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WHOLE No. 3000.

HENRY MARTIN MAXSON.

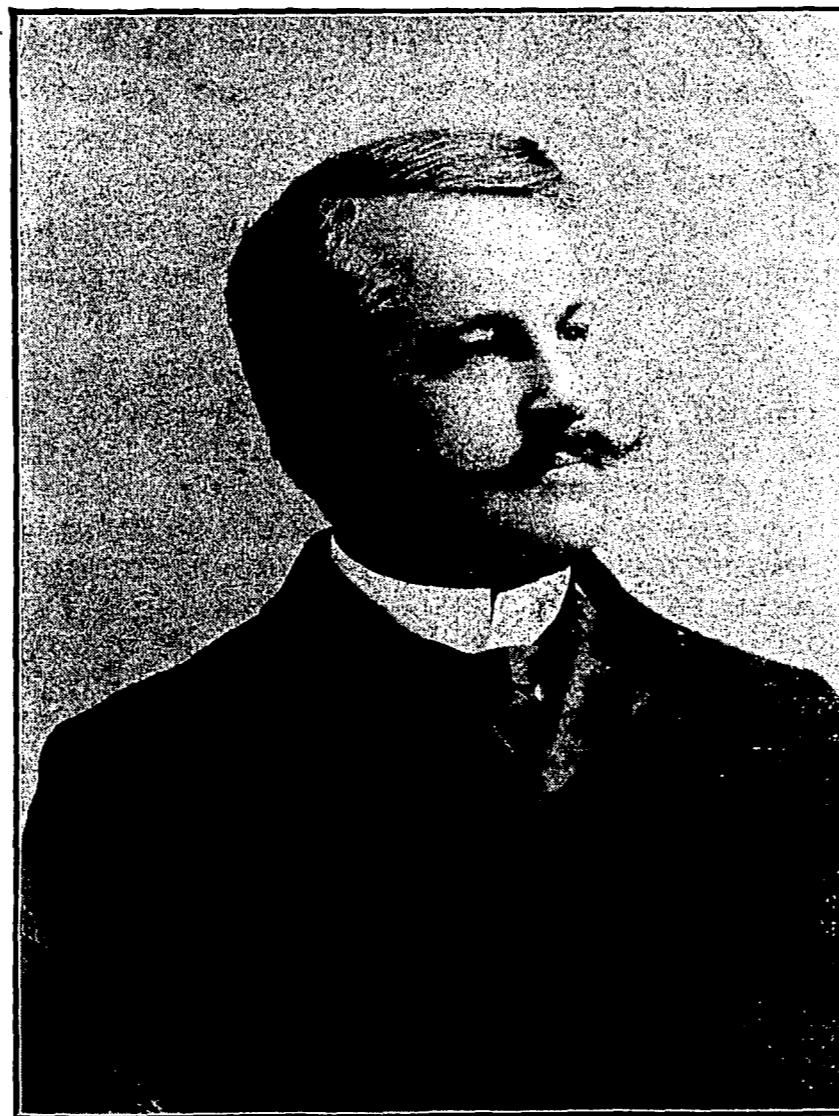
Henry Martin Maxson, son of the late Jonathan and Matilda (Wilcox) Maxson, is descended from genuine New England Seventh-day Baptist Puritan ancestry. He was born at Westerly, R. I., March 28, 1853. His education was secured at the Westerly High School, Alfred University and Amherst College, from which institution he graduated in 1877. He entered at once upon the vocation of teaching and has had a wide experience in school work from that time forward. This experience has been in schools of various grades in the states of New York, Massachusetts, Rhode Island and New Jersey. He was called to the superintendency of the schools of the city of Plainfield, N. J., from his position as Superintendent of the school system at Pawtucket, R. I., where about 150 teachers were employed. Mr. Maxson combines prominent elements of success in an unusual degree. Among these are candor, carefulness, thoroughness and persistency. He works without haste, and equally without loss of time through mistakes and uncertainty. He is at the present time a prominent factor in the various educational movements in the state of New Jersey and elsewhere. He is a popular and efficient speaker, though his manner is quiet and his style concise, and his services are sought in connection with important educational movements throughout New England and elsewhere. Since coming to New Jersey he has been prominent in building up the State Teachers' Association, of which he was President in 1898, when he arranged for one of the largest and most popular meetings of the Association which it has ever held. His work is especially valuable to teachers, both as to instruction in methods and as to the spirit and purpose with which their work is to be done. Under his superintendency the High School of Plainfield has been advanced to the first rank. It now sends pupils to nearly all the colleges and universities in the East, and wherever they enter they soon secure the credit of being among the best prepared students, and are therefore able to rank well up, if not with the very first, in college and university studies. On three occasions within six years past, graduates of this High School have won prizes for the best entrance examinations. The course of study in the High School has been broadened, the department of science has been built up, modern languages have been introduced, and

a strong commercial department has been created since Mr. Maxson took charge. Another valuable feature of his administration is the system of elective studies, which offers wide and liberal choice to suit the plans and purposes of thoughtful parents who desire to have their children fitted in the best possible way for such lines of life-work as they may choose. This elective system does not reduce the value of the culture attained and is by no means another name for short courses or imperfect work. In the lower schools Mr. Maxson has developed a very flexible system of grading, whereby pupils are advanced to the High School as rapidly as the ability and attain-

planned and erected under his oversight, is acknowledged to be one of the best primary school buildings in the state. His efforts in this line recognize the influence and value of proper physical and material surroundings in the earlier years of child-life, and their bearing upon the intellectual development and permanent health of young children. His work is marked by one prominent characteristic, namely, his sympathy with childhood and the care with which he determines the best conditions for physical and mental growth, and his persistent and tireless devotion in securing these ends. It is this as much as his erudition and thorough scholarship which has given success to his work. The candor and frankness with which he deals with parents and with his teachers is a large factor in his high and permanent success. While in no sense a dreamer, or builder of air castles, Superintendent Maxson is a man of high ideals and lofty purposes. It is along these lines that he seems to secure, almost without effort, unquestioned loyalty and cordial support from every teacher whose good fortune it is to be his assistant in carrying out the plans which experience and wise judgment formulate.

DOMINION.

Man was created to be a king and not a slave. When the Lord God made man he said unto him, "Have dominion." The first and chiefest territory over which each man is to rule is his own spirit. Until he can control himself he is not fit to rule others. "He that ruleth his own spirit is greater than he that taketh a city." One who cannot rule his own spirit is no longer a king, but a slave. He may readily become a fiend or a criminal. Swayed by hot passion, many men have become murderers before they thought what they were doing. The story of a professor in a great university, suddenly driven by ungovernable passion to strike a blow which resulted in murder, for which he was executed on the gallows, is still familiar to many. Is not murder in the heart of the man who flies into a rage and finds it impossible to control his tongue and hands? Men high in official position who count themselves among the leaders of the people sometimes show that they are not fit to rule. They are not even men, but brutes. One who will fly at the throat of another like a hungry tiger is less than a man. Grace is the remedy for an ungovernable temper.—Sel.



HENRY M. MAXSON.

President of the Seventh-day Baptist General Conference, 1902, A. D.

ment of each individual will permit. In this he has done much to overcome the unfavorable features of the ordinary system of classifying and grading in primary schools. In the matter of discipline, Mr. Maxson's study and experience have enabled him to modify former systems, so as to make the schoolroom a place of happiness and enjoyment for the child, rather than a place of toil and unpleasant tasks. Aided by a competent corps of teachers, this feature alone has marked Mr. Maxson's administration as of unusual value. Mr. Maxson is also a student of school architecture, and the new Lincoln School building in the city of Plainfield,

THE CARPENTER.

That evening, when the Carpenter swept out
The fragrant shavings from the workshop floor
And placed the tools in order and shut to
And barred for the last time the humble door,
And going on his way to save the world,
Turned from the laborer's lot for evermore,
I wonder, was he glad?

That morning, when the Carpenter walked forth
From Joseph's cottage, in the glimmering light,
And bade his holy mother long farewell,
And through the skies of dawn, all pearly bright,
Saw glooming the dark shadow of a cross,
Yet, seeing, set his feet toward Calvary's height,
I wonder, was he sad?

Ah! when the Carpenter went on his way
He thought not for himself of good or ill.
His path was one through shop or thronging men
Craving his help, e'en to the cross-crowned hill,
In toiling, healing, loving, suffering—all
His joy and life to do his father's will,
And earth and heaven are glad!

—Alice Ranlett, in the Advance.



Soul-to-Soul Teaching. LIFE intertwining with life, and soul touching soul are the real source of power in all educational work. Some of the lower and coarser forms of imparting knowledge depend less on this soul-touch than the higher forms do, but even the coarsest and clumsiest is partial failure, if soul-touch is lacking. This is so true in those intellectual matters which are usually spoken of as education, that the life and character of the teacher of children is a large factor in the permanent results of school work. Rules are of value in education. Scientific methods which are now prevalent have many advantages over former and less scientific ones. But one may have all science and all scientific methods at command, without high success, unless he has the power to come into inweaving contact with his pupils and bring his life into their lives through personal influence, which is the power and presence of himself as a person. Not brilliancy, nor clearness in presenting knowledge, theoretically, but power to sway purposes and desires and to fashion soul-life into pure, broad and noble character is the highest test of the fitness of any one to teach.



Aloofness Is Death to Teaching. BECAUSE women are more likely to enter into soul-contact with children, in this deeper sense, they are the best and most successful teachers. "Aptness in teaching" means power to secure such touch and intercourse of life and soul. It is more than sympathy, although sympathy is a large element of success. Because aloofness is death to successful teaching, many preachers have limited success or meet total failure. In the higher realms of religious and spiritual instruction soul-touch is so essential that failure marks its absence. Successful presentation of truth, in a mechanical sense, may be attained when the preacher lives apart from his hearers, so far as this deeper contact of life is concerned; but it is presentation, and not impartation. Life must go into life, in order to carry and plant truth. That is why cold logic moves men less than fervid appeal. No teacher in spiritual things can succeed who does no more than demonstrate truth and repeat facts. Something may be gained by such demonstration if other influences come in to vivify the seed sown; but the preacher who does not put his own life, full and throbbing with inspiration, into his sermons, cannot hope for high success.

Illustrated in Music.

ONE just interrupted this writing by enthusiastic regret that the writer did not hear a famous singer last evening, who rendered "Fear Not, Oh, Israel." The singer had not only won applause from hundreds, he had woven himself into their lives and memories through the swift-flying shuttle of song. A similar experience is a part of the writer's life, through music which was wordless. One day he was lured from his books by music from the organ in the audience room of the church where his library was. It was a soft summer afternoon, and the western sun flooded the room, falling through the "old-gold" stained windows. The writer was the only listener. The organist is one whose soul plays through his fingers—the exact opposite of that large class of organists who perform mechanically. He was playing "The Lost Chord." The music ran wildly for a time like a hound that has lost the trail of his game. Then it began to grope slowly, feeling its way like one wandering in the darkness, and sobbing in a sad undertone because the lost could not be found. The golden sunlight grew pale with sorrow, and the white dome of the ceiling seemed full of despairing shadows, as the heart-broken music sought in vain for the "Lost Chord." My closed eyes paid their tribute of tears. After a time little notes of hope crept in. The organist's fingers changed movements. His feet touched new pedals. The music had caught distant sight of the lost chord. In a moment more it was in full sight, and the pathway was clear. Like a bird with loosened pinions, or a zephyr turned to a glowing gale, the music sprang forward in joyous pursuit. There was no scramble, but such a sweep and rush, such irresistible joy, such rollicking gladness, such shouts of triumph, such sense of ownership and possession as the music caught the chord, and wove it into itself! I cannot tell you how it was, nor what it was, but that hour's experience is a definite part of the writer's life, to go no more out. That was soul-touch and soul-blending, a glorious memory and a permanent reality. I have listened to others performing "The Lost Chord," unmoved, except by the strong desire to run away, or to command them to cease murdering the music. That incident shows the lessons these paragraphs seek to convey.

LOVE'S CONSPIRACY.

J. W. BRIGHAM.

The profoundest writer of any age in dealing with the mysteries of human life said: To those who love God, all things work together for good. Study the text and your interest increases. Literally, everything unites in a conspiracy of love to help the Christian. Here is a combine, a trust, under the management of the Infinite, worthy your membership. Co-operate with God in this promise, and happiness is as certain as gravitation.

In times of trial do not say: All these things are against me. There is no order, no law of love working for me in life. In our cotton mills, to the first-time visitor, the looms, spindles and shuttles appear to be in utter confusion. But the packing-room reveals, in the finished cloth, a conspiracy of happy service. So would your Father weave, in his great factory, all the events of your life into a beautiful character-garment. As the fleeting, lawless, magnetic clouds of the aurora form above the quiet observer's head a crown of glory, even thus will the seemingly fortuitous affairs of your life, when you are rightly and trustfully related to them, issue in a coronation hour more joyful than that of kings.

Prayer-Meeting Column.

TOPIC FOR SEPTEMBER 5, 1902.

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

Topic.—Overcoming Difficulties.

Luke 19: 1-10.

1 And he entered and was passing through Jericho. 2 And behold, a man called by name Zacchæus; and he was a chief publican, and he was rich. 3 And he sought to see Jesus who he was; and could not for the crowd, because he was little of stature. 4 And he ran on before, and climbed up into a sycamore tree to see him: for he was to pass that way. 5 And when Jesus came to the place, he looked up, and said unto him, Zacchæus, make haste, and come down; for to-day I must abide at thy house. 6 And he made haste, and came down, and received him joyfully. 7 And when they saw it, they all murmured, saying, He is gone in to lodge with a man that is a sinner. 8 And Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold. 9 And Jesus said unto him, To-day is salvation come to this house, forasmuch as he also is a son of Abraham. 10 For the Son of man came to seek and to save that which was lost.

The question of overcoming difficulties in religious life, as elsewhere, is mainly one of determination. The example given in the lesson indicates not only desire, but vigorous determination, on the part of Zacchæus, to come into closer touch with Christ. That determination took definite shape, in spite of the physical effort it cost; and the physical effort was the outward expression of the determination of his soul. By the same law, the efforts we make to overcome difficulties in Christian living, and in the matter of obedience to God are the definite language of our hearts. As such they present a commentary upon our character which is quite as important as any expression we make. It is easy to say, in words, that we desire to accomplish a given purpose, or gain success in Christian living. What we say, however, is weak and unmeaning unless it results in corresponding action. The promptness and vigor of that action is the measure of our actual desires and determinations. There are many Christians whose purposes and determinations are shown to be weak when measured by such standards of action. In religious matters definite and prompt action is more easily attained because divine help is certain to come to every soul seeking it, and such help makes determination easy and action successful. This theme is full of practical lessons. The first and most important one of these is that no desire or purpose is complete until it finds expression in definite action. Desires and purposes have their beginning in the heart, but they are not really born into life until actions result from them. This applies to the immediate duties and privileges of this evening's service, also to every experience which bears upon Christian living. We magnify obstacles by waiting in our efforts to overcome them, and by discussing their greatness. Such discussion is likely to give them undue prominence and make them seem greater than they really are. If you desire better spiritual visions of Christ, closer communion with him and continual abiding in his presence, let the meagerness of your present attainments add strength to your desires while you climb above and over the obstacles which hinder your growth in spiritual life.

HEAT not a furnace for your foe so hot that it does not singe yourself. —William Shakespeare.

PRE-CONFERENCE CONSULTATION.

The following report of the Pre-Conference Consultation, on Third-day, Aug. 19, 1902, is made for the RECORDER by L. G. Waite, of New York City. By a failure of trains to make connection, the editor of the RECORDER was prevented from attending the Consultation:

MORNING SESSION.

The meeting was called to order at 10.45 with Prof. H. M. Maxson in the Chair.

Prayer was offered by Rev. O. U. Whitford. Prof. E. P. Saunders was elected Clerk *pro tem*.

The following bodies were represented:

Education Society by E. P. Saunders and W. C. Whitford.

Tract Society by C. C. Chipman and Stephen Babcock.

Missionary Society by O. U. Whitford, D. H. Davis, of the Shanghai Mission, and N. M. Mills.

Theological School by A. E. Main.

Woman's Board by Mrs. H. V. P. Babcock and Dr. Anne L. Waite.

Conference by H. M. Maxson, H. C. Stillman, O. S. Mills, T. J. VanHorn and L. G. Waite.

The main subjects brought forward for discussion were as follows:

1. The various Boards should not hold meetings by themselves during Conference week.

2. The reports of the various Boards to their Societies should be read briefly so that more time may be devoted to sermons and addresses.

3. The reports of the various Boards should be presented to Conference in printed form.

4. The general organization of the denomination should be more strongly unified. At present it consists of several Societies largely independent of each other. It was suggested that an advisory council, to consist of members from each Society and Association, representing all sections of the country, might be helpful in promoting greater unity.

5. The Education Society seems to have a usefulness largely local to Alfred, because most of the trust funds placed at its disposal have been denoted by their donors to the uses of Alfred University. Therefore the Education Society, with its present funds, has little opportunity to aid schools in other places.

6. It was suggested that women should be more largely represented upon the various Boards, to ensure more thorough representation.

7. The members of our denomination in general are apathetic in their support of its interests; to secure any adequate response it is necessary to follow up every request for support with continued personal solicitation.

8. It was suggested that every Board be represented in every church by a live representative elected by the church, that person to continually keep the members of his church posted as to the Board he represents, its objects, aims, methods of work, etc., and to inform his church and secure its support, financial and otherwise, for the various Societies, to the greatest extent possible.

9. The interests of all the Societies should be presented to the people on one and the same pledge-card, and the appeals for funds should all be placed before the people together. Additional information should be given to the people by representatives of the various Boards, and their support asked, whenever

the Boards so desire, each Board sending its own representative whenever wished.

After discussion on these various points the meeting adjourned.

AFTERNOON SESSION.

The meeting was called to order at 2.10 and discussion was continued.

It was voted that this Council recommend to the Conference and Societies the desirability of electing women as well as men as members of the various Boards, particularly such women as are likely to attend their regular business meetings.

It was resolved, "That we recommend to the Conference, Societies and Boards, that they so arrange their programs as to give more time for sermons, addresses and evangelistic meetings during our future anniversaries, and that we urge the importance of having all reports presented in printed form.

Resolved, That this Council recommend to the Conference that the interests of the Tract, Missionary and Education Societies be presented annually to every church and that every individual be solicited to make some contribution, however small, to each Society, each year.

Resolved, That as far as is practicable the pledges for the three Societies be asked for at the same time.

After further discussion of the question of greater unity of organization the following resolution was adopted, to be presented at the Round Table Talks on Wednesday afternoon:

Resolved, That in the opinion of this Council the time has come for some re-adjustment of our denominational organization with reference to an increase of unity and strength in all of our denominational life and action. We commend the subject to the careful consideration of Conference.

At 4.45 P. M., the Consultation was adjourned subject to the call of the Conference President.

GENERAL CONFERENCE.

The Centennial Session of the Seventh-day Baptist General Conference was called to order by the President, Henry M. Maxson, at Ashaway, R. I., at 10.30 A. M., Aug. 20, 1902. After appropriate music and devotional services, Rev. Clayton A. Burdick, pastor of the First Hopkinton church, welcomed the Conference in the following warm address:

"It is my pleasant duty to give to you the words of welcome to-day, and to become the voice of the First Hopkinton church in expressing cordial greeting. The great principles for which we stand and which separate us from the world, but draws us the closer together; and the effort we have to put forth in pulling against the tide of popular opinion makes us all akin. Because of these mutual truths we hold, and mutual crosses we bear, we give this welcome. Men die, but principles live.

"Truth is immortal, it cannot be slain. Though error may be so great among men as to overshadow it, yet it does not fade. Though the enemy of truth tries to hide it, though he use every effort to crush it, it will still rise with undiminished strength to conquer. Truth is a part of God and is, therefore, eternal. If God dies, truth dies; but as long as God exists, truth lives.

"Our fathers who were here when this Conference was formed a century ago, long since passed away. Their children's children have in many cases taken their stead; while many have proved unfaithful and sought the things of the world, and for the sake of convenience or gain, have left the faith of their fathers,

that faith still lives. It is stronger to-day than a hundred years ago; and, please God, it shall yet grow, until by his grace, it shall be recognized by his own children. For those born of God shall yet come to hold in reverence that which their Dear Father hath sanctified and blessed. We are proud of our fathers; proud of their record for honesty and courage. They ever stood at the front when anything was asked for that required principle, and the influence that they had in this way shall leave its mark on the age to come. We are proud of them for their successes, for they stood to win something, and rarely did they fail. They won where most men had failed. But, while we may well be proud of them for these things, we glory most in the fact that they had convictions that they were not ashamed of, and they were never so anxious after the things the world offers as to forsake the things they held as right and true. He has a right to be proud of his ancestry who can look back to such fathers as ours. In the name of the truth they loved, I welcome you to-day.

"We are glad to welcome you to this place again; it is like the ground of our greatest battlefield, of which Lincoln said, 'It could not be hallowed more.' You are met to-day near the place where the principles for which we stand were planted in this country. Where those who have gone before fought their good fight of faith and ran their race for the crown.

"For more than two centuries, there have been those here who have stood for the Word of God as the expression of his unchangeable will, and his moral and spiritual attributes. You come, therefore, brethren, to a place of sacred memories, as well as to one yet alive with love for that Word. You come to the second oldest community in this nation, where the Sabbath of Jehovah has been honored, the oldest continuous one. Yet we welcome you because of that. Neither you nor I should be satisfied with the past; only the laggard and the dreamer do that. The one of life looks to the future. He looks to it with wisdom, who looks at both the dark and the bright side of all questions. The past is useful for its memories, for the lessons it has given, and the strength that past defeats as well as victories have given; but in the present we act, in the future we hope. We welcome you because we share with you the burden of the present time. It is a time of wondrous moment in things both temporal and spiritual, of quick turns of providence, of hasty built fortunes, of world-wide intercourse, of changing thought and revised creeds. Amid the whirling storm of such power we are, and we must cling to the rock riven for us, lest we be swept into the awful current of nihilism or no-careism, which is the menace of our religious and civil institutions of to-day. We welcome you because we share also the promise, 'Therefore whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man which built his house upon a rock, and the rain descended, and the floods came, and the winds blew and beat upon that house, and it fell not for it was founded upon a rock.' The church here is not a dead one; she is alive to the needs of the time and the danger of the hour. She yet believes in God and Jesus Christ, and the Holy Spirit, and by these mighty ones we conquer.

"We welcome you in glorious hope of the

future. The promises of God are yea and amen to us. He hath said, 'I will never leave thee nor forsake thee.' We are thankful for the open doors; for such fields of labor; for a growing generation of young people, consecrated by God and themselves to his work, as well as for the mothers and fathers in Israel. We look forward with no fear as to the truth. In God's good time it shall conquer. But it will not conquer without great conflicts and mighty battles. Tribulation will be ours, for the Lord said of his disciples, 'In the world ye shall have tribulation,' but we remember he also said, 'Be of good courage I have overcome the world.' Doubtless the Lord could win these battles without us, but we are thankful that he has made us co-laborers with him for the success of truth against error. We are not blind to the fact that we have a powerful foe, 'for we wrestle not against flesh and blood, but against the ruler of the darkness of this world,' but thanks be to God who giveth us the victory. Brethren, in this contest we are comrades in arms. Our armor was forged in the same smithy, we are in the same battalion fighting against the same entrenchments of error, and exposed to the 'fiery darts' of the enemy—mutual dangers and strife make us rejoice at your coming.

"By the action of your body a year ago, you have largely taken the burden of your entertainment upon yourselves. You leave some to us still. We are anxious that your coming shall bring a revival of the life that comes from God. We do believe you were helpful to us three years ago, and trust now that we shall be thus mutually beneficial. We hope your coming shall be like as Paul hoped his would be to the Romans where he says, according to the Twentieth Century Version, 'For I am longing to see you, in order that I may impart to you some spiritual gift, and thus give you fresh strength'—in other words that both you and I may find encouragement in each others faith.

"Thus in the name of mutual battles and burdens, of common truth, of sacred memories, of present contest and future hope, we give you hearty welcome. Though we cannot do all that we would for you, we will do all that we can. If we make mistakes it will not be because of carelessness but of inability and ignorance. We welcome you with brotherly affection to whatever we have, and hope you will receive it in the same freedom in which it is given."

Rev. Dr. L. A. Platts, Corresponding Secretary of the Conference, responded in these well-chosen words:

"It becomes my pleasant privilege, on behalf of this large delegation from the churches, far and near, to accept the cordial greeting just extended by the First Hopkinton church, through its pastor. We accept this welcome from two distinct viewpoints.

1. It is a home-coming. There are many among us whose ancestors, running backward through the century, were Hopkinton people; we, their children, have come back home. There are those here who, though not of old Hopkinton stock, have all our lives been the adherents and promoters of the same precious faith held and loved by these faithful pioneers; we, too, have come home. There are also those here who, three, five or ten years ago knew nothing of us, or our faith,

but who love and advocate the truth which distinguishes us with a zeal and spirit of self-denial we might with great profit emulate. These having received the spirit of adoption whereby we cry Abba, Father, have gathered with us around the old paternal hearth-stone.

In behalf of all these delegates I thank the First Hopkinton church for the cordial home greeting she has just given us. I should hardly be true to this part of my pleasant duty were I not to say we thank you for the privilege of bearing at least a small part in the burdens of the occasion by paying for our meals at the tent, thus inaugurating the plan which we hope, in some form, will become permanent.

In the second place, and what is of more importance to us all, we have come to this centennial of the General Conference for work. The inspiring motive of the organization of the Conference was the spirit and purpose of missions. Individuals and individual churches had followed the line of emigration westward, preaching the Word in the new regions, confirming the brethren and converting sinners. It was believed that such an organization would unite these individual efforts and send forth stronger streams of influence. We have come to the home of this organized work to take some account of what has been accomplished by it during the one hundred years, to discuss plans for the future in the light of our wonderful history, seeking wisdom from our failures, inspiration from our successes, and courage and faith in the light of present conditions and demands. We accept your welcome to these deliberations in the same spirit of brotherly love and consecration as that in which it has been extended. In the name of all these delegates and the love of the blessed Christ whom we seek to honor, I thank the brethren and sisters of the First Hopkinton church for this cordial welcome."

After music, President Maxson read the following message, for which we ask special and prolonged consideration:

"Our past history is to be presented at nearly every session of Conference, while our future will be forecasted by Pres. Gardiner at the last session. It seems, therefore, as if there was no ground left for the President's address to cover.

"It may not be amiss, however, to say something of that on which all our past has rested and out of which our future must grow—the home.

"The strength of a nation is in the homes of its people. High ideals and noble aims can not exist in national life except as they first exist in the homes of the people; and if American national life has risen superior to all others it is because the American home has no counterpart. So the church can not be vigorous and aggressive except as its homes are pervaded by a strong spiritual life. Degrade its homes in any way, whether it be in spirituality, faith, self-denial, or brotherly-love, and the church must lose in strength and power.

"A hundred years is a long time, whether it be in the life of a nation or of an organization, and it must record many changes, some of them good and others unfavorable. The century now closing has witnessed many changes in the homes of our people, and more will inevitably follow. As I think of the coming century in our church history my

thought centers about the home; and the jewels of the homes are its children.

"In no particular has the century witnessed greater changes than in the matters that concern our children, their relation to the home and to the church, their nurture and education for life and for eternity. While I deplore some of the changed conditions of the present, I must believe that the 'outcome will be good; but, that we may make sure of that good, it is well to face the conditions and recognize the dangers and the needs.

"A hundred years ago the child was hardly recognized by the church. He was rarely a member, there was no Sabbath-school for his instruction and the church services were little suited to his interest or edification. In the home he was a very subordinate and inconspicuous personage. He revered his elders and deferred to them in every way. He did not rule the family. There were no public schools for his entertainment and instruction; there were no children's books and magazines and papers to while away his leisure time; the home was the center of his daily life, and in fact contained nearly all his interests. Almost the whole of his moral and religious instruction was obtained there, and with it he received a practical instruction in the arts and industries of life. At the close of the day the scant light of the tallow candle made it easy for him to seek his bed at an early hour.

"A hard, narrow life for a child? Yes; but it had its virtues. While he was of little importance in the plans of the home, he was really in a helpful sense far more a part of the family life than he is now in most well-to-do homes. The position he held taught him industry, obedience, reverence, helpfulness, self-denial, and many more of the lowly virtues which so many children lack under modern conditions. He received invaluable manual training in the arts of life in the best of old ways, by performing them under the eyes of his father or mother. The very narrowness of his existence made it possible for his parents to know his whole daily life, and the absence of other means of instruction compelled them to assume the responsibility for his mental and moral training and to interest themselves in it. The old life was indeed narrow and hard, but under it the child gained much that was invaluable which the child of to-day seems in a fair way to lose.

"Now he has the Sabbath-school to take up his religious instruction from his earliest years. This is a great gain in many ways, but in consequence, in the home itself, religious instruction has almost died out, which I deem to be a loss. The child should still hear at his parent's knee those grand old Bible stories, and should have instilled into his mind their vital truths with the weight of the parent's love and authority. The public school has taken up his mental training and is giving him a wealth of knowledge of which the old life knew little; but this, too, brings evils in its train, for it is truly said that many parents, even in our good families, simply abandon their children to the public school, and know little what they are doing there or the influence they are under, forgetting that there is no educational power on earth that can equal the influence of a good home that realizes and accepts its responsibility.

"Inside the home itself great changes have taken place. Increased wealth has transformed our ways of living; the presence of servants takes from the child many of his opportunities for training in household arts; the increase of village and city life, with all its attractions, draws the child away from the home; changed methods of occupation and business take the father away from the family life, and where he used to work with the son the whole day long he now sees him but a few minutes a day; gas and electric lights now extend the day far into the night, draw the child still farther from the home, and deprive him of the fulness of sleep and rest so necessary to the growing child.

"The general result is an increasing separation between the interests of the parents and those of the children, which lessens the sympathy and understanding between parent and child, and deprives the child of much of the training and character-building that his parents ought to give.

"The distinctions and temptations of the world are growing greater and greater every day, and in many ways the child is not being given the help to meet them which the home ought to give.

"In the relations of the church to the child, the century has brought great change for the better. The church has discovered the child, and is developing its plans and turning its energies to his nurture and his enrollment among its workers. This is due partially to a gradual change in the aim of the church itself. A century ago the church sought to enable the world to win heaven after death; in this age it seeks to enable its disciples to make a heaven here and now. Then attention was fixed on the future; now it is fixed on the present as a part of and in anticipation of the future. Then the church recruited its members from adults by means of revivals, in which the convert was expected to experience an abrupt and convulsive break between his past and his new life. Now it is coming to see embryo church-members in all its children, and to plan their nature so that as they approach maturity they shall enter the church without convulsive experience, but as a natural result of their early training. In this change of view, the way of eternal life is made much easier and much more sure for the children.

"In view of all these changes and their results, how shall we plan for the century now beginning? Of all the discoveries of the age, the greatest is the discovery of the child, and in the last analysis all our plans must center upon him. It is his training, his nurture, his enrollment in the church, his attendance upon our schools, his support of our societies that will decide the future of our denominational life. If we hope to have a strong church twenty years from now, we must lay the foundation in our training of the children of to-day.

"The very center of such training is discipline. There can be no good Seventh-day Baptist, no strong Christian ever built up in a home where there is no discipline, and it is in this particular that many of our homes fail. The changed conditions of the child in the home are in many ways an improvement, but we school teachers know to our sorrow that with this there has come an excessive relaxation of discipline, so that this may well be called an age of license. In many

a home the child does as he pleases, and oftentimes he not only rules himself, but his parents. I believe it to be one of the essentials to the formation of a strong character that a child shall learn the meaning of 'no' and 'must,' and many a Junior Society of Christian Endeavor is a failure because some of its members have not learned this lesson in the home. It is well nigh impossible to overestimate the value to the child's character and to his Christian life of his early learning the habit of obedience. A child that has no regard for the will of his parents is not likely to have much real reverence for the will of God.

"Parents, as a part of your Christian duty, drill into your children the principles of integrity and morality, and found your teaching on the habit of obedience. If your children go astray do not blame them, but their parents. Study your children that you may know them; enter into their plans and interests as much as you can; keep them in the home, and then surround them with the influences and sentiments that will form them on noble lines. Suit your discipline to the nature of the child as far as you can, but do not let it thereby become a mere semblance of discipline; be sympathetic and kind in your punishments, but do not remove all their sting, so that they lose all force and efficiency. Training which permits a child to grow up with disrespect for his parent and contempt for his authority is not sympathy, but cruelty and unfaithfulness in the stewardship God has committed to us.

"If our children are to become strong supporters of the Sabbath cause, they must be surrounded by a strong, hopeful Sabbath sentiment in the home. Many a child is lost to our cause by hearing in the home frequent regrets and expressions of discontent at the restrictions upon opportunity or pleasure that come from Sabbath-keeping. Ordinarily the child will not be brave and strong in any particular in which the parent exhibits discouragement and weakness.

"If he is to become a liberal supporter of our Societies and denominational interests he must see those interests supported in the home, and he ought himself, at an early age, to give regularly his own mite in their support. Giving is largely a matter of habit, and I believe that the custom of weekly contributions in envelopes, if extended to all our churches and wisely used, would largely increase our now diminishing denominational funds; but I would have each child in the family each week prepare his envelope containing his contribution to each of the main denominational interests, and strive to establish such giving as a permanent habit. As he grows in years this habit should be re-enforced by information and instruction as to our societies and their work, and efforts should be made to interest him in them.

"In education we have always been foremost as a people. There is need for renewed earnestness to maintain this pre-eminence. Never in the world's history has education been of more value than now, whether it be in secular life or in the affairs of the church, and I view with deep concern the fact that some of our young men are content to enter the ministry half educated. Many of them are doing noble work. Far be it from me to criticise it; but the history of our own denomination, and of other denominations, indicates that their in-

fluence would be wider, their power greater, and the future of our church in their hands more hopeful, if they had secured a liberal education as a preparation for their work. Let us train our young people to the thought that our ministers must be exponents of the highest education and culture among us and that it is the duty of the laymen to contribute liberally for church purposes, so that our ministers may be paid a salary more proportionate to their education. We need brainy men in the pulpit and it is not right nor helpful to our cause that our young people should see their preparation and devotion so poorly rewarded. I believe that the move to strengthen our Theological Seminary, taken at last Conference, was an important step toward strengthening our denomination at the vital center of its influence, the ministry. It, therefore, deserves our hearty support and I trust that the desired endowment of \$20,000 may be completed at this anniversary.

"The church ought to accept more generally and fully the idea that our young people are to come into the church as the regular result of their Christian training, and we should plan more definitely to make this the sure result. We plant a seed and we expect that fruitage will follow in due time. The birth of a child in one of our homes ought as surely to be the prophecy of an addition to our church. The seed does not produce the best fruitage without husbandry; but the whole life and growth of the plant is watched and nurtured. So from earliest years the moral and Christian nature of the child should begin in the home. Then the Sabbath-school should take a share in the work, and later still the Junior C. E. Through it all should run the thought that graduation into the church is the natural thing, to be surely expected, and as far as the church is considered this should be the principle of action, the point toward which the work of the Sabbath-school and the Endeavor definitely leads. As the child's moral and religious nature develops, the question of a definite decision ought to be plainly and definitely presented to him from time to time, not as a convulsive change, but as the next step in his natural development and preparation for life. Childhood is the hour of opportunity. Statistics show that the age of greatest religious interest is from 12 to 14, and that the most conversions are at or before the age of 16. As the child changes to the man there is a time when he is naturally disposed to larger views of life and deeper religious feeling, and this is the auspicious moment to shape his moral future and secure his self-commitment to a religious life. If this time is allowed to pass by without such a decision, the golden opportunity is lost and while he may be brought into the church later, the probability of such a result is small. Every church, therefore, ought to plan carefully the spiritual training of its children so as to lead up to this auspicious moment and should plan definitely to reap the harvest when the time of fruitage arrives in the life of each child, and not leave it to chance or accident.

"Such is the thought that comes to me as I stand at this dawn of a new century in our history. In tracing the changes in the home I have tried to point out present evils not as a pessimist but as one who has large hopes for the future, and believes that the surest way to achieve them is to know the dangers

that are to be avoided. It has ever been the fashion in Seventh-day Baptist homes to rear children with strong moral character. Its names have ever been prominent in all good work for God and humanity, and I have faith that in the coming century its glory shall not grow dim. But, fathers and mothers, if this high position is to be held, you are the ones on whom the responsibility rests.

"Has it seemed to you, young people, that you have had no place in my thoughts? Not so. I have spoken of the parents as the makers of the home, but most of you young people of to-day will, in the next decade or two, become home makers. How can you meet your responsibilities effectively except as you now make the preparation for right living that belongs to youth?

"I have spoken of the parent as responsible for the moral and spiritual life of the home, but the home cannot do its best work except as the older children, the young people, do their part in holding up the standard and in working harmoniously with the parents for the upbringing of the younger members to noble ideals of life. Moreover the parent cannot do his best by the child except as that child adopts the right spirit toward the parents wishes and influence. Especially, it is your promise as loyal members of the Y. P. S. C. E. to aid in leading these children up to the point of decision to live for God, and to strengthen and develop them and hold them true in the early years following that decision.

"You young people are the direct heirs of this century of achievement which we are now celebrating. Upon you must soon devolve the duty and the privilege of taking up the work and carrying it on to still higher attainments, and the very best preparation to enable you to do this is that home life which I have been describing.

"It is impossible to estimate the value of a Christian home to its children. Honesty, reverence, obedience, faithfulness, charity, loving kindness and the other virtues and sweet graces, grow luxuriantly in the atmosphere of a true Christian home, and join together in establishing high ideals for right thinking and pure living. No higher material good can a parent bequeath to his child than the training of such a home, for out of the Christian homes have come three-fourths of the men who have made their mark in the world's affairs.

"Young people, thank God that you have been born in Christian homes of the highest type, such as are so peculiarly the characteristic of our people, and when Conference is over go back to those homes with a determination to get the most possible from them and to give the most to them, for on their strength rests the material and spiritual power of our denomination."

After some items of routine business and announcements, the Conference adjourned the morning session.

AFTERNOON SESSION.

The session was occupied for some time with reports.

(a) E. P. Saunders, Secretary *pro tem* of the Pre-Conference Consultation, presented the minutes of that Consultation, which will be found in the published minutes.

(b) The report of the Executive Committee which announced the program for the session.

(c) The report of the Corresponding Secretary, which included the statistics of the

churches, the account of a visit of Rev. Mr. Bakker, of Rotterdam, Holland, to Sabbath-keepers in the North of Europe, and a letter from Rev. T. J. Helm, of Summerville, Mo.

(d) The report of the Memorial Board was presented by D. E. Titsworth, Secretary; this included the Treasurer's Report, which was read by Asa F. Randolph, the Accountant of the Board. This report included also a history of the Fund, which will be found in the forth-coming minutes, and to which we call special attention as a matter of historic interest. Over \$400,000 of trust funds are now in the hands of the Trustees of this Fund.

(e) The report of the Sabbath School Board was presented by the President, Rev. Geo. B. Shaw. It showed an excellent state of our Sabbath-school work.

(f) The report of the Committee on Denominational History was presented by Chas. H. Greene.

THE ROUND TABLE.

The theme for this was, "The Readjustment of Our Denominational Organization."

These leaders were under appointment to lead in the discussion: C. B. Hull, L. C. Randolph and A. E. Main. In the absence of C. B. Hull, L. A. Platts spoke in his place giving an outline of Mr. Hull's opinions. The core of this opinion is that our denominational polity and methods of doing work, should be unified and centralized with a view to economy and efficiency in denominational work.

L. C. Randolph made a plea for such modification of our annual program as to secure much time for "evangelistic services" during anniversary week.

Dr. Main made a somewhat elaborate review and analysis of the situation, and added practical suggestions bearing on unity of purpose and concert of action.

Volunteer remarks were made by Geo. H. Utter, Dr. Anne Langworthy Waite, I. L. Cottrell, O. D. Sherman, L. M. Cottrell and A. H. Lewis.

The further consideration of the subject was referred to a special committee—announced at a later hour—which was instructed to report before the close of the Conference.

CHRISTIAN STEWARDSHIP, OR THE LORD'S MONEY.

We are living in a time of money-making and money-getting. Men are accumulating vast fortunes. Many are living in luxury as never before. What does all this mean? Men have by education and inventive genius discovered the sources of wealth and to-day are enjoying the results of their discoveries. But many forget, or else have never thought, that it is the Lord who giveth them the power to get wealth and that he is the Creator of all things that go to make up the wealth of this great universe.

Men who gather and never scatter are utterly selfish. Selfishness does not belong to God. Real enjoyment comes from helping others and thus helping God. There are many who of recent years have been contributing of their fortunes to the various interests of Christ's kingdom. This spirit has taken hold of many, so that to-day men are, more than ever, realizing that they are God's stewards.

In order to meet the demands of the church in the advancement of Christ's kingdom, the church herself needs to realize that paying as well as praying is essential. The sooner every Christian acknowledges his financial obligations to God, the sooner the world will be saved.—The Search Light.

THE SOUL'S CRY AND THE SAVIOUR'S ANSWER.

C. Lord, be thou my helper. Psa. 30: 10.

A. Fear not; I will help thee. Isa. 41: 13.

C. O Lord, I am in trouble. Psa. 31: 9.

A. Call upon me in the day of trouble and I will deliver thee. Psa. 50: 15.

C. Wash me thoroughly from mine iniquity and cleanse me from my sin. Psa. 51: 2.

A. I will, be thou clean. Matt. 8: 3.

C. Keep the door of my lips. Psa. 141: 3.

A. I will be with thy mouth and teach thee what thou shalt say. Exod. 4: 12.

C. God, be merciful to me a sinner. Luke 18: 13.

A. Christ Jesus came into the world to save sinners. 1 Tim. 1: 15.

C. What must I do to be saved? Acts 15: 30.

A. Believe on the Lord Jesus Christ and thou shalt be saved. Acts 15: 31.

C. O, that I knew where I might find him. Job. 23: 3.

A. Ye shall seek me and find me when ye shall search for me with all your heart. Jer. 29: 13.

C. Behold I am vile, what shall I answer thee? Job 40: 4.

A. Though your sins be as scarlet, they shall be as white as snow. Isa. 1: 18.

C. Create in me a clean heart, Oh God. Psa. 5: 10.

A. A new heart will I give you. Ezek. 36: 26.

C. Leave me not, neither forsake me. Psa. 27: 9.

A. I will never leave thee, nor forsake thee. Heb. 13: 5.

C. Who is sufficient for these things? 2 Cor. 2: 16.

A. My grace is sufficient for thee. 2 Cor. 12: 9.

C. My soul thirsteth for God, for the living God. Psa. 42: 2.

A. Thine eyes shall see the King in his beauty. Isa. 33: 17.

C. The terrors of death are fallen upon me. Psa. 55: 4.

A. He that believeth on me, though he were dead, yet shall he live. John 11: 25.

W. L. D.

BIGFOOT ACADEMY RE-UNION.

On account of rain, the Bigfoot Academy Re-union was held at the Seventh-day Baptist church, Walworth, Wis. About one hundred of the old students were present. The meeting was called to order by Pres. W. D. Hall, of Harvard, Ill.

Music by Male Quartet, William A. Van-Schaack, E. E. Campbell, George Crandall and H. I. Coon.

Prayer, Prof. D. O. Hibbard, Racine, Wis.

Reading of Letters from Absent Members by Prof. F. W. Lowth, Walworth High School.

Ten Minutes' Talks: Prof. H. M. Soper, Soper School Oratory, Chicago, Ill.; Thomas Rushton, Elgin, Ill.; Prof. D. O. Hibbard, Racine, Wis.; Prof. S. P. Ballard, Sharon, Wis.; Miss Mary A. Rushton, Woodstock, Ill.; Warren Randolph, Chicago, Ill.; Ames Pierce, Austin, Ill.

Officers for the coming year: President, H. R. Adams; Vice-President, E. E. Campbell; Secretary and Treasurer, Miss Josie Higbee.

JOSIE HIGBEE, Sec.

W. H. HALL, Pres.

Missions.

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

In this age of excitement and intense unrest and manifold changes, we need to look to our foundations and see whether we are standing on rock or sand. We are living in times when fortunes are lost in wild speculations, when people are trying to get something for nothing, when character goes down and is ruined by passion or pride. In this fast age of fast living men of good standing in society or the church are discovered to be defaulters, embezzlers, thieves and robbers, in order to keep up appearance and show, and decamp to escape justice. It is an age of not only fast living, but an age of almost unnumbered isms and fads. One needs to look carefully as to the ground on which he stands intellectually, morally and religiously, whether it is rock or sand. There are religious ideas and doctrines advocated and accepted to-day that are sand. He who plants himself on the Bible and Jesus Christ will stand unmoved, for he is on rock. The storms of criticism and unbelief may beat upon his house; it will stand, for his foundation is the granite of divine truth, and the Rock of Ages. "For other foundations can no man lay than that is laid, which is Jesus Christ."

How MANY are to-day experiencing great trials, disappointments and sorrows. They wonder why they have them. Every one may think his own the heaviest and the hardest to bear. They do not come to us to harm us or crush us. They are tests of our faith and trust in the Heavenly Father, our loyalty to him. They try our love, whether we love him supremely. They, if taken rightly, will make us better men and women. They will be refining fires to make us purer gold. As the fierce winds and storms serve to make a tree take deeper root in the ground, so great trials and sorrows deepen and make stronger our faith and trust in the All-Loving Father. As some flowers emit sweet odor when pressed in the hand, so souls under the pressure of afflictions give forth a sweeter perfume of life. May the sorrows of life work in us a far more exceeding weight of glory.

EVERY Christian man and woman should be a winner of souls for Christ and eternal life. We can win men by our faithful testimony for him who has done so much for us. We can win by an every-day consistent Christian life before men. We can win by loving deeds. Indeed, the world judges Christianity—what it will do to make men better and life truer—not so much by what Christian people say, as by what they do. Loving, Christ-like deeds will win the world to him.

PROTESTANTISM IN ITALY.

There is a very wide-spread anti-clerical movement in Italy, as in Austria, France and Spain, but the Protestant cause in Italy is steadily gaining ground. The first and foremost representatives of this cause are the Waldensians, who have held their own in the historic Alpine valleys for seven centuries. In these districts they have 17 congregations, with 22 pastors and about 13,000 souls, while in their school are found 4,571 day and 3,520 Sunday-school scholars. About fifty years ago they began to establish Protestant congregations also beyond

the borders of their valleys, and of these there are now 48, with 47 additional stations, and a communicant membership of 5,600, served by 44 pastors and 18 evangelists. In the day-schools of these congregations are found 2,771 pupils, with 66 teachers, and their Sunday-schools report an attendance of 3,561. In addition the Waldensians employ 18 colporteurs and Bible agents.

The other native Protestant church, the "Free Church," or "Chiesa Evangelica Italiana," was only organized in 1870 in Milan. The latest reports credit the Free Church with 36 congregations, 45 preaching-stations, 1,831 communicant members, 14 pastors and 17 evangelists, 944 day pupils, with 38 teachers. Their theological school is found in Florence, but was in Rome down to 1891.

Kindred in spirit is the "Free Christian Church" of Italy, consisting of some 20 congregations. Protestant influences from without have been active in Italy for decades. The English Wesleyans, at work since 1861, have a membership of 1,616 in 52 congregations and stations, with 892 day pupils and 1,180 in the Sunday-schools. The American Methodists began work in 1873, and have 1,482 communicant members in their 12 congregations and 40 stations, served by 25 pastors and 6 evangelists, with 795 day pupils and 1,063 in the Sunday-schools. This church has a theological school in Rome. The United English and American Baptists began work in 1870, and have a membership of 1,430 in 31 congregations and 50 stations, served by 37 pastors and evangelists. One of the most flourishing Protestant congregations in Italy is found in Rome, and consists of the Protestant soldiers in garrison in that city.—Independent.

PRESBYTERIANS AND MISSIONS.

Last year the Presbyterian Board sent out 106 missionaries—58 returning to the field, 48 newly appointed. Missionaries now under appointment to go out this year are 56. The present force is:

Missionaries.....	745
Native helpers.....	1,882
Hospitals and dispensaries.....	84
Schools and colleges.....	769
Organized churches.....	610

In one year, in 77 hospitals and dispensaries under care of the Board, 340,878 patients were treated at a net cost of \$22,009. In a single hospital in the city of New York, in one year, the net cost of treating 35,709 patients was \$139,685. In 1872: Income, \$500,000; 262 missionaries, 439 native helpers, 4,203 church members. In 1902: Income, \$1,000,000; 745 missionaries, 1,882 native helpers and 44,443 church-members.—Missionary Review.

THE PURPOSE OF MEDICAL MISSIONS.

The purpose of medical missions is not simply philanthropic, though it finds its glory in self-sacrificing philanthropy. It is not merely an enterprise to secure the inestimable benefits of medicine and surgery for those in these terribly needy lands. Its purpose is not educative alone, though its educational influences are far-reaching; nor is it to provide a temporal benefit as a bribe for spiritual blessing. The purpose of medical missions is to win men to Jesus Christ by the use of methods precisely comparable to those used by Christ while on earth, as the great Succorer of bodies as well as Divine Saviour of souls.—J. R. Williamson, M. D.

HOPEFUL SIGNS IN MISSION FIELD.

There are many recent tokens that the nations of the Orient are being thoroughly aroused. The present pervasive revival in Japan, the awakening of interest all over China, the new spirit of inquiry among the Moslem population in Persia, the still advancing Bible revival in Uganda, and the undoubted awakening of India's great and varied population—all these constitute signs which are unmistakable that God is moving, notwithstanding all the hindrances which men are putting in his way. How multiplied should be the prayers of his people.

Mr. J. H. De Forest, writing on Japan, points out some very encouraging facts:

1. The converts openly espousing Christianity are increasingly numerous among the educated and influential classes.
2. Christian thought is pervading the empire, as shown in the scores of books and rapidly exhausted editions of works on Christian ethics, religion, and philosophy.
3. Some of the ablest newspapers are edited by Christians and some of the best native writers are Christians.—Missionary Review.

OUR COMMERCIAL RELATIONS.

Definite figures of the commerce of the United States with its non-contiguous territory during the fiscal year just ended, are now completed by the Treasury Bureau of Statistics. They show that Porto Rico took from the United States in the fiscal year 1902, merchandise valued at \$10,719,444 compared with \$1,988,888 in 1897, and that the shipments to the United States from Porto Rico in the fiscal year 1902, were \$8,297,422 compared with \$2,181,024 in 1897. To the Philippines exports were \$5,261,867 in 1902 compared with \$94,597 in 1897, and the imports from the Philippines were \$6,612,700 in 1902 compared with \$4,383,740 in 1897. To the Hawaiian Islands the exports in 1900 were, according to the best estimates of the Collector at Honolulu, \$19,000,000 in 1902 compared with \$4,690,075 in 1897 and the receipts of merchandise into the United States from Hawaii in 1900, were \$24,700,429 compared with \$13,687,799 in 1897. To Porto Rico, Hawaii and the Philippines combined, the shipments in 1902 were \$34,971,311 in value compared with \$6,773,560 in 1897 and the receipts of merchandise from those islands in 1902 were \$39,610,551 compared with \$20,252,563 in 1897. Shipments by the government for its troops or officers are not included in the above figures.

The figures published by the Bureau of Statistics in the Monthly Summary show the shipments from the United States to its non-contiguous territory and furnish an opportunity to determine the principal articles in which this large growth has occurred. To Porto Rico, the principal shipments were cotton goods, iron and steel manufactures, breadstuffs, rice, provisions, wood and manufactures, leather and manufactures, fish, mineral oils and vegetables. To the Philippines the principal exports were manufactures of iron and steel, provisions, breadstuff, cotton manufactures, mineral oils, paper and manufactures, malt liquors and manufactures of leather.

THE most substantial glory of a country is in its virtuous great men; its prosperity will depend on its docility to learn from their example.—Fisher.

Woman's Work.

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

COMING TO YOUR OWN.

WARD MACAULEY.

Oh, the world may scoff
And the world may laugh,
And the world may twit you
With idle chaff,
But keep a-going, friend, keep a-going.

Oh, the world may sneer
And the world may jeer
And make light of your aims
And hopes I fear;
But if you're earnest, determined and true
And stick to the thing you set out to do
You're bound to come to your own some day
And all the world's sneers cannot stand in your way.
And your own, what is that?
Why, it's simply to do
The thing God thought
When He made you;
So keep a-going, friend, keep a-going.

—Good Cheer.

We have for some years been interested in the schools for colored boys and girls in the South and the industrial and educational interests at Hampton and Tuskegee have been watched with interest. This training of hand and head has seemed to be a possible solution of the problem of the colored race. We have been accustomed to think of such schools in the South, the home of the colored people, but now a new departure has been made and an institution similar to that at Tuskegee is to be opened at Wakefield, R. I., in a few weeks.

Rev. Joseph W. Holley a native of South Carolina, who by means of his trade as painter, worked his way through a preparatory school and later through the collegiate and theological departments of Lincoln University is the originator of the scheme. While a student, he became interested in the young men and women who came North to earn their living. Through his efforts, a church was built for them at Narragansett Pier, R. I., which was the beginning of this larger enterprise.

The ground and buildings, formerly a large hotel property at Wakefield, R. I., were given last winter by Gordon McKay, of Newport, R. I., and the school will bear his name, The McKay Academic and Industrial Institute for Colored Youth. The colored people themselves have contributed the furnishings and the school will probably be open for students in September.

The plan of work, similar to that at Hampton and Tuskegee will include the studies and trades that will be of the most real benefit to the students in their future lives. Mr. Holley will be principal of the school and Mrs. Holley, a graduate of Northfield (the Moody school) and later of the Nurse's Training School of Philadelphia, will have charge of the woman's department.

Those interested in this work are also planning to build a cottage at Northfield, Mass., where the colored women can board for a small price, while attending the Northfield Conference and where they will gain so much for their work both intellectually and spiritually.

A PAPER read at a meeting of a colored woman's club on The Relation of the Home to the School, contains so many truths of interest to all mothers, that we deem it wise to pass on a few thoughts. The writer urges the mothers to keep in close touch with the school life. The intellectual qualities developed in the school should be fostered in the home,

and mothers should endeavor to supplement in the home the instruction received in the school. She cautioned the mothers against the use of slang and strongly urged them to be careful to use correct English in the home.

The Club, of which the writer of this paper is the President, rents three rooms in a New England city. These rooms are furnished as kitchen, library and parlor and aside from being used by the club members, a large sewing school for children is successfully carried on there. The members look on this sewing class as but a beginning of what they hope to accomplish in the future.

OWNS THE HOUSE.

You ask me if I own the house
I live in. Well, I thought it
Was mine, because with solid cash,
All earned by me, I bought it.

But now it seems a little chap
Who dropped in t'other night'll
Be master here, though to the place
I have a clean, clear title.

He's turned the whole house upside down—
Changed everything—and yet it
Does seem more homelike since he came
To oust me to upset it.

He came as comes a king unto
His own. He showed no papers,
But raised his voice and cut a few
Not very king-like capers.

Within the walls I once thought mine
The rascal holds carouse now;
I walk the floor and pay the bills,
But baby owns the house now.

MRS. TUCKER'S CONVERSION.

HELEN E. CROSBY.

It was late in the afternoon, and Mrs. Tucker was very tired. Life was hard at best—only a tedious routine of wearisome duties; but on this particular afternoon the closing of the week's work pressed very heavily upon her.

As she passed wearily back and forth from stove to ironing table, and from table back to stove, the easy lives of many of her friends and neighbors came to her mind; and her thoughts grew hard and bitter as the contrast forced itself upon her. Down the lane and across the doorstep came the sound of hurrying feet, and an eager voice cried, "Oh, Mrs. Tucker, can Sallie go with us to the mission band?"

Mrs. Tucker raised her eyes, and saw standing in the doorway three little girls.

"Mission Band! I'd like to know what's a mission band?" she demanded sharply.

"Why," spoke out the bolder of the three, "it's lots of us children altogether working and sewing for heathen folks. We bring our pennies to Miss May for them, and she says it's giving to Jesus. We have just the nicest time—do let her go."

"Oh, mother," and Sallie's brown eyes looked appealingly into her mother's face, "please say I may—do let me."

Mrs. Tucker slowly folded the garment she had ironed, and hung it in its place before she answered.

"No, she can't. I can give her all the sewing she wants at home, and we've got nothing to give to the Lord. He don't give to us. So go along, and tell Miss May that Sallie Tucker's better set to work."

"My!" said Lulu Strong as they gained the safety of the street, "wasn't she cross! And Sallie was just crying. I'm so glad she isn't my mother."

"I'm very sorry," said gentle Susie Earl, "that Sallie could not come. But we'll tell Miss May about it, and I'm sure she'll pray

that God will make her mother willing, and find something to give him, too."

When Mrs. Tucker, the hard day's work at last completed, toiled wearily upstairs, she found her little daughter seated upon the top stair, while about her on the floor were scattered all her childish treasures.

"What on earth, child," exclaimed her mother, "is all this clutter for? What are you trying to do?"

"Why, mother," chirruped the sweet child's voice, "I am looking to find something to give to Jesus."

"Give to Jesus! What do you think the Lord wants of such stuff as this?"

"But, mother," she explained, and her voice grew unsteady, and the bright eyes filled with tears, "my teacher said anything we give him he would like it, and if we gave what we loved best it pleased him most; and this is what I love most, my wax doll and my birthday book. Won't he take it mother? Can't I give him anything?"

"Sallie Tucker," and her mother's voice was cold and stern, "you just put this notion out of your head. You don't know what giving to the Lord means. Put this trash away. When the Lord remembers us with some of his plenty 'twill be time enough to give to him, I reckon."

* * * * *

It was the afternoon of the Woman's Quarterly Missionary Meeting in the Shadyville Baptist church. Mrs. Gray, the minister's wife came to the vestry with a sad heart. She knew too well the character of these gatherings. A few ladies came together in a listless, apathetic way, a few lifeless prayers were offered, a little business disposed of; and the ladies went to their homes wondering why there wasn't more interest in missions. Mrs. Tucker wasn't in the habit of attending the Missionary meetings; so when she came into one this afternoon, the ladies present looked at each other in surprise. Mrs. Gray read the Psalm and offered prayer, and then came the usual dead silence.

Presently Mrs. Tucker rose to her feet, and in a voice shaken with emotion said:

"I s'pose you're all astonished to see me here, but the truth of the matter is, I've got something to say to you, which can't half be told in words, neither. You all know my little Sallie has been sick, but I don't s'pose none of you know what that sickness has been to me. You see the children wanted her to go to the mission band, but I was tough and cranky, and dead set ag'in' anything of the kind, an' told her in the crossest way she couldn't go. She'd heard somethin' about giving to Jesus, and laid out her best doll and book; an' I laughed at it, an' told her the Lord didn't want her trash. Well, she took sick, an' got sicker an' sicker, till my heart stood still with the fear o' losing her. She was out of her head, you know, and every time I come near the bed she'd start right up an' say: 'Oh, can't I give him anything? Don't he want my dolly? O mother, mother, can't I go?' till I just thought my heart would break in two. Everywhere I looked I could see her eyes with such a beseechin' look in 'em, and hear her voice callin', 'Mother, mother, can't I give him anything?' till at last I went down on my knees all broke-up like, and I sez: 'Lord, I'm a poor, ungrateful sinner, and I've been a-withholding from you all these years, but if there's anythin' I

can give you, won't you please take it? Even my little girl and everything I've got I just lay down.' Well, my sisters, I cried and cried as I hain't for years; and it wasn't all for sorrow, neither; there was a great, deep joy in it all. And I come here to-day to tell you that I just give myself and all I've got to the Lord's work. I'm fairly converted to missions, and if the Lord will only take the poor, miserable offerin' I've got to give, and use me roughshod in his work, I'd really be only too thankful. Why, my sisters, I'm the happiest woman on earth, and it's all owin' to the blessed child and the children's band."

With one accord the ladies present sank upon their knees, while from awakened tender hearts went up earnest vows of consecration. And Mrs. Gray wended her way homeward with lightened, grateful heart, saying softly to herself, "And a little child shall lead them."—Home Missionary Echo.

OLDEST PICTURES MADE BY MAN.

Among the most interesting of the discoveries made by the scientists who devote their time to researches into the palaeolithic ages—thousands of years before recorded history begins—are those which prove that even in those dim and distant ages man, such as he was, had æsthetic yearnings. One of the most important of such discoveries has been made in France, in the grotto of Combarelles, near Eyzies, in Dordogne. The discovery was communicated to the Academie des Sciences by Messrs. Capitan and Breuil, and was accompanied by drawings of certain figures of animals engraved on the walls of the grotto on each side of its length. The drawings are in some places quite deeply engraved in the rock; in others they are only scratched; here and there is an effort to give relief to the sketches.

It was at once evident to the discoverers that these remarkable rock drawings were identical in character with those on fragments of bone and horn of which casts may be seen in the British Museum, and that the same striving after truth in rendering the characteristics of the animals was to be seen in the grotto of Combarelles, proving the familiarity of the artist with the appearance of the animals themselves; so that the artist was contemporary with the animal he drew. Now, one of these animals being a hairy mammoth and the other a reindeer, it is evident that when those creatures roamed the hills and valleys of south central France man was also there—that is to say, in the Palæolithic or Older Stone Age.

"The precision with which the figures are drawn," the discoverers, "allows us to recognize the species of the animals so represented. The equine types are sometimes large-headed, with short, stiff manes—sometimes with flowing manes and tails. Some of the horses were domestic animals. One of them has on its back a covering—a palæolithic horsecloth—others have traces of bits and halters. The bovine types are less frequent; one of them has the character of certain African antelopes (such as the gnu), while another is much like our oxen of to-day. The running reindeer is identical in character with those which are engraved on bone and of the same period. The representations of the mammoth (of which fourteen were exhibited to the Academie des Sciences) are very characteristic. Some are more hairy than others."

With these rock drawings are strange signs engraved in the rock—a circle with the semblance of human features, a double outlined lozenge on the middle of the body of one of the horses, others of M-like shape, semicircles, etc., all of mysterious and unknown significance. Since the memorable day when the first piece of engraved bone was discovered, embedded in the stalagmite of the caverns once tenanted by human beings, there has been no discovery which has caused so great an interest as this one in the stalagmite cavern of Combarelles. We have in these rude and yet skillful efforts of the human race deeply interesting evidence that man once shared with mammoth and with reindeer the Arctic plains of Southern France.—London Daily Graphic.

AN OCTAVE OF CHRISTIAN VIRTUES.

J. W. WEDDELL.

Run the gamut of the graces; strike the full octave of the Christian virtues and bring all the notes in. Here is the musical scale for the song of the heart that Paul gives (1 Thes. 5: 16-22) in eight clear, staccato notes, as he run the spiritual gamut:

"Rejoice evermore!

Pray without ceasing!

In everything give thanks!

Quench not the Spirit!

Despise not prophesyings!

Prove all things!

Hold fast that which is good!

Abstain from all appearance of evil!"

There is a rest in the midst, at the thanksgiving strain, as if the apostle would dwell longer there and hold the notes. "In everything give thanks," he says, "for this is the will of God in Christ Jesus concerning you." In other words, the secret of doing God's will is found in being always thankful, that is, in considering everything a part of God's will and doing it as such. Give thanks—this is God's will for you.

And then observe the strong chord that is struck at the end, as if to announce this as the well-rounded, full-orbed life: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body, be preserved blameless unto the coming of our Lord Jesus Christ." Then, as if to give the first and lasting basis for it all, "Faithful is he that calleth you, who also will do it. And if you want the key-note with which to pitch the song of your life, you will find it just above vs. 15, "Ever follow that which is good."—The Standard.

A VERMONT SPELLING LESSON.

The Hon. Leslie M. Shaw, Secretary of the Treasury, was once a school-teacher in his earlier days. The scene of his labors as a pedagogue was laid in Vermont, and stories are told of his experiences while serving in that capacity, one of which is given herewith, as told by the Secretary himself:

"When I first began teaching up in Vermont they gave me the toughest school in the neighborhood. Some of the boys were bigger than I was, and they boasted of having made life miserable for all my predecessors. They began with me the very first day; when I called on one of the big boys to spell bucket he spelt 'p-a-i-l' and giggled. This started the rest of the room giggling too. I saw I'd have my hands full in a minute. I had to do something. I waited for the giggling to stop, then I caught that boy's eyes and we began staring at each other. I didn't know how

long he could keep it up, but I knew the whole room was watching us in silence. I didn't say a word till pretty soon the boy blinked and dropped his gaze to the floor. 'Now, then,' I remarked quietly, 'you spell bucket.' But there was still some fight in him and he tried to raise his eyes to mine. He got them as high as the top of my desk, and there they stuck. 'Spell bucket!' said I more sternly. He made one more attempt, but his eyes slid down to the top of my desk. 'Bucket!' I shouted in my deepest voice. 'B-u-c-k-e-t, bucket,' he said, meekly, and kept on looking at the top of my desk. I didn't have any more trouble with that school."

"But what did the top of the desk have to do with it?" was asked.

"H'm, well, you see, I had put a three-quarter-inch hickory stick there to help my eyes out," he replied, chuckling.

FLOATING ISLANDS.

Of all passengers carried by ocean currents, floating islands are the most interesting. Many of them have been found voyaging on the Atlantic. These islands were originally parts of low-lying river banks which broke away under stress of storm or flood and floated out to sea. The Orinoco, the Amazon, the LaPlata, and other tropical rivers often send forth such pieces of their shores. Some of the bits of land are of large size, and carry animals, insects and vegetation, even at times including trees, the roots of which serve to hold the land intact, while their branches and leaves serve as sails for the wind. Generally the waves break up these islands shortly after they put to sea, but sometimes, under favorable conditions, they travel long distances.

The longest voyage of a floating island, according to Government records, took place in 1893. This island was first seen off Florida, and apparently it had an area of two acres. It bore no trees, but it was thickly covered with bushes, and in one place it was thirty feet high above the sea level. It was in the Gulf Stream traveling slowly and with occasional undulations to show where the ground swell was working beneath it. Probably it got away from its river anchorage in the spring of the year, for toward the latter part of July it had reached the latitude of Wilmington, Del. No large animal life had been seen on it, though there must have been myriads of the small creeping things which abound in the tropics. By the end of August it had passed Cape Cod and was veering toward the Grand Banks. It followed the steamer lane routes quite accurately, and several vessels reported it. One month later it was in mid-ocean, northwest of the Azores, and its voyage evidently was beginning to tell on it. It was much smaller and less compact. It was not seen again, and probably it met destruction in the October gales. But it had traveled at least one thousand miles, and if, as was thought, it came from the Orinoco, it must have covered twice that distance. It is quite possible that floating islands larger than this one, under more favorable circumstances, might, during past ages have made the complete journey from America to Europe or Africa, and so brought about a distribution of animal species. Of course, it is not absolutely certain that this island went to pieces in October. It might, though this is not probable, have floated down into the region of calms and seaweed, where it would be longer preserved.—Ainslee's Magazine.

Children's Page.

THE LAND OF MAKE BELIEVE.

DORA M. CONGER.

Merry little lady,
Playing in the sun,
Selling things to mother,
Havin' lots o' fun.

Drags the baby's go-cart,
Don't you hear her cry—
"Pumpkins an' potatoes,
What you want to buy?"

Lilac leaves are lettuce,
A cabbage is a rose;
The green grapes in the basket
Are melons, I suppose.

Currants make nice apples—
Yellow, green and red.
I hug the little huckstress
Who shakes her curly head.

"You mustn't do so, mother;
We're not just you and me.
I'm Tompkins with his wagon,
Do, please, play right," says she.

"What do you want this mornin'—
Some sweet corn, or some peas?
I've got the nicest spinach,
An' beans—just look at these!"

"I think I'll take a melon,
Tomatoes, and some greens;
And, since you recommend them,
Of course I want some beans."

I ask how much I owe her—
"Two dollars and a half."
I gravely count out buttons,
She breaks into a laugh.

"You've not enough to buy 'em,
Unless you've more than this;
But just because it's you, mamma,
I'll sell 'em for a kiss!"

—The Outlook.

TEDDY AND GRANNY'S LATIN.

Wee seven-year-old Teddy had cut his finger with his little jackknife, and in great distress called aloud for his dear old granny to bind it up.

"Oh, Granny, Granny! where is you? Where is you?" he cried, trotting into granny's room where in time past he had had his wee sorrows soothed and shared by his beloved gran'ma.

But a-lack-a-day, the room was empty; granny was nowhere to be found, and Teddy was inconsolable.

"Hush! Teddy, hush! I'll attend to your finger," said his mother, taking a bit of linen from a drawer to bind up the wounded member.

"Where's my granny?" wailed Teddy, the tears rolling down his fat little cheeks, as his mother tenderly bound up the little cut finger and kissed his rosy lips.

"Where is she gone to?"

"Do be quiet, Teddy. Granny has gone to the Latin class to study Latin."

But Teddy's heart and finger both ached, and he burst out, "What's the use of a fellow having a granny if she ain't here when she's wanted? What's she studyin' Latin for? What's she goin' to do with Latin?"

"Hush! Teddy, dear, don't be inquisitive. You are too young to understand that your dear old gran'ma tries to keep up with the times."

"Humph!" sobbed Teddy, irreverently. "This is the time she promised to sew up my tor'd pants, an' she ain't here. Why don't she keep up with 'em times? They's needed."

"Oh, Teddy, boy, be still and don't ask so many questions," said his mother, with a puzzled look on her face.

"Well, I know I'll get my death o' cold with my tor'd pants while she's studyin' Latin," groaned Teddy.—Scottish American.

FLUFFY AND JACKY.

Fluffy and Jacky were two little kittens, and the mother cat's name was Buzz.

In a few days the two kittens would be one year old, and for a birthday treat they were going to have a dinner party; so Mother Buzz said, "I am going to the stores to buy things for the party, but you must stay at home and be very good."

Fluffy and Jacky felt ever so sorry they could not go, too; and when their mother had gone they began crying "Mew!" Soon they left off crying, and Fluffy said, "Jacky, don't you think it would be fine fun if we got something for the party, too?"

"That would be lovely, Fluffy! But we have not any money."

"Never mind that; I have thought of something."

So they fell to talking the matter over. What do you think they were going to do? We shall see. One day Fluffy had seen scuttling in and out of the straw in the farmyard the most delicious-looking mouse, with the prettiest tail you could think of. Fluffy's grand idea was that they would catch a mouse for the party. So off the two trotted, and soon had caught two mice, for they thought that there ought to be two at such a fine party. They came back, popped the mice into the spare room, and ran onto the top of the gate to watch for mother coming back.

"Well, kitties, here I am at last; have you been good?"

"Oh, mother!" they both called out together, we have something for the dinner party, too; what do you think it is? Come and see, oh, come." So they all went together to the spare room, and there were the mice.

"Why," said Buzz, "you got just exactly what everybody will like best—country mice." Then Fluffy and Jacky were happier than ever; they sprang about backwards, sideways, round and round, they skipped, they jumped over Mother Buzz, and at last put their front paws round each other and fairly danced.—The Rosebud.

THREE RABBITS.

Three little rabbits sat up in a row,
Three little long-eared rabbits, you know;
Such funny, wee rabbits you never did see,
And they said with their pink eyes turned toward me,
We like to have fun, we do, yes, we do;
We jump and we skip and we run fast, too,
But you, oh, you naughty, you cruel man,
You just try to shoot us whenever you can.
We never have done you the least bit of harm,
We bite off the weeds on your big, broad farm;
We never have hurt you in any way,
So then do not shoot us, we pray, we pray.
—The Watchman.

THE LITTLE KITTEN'S RESCUER.

Not long ago an Englishman went to a neighboring stream to drown a kitten. His dog followed him, and when the kitten was thrown into the water the dog rushed in to rescue it. He carried it up onto the bank and wagged his tail proudly, as much as to say, "Wasn't that brave of me?"

The man hadn't the heart to scold the dog and he did not want to drown the kitten, but he had so many cats at home he did not know what to do with them, and he felt that he could not keep another. So he threw the kitten into the water again—and again the dog swam in after it.

When the man threw the kitten in the third time, the dog, as resolute to save the little helpless life as the man was to destroy it,

swam with it to the other side of the pool, ran all the way home with it and deposited it before the kitchen fire. From that time the dog kept constant watch over the kitten. The two were inseparable, even sharing the same bed.—The Watchman.

LOVE CULTURE.

BISHOP H. W. WARREN.

This is a time of agriculture, horticulture, arboriculture. But none of these are for themselves merely. There is an ultimate end. The rose is a tender creation; it is sweet with honey, it is atmosphered afar with perfume. But it is only a symbol of something far better. Dainty, with heart aglow and redolent, it is a symbol of love. It goes as a messenger and requires no interpretation.

But love culture! since love is the best thing in this world or the next, what of its culture?

Culture means thought, action, painstaking. For trees, grains, roses, ground must be prepared, weeds kept away, enrichment bestowed, life spent in service of the thing cultivated. Shall love, the best and daintiest of all, grow without care and sacrifice?

This world is built on the keynote of everything living for others. Take the lowest life. Grass does not grow for itself. It is not the final object and end of this majestic world. Its end of being is to digest the sand and rocks and earth for higher beings which cannot be so nourished. Low life is prolific beyond the power of imagination to conceive. Why? Not to wholly populate this world with protozoa and pollywogs, but to feed higher life. Big fish eat the little ones in divine order. Man cannot spend his time digesting grass. But the patient ox and lieurely cow can change grass into beefsteak and milk that a man can swallow in ten minutes and go on exercising dominion over the mighty powers of earth and sky.

Is the law abrogated when we reach man? It is more rigidly applied. No man liveth unto himself. But the divine beauty of it all is that this law is of double application. It is not a law of service merely, of destruction of grass for oxen, but in the higher orders it is a law of double good—services of others and profit, joy, ecstasy for self.

The mother gives herself to her child. It is not destruction, but exaltation. The child's clinging fingers and kissing lips are not helplessness merely, but helpfulness.

The higher the order of being, the richer the love sought, the longer the helpfulness of the young. A two-hours-old chicken can get its own living, only needs warmth. But a ten-year-old child still needs care, because more love is to be cultured.

The same law pervades the whole science of loving God. Jude says "Keep yourselves in the love of God." This means active work. How shall it be done?

The universal law of service is not abrogated when we leave the lowest and come to the highest. One of the crowning achievements of our age has been the discovery of the principles of unity pervading the universe. Laws have the widest application. One law carries up the mist, brings down the rain, rounds the dew-drop and the world, sways the mote and the suns. The law of service for love culture is an equally good illustration. Love has the closest relation to keeping the Commandments. "If ye keep my

Commandments ye shall abide in my love." "As I abide in the Father's love by keeping his commandments."

In that great love culture that the Lord bestowed on Peter, every question "lovest thou me" was correlated with something to do. "Feed my sheep, shepherd my lambs."

Peter had not been the ideal lover. His nature did not incline that way. He must be grown into that grace. There is but one way. That is not by endowment, except in the beginning, but by growth, by service.

Let the thought, care and labor bestowed on culture of trees, grains, vines and roses be only a type and hint of the thought, care and labor bestowed on the growth of our human loves. And let these be only a type and hint of the thought, care and labor bestowed on the culture of our love to God.

In humbleness, O Lord, I ask
That thou bestow on me
The will and strength to do some task
For growth of love for thee.
Some task! not of my chosen will—
For wisdom is not mine—
But let my frailsome life fulfil
Some perfect thought of thine.

It makes no difference what the service may be, so that it is done for him. To Peter the word was, "Feed my sheep"; to every mother it is as to the mother of Moses, "Take this child and nurse it for me."

A servant with this clause
Makes drudgery divine!
Who sweeps a room as for thy laws
Makes that and the action fine.

"Whatsoever he saith unto you, do it," eventuated in the water-drawing and wine-bearing. Christ's dying charge to John, the beloved, was to care for an old lady. "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God" and the culture of love in self.

The heart is the richest soil in the world, the sunshine of God's love is the most fructifying force in the universe. The range of human and divine love is the broadest. The branch that is grafted into the true vine, pruned and nourished by the tremendous outpush of that life, will bear much fruit.

What is the fruit? Go forward a moment in the discourse and see that it is love for one another even as "I have loved you." The vine nature has love that is not exceeded, for it lays down life for his friends. The branch nature must be of the same kind, and the fruit must be the same love the vine has.—Christian Advocate.

THE RICHES OF THE SEA.

It is probable that few people, except fishermen, realize the immense value of certain patches of sea. It is almost impossible to imagine that wide expanses of tossing foam far out in the center of the North Sea should be worth more, acre for acre, than the green pastures and rich plow lands of good English soil. Yet it is quite easy to prove that the whole of that vast shallow known as the Dogger Bank brings in a bigger income than any equal area ashore which is devoted to crops or cattle. The Dogger is 170 miles long by 65 broad—that is, it has an area of 11,050 square miles. All the winter long the fishing fleets of the United Kingdom, of France, Holland, Germany and other countries are at work on it, catching between them over 450,000 tons of fish—that is, over 40 tons to the square mile. Put these at £15 a ton, and it is easy to see that the Dogger Bank returns an income of £600 a square mile a year. Considering that only seven-tenths of

the land ashore can be profitably used for farming, the extra profit on the sea is plainly enough seen.

Off the Essex coast lie patches of mud just below low-tide mark which cannot be bought, so valuable are they. To oysters they owe their worth. A single acre of oyster bank on which the shell-fish have been allowed to grow to four years old will yield £80 to £200 worth of natives in a year. Any one who is exploring the Essex coast can tell the oyster beds by the long, thin stakes which rise above the water. There is a very heavy fine for yachtsmen who carelessly allow their craft to ground on mud banks marked in this way. All the oyster beds on the coast are in the hands of different corporations, that of Whitstable being the most exclusive. Each is extremely jealous of the others, and three or four years ago there was a regular naval battle between the oystermen of the Blackwater and those of Burnham. The question in dispute was the right to dredge up shingle and shell from their rival's territory, and use it for covering their own oyster-beds. Young oysters—spat, as they are called—are first laid down on beds of this kind of stuff.

Quite apart from the many wrecks which strew its floor, there are portions of the Mediterranean which are fabulously rich; £1,200 worth of sponges were taken, in 1887, from one patch of sea-bottom near the Island of Rhodes. The space was not more than 150 by 120 yards. Near Rhodes, too, is coral of great value, but much of it at a depth which is absolutely prohibitive for divers without dresses. Off Bengasi is a mass of branch coral said to have cost nine lives. These nine went down one after another, and simply disappeared. The tenth was named John Cataris. Taking a large slab of stone in his hands, he dived into seventy feet of water. About fifty feet of rope went out when the men in the boat found it floating loosely. They began to haul back. The rope stuck, and then came loose again, and up was pulled John Cataris, with his back scored by rows of wounds like those of saw teeth. His story was that he dived, stone foremost, into a hot, dark place, and then was suddenly hurled back. His mates declare that he descended headforemost into the jaws of the hugeshark which had swallowed the other nine, and, but for the great stone he held, that he would have shared their fate.

The discovery that a certain sort of sea moss can be used to clarify has added very much to the value of several small bays on the Massachusetts coast of America. At a place called Scituate there were gathered last year nearly a thousand tons of this sea moss, worth, in all, over £12,000. Mossers make from one to two pounds a day during the season when this moss is fit to gather, and many a family has £80 to £90 to put by against the long, cold, stormy winter of the North Atlantic coast.—Cassell's Journal.

THE COAL STRIKE.

It has been a source of wonder to many that a strike was made by the anthracite coal-miners in the summer when the demand for coal was so much diminished. But it now appears that the determining element was not commercial but political. Two years ago the miners were successful in obtaining their demands because it was feared a continuance of the strike would affect unfavorably the prospects of Republican success in

the approaching Presidential election, as every cause for dissatisfaction always works against the party in power. The present strike was determined on in the hope that in view of the Congressional election this fall the Republican leaders would again interfere with the operators in behalf of the miners and lead them to make the desired concessions. The strike was voted in opposition to the judgment of Mr. John Mitchell, President of the Coal Miners' Association, and the mine-owners and operators have not been adverse to an excuse for advancing the price of coal. They have also decisively rejected the offers of mediation from the Republican leaders, evidently feeling that another concession to the miners on the eve of an election might inaugurate a regular series of biennial strikes in which the fears of the party in power would be used to aid in securing the success of the miners. The expectation of political aid, upon which the miners depended in voting to strike, has been disappointed, and that failure has brought to an end the patience which led the miners to keep the peace until recently, and their anger has broken forth in rioting and bloodshed. This also is contrary to the advice of Mr. Mitchell and other leaders of the miners. The most impressive lesson of the situation is that the officers of the Miners' Association cannot make any agreements which the miners will be sure to keep. The repeated action of the miners against the advice of their own wisest leaders is the most discouraging element in the labor problem which has recently appeared.—The Watchman.

THE SUPREME MESSAGE.

CHARLES M. LAMSON.

"Abide in Me, and I in you." John 15: 4.

The one message, the sum of all messages from Christ to man, is to the inner life. It is a message to the life, for all life is interior fact and power. It is the fountain reality from which the river of action flows. Christ came to give life and to save it and make it the pure source of every human value. He seemed to say, Make the life strong and valiant and content with its resources and appointments, and you have done the best for man. The message to the inner life is sung and narrated and prophesied in the Old Testament, and uttered with tender and absolute clearness in the word and sacrifice of Christ. "I in you" is the supreme and Scriptural original revelation of religion. "I am the vine, ye are the branches"; "The kingdom of God is within you."

Life will make a new world. All things will become new to him who is a new man in Christ Jesus. A renewed soul becomes a creative power; it makes the old world new. Religion is the act of being vitalized by the great life, and sin is becoming devitalized. One can endure all things and do all things; no suffering or duty is too much if the soul be strong. This is the shame, the injury of sin, that it wastes the life. It diminishes the soul. Can it ever pay? Does paralysis pay? Does aemia pay? Can partial suicide pay? There is no reward of sin; it is the evil that takes away the reward of life. With Christ in the soul life rises up and overflows all things. A man becomes master of his fate. Sin in the heart makes the world old; Christ in the heart makes all things new.

OBEDIENCE, the organ of spiritual knowledge.—F. W. Robertson.

"HE COMMENCED ON THE SECTION."

The topic for study in the Bible-class that night was the last days of Jesus on earth. The plot of the rulers, the treachery of Judas, the last supper, the prayer and agony in the garden under the dark olive trees had been talked over and the glistening eyes of the brawny railroad men showed that the story had reached their hearts with its wonderful mystery and pathos.

The men passed out quietly, most of them going down to the social room to sit until bed time. When I went out to join them in a friendly game I saw two members of the class engaged in a quiet but earnest conversation, and I soon found that one of them, a simple-minded baggageman, was puzzled by the idea of the sufferings of Jesus. The other, a college man, with more of the teaching power than he knows he has, was trying to make it plain.

"Jesus had to be a man," he said, "so that he might know how we feel and so be able to help us."

Still the idea was beyond the reach of the other.

"I can feel it, but I can't understand it."

"Why, you see, Pete, it's this way. If some official of the railroad who had got his place by a pull and didn't know anything about how things were actually done out on the road, should begin to issue orders, he would probably get all mixed up, but when some fellow who has worked his way up from the ranks gets a high place he knows what can be done and how to do it. It's just that way with Jesus. He was tempted just as we are, and suffered just as we do, and so now when he is exalted to the chief place in heaven he knows how to help us and he never gives any orders that we can't carry out."

There was silence for a moment, and the old baggageman was thinking deeply. It was a new way to talk religion. It was the Bible put in the terms of his ordinary life. The truth was within his reach.

"Oh, yes, I see it now. He commenced to work on the section, didn't he!"—Association Men.

CHRIST THE DOOR.

The activities which mar and weaken and destroy humanity, Christ would check and crush out; all manufacture and distribution of poison; all degrading and debilitating occupation; all corrupt and corrupting organizations and associations Christ would crush out, not with the hand of power, but with the hand of love, sinking them out of sight in the sea forever. The activities that develop through manhood and womanhood and make this world a fairer and happier place, every one of them Christ would encourage and enlarge. He came to break down false distinction between the sacred and the secular. There is no honest work in this world, with hand or brain, that cannot be done in Christ's name and done better because the workman calls the Carpenter of Nazareth his Master.

"Every mason in the quarry, every builder on the shore,
Every woodman in the forest, every boatman at the oar,
Hewing wood and drawing water, splitting stones and clearing sod,
All the dusty ranks of labor in the regiment of God,
March together toward his temple, do the task his hands prepare;
Honest toil is holy service, faithful work is praise and prayer."

—Henry VanDyke.

SPIRITUAL SIGHT.

No man can understand what lies beyond his experience. A child may be an authority on kites and taffy, but he knows nothing of hygiene or psychology. Nobody but a mother can understand the yearnings and joys of motherhood. A person void of the sense of music would be a poor judge of the songs of Mendelssohn; one color blind and lacking the perception of beauty an incompetent critic of the paintings of the masters. So the natural man has no understandings of the things of the spirit. They are out of his reach. They require spiritual perception.

Hence, it follows that men may be intellectual and scholarly and yet totally incompetent to pronounce upon the truths of the Bible or the facts of religious experience. An ignoramus in other affairs may be a better authority on these things than a philosopher, because they require not the eyes of a philosopher, but the eyes of a Christian. Therefore Jesus said: "What thou hast hidden from the wise and prudent thou hast revealed unto babes."

Religion must be approached heart first and not head first. Any man who has sense enough to give his heart to God will be able to see what all rationalist critics will never see. The secret of the rocks is with the geologist; the secret of the stars is with the astronomer; the secret of languages is with the philologist; the secret of the Lord is with them that fear him.—C. D. Cleworth.

"LOCK YOUR LIPS."

SERINA CLARKE.

"Lock your lips, children," said the teacher. Instantly the childish voices ceased their prattle, and all the little lips in the kindergarten were tightly closed. Two or three little youngsters evidently could not trust themselves to keep silence without extra precaution, and it was with considerable amusement that I noticed them holding their lips together with their fingers.

As I watched those kindergarten tots—most of them scarcely more than babies—I thought that, if some of us older people were willing to humble ourselves and become "as one of these little ones," we might learn a valuable lesson. The unkind and unjust words spoken in anger, and often repented of as soon as spoken, are gone with the sting and the smart. They cannot be recalled. How many bitter feelings and heartaches might be spared if some of us only locked our lips instead of obeying the first impulse to speak unkindly! And even with locked lips, if not sure of ourselves, would it not be wise to follow the example of the children, and hold our lips close together with our fingers until the anger has died out of our hearts?

"Boys flying kites, haul in their white-winged birds;
You can't do that when your flying words,
'Careful with fire' is good advice, we know;
'Careful with words' is ten times doubly so."

—S. S. Times.

GOING up the Matterhorn we were all tied together. In the perilous places, on icy slopes, clinging to the face of rocky precipices, too faint to bear another pound of burden, if any one had slipped or stumbled it would have involved peril and almost certain death to all. . . . No man liveth to himself nor falleth alone. We are all bound together. We are always on icy slopes and on the face of precipices. We have no right to do what is even safe for us, if it is dangerous for others.—Bishop Warren.

HEROISM.

When we speak of heroes we usually think of battlefields, fires, floods and riots, in the midst of which some one has distinguished himself by courage and devotion. But some of the most remarkable instances of heroism have been witnessed in common life among common people in common affairs. The mother who denies herself and endures incredible toil in the obscurity of the home, in order that her children may begin life far in advance of the place where she began; the young man who works on a farm or in a factory or mill, wears cheap clothing and lives very plainly, in order that he may have the means to attend college, while other young men about him are indulging in every pleasure and luxury they can command; the young woman who chooses to forego the pleasures of social life and the ambitions which tempt many less promising young women, that she may care for an aged father or mother; the minister who refuses calls to wealthy churches, where he would enjoy the benefits of an ample income and where his splendid talents would have wide scope, in order to serve an obscure and poor people who appreciate him and need him—these are examples of heroism seldom recorded, but more glorious than anything the records of battle fields can disclose. The opportunity to be heroic is within reach of all. Few see the open door, and fewer still have the disposition to enter.—Christian Advocate.

CHRISTIANITY'S POWER.

The sterner aspect of the Christian life has not been greatly dwelt upon in these modern "piping times of peace," and the very ministers of religion in their anxiety to swell the muster roll of their retainers have only too seldom appealed to the heroic element in human nature, and accordingly our churches are filled with light-hearted picnickers instead of self-sacrificing soldiers, who are willing to endure the hardship and in the shock of battle to stand and do and die, if need be, for God and the right. An unfaithful church will always make an infidel world, and if the church itself be filled with gay revelers is it any wonder if it loses its grip? The church, so called, may lose its grip, but Christianity never shall.

Is not the pulpit losing its power? some sneering skeptic asks. We have only to answer that many a pulpit never had any power, simply because the preachers have toyed with a lute instead of blowing the trumpet of the Gospel. Spurgeon's pulpit never lost its power, nor Moody's. Jesus, our Master, said, "I, if I be lifted up, will draw all men unto me." This is the mightiest magnet that this world has ever known, and it will never lose its power to the latest syllable of recorded time. I have faith in the Gospel and faith in God and faith in the future, in spite of all the sad omens in the trend of the times. I do not say that all the world will ever be converted, for I find no warrant for such an optimistic declaration in the book of books. But I do say that Jesus shall reign 'til He hath put all enemies under His feet, and that they who follow His all-conquering banner shall reign with Him in glory. I do say that the fight is on and that we are in it, and that the last grand epoch of human history shall witness such shock of battle between the powers of light

and darkness as has never made earth tremble or sounded up to heaven. And, instructed by the word of God, I do believe that in that last tremendous fight there shall stand forth such monsters of depravity as never before disgraced the world, and such heroes of faith as never before won the plaudits of a watching universe. But the issue of the conflict is not doubtful. The sacramental host of God's elect, with the banner of the cross floating over it and the Captain of salvation riding at its head, shall triumph over all the powers of darkness, and all round the globe and up to the gates of glory shall ring the loud acclaim, "Alleluia! Alleluia! for the Lord God omnipotent reigneth!"—Dr. P. S. Henson.

"THE MERCY OF GOD."

Mercy is the fairest flower in the garland of God's majesty, the brightest ray that issues out of his unapproachable light, the loveliest gem that crowns all his boundless, immeasurable, imperial glory. It is mercy that leads the great and mighty God to visit with his consolation the prisoner in his dungeon, the widow and the fatherless in their affliction. But the great immensity of his mercy is best revealed in his redemption of sinful, rebellious man by the sending of his only begotten beloved Son that whosoever believeth in him should not perish, but have everlasting life.

But good things are usually abused, and so with God's mercy. Many hide behind it to protect them in their sins. When tempted to sin they yield with the thought, "Well, God will forgive me, anyhow." Do not deceive yourselves. God will not overlook sin. He did not do so in the case of Adam. He did not do so at the time of the flood. He did not do so even in the case of his chosen people, the Jews, and they were carried into captivity, although God again and again besought them to repent and return unto him that he might show mercy. He did not overlook sin at the destruction of Jerusalem because of her rejection of his Son and salvation.—George Kabele.

THE OFFICE OF PREACHING.

There is no cheaper sophistry than the outcry of a hurrying age against theology. For the grasp of religious life upon man has ever been proportionate to the depth and intensity of religious thinking, and Dr. Johnson said that he who thought deeply thought religiously. If the sacred science suffers it is in good company, for no problem emerges in your studies which has not previously emerged in philosophy.

I do not deny that religion and theology are distinct, that they can and do exist apart, as do flowers and botany. For our spiritual communion depends upon certain concrete facts of experience, to which I have just alluded; it is a life of fellowship with Christ, of divine love and knowledge, hope and aspiration. But there is an irresistible need to explain these, and when they are rudely challenged, we must produce the title deeds to such spiritual estates as we claim.

Nearly all the difficulties of faith in this generation have origin in our failure to unite in our vision the fundamental principles which govern the entire man. The physical and the spiritual obscure each other and awake at intervals to collision. This is a temporary state which your ministry should help to abolish. After centuries of a false psychology we are coming to see this.—S. P. Cadman.

A NEW MAMMOTH.

Professor Herz, who has been searching for mammoth remains in Siberia, was fortunate enough to meet with success, and lately Mr. Talbot Clifton saw the specimen at Irkutsk. This, of course, is not the first occasion on which the entire body of one of these extinct elephants has been procured. At the commencement of last century a large specimen was found embedded in the ice at the mouth of the River Lena. The animal was so perfectly preserved that sections of its eyes could be made. Its skeleton was set up in the Saint Petersburg Museum. Professor Herz's find also appears to be in a very excellent state of preservation. In the stomach undigested food was found. The hairy covering of the body which protected the mammoth from the rigors of the northern climate was also in part intact. The wool is of reddish brown color, and a huge mane appears to have existed. In these elephants the tusks were long and much curved. The interest which attaches to a find of this description consists in our being brought face to face with an animal still "in the flesh" which has long since been extinct. That it was a companion of primitive man is evident, because of the association with mammoth fossils of human handiwork in the shape of implements, while on one tusk some aspiring artist of those early days scratched a rough outline of the great beast.—Boston Transcript.

AN OBSERVATION TEST.

How much do you observe about the things that you see most often? If you want to take an examination on the subject, try these tests, part of a set of questions drawn up by a writer for the Washington Times.

What are the exact words on a 2 cent stamp, and in which direction is the face on it turned?

In which direction is the face turned on a cent? on a quarter? on a dime?

Write down, offhand, the figures on the face of your watch. The odds are that you will make at least two mistakes in doing this.

Your watch has some words written or printed on its face. You have seen these words a thousand times. Write them out correctly. Few can do this. Also, what is the number in the case of your watch?

How high (in inches) is a silk hat?

How many teeth have you?

What are the words on a policeman's shield?

How many buttons has the vest or shirt-waist you are wearing?

How many stairs are there in the first flight at your house?

How many steps lead from the street to the front door of your house or flat?

What is the name, signed in facsimile, on any \$1, \$2, \$5 or \$10 bill you ever saw? You've read dozens of those names. Can you remember one?—Endeavor World.

DIG YOUR WELL DEEPER.

A dry time has always been improved more or less to dig wells deeper. There is no better time to do this than in the time of drought. We know of many old wells that have been made better than new by being dug deeper in the time of drought. When the next time of drought comes they can be relied on as never before. It is a very dry time just now in the religious world, and it is a good time for us all to dig our wells

deeper. Do not be satisfied, no matter what your experience has been, but dig deeper. The love of many is waxing cold. There never, perhaps, was a time when it required more alertness to keep from spiritual drowsiness and famine than now, and there is no better way to keep awake and refreshed with that living water that Jesus promised than to dig your well deeper, and then "with joy shall ye draw water of the wells of salvation." Let us all resolve to go deeper. The drier it gets around you the deeper you need to dig.—Christian Witness.

STRAIGHT LINES NOT ALWAYS SHORTEST.

Christ is the way from man to man, as well as from man to God. Hearts of men have gone out to each other as they have gone out to Christ. Some one has said that from heart to heart the straight line is not the shortest distance; it is shorter when the line goes from the heart of man up to the heart of Christ, and then down to the heart of brother man. Putting the heavenly curve into the line of affection does not lengthen, but shortens it. He who loves God loves his brother. There is a pretty game of toy marionettes that are moved by magnetism. They are of metal, and when one holds a magnet over them they rise, and as the magnet is moved they seem to dance with its movements. But, besides this, when one thus attracts them upward they themselves become magnetized and are drawn to each other. That is the law upon which men and women are constructed. The power that draws us up also draws us together.—S. S. Times.

DON'T FIDGET.

Don't fidget. That means power going to waste. The one who paces a room restlessly, or drums his fingers, or twirls his hat, is using strength aimlessly. None of us have any surplus. If we are making our lives count as we should, we have ways of utilizing every ounce of energy, physical or mental.

Fidgety people never inspire confidence. Strength should be controlled. In an emergency we turn instinctively to one who is steady, composed, deliberate. The friend who is fidgety and fussy may have as good brains and as warm a heart as the other, but somehow it never occurs to us to lean on him in our need.

Don't fidget. Practice sitting quietly in your chair without either twirling your fingers or swinging your feet. Learn to wait without pacing the room like a captured animal in a cage. The harder it seems, the more necessary is the lesson.—Young People.

HE who hath appointed thee thy task, will proportion it to thy strength, and thy strength to the burden which he lays upon thee. He who maketh the seed grow thou knowest not how, and seest not, will, thou knowest not how, ripen the seed which he hath sown in thy heart, and leaven thee by the secret workings of his good Spirit. Thou mayest not see the change thyself, but he will gradually change thee, make thee another man. Only yield thyself to his molding hand, as clay to the potter, having no wishes of thy own, but seeking in sincerity, however faint, to have his will fulfilled in thee, and he will teach thee what to pray for, and will give thee what he teacheth thee. He will retrace his own image on thee line by line, effacing by his grace and gracious discipline the marks and spots of sin which have defaced it.—Edward B. Pusey.

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
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Aug. 23.	Report of the Spies.....	Numb. 13: 26-14: 4
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Sept. 6.	The Prophet-Like Moses.....	Deut. 18: 9-19
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Sept. 27.	Review.....	

LESSON X.—THE PROPHET-LIKE MOSES.

For Sabbath-day, September 6, 1902.

LESSON TEXT.—Deut. 18: 9-19.

GOLDEN TEXT.—This is of a truth that prophet that should come into the world—John 6: 14.

INTRODUCTION.

The name of the fifth book of the Bible is derived from the Greek translation of ch. 17: 18. Although the translation is not quite accurate, the name Deuteronomy—a Repetition of the Law—serves very well to define the contents of the book. The principal features are three great discourses of Moses delivered to the people as they sojourn in the land of Moab in the eleventh month of the fortieth year of the Exodus. These discourses set forth the laws that are to be obeyed when the children of Israel entered the Promised Land, and how they are to be obeyed.

The view of many modern scholars is that this book was written in the reign of Manasseh or of Josiah, and that it was ascribed to Moses not through any intent to deceive. Here was a codification of the laws that should be obeyed by pious Israelites; the germ of all these laws was in the enactments of Moses, and how more appropriately could they be set forth than in the name of that great law-giver. With the modern conception of literary proprietorship this view of the authorship of the book seems unnatural; but to the Oriental mind this style of writing was not strange. It must also be remembered the Book of Deuteronomy itself nowhere claims Mosaic authorship.

But, whatever view we may take of the origin of this book, whether by Moses himself or by some unknown author in the middle of the seventh century before Christ, it is a book of especial spiritual value, and one calculated to inspire the reader with loyalty to God.

Our present lesson is from the second long discourse of Moses, and contains a severe denunciation of every illegitimate means of seeking knowledge of the future or of that which is hidden, and the promise of all necessary instruction through prophets especially commissioned of God to supplement the work of Moses.

TIME.—The time represented in the book is at the end of the fortieth year of the Exodus. According to the traditional view the book was written by Moses shortly before his death. According to the later view it was written shortly before the year 621 B. C.,—that is, the eighteenth year of Josiah.

PLACE.—The scene is laid on the Plains of Moab.

PERSONS.—Moses and the people.

OUTLINE:

1. A warning against False Representatives of the Supernatural. v. 9-14.
2. The Promise of a True Prophet. v. 15-19.

NOTES.

9. *When thou art come into the land, etc.* Frequently in the Book of Deuteronomy there are references to the possession of the land, and to the observance of certain precepts after the people have thus come into their inheritance. *Thou shalt not learn to do after the abominations.* It seems as if the children of Israel were especially prone to follow the evil practices of others. The word "abominations" refers primarily to those things from which one would naturally turn away with feelings of disgust and abhorrence. Here the reference is especial to those abominations which are in striking contrast to a trust in the accredited messengers of Jehovah.

10. *That maketh his son or his daughter to pass through the fire.* The sin here mentioned is often referred to in the Old Testament, and especially in connec-

tion with the god Moloch. The references do not, however, make us sure as to precisely what the practice was. Some have supposed that the children were killed and then presented as a whole burnt-offering; but it seems very probable that they were sent alive into the flames. From the connection in which this sin is mentioned, the guess that the living or the dying of the child may have been a means of divination seems very plausible. *One that useth divination.* That is, one that obtaineth an information or instruction from a god by some method of casting lots. *One that practiseth augury.* The Authorized Version has "an observer of times." This word refers to some other method of determining future events or doubtful questions. The primary idea is probably in regard to acting covertly. *An enchanter.* This term refers to one who observes omens [sometimes by means of a cup. Compare Joseph's reference to his cup. Gen. 44: 5-15.] *A sorcerer.* The Authorized Version has "witch," but sorcerer is better, for the word is in the masculine gender. The meaning of this is "a user of incantations or magical formulas."

11. *A charmer.* One who ties magic knots or spells. *A consulter with a familiar spirit, or a wizard.* It is better to regard the word translated "wizard" as referring to the evil spirit rather than to a man, and so to translate "he that consulteth a ghost or a familiar spirit." Our author means to condemn those who seek knowledge from evil spirits. The English word "familiar" in this connection refers to the supposition that the evil spirit was ready to come at the call of the one who consulted it. *A necromancer.* Literally one that seeks unto the dead, that is inquires of the dead. This evil practice is very similar to the two just referred to.

12. *For whosoever doeth these things.* We have had mentioned three forms of divination, two of magic, and three of necromancy; all are alike an abomination unto Jehovah, for they all dishonor him. *Because of these abominations, etc.* It was just because of these superstitious practices, and for other abominations that the people of Canaan were dispossessed. Compare Lev. 18: 24.

13. *Thou shalt be perfect with Jehovah thy God.* Israel was to be blameless in intercourse with God. They were not to rest content with a blemish upon conduct or character. Our author is not speaking of absolute perfection; but as the context shows, of the blemishes arising from heathenish practices.

15. *Jehovah thy God will raise up unto thee a prophet.* It is plain that no individual prophet is meant. We have here the promise of the prophetic order. From time to time a prophet should arise to give divine instruction instead of Moses. This promise finds its true and complete fulfilment in Jesus Christ. *Like unto me.* This does not mean like Moses in every respect; for none of his successors was really the equal of Moses. [Compare Deut. 34: 10.]; and Jesus Christ was very different. The prophets that followed Moses were like him in being the representatives of God. *Of thy brethren.* Not from the heathen. *Unto him shall ye hearken.* Rather than unto the diviners, the soothsayers and the necromancers.

16. *According to all that thou desirest of Jehovah, etc.* It was in accordance with the request of the people that Jehovah communicated with them by means of a prophet. Compare Deut. 5: 23-27; Exod. 20: 18, 19. *Let me not hear the voice.* Whether they heard the precise words of the law from the mouth of Jehovah or not, they certainly heard the thunder which they recognized as his voice.

18. *And I will put my words in his mouth.* This does not agree verbally with chap. 5: 31; for there the reference is to Moses, and here to his successor. There is, however, no essential disagreement. This form of expression, "my words in his mouth," is applicable to all the prophets, and is an argument for the general reference of this passage to the line of prophets, rather than for the exclusive reference to Christ which some suppose. *And he shall speak unto them all that I shall command thee.* The prophet is to set forth in full the will of God.

19. *Whosoever will not hearken.* Disobedience to the words spoken by the duly accredited representative of God would be disobedience to God. *Require it of him.* That is punish him for his disobedience.

20. *Speak a word presumptuously in my name, etc.* That is, insolently, or rebelliously. The prophet that is untrue to Jehovah is to be punished. This provision shows plainly that the reference is not primarily to Christ.

22. *If the thing follow not, etc.* A test is given of reality of the divine inspiration. The predictions of the true prophet come to pass. It is to be inferred that the prophets would occasionally speak of the near future. The accuracy of their statements could therefore be

easily verified. Compare ch. 3: 1 and following, where the people were warned not to believe false prophets even when their teaching was accompanied by signs and wonders.

DEATHS.

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

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

MILLS.—Joseph Shepard Mills was born in Nile, Allegany county, N. Y., Sept. 25, 1827, and died at his home in Milton Junction, Wis., July 30, 1902.

The deceased came to this state about 1845, and was united in marriage to Miss Abigail Perry, of Coloma, Wis., forty-seven years ago. The past thirty years they have been residents of Milton Junction, where Mr. Mills was well known and highly esteemed as a loving husband and father, a kind and obliging neighbor and a true Christian friend of all. His faithful wife and three children, also an adopted son, remain to mourn their great loss. O. S. M.

BRAND.—At Leonardsville, N. Y., Aug. 11, 1902, of congestion of the liver, Roswell Ela Brand, in the 84th year of his age.

Mr. Brand was born in the town of Brookfield, N. Y., October 26, 1818, and was the son of Barton Brand, who came to Brookfield, when eight years of age, with his father from Rhode Island. They were Friends, and Mr. Brand always maintained some of the ideas held by those of that faith, though his associations and interests were always with the First Brookfield Seventh-day Baptist church, of which his widow and one of his sons are members. Mr. Brand was twice married, first in 1845 to Almira J. Crandall, by whom he had two sons—Nathan B. Brand and Eli S. Brand,—both living in the town of Brookfield. His wife died in 1867 and in 1868 he married Sarah Elizabeth Maxson, daughter of the late Russell Maxson, who survives him. He leaves three brothers, Mr. James Brand, of Michigan; Mr. Welcome Brand, of Virginia; and Mr. William Brand, of Brookfield, N. Y.; and two sisters, Mrs. E. S. B. Maxson, of Brookfield, and Mrs. Burton W. Booth, of Belvidere, Allegany county, N. Y. Mr. Brand was always a farmer, and was a man highly respected and esteemed by all for his integrity, uprightness, industry and kind and generous nature. After a long illness he died in peace, with a firm trust in the mediatorial work of our Lord and Saviour. Funeral services were held at his late home in Leonardsville, Aug. 14, 1902, conducted by the pastor of the First Brookfield church, assisted by the Rev. M. E. Duesler. Interment at South Brookfield, N. Y. W. C. D.

HULL.—Willard Darwin Hull died at Berlin, N. Y., Aug. 16, 1902, of softening of the brain, aged 39 years.

He was born at Berlin, Aug. 9, 1863. Willard was the son of Darwin A. and Hannah E. Peckham Hull. He was a thorough home body and worked as long as his health would permit. Services at his brother Elmer's home, conducted by the writer. M. S.

LANGWORTHY.—In Mystic, Conn., August 6, 1902, David Langworthy, in the 84th year of his age.

Brother Langworthy was born in Hopkinton, R. I., October 6, 1818. For many years he lived in the town where he died and was a useful and honored citizen. He identified himself with the Seventh-day Baptist church of Greenmanville, Conn., of which he was a member at the time of his death. He leaves a widow, Fanny Clark Langworthy, a daughter and many other near of kin, together with friends and acquaintances, to mourn their loss. The funeral was largely attended at his late residence. In the absence of Pastor Sherman, the pastor of the Second Hopkinton church, by request, officiated, and spoke from John 11: 28. L. F. R.

LIFE.

There's nothing so easy as living,
When we've learned the way to live;
And nothing so easy as giving,
When the heart is willing to give.

And our load isn't hard to bear,
If we follow the light within,
For the good is everywhere,
And there is no sorrow and sin.

The way to receiving is giving,
However so little it be;
And love is the key-note of living,
The love that makes everyone free.

HE who loves God most loves God's creatures most.—Charles Kingsley.

Popular Science.

H. H. BAKER.

Jerusalem to be Supplied with Water.

In the days of David and Solomon, the city of Jerusalem was well supplied with water, brought within her walls in an aqueduct, the ruins of which still remain.

When the city was destroyed her water system perished, and for some reason the fountains that furnished the supply dried up, and the people had to obtain their supply by hewing cisterns in the rock beneath the streets, and catching the water and storing it as it fell from the clouds.

In that climate the supply became very uncertain, and since the city has been inhabited by the Turks, many of the cisterns have been despoiled, so that on several occasions a water famine was either present or was imminent.

Since the railroad has been built to Jerusalem, and science has enlightened those people a little, they have begun to see how other peoples have overcome very serious difficulties, and thus relieved themselves from danger.

We now understand that authority has been granted that city to obtain water from Ain-Selah, or the "Sealed Fountain," at Solomon's pools, and to bring it to Jerusalem in iron pipes, a distance of about nine miles from a southerly direction. After about 1,800 years the chosen people of God (the Jews) may look back and see, for the first time, one of God's richest blessings restored to their once beautiful city, but to another people. How sad their disobedience.

The rain-water caught in cisterns, excavated under streets and dwellings, must contain a great many impurities detrimental to health and longevity.

We gain evidence from the Bible that the great family of Jews will at some future time return to Jerusalem and enjoy their former possessions. May not this iron pipe operation, in connection with the railroad, be taken as evidence that the way is being opened for their return? "But the way of transgressors (has always been and) is hard. Prov. 13: 15.

A LONG ISLAND TRADER.

The character in fiction who bought a door-plate on which was engraved the name of "Thomson" without a "p," because there might be a daughter who would grow up and marry a man by that name, has a parallel in real life. This worthy lives on Long Island, where, besides a cozy home, he has a vast barn filled with bargains from a thousand auction sales. No one knows how many objects he possesses in his treasure-house. According to rumor there were more than ten thousand a decade ago, and the list has been growing steadily ever since.

On one occasion he secured some ancient circus horses, which were so accomplished that they could do everything but talk, and for many months he tried to persuade his friends and neighbors to start a hippodrome in order to utilize his purchases. On another occasion he notified a party of acquaintances that he had just secured three misfit tombstones at a great bargain. By cutting out the letters, they would be just as good as new, and would only cost one quarter the price of first-handed ones.

One evening, when he was canvassing for orders, a friend who had become wearied of

his importunities said: "Look here, my good man, I'm sorry that you never have anything I want, or that I don't want what you are always offering; but I would like to do business with you."

The bargain hunter and museum owner responded: "If there is anything you want I am sure I must have it!"

The other unwarily replied: "There is only one thing I need, and of course I can't get that in this part of the country. It's a steel windmill, like those they use out in Kansas."

To his dismay his companion grasped his hand energetically, remarking: "I knew it; I knew it. I've got just that kind of a windmill in my barn."—Evening Post.

HEROD'S REMORSE.

When Herod heard of the fame of Jesus, a species of resurrection occurred. The night of Bacchanalian revel came back; the holy prophet's blood dripped upon the palace floor again; and the soul said, "This Jesus is the man whom I murdered!" There is, so to speak, a moral memory as well as a memory that is merely intellectual. Conscience writes in blood. She may brood in long silence, but she cannot forget.


The revel passed, the dancing, demon-hearted daughter went back to her blood-thirsty mother, the lights were extinguished, and the place relapsed into the accustomed order; but the prophet's blood cried with a cry not to be stifled, and angels with swords of fire watched the tetrarch night and day.

All men are watched. The sheltering wings of the unseen angels are close to every one of us. The eye sees but an infinitesimal portion of what is around—we are hemmed in with God. This great truth we forget; but exceptional circumstances transpire which for a moment rend the veil, and give us to see how public is our most secret life—how the angels hear the throb of the heart, and God counts the thoughts of the mind.—Joseph Parker.


THE SUPREMACY OF JESUS.

The greatest problems in the field of history center in the person and life of Christ. Who he was and what he was, how and why he came to be it, are questions that have not lost and will not lose their interest for us and for mankind. For the problems that center in Jesus have this peculiarity; they are not individual but general—concern not a person, but the world. How we are to judge him is not simply a curious point for historical criticism, but a vital matter for religion. Jesus Christ is the most powerful spiritual force that ever operated for good in and on humanity. He is to-day what he has been for centuries—an object of reverence and love to the good, the cause of remorse and change, penitence and hope, to the bad; of moral strength to the morally weak, of inspiration to the despondent, consolation to the desolate, and cheer to the dying. He has created the typical virtues and moral ambitions of civilized man; has been to the benevolent a motive to beneficence, to the selfish a persuasion to self-forgetful obedience; and has become the living ideal that has steadied and raised, awed and guided youth, braced and ennobled manhood, mellowed and beautified age. In him the Christian ages have seen the manifested God, the Eternal living in time, the Infinite within the limits of humanity.—Fairbairn, "Studies in the Life of Christ."

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

THE Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. W. D. WILCOX, Pastor, 516 W. Monroe St.

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

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

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

THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in their new church, cor. West Genesee Street and Preston Avenue. Preaching at 2.30 P. M. Sabbath-school at 3.30. Prayer-meeting the preceding evening. An invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath, to come in and worship with us. I. L. COTTRELL, Pastor, 29 Ransom St.

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

Preacher of Introductory Sermon, delegate from Minnesota.

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

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