
" " D. C. Burdick bequest.	60 00
" " Geo. H. Babcock	173 84
Churches:	
Second Brookfield, N. Y.	12 22
Hartsville.	5 31
" Sabbath-school.	3 13
First Alfred, N. Y.	34 94
Nortonville, Kan.	15 71
Plainfield, N. J.	54 29
special contribution on debt, collected by Woman's Society for Christian Work...	15 00
Intermediate Society Christian Endeavor.	3 00
Friendship, N. Y.	15 00
Walworth, Wis.	9 14
North Loup, Neb.	7 70
Hammond, La.	7 85
First Genesee, N. Y.	10 09
Chicago, Ill.	7 00
Milton, Wis.	7 00
Dodge Centre, Minn.	12 00
Class No. 10, Sabbath-school.	10 00
Adams Centre, N. Y.	20 00
Farina, Ill.	8 75
Shiloh, N. J.	23 14
Ladies' Mite Society	14 54
Pawcatuck, R. I.	23 42
Albion, Wis.	5 60
Woman's Board, General Fund.	\$35 00
" Sabbath Visitors from Sunshine	
Band, Lost Creek, W. Va.	5 00
Young People's Permanent Committee.	86 00
Loan	500 00
Publishing House Receipts.	612 29
Total.	\$2,006 61

E & O. E.

F. J. HUBBARD, Treasurer.

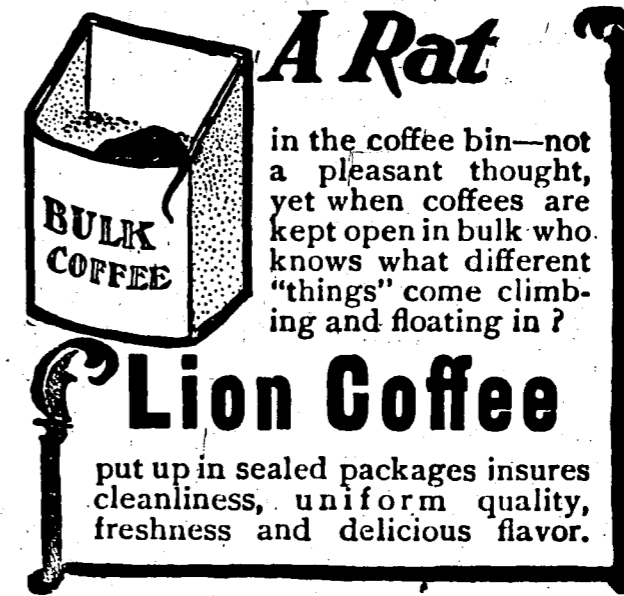
PLAINFIELD, N. J., Aug. 3, 1902.

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.



Special Notices.

North-Western Tract Depository.

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

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

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

JOSIE HIGBEE, Secretary.

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 Loofboró, 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.

