

THE SABBATH RECORDER.

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

VOLUME 58. No. 36.

SEPTEMBER 8, 1902.

WHOLE No. 3002.

"UP TO THE HILLS."

MRS. M. A. HOLT.

I often turn my eyes up to the hills,
That sometimes seem so many leagues away,
And then a longing wish my spirit fills,
That I may reach them some fair, happy day.

And then again so near to me they seem
That I can almost hear the music grand
Come floating swiftly o'er the narrow stream
That flows between me and that peaceful land.

And often when my eyes are dim with tears,
And I am weary in life's lonely way,
I look beyond to those calm, blessed years
That crown the fair old mountains all the day.

And ever when my soul is filled with pain,
And I am crushed to earth with nameless grief,
I look up to the hills, and hope again
Brings to my wounded soul a sweet relief.

O blessed hills! beyond the creeping years
That come to me like milestones one by one,
When God shall wipe away my bitter tears,
Your sun-crowned heights shall be forever won.

—Zion's Herald.

THOUGH long deprived of "temporal power," and therefore of formal recognition as a ruler, the Pope of Rome and his friends have never ceased to insist that he is a ruler by right. Late developments in connection with the question of the lands belong to the religious orders in the Philippines have led the United States to send a representative to Rome, and evidence is not wanting—as it has not been for some years past—that the Roman Church intends to secure permanent diplomatic relations between the Vatican and Washington. It is too early to prophesy as to results or the ulterior purposes of the Papal Power in this matter. But it is not too early to see that influence and prestige are accumulating in favor of that power in the United States, and that our new territories in the West Indies and in Asia have opened and will yet open many new avenues along which Rome will add to the influence and power already possessed. Beyond that, one may not now determine as to final results. But that Rome means to secure temporal power in some way, there can be no doubt.

THE definite steps taken by the General Conference toward the readjustment of denominational methods and work call for careful and continued re-consideration of our Church Polity. The church is the unit of paramount importance in the proposed readjustment. Up to date the development of our denominational polity and methods has grown slowly along the line of Independent Congregationalism. New projects have called new forms of action into being, with little regard to work already in hand. Denominational methods have been developed

much as some of the old family mansions of New England have been built. Additions to the original building have been made from time to time, of form and character to meet specific needs. The old home has been made over and increased until it is a composite, belonging to no distinct type of architecture, with convenient, inconvenient and sometimes antagonistic features strangely mixed. We have gained something of strength and efficiency because of our common faith in the Sabbath and our oneness of purpose as reformers and educators; but this has been due to the vigor of our faith rather than to efficient organization or denominational machinery. Increasing demands, duties and dangers have compelled us to study matters of readjustment more or less for the last thirty years, and the prospective good results now in sight are due, in no small degree, to previous thought and discussion. Such a history as ours makes the demand for readjustment inevitable, in order to efficiency and success.

AN adequate consideration of matters connected with church and denominational polity and methods must recognize two prominent and permanent elements, the Jewish Synagogue and the Roman State Church as the main source of church polity and of organized work in the history of Christianity. As Christianity was first a movement and development within Judaism, the outlines of the Christian church of the apostolic age were modeled after the synagogue. A study of the New Testament and of contemporary Jewish history will demonstrate this fact. Pagan Rome, with its central idea of a state church, that is of religion as a department of the civil government of the nation, became the larger and dominant factor within the first four centuries of the Christian Era. In the various Protestant movements both these elements appear, the Roman element being the most prominent and prevalent. Congregationalism has more of the synagogue element, and in point of polity Presbyterianism has preserved the largest amount of the ancient features. Independent Congregationalism, as represented by the Seventh-day Baptists, makes much of the individual, and fosters that extreme individualism and independency on the part of the church which has always been an element of denominational weakness. But for the unifying influence of the Sabbath, our church and denominational polity would not have held up for a single century.

OUR vital denominational unit and center is the local church. Only as this unit is thoroughly organized and wisely prepared for concerted organic action with the churches of like faith can there be a denomination or denominational methods. Two points are vital to this result. Each local church must be compact as to itself; but it must also be in vital sympathetic touch and in working organic relations with all the others. It must be well instructed concerning the larger field of purposes and action in denominational matters. This instruction is an important feature. Hitherto the churches have depended too much upon the occasional visits of specialists, secretaries, agents, evangelists, etc., for general and specific information touching denominational matters. This is true of the raising of funds for denominational work, and of spreading adequate knowledge of denominational affairs and duties. This method, as they say of certain states of health, in Missouri, has some "powerful weaknesses." In point of permanent efficiency, concerted action, and general good results it is a comparative failure. It results in spasmodic and intermittent action and knowledge, and, as Secretary Whitford says, "Spasms in children or churches are abnormal."

ONE remedy for this is a larger and more general recognition of the pastor as a teacher in matters denominational. The church must not demand so much of him in the local work that he cannot have ample time and facilities for informing himself fully on all forms of denominational work, on the nature of our denominational mission, and what that mission demands. All denominations of Christians who have been eminent in propagating and defending their denominational faith and purposes have sought to make their pastors specialists along denominational lines. Roman Catholics, Methodists and many others are examples in point. Seventh-day Baptists have not done enough in this direction. The fault is not with the pastors, primarily. Enough is not demanded of them by their people, and in some instances there is evidence that churches prefer the comparative inactivity of seclusion rather than to face and meet the larger demands which a pastor who is alive to all forms of denominational work is sure to press upon his people. Pastors are quick to respond to new demands. Earnest inquiries from half a dozen members con-

cerning denominational matters will stimulate a worthy pastor to equally earnest searching for information. Pastors love to be invited into larger fields by the demands their people put upon them, and few things are more depressing to an earnest pastor than to see his best appeals along denominational lines fall flat upon a people absorbed in other things. The pastor holds a place of supreme importance in our church polity. Denominationalism rises or falls around the pulpit in the local church, and churches have much to do with the making or unmaking of pastors.

Readjustment of our Church Life. It goes without saying that any successful readjustment of our denominational life must depend upon the individual churches. As we said last week, readjustment must be vital. It cannot be truly organic nor permanent unless it is vital, unless it comes from full vigorous denominational life and spirit in the units of the denomination. Purposeless life is never vigorous, never effective. The astounding power and permanence of the Roman Catholic church comes largely from the fact that from Pope to parish priests every Catholic leader and teacher believes that "the duty of the hour is to make the whole world Catholic." That purpose, that conception of the mission of the church dominates in every plan, and every plan is laid for the centuries. It is the consciousness of a mission which makes men, churches, individuals strong, liberal, brave and persistent. The guiding star which points to a mission enables men to hope against hope, to believe when others doubt and to go forward when the path is lost or hidden. Readjustment will be comparatively easy when each pastor and each church comes to believe deeply and unfalteringly in the importance of the truths for which we stand and of the mission for which we have been preserved.

THE RECORDER did not attempt Coronation of King Edward. news concerning the coronation of King Edward VII, in the order of their occurrences, but on another page will be found an interesting account written by an eye-witness, and published in the Independent of Aug. 28, 1902. Even the most pronounced friend of our Republic must be interested in a scene which means so much to all English-speaking people, and it must be acknowledged that in some respects the "Limited Monarchy" of Great Britain is better than some features of our infant Republic.

THE CENTENNIAL.

M. B. CLARKE.

We gathered up the history,
The labors, hopes and fears,
Which marked the progress of God's truth
Within an hundred years.

Slowly uprising through the mists,
Our temple fair we saw,
Its broad foundations resting still
On God's unchanging Law.

Perchance not in our day or time
Its top shall touch the skies,
But while we rest with folded hands,
Sun-kissed it still shall rise.

A thousand years are in God's sight
As yesterday when passed,
And they who battle for the right
Shall victory win at last.

WESTERLY, R. I., August, 1902.

TRUTH is violated by falsehood, and it may be equally outraged by silence.—Ammian.

Prayer-Meeting Column.

TOPIC FOR SEPTEMBER 19, 1902.

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

Topic.—The Best Inheritance.

Psa. 37: 18-40.

- 18 Jehovah knoweth the days of the perfect;
And their inheritance shall be for ever.
- 19 They shall not be put to shame in the time of evil;
And in the days of famine they shall be satisfied.
- 20 But the wicked shall perish,
And the enemies of Jehovah shall be as the fat of lambs:
They shall consume; in smoke shall they consume away.
- 21 The wicked borroweth, and payeth not again;
But the righteous dealeth graciously, and giveth.
- 22 For such as are blessed of him shall inherit the land,
And they that are cursed of him shall be cut off.
- 23 A man's goings are established of Jehovah;
And he delighteth in his way.
- 24 Though he fall, he shall not be utterly cast down;
For Jehovah upholdeth him with his hand.
- 25 I have been young, and now am old;
Yet have I not seen the righteous forsaken,
Nor his seed begging bread.
- 26 All the day long he dealeth graciously, and lendeth;
And his seed is blessed.
- 27 Depart from evil, and do good;
And dwell for evermore.
- 28 For Jehovah loveth justice,
And forsaketh not his saints;
They are preserved forever:
But the seed of the wicked shall be cut off.
- 29 The righteous shall inherit the land,
And dwell therein for ever.
- 30 The mouth of the righteous talketh of wisdom,
And his tongue speaketh justice.
- 31 The law of his God is in his heart;
None of his steps shall slide.
- 32 The wicked watcheth the righteous,
And seeketh to slay him.
- 33 Jehovah will not leave him in his hand,
Nor condemn him when he is judged.
- 34 Wait for Jehovah, and keep his way,
And he will exalt thee to inherit the land:
When the wicked are cut off, thou shalt see it.
- 35 I have seen the wicked in great power,
And spreading himself like a green tree in its native soil.
- 36 But one passed by, and, lo, he was not;
Yea, I sought him, but he could not be found.
- 37 Mark the perfect man, and behold the upright;
For there is a happy end to the man of peace.
- 38 As for transgressors, they shall be destroyed together;
The end of the wicked shall be cut off.
- 39 But the salvation of the righteous is of Jehovah;
He is their stronghold in the time of trouble.
- 40 And Jehovah helpeth them, and rescueth them:
He rescueth them from the wicked, and saveth them,
Because they have taken refuge in him.

An inheritance is not purchased. It is not wages. It is transmitted and becomes one's possession by right of relationship, or by gift of a previous owner. One who inherits has standing in law and can claim his inheritance of right. Christians are called heirs of God, joint-heirs with Jesus Christ; heirs to an "inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you." So Paul speaks of the "inheritance of the saints." Col. 1: 12. James tells of those who are heirs of the kingdom which God has promised. James 2: 5. Such statements point forward to the next world, and fix our hopes on the things "God hath prepared for them that love him." There can be no question about the value of these spiritual blessings, or that they are a "glorious inheritance," well worth winning at the loss of all things worldly. But such loss is not necessary. All the blessings of righteousness are not reserved for the next world. Religion is favorable to the acquirement and enjoyment of the good things of this life.

It is certainly true that the Word of God

cautions us against making the good things of this world the chief object of our desires, and the main end of our efforts. It is true that it would be infinitely better to lose all that this world can offer than to lose eternal life. It would be folly to estimate success by the number of acres to which a man has deeds, or by the money he has in bank. But the Bible teaches that righteousness is in harmony with the constitution of the world. God planned and fitted up the world for the good and obedient, not for the violent and wicked. He offers its prizes to the virtues, not to the vices, of men. The very best things, and most enduring, are secured by walking in the path of God's commandments. It is emphatically true that "godliness has the promise of the life that now is," as well as of the life to come. It is better for a man, in the long run, to do right than to do wrong; better for his health, his length of days, his happiness, his home, his enjoyment of things wholesome and beautiful, his purse and property, than to do wickedly and live a selfish and impure life.

If there were no life hereafter, it would be best for all men to obey the Ten Commandments and heed the example and precepts of the Lord Christ.

GENERAL CONFERENCE.

SECOND DAY.

The sunrise meeting was conducted by Rev. Ira L. Cottrell. Topic, "What hath God wrought" in this session of the Conference?

The morning business session was called to order at 9.15 o'clock by the President of the Conference.

After a service of song, led by the choir, Rev. Geo. B. Shaw offered prayer.

The balance of the morning session was devoted to unfinished business of the Conference.

AFTERNOON.

The Conference was called to order by the President at 2 o'clock.

After a service of song, led by the choir, Rev. D. C. Lippincott, Sugar Camp, W. Va., led in prayer.

Anthem, by the choir.

Paper, "Lessons from the Past," Rev. Stephen Burdick, Andover, N. Y.

At 3.15 o'clock a recess was taken so that all could attend the session of the Brotherhood Hour in the church.

At 3.45 the Conference reassembled in the tent for the session of the Young People's Permanent Committee.

After a song service and a selection by the Alfred Quartet, H. Eugene Davis, North Loup, Neb., read Romans 6th chapter, and led in prayer.

The Alfred Quartet sang another selection. Mizpah Z. Sherburne, Chicago, Ill., Secretary of the Permanent Committee, gave her annual report.

The report of the Treasurer, J. Dwight Clarke, Milton, Wis., was read by Rev. L. A. Platts.

The Junior Superintendent, Mrs. H. M. Maxson, Plainfield, N. J., presented her second annual report.

The President, Rev. M. B. Kelly, presented his annual address.

Paper, "History of the Christian Endeavor Movement among Seventh-day Baptists," Agnes C. Babcock, Leonardsville, N. Y. (Published in this issue on Young People's Page.)

Remarks, by Rev. L. C. Randolph.
Benediction, by Rev. L. A. Platts.

EVENING.

The Conference was called to order by the President.

Singing, by choir and congregation.

Prayer was offered by Rev. Earl P. Saunders.

Anthem, by the choir.

On motion, the report of the Young People's Permanent Committee was adopted.

It was voted that the Conference Publication Committee be authorized, should it be found practicable and wise, to have the manuscript biographical sketches of deceased Seventh-day Baptist ministers, prepared by the late Rev. Walter B. Gillette, edited, brought down to date and published with the historical papers of this Conference.

The President, in accordance with previous action, appointed the Committee on Publication of Conference Minutes and Historical Papers; the following named were appointed: Henry M. Maxson, Rev. Earl P. Saunders, Charles C. Chipman, Rev. A. E. Main, Rev. J. Lee Gamble, Orra S. Rogers.

Ira J. Ordway (Chicago, Ill.), David E. Titsworth (Plainfield, N. J.), and Will H. Crandall (Alfred, N. Y.) were reappointed Railroad Committee.

It was voted that the matter of visiting certain German Sabbath-keepers in Chicago be referred to Dr. Geo. W. Post, Chairman of the Advisory Council, and Wayland D. Wilcox, pastor of the Chicago Seventh-day Baptist church.

Voted, that when we adjourn it be to meet on the fourth day of the week before the fourth Sabbath in August, 1903, with the church at Salem, W. Va.

After singing, Rev. L. C. Randolph conducted a farewell service. The leader read an appropriate passage of Scripture and called upon Rev. A. B. Prentice, Rev. L. R. Swinney, Rev. D. H. Davis to offer prayers.

Pres. T. L. Gardiner, of Salem College, who was to speak on "A Forward Look," having been detained at home by the severe illness of his wife, the leader called upon the following persons for four-minute talks: Rev. E. A. Witter, Rev. S. S. Powell, Dr. Geo. W. Post, James C. Dawes, Susie M. Burdick, Dr. A. C. Davis, Rev. S. H. Davis.

Conference meeting.

Benediction, by Rev. Stephen Burdick.

Adjournment.

THE CROWNING OF KING EDWARD—AS I SAW IT.

J. H. YOXALL, M. P.

[The Hon. James Yoxall is in politics a Liberal, and represents in Parliament the Nottingham Borough West. He has been engaged chiefly in education and has been President and Secretary of the National Museum of Teachers. He has published a number of volumes, not all confined to educational topics, and is a frequent contributor to English magazines.—EDITOR.]

Poet's Corner was sloped and galleried almost like stalls and dress circle at the Opera, the statues of bards and sages were hidden in blue and orange hangings, and Lords and Commons watched from this vantage point instead.

Thither the Peers had come, magnificent in robes of crimson and ermine over gold-laced coats and white breeches, and carrying their coronets with baggy red velvet tops upon their fists, some of them like gorgeous boxing-gloves. The Members of Parliament were accoutred as officers of the army or yoemanry

or volunteers; or uniformed as Deputy-Lieutenants of their counties, or wore the black velvet and steel of court costume; a few of them, the Radical and Labor M.P.'s were in ordinary morning dress. And thus, from Poet's Corner, these two estates of the realm watched the splendid *mise-en-scene*.

Opposite, a great bank of peeresses, all crimson, ermine and lace, white shoulders and diamond heirlooms. In the midst the two thrones of red and gold, the King's raised two steps higher than the other, and around the vast carpet of deep blue pile marked with the rose, shamrock, thistle and lotus, stretching from the altar down the sanctuary or "theater" of the crowning array to the great west door. In the choir stalls the Archbishops, Bishops and Westminster Canons in red were ranked ready. Overhead the tattered war flags, the storied windows of azure and amber and gules, the Whig and Tory tints of the velvet which hung the galleries that rose to the roof, the sea-blue and ruby of ancient tapestries, the grey of the clerestory, the pale violet of the uppermost air. The old place was a dream of color.

A strain of music from the choir, in robes of white and sanguine: "A Safe Stronghold Our God is Still" they sang, the old Lutheran chorale. The vast congregation rustled with anticipation, but it was only ten of the morning, still an hour and a half to wait.

And what a congregation! Foreign princes and envoys, representatives of the greatest Republic and the smallest European kingdom, ambassadors and the diplomatic staffs of every nation. Premiers of the Empire, maharajahs and dazzling Indian feudatories, peers and peeresses, Members of Parliament and their wives or daughters in court dress, field marshals and admirals, the judges red-robed and bewigged, chancellors of universities, in gold and black, the State priesthood and Nonconformist pastors, British and American pressmen lining the triforium, nurses and ambulance men and firemen peeping in wait. And what a mingling of chimes and eras! A Parsee who is Member of Parliament sat near me, swarthy in the Windsor uniform; a Cypriote lady and a veiled Moslem dame watched from a chapel in the choir; three negroes clad in violet and white stood in the light that fell through fourteenth century windows; one saw the yellow silks of Buddhists, the khaki of South Africa; above the transept wall where tablets hang to English poets and philosophers, a vivid Abyssinian chieftain flaunted his garb of red and green and the barbaric feathers of his headgear. I saw a row of commodores, fresh from the iron and steam fleet at Spithead, yet medievalism itself spoke in the presence of Clarendieux, King of Arms, and the unicorn pursuivant; hung with armorials, a dozen heralds knelt at the steps, bent forward, and covered in safety by the blazonry of their tabards, as heralds did at Dijon and Plessis les-Tours.

A fan-fare of silver trumpets, and the procession of the Prince of Wales, the princes and princesses of the blood, passes to the choir. Another wait; and then "Ave, ave, ave, Alexandra! vivat Regina!" the chorused shout of the privileged boys of Westminster school echoed along the nave, and up to the sanctuary came the Queen, a vision of grace and beauty, the bank of peeresses rippling like the wind on standing corn with their simultaneous curtsy as she passed. "Grace

was in all her steps," she looked the Queen of Hearts, and slow and stately as in a minuet moved lovely maids of honor, who followed her page-born train of tissued gold.

Again the acclaim of the school boys; again the trumpets blare, and now into the kin of his faithful Lords and Commons comes the King. No invalid, no convalescent to look at, but a strong and mighty monarch, glorious in apparel, kingly of presence, fit center for such a coronation pomp. He passes by his throne to his chair and fald stool before the altar, and "turns and shows himself unto the people at every of the four sides of the theater," as the protocol of the coronation ordains. Then the Primate of All-England, the Lord Chancellor, Lord Great Chamberlain, Lord High Constable and Earl Marshal, preceded by Garter King of Arms, go to the knot of the cruciform, and "at every of the four sides" the Archbishop with a loud voice, speaks to the people.

"Sirs, I here present to you King Edward, the undoubted King of this realm," he cries. "Wherefore all you who are come this day to do your homage, are you willing to do the same?"

"God save King Edward!" was the shouted response, and we heard the trumpets sound.

The Introit next, sweet singing, "O Harken Thou Unto the Voice of My Calling;" and the communion service began, with "Our Father, which art in Heaven." The rugged voice of the aged Archbishop came loud in the administration of the oath, "Will you solemnly promise and swear to govern the people according to the statutes in Parliament agreed on and the laws and customs of the land?"

"I solemnly promise so to do."

"Will you to the utmost of your power cause law and justice, in mercy, to be executed; maintain the laws of God and the true profession of the Gospel?"

"All this I promise to do." And then the King, kneeling at the altar and laying his hand on the Bible, cried aloud: "The things which I have here before promised I will perform and keep, so help me God!"

The whole congregation could hear him, and we stared at each other in amazement as those words came clear and sonorous. Was that the utterance of the man who lay at the gates of death so brief a while ago?

Steady and sturdy he persists in his great part. Head and breast and palms are anointed in the sign of the cross; feet are touched with the golden spurs, the sword is handled, the orb and the sceptre; and then the diadem burns, with all its jeweled fire, upon his head. A line of light runs around the capitals of the tall arches, diamonds everywhere blaze, peers don their coronets, "God save King Edward!" we shout, and through the clash of reeling bells one heard the far-off faint boom of cannon on London Tower.

Music again: "Be strong and play the man, keep the commandments of the Lord," the choir adjured the crowned. "The Lord give you victorious fleets and armies," the Archbishop prayed, "a quiet Empire, a faithful Senate, wise and upright councillors and magistrates, a loyal nobility and dutiful gentry, a pious clergy, an honest and industrious commonalty." The frail old man's voice quavered in the "Amen," yet never were words rendered with more impressive cadence than when he gave the Bible to the

King. "We present you with this Book, the most valuable thing this world affords. Here is Wisdom; this is the Royal Law; these are the lively Oracles of God."

The King proceeded to his throne, between the Lords and Commons, and surrounded by the Prime Minister and the great officers of State he seated himself and raised a sceptred hand. Then he rose as husband and gentleman, for the Queen was making her obeisance. The Archbishop, the Prince and the heads of the respective ranks of the peerage now did their fealty. It touched the onlookers to see an affection interlude between father and son. The Prince kissed his father's cheek, knelt bareheaded, swore obedience: "I, George, Prince of Wales, do become your liegeman of life and limb, so help me God!" And then the son gripped the father's hand, and held it, whispering. "You've accomplished it, sir, in spite of all!" was what he must have said. That unpremeditated gesture gave the impression of family love.

Then the Queen was crowned and enthroned; her diadem, high and graceful in shape, scintillated with diamonds. The two then took the bread and wine at the altar, and made oblations of gold. The Coronation March resounded, the procession streamed down the Abbey, the deed was done. And I, hurrying out to the palace yard, saw the royal train, escorted by Life Guards, Highlanders, Irish Fusiliers, Colonial mounted infantry, Fijian soldiers, Dyaks, Pathans and Bengal Lancers, and marshaled by Kitchener and Roberts, go by. It was two of the clock.

I write for American readers. This is the twentieth century, and most of the protocol dates back for hundreds of years; yet I think I may say that nothing jarred upon the modern spirit. To modern men in a monarchical land this was not only the stateliest but the seemliest of ceremonials. It maintained the traditions and splendors of the historic past, but did not sin against modern good taste. It had been finely planned and organized; no hurry nor flurry marked the movement of the pageant; it was fitly performed. The two great figures in it were the King and the Archbishop; there was pathos in the crowning, by the priest, at the bourne of life, of the monarch newly returned from the brink of death. Church and State, King, Queen and Prince, soldier and politician and philosopher, all knelt at the altar of Christ. The service was the homage and act of faith of our lord and people before God.—The Independent.

LOWER LIGHTS.

For Christ and the Sabbath.

2 Cor. 4: 6.

I hope many of you were privileged to attend Conference this year. I expected to go until a short time before its convention; but it was ordained otherwise. I hope you who went will send in glowing accounts of the various sessions, that the thoughts may be passed on to those who remained at home. I hope you received so much benefit that you will be enabled to do much more for the dear Master and his truth than in any previous year.

And you, dear ones who stayed at home, I trust that God has abundantly blessed you as you prayed and thought of those precious seasons of refreshing, and labored for the loved ones about you. What would become of the work at home if everybody went? If

we have found some little work for the Master, though it were ever so quiet and humble, we ought to thank God that we were permitted to stay at home in order to do it. Perhaps some of us have been enabled to go to Conference in the way "Patience Strong" took her "outings." Those who have helped to make it possible for some one else to go are indeed blessed, and will receive their reward.

I wonder how many of the "Lower Lights" practice the tithing system! We ought to do this, and a little extra once in a while; yes, a tenth and a little extra is not too much to pay back to our Lord who has blessed us so abundantly, and who said, "Freely ye have received, freely give." I have a little bank in the form of a Bible into which goes my tithe, which is very convenient, for then there is no danger of its getting mixed up with other funds. I draw upon that for the various calls until it is empty, paying where it seems to be the most needed or where the Spirit directs.

We need to give prayerfully, just as much as in doing any other Christian work. Some Christians seldom give anything because five or ten cents seem so small. They think that they will wait until they have a dollar or so. If those would pay a penny into the Lord's treasury out of every dime, it would amount, in most cases, to a great deal more than it does now. "Bring ye all the tithes into the store-house." All the tithes doesn't mean to pay a little once in a while, when we think we can spare it. If the tithe only amounts to a few cents, now and then, and we do not wish to offer such small amounts, they may be kept—conscientiously and securely, as belonging to the Lord—in an especial place until the desired amount is accumulated.

If we feel that we do not have anything to offer, let us go to the Lord in prayer, asking him to provide a way. There are many gifts acceptable to God besides money; but more money is needed in the treasuries of our various denominational societies; and there are few, if any, who, if willing to practice self-denial or make a sacrifice, could not pay something. If there are any who have never denied themselves something for the Lord's cause, which had been previously considered necessary, they have no idea of the blessedness of the sacrifice. I have known people to go without butter or sugar for a given time, in order to put the price into the Lord's treasury. One young woman paid in the price of a new waist she had contemplated buying and wore her old one. Who would not make a little sacrifice like that for a near and dear relative? And is Jesus less deserving?

It is most essential that we pay systematically. No one could read Secretary Whitford's paragraph in a recent RECORDER, with which he begins, "Spasms are not healthy, physically, mentally, religiously," without being impressed with this. In a certain church, some of the members who are washerwomen and factory girls, pay five or ten cents per week, which is more than many of the adult members with comfortable incomes—some of whom pay nothing, or at the end of a year throw in a dollar or so. One man who received fifty dollars per month paid three dollars, because he nor his wife had paid nothing during the year, with the air of one who wished to settle up and have it off his conscience!

This is God's command: "Bring ye all the tithes into the store-house that there may be meat in mine house." Mal. 3: 10. "Then said Jesus unto his disciples, If any will come after me, let him deny himself and take up his cross and follow me." Matt. 16: 24. Please read chapter three of Malachi.

ANGELINE ABBEY.

THE CIGARETTE "LUXURY."

GEORGE BANCROFT GRIFFITH.

A well-known young man of Newburyport, Mass., wrote to a cigarette manufacturer that he had smoked 2,000 boxes of cigarettes, and had saved the covers, and wanted to know whether they gave premiums, same as some tobacco firms do.

They answered him in return, they as yet had not given any premiums, etc., but in his case they would make an exception, and provided he would smoke 1,000 more boxes, they would furnish him a fine coffin.

I have often taken pains to tell my readers what cigarettes are made of. The statements are based on well-known facts which are continually corroborated by incidental evidence like the following:

A little, red-headed Italian boy, who gave his name as Francis Chicabau, and who said he was eight years old, was brought before Justice White at the Harlem (New York) Police Court recently, charged with being a vagrant. He was barefooted, and had on ragged clothing. He spoke English very imperfectly. The officer said he found the boy gathering cigar stumps from the gutters and sidewalks, and showed Justice White a basket half filled with the butts of old cigars, covered with mud, and water-soaked.

"What do you do with them?" asked the Justice.

"I sell them to a man for ten cents a pound," replied the boy; "but I don't know his name, and they are used in making cigarettes, like they sell in all the stores."

In spite of the many warnings from press and pulpit, cigarette smoking has grown to be one of the monster evils of the day. The habit has increased so rapidly that the use of tobacco in its other forms has very materially decreased. This has been brought about partly from a desire to economize, and partly because of the convenience it offers of "a few whiffs" in leisure moments, as well as because the inhaling of the smoke gratifies a taste not to be satisfied in any other way. It is said that there are upward of five hundred different brands in the market, most of which are manufactured in New York.

Prominent physicians all unite in declaring that cigarette smoking is much more injurious than cigar smoking, though they alike contain nicotine, one of the most powerful of the "nerve poisons" known. Its virulence is compared to that of prussic acid. If birds be made to inhale the vapor from nicotine in amounts too small to be measured they are almost instantly killed. It seems to destroy life, not by attacking a few, but all, of the functions essential to it, beginning at the center, the heart. A significant indication of this is that there is no substance known which can counteract its effects; the system either succumbs or survives. Its depressing action on the heart is by far the most noticeable and noteworthy symptom of nicotine poisoning. The frequent existence of what is known as "smok-

er's heart" in men whose health is in no other respect apparently disturbed is due to this fact. Cigarettes contain more nicotine than any other preparation of tobacco. Again, in cigarette smoking the smoke is generally inhaled and often ejected through the nose. Hence it has a particularly harmful effect on the mucous membrane of the nasal passage. People who use cigarettes are more liable than others to be afflicted with local irritations that produce catarrh. In those of nervous temperaments especially, it always produces constitutional effects. Persons who habitually smoke cigarettes are easily excited, have a tendency to vertigo and dimness of vision, besides being troubled by dyspepsia. Hence it soon unfits one for business.

"The use of cigarettes," says Pres. Purdy, of the Chicago, Rock Island and Pacific Railroad Company, "tends to befog the mind, and make one listless and careless in the discharge of his duties. Experience has shown that the confirmed cigarette smoker is sleepy and of no account. In the railroad business, and especially among the trainmen, it requires a clear brain to discharge the responsibilities."

In accordance with the foregoing declaration, Pres. Purdy's company has prohibited cigarette smoking by the employes of the road. Offenses will be punished by immediate dismissal. There are 12,000 men in the employ of the road. Every railroad management in the country is interested in the Rock Island's radical action, and it is more than likely that other railroads and corporations will follow the example thus set.

The effect of cigarette smoking on boys is something startling. Dr. G. Decaisne, a very eminent French physician, and Prof. W. S. Dudley, during a discussion in the American Association, described some experiments on the injurious effects of this dirty habit. The former had in his charge thirty-eight youths, from nine to fifteen years of age, addicted to smoking, and he made known some interesting results concerning the effects of tobacco upon these boys. The extent to which tobacco was used varied, and the effects were of course unequal, but were very decided in twenty-seven cases. With twenty-two of the boys there was disturbance of circulation, palpitation of the heart, imperfect digestion, sluggishness of intellect, and to some extent a craving for alcoholic stimulants. Twelve patients suffered from bleeding of the nose, ten had constant nightmare, four had ulcerated mouths, and one became a victim of consumption. The latter gentleman's experiment with the boys was still more convincing. In their presence he made experiments on small animals, in which they were caused to breathe air containing cigarette smoke, and it was found that, after a mouse had smoked one and a fourth cigarette, life was extinct. Examination of its blood showed that it had died from the effects of the carbon monoxide which was contained in the smoke. We are glad that it is illegal to sell cigarettes to boys in Cincinnati, and that all boys found smoking are arrested and held until they tell where they got the prohibited article. This rule should obtain everywhere.—Christian Standard.

We must not stint our necessary actions in the fear to cope malicious answers.—William Shakespeare.

HENRY VAIL DUNHAM.

Dea. Henry V. Dunham was born in the township of Piscataway, N. J., Dec.-27, 1828. He was a descendant of Edmond Dunham, who was one of the founders of the Piscataway Seventh-day Baptist church, and who became its first pastor upon its organization in 1705. In his early life, Henry V. Dunham, who was one of a family of eleven children, received educational training in the public school such as was afforded sixty years ago; but that he made good use of his opportunities is well attested by his intelligent, practical and successful life.

At the age of 15 years he became the subject of saving grace, and was baptized by Rev. Walter B. Gillett, uniting with the Seventh-day Baptist church of New Market. During this period of fifty-nine years of his membership he lived an active and consistent Christian life, having the confidence and love of his brethren. He was chosen to the sacred office of Deacon, and at the time of his death was the Senior Deacon of the church. About the time that he made a public profession of religion he was placed under the instruction of William Dunn, the father of the late Rev. Elston M. Dunn, to learn the tailor's trade. At the age of 20 years he went to Alfred, N. Y., where he worked at his trade about one and a half years, and then returned to New Jersey, where he has since resided. For many years Dea. Dunham carried on a successful business in New Market as manufacturer of clothing, giving employment to a good number of his friends and neighbors in that place and in other surrounding localities. Wherever he was known his genial manners and kindness of heart won for him a multitude of friends.

Nov. 10, 1855, he was married to Miss Susan M. Smalley, with whom he has lived in happy companionship until called to the realms of endless day. He leaves a wife and two children: William C. Dunham, of Cuba, N. Y., and Mrs. Alida V. Giles, of Plainfield, N. J.; also an adopted daughter, Miss Leola Henderson Dunham. L. E. L.

DEEP BREATHING.

A physician in Philadelphia who has spent some years lately in the study of longevity, and has made a point of personally investigating hundreds of cases of especially long-lived men and women, announces the secret of the unusual vitality to be:

1. A straight spine.
2. Unusual lung power.

We might even simplify this further by saying that the secret is really unusual lung power, since weak lungs and a crooked spine invariably go together, and since also great lung power means always a straight and strengthened spine.

What is needed now is the practice of deep breathing in schools. Adults are taking it up everywhere as a therapeutic measure. But, oh, the blindness of the crowd! It is the habit that is needed; the habit of breathing deeply from childhood up.

Once more I give you the method for the practice of perfect breathing development:

1. Position, standing, hands on hips. Mouth closed. Begin by expanding the abdomen as you inhale, keeping the ribs and chest motionless. When the abdomen is fully distended, expand the ribs and lastly the upper chest. Exhale in corresponding order, clos-

ing the breath by drawing in the abdomen and viscera as flatly as possible. Be sure that you exhale completely.

2. Same exercise, practiced lying on the back; should be followed for ten minutes every morning before getting out of bed.

3. Position same as No. 1. Before exhaling, however, and while holding the breath, draw in the abdomen and viscera and force all the air into the upper chest. Now make the effort to inhale a little more. Exhale gradually. Never exhale with a rush. This exercise is not for children or beginners. It is essentially curative. It breaks up the habit of constipation.

4. Same exercise lying down.

5. Position standing. Repeat the process exactly as exercise 3; but before exhaling, and while the breath is held in the upper chest, suddenly and forcibly contract the chest walls and ribs and expand the abdomen. Reverse and repeat this process three times before exhaling. This exercise is also curative. It increases the peristaltic action of the intestines and will raise the temperature one degree in ten minutes. If you doubt this, try it. The therapeutic value of this method lies in its efficacy in breaking up or preventing colds, both chronic and acute.—Suggestive Therapeutics.

HARNESSING THE SUSQUEHANNA.

Not only will the extensive rapid transit system of Baltimore city and suburbs and the electric lighting of the city be supplied with power from the Susquehanna River, after the Niagara plan, but numerous towns, like Havre de Grace, Elkton, Port Deposit, Belair, and Aberdeen, as well as projected railways between the Susquehanna River and Baltimore, will be furnished with electricity from the same source.

It is the biggest scheme for supplying electrical power, aside from the great Niagara plant. For the operation of the electric car lines alone 32,000 kilowatts, or 42,500 horsepower, will be furnished.

In addition to the power to be furnished for the street railway proposition, there is to be a contract for 10,000 kilowatts, or a little over 13,000 horse-power, for the electric light and power company. The present plans contemplate one development on the Susquehanna River, with a capacity of about 40,000 horse-power, a portion of which will be what is termed non-permanent power.

This, taken in connection with the Baltimore plant of the railway company, which the power company proposes to lease, will give about 60,000 horse-power, part of this being non-permanent. The term "non-permanent" is used to indicate a power which may not be developed at all times, as, for instance, when the flow in the river reaches its minimum.

According to the present needs of the railway and lighting companies, the electric energy to be generated, as estimated by the existing plans, will leave, it is understood, a fair margin for furnishing power to a number of manufacturing plants in and outside the city. After the first electric generating plant on the Susquehanna shall have been a success, there will be no difficulty in duplication of plants.

Those who have given some study to the subject explain that at present electric power costs about double that of steam power, but that electric current generated by the aid of the Susquehanna River will not cost more than steam now costs, and will possess other advantages.—New York Tribune.

Missions.

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

THE WORK IN GENTRY, ARK.

Dear Elder Whitford:

The work closed at Gentry last Sabbath night, Aug. 9. There were seven baptized last Sabbath, all of whom united with the church. There are several others to be baptized, and several First-day people professed conversion, who had not decided what they would do. There is one young married couple, the wife being a daughter of a Sabbath-keeper, who has lived at Gentry for six or seven years. She is very anxious for her husband to keep the Sabbath with her, and we hope he may do so. Then there is another young married woman who had a bright experience, and is now very anxious for her husband. Besides these there was one other young man who claimed conversion. I do not remember any others from the First-day people who professed conversion.

I never experienced such strong pressure from the First-day people anywhere as was brought to bear against us at Gentry. The people were afraid of us, and one of their leading men told Elder Hurley that they had agreed "to hold us off at arm's length." But this same man acknowledged before we were through that the Holy Spirit was surely with us. The Baptists soon ran their course and closed their meetings with a single profession; and they had a good preacher, too, and the sympathy of most of the church people from the First-day churches.

Then before we got through here came the Adventists, and pitched a big tent and many small ones for a ten-days' camp-meeting. They had put out their bills for another place, but I suppose they thought they could reap some of the harvest from our hard labor, so they suddenly changed their plans and came to Gentry. The only thing I fear from them is that they deepen the prejudice of the people toward us.

While the apparent results are not as great as we hoped for, the people of our society say we can never estimate the far-reaching influence of these meetings upon the people of that country. Certain it is, that we did a great deal of hard work, and I believe we all have the comfortable feeling that we did what we could; and considering the many opposing influences, I feel very grateful that we saw even as great results. That whole section of country is alive on the Sabbath question.

As to the church, I never saw a church more truly quickened than that. There were many remarkable experiences, some of which I have related to you. The quartets did excellent service.

Bro. Hurley and the Ladies' Quartet did valiant service at Bloomfield. Old residents there declared that the community had not experienced such a religious awakening in many years as during the meetings held there the last few weeks.

Elder Whitford, I am coming to be more concerned about the condition of our churches than I am about the unconverted. *We must hold up a higher standard of Christianity to the world before we may hope to attract many thinking people to us. When they really see that we have something of superior value—the pearl of greatest price—they will seek the same thing. Men will come to us.*

Fraternally, M. B. KELLY.

TREASURER'S REPORT.

For the month of Aug., 1902.

GEO. H. UTTER, Treasurer.

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.

Cash in treasury, Aug. 1, 1902.....\$1,488 22

Churches:

Westerly, R. I.....	40 42
Milton Junction, Wis.....	7 71
Plainfield, N. J.....	63 93
Waterford, Conn.....	5 00
Adams Centre, N. Y.....	25 00
First Brookfield, N. Y.....	14 31
Salem, W. Va.....	35 00
DeRuyter, N. Y.....	5 00
Garwin, Iowa.....	6 63
Y. P. S. C. E., Rockville, R. I.....	3 00
Sabbath-school, North Loup, Neb.....	1 55
J. H. Coon, Utica, Wis.....	6 00
S. C. Maxson, Utica, N. Y.....	5 00

Woman's Executive Board:

General Fund.....	\$ 68 23
Dr. Palmborg's salary.....	11 00
Yung Yung.....	30 00
China Mission.....	4 30
Gold Coast Mission.....	3 00
Native Helpers, China Medical Mission.....	100 50
Home Missions.....	25 75
Boys' School, Shanghai.....	2 20
H. V. Dunham, Dunellen, N. J.....	244 98
*Cash.....	2 50
Mrs. D. M. Bond, Shiloh, N. J.....	10 00
Collection on Missionary Day at General Conference.....	5 00
Articles sent by Mission School, Shanghai, sold at Conference.....	121 72
J. M. Clarke, Westerly, R. I.....	21 05
L. M. Cottrell, DeRuyter, N. Y.....	1 00
One-third of collection on Sabbath-day at General Conference.....	1 00
	79 57

Cr.

W. L. Wilson, Attalla, Ala., advance salary, quarter ending Sept. 30, 1902.....	\$ 15 60
W. L. Davis, Blystone, Pa., salary, quarter ending June 30, 1902.....	25 00
Church at Cumberland, N. C., quarter ending June 30, 1902.....	6 25
D. H. Davis, on account of salary.....	16 00
Rosa W. Palmborg, on order for salary, to Rev. L. C. Randolph.....	20 00
Evangelistic Committee—Order No. 277.....	170 00
Interest.....	13 06

Cash in treasury:

China Mission.....	\$952 67
Reduction of debt.....	5 00
Available for current expenses.....	970 61
	1,928 28

E. & O. E.

GEO. H. UTTER, Treasurer.

FOREIGN MISSIONS.

THE CHINA MISSION.

The laborers on the China field the past year have been the Rev. D. H. Davis, D. D., and wife; Mr. Jay W. Crofoot and wife, and Dr. Rosa W. Palmborg part of the year. Dr. Palmborg was in the home land from December 22, 1900, to January 4, 1902. Having fully recovered her health and strength, she returned to China, sailing from San Francisco, Cal., on the steamship America Maru, January 4, 1902, and arrived in Shanghai on the morning of January 30, 1902, after a voyage of twenty-six days. In accordance with the arrangement made with the Board, she moved the Medical Mission to Lieu-oo, arriving there February 28, 1902, having previously rented a house for it. Two days after her arrival she opened a school with five pupils to teach English, charging a tuition of \$2 a month, to make it self-supporting. On March 19, having become well settled, she began to treat the sick. She is not alone in Lieu-oo, as there are with her in the dispensary, and in the town, eight Chinese Seventh-day Baptists, members of the church at Shanghai. The Rev. D. H. Davis wishing to visit his aged mother, and needing rest and recuperation, the Board granted him a leave of absence. He sailed from Shanghai April 26, 1902, and at Mogi, Japan, he took the steamship Shinano, of the Nippon-Husen-Kisha line for Seattle. He arrived at his mother's, at New London, N. Y., May 27, having been one month and one day on his journey. Mr. Davis, whom we are glad to welcome to our Centennial Conference and to our Anniversary, intends to return to Shanghai some time next December.

*The item marked "cash" was paid at the General Conference, to the Treasurer who is forced to admit that he wrote the donor's name so indistinctly that he himself cannot read it. He will consider it a personal favor if the donor will make his or her name known to him.

Miss Susie M. Burdick proposes to return to her work in China as soon as she can arrange satisfactorily the business interests left her by her father, so that she can go back with a mind as free from care about them as possible. How long it will take her to do this, she does not yet know.

There have been added to our church in Shanghai eight members. Among them is a native Christian teacher of ability, who became a convert to the Sabbath.

The following is the Annual Report of the Shanghai Seventh-day Baptist Missionary Association to the Seventh-day Baptist Missionary Society:

Dear Brethren and Sisters:

During the present year nothing has occurred to prevent continued effort in the prosecution of our mission work, and in some respects the work has been more encouraging than in previous years. The attitude of the people has been friendly, and there has been generally a readiness to hear. In educational lines the interest has been greatly revived, and the return of Dr. Palmborg to the field and the opening of the medical work at Lieu-oo will, we trust, prove to be an advanced step in our mission work in China.

Sabbath services, with Sabbath-school following, have been conducted after our usual custom and with usual interest. Our congregations are seldom less than one hundred, except during the vacations.

The church has been increased by the addition of eight to its membership. Of this number three were boys from the Boys' Boarding School, who had been more or less active in prayer-meetings held in the school, and had for some time been on our list of inquirers. We were all very glad that they were willing to take this step. Another was my dear boy Alfred. I cannot tell you what a joy it was to receive this, our last child, into the fellowship of the church of Christ. Two others were an elderly man and his wife. This man's name is Mr. Me (which is by interpretation, Mr. Plum). He has been teaching our Loo-ka-wan Day-school for a number of years and has been for some time convinced regarding the Sabbath and baptism. He himself had been at one time connected with the London Mission church; his wife had never made a profession, but had for a long time been desirous of being baptized and uniting with the church. Their son had been in our Boarding School for eight or nine years, and became a member of our church. This may have had some influence in bringing them into our church. The last received were Mr. Tong, teacher of the Boys' Boarding School, and his wife. Mr. Tong formerly belonged to the Baptist church at Ning-po. He had been trained in the Baptist Mission School from early childhood, came to us seven years ago as teacher in the Boys' Boarding School, and was thus brought into connection with the Sabbath question, and from his own personal investigation on the subject he has decided to keep the Sabbath. No undue persuasion has been brought to bear on him lest we should be charged by First-day missionaries of proselyting. We insisted on his making this very clear to the church of which he was a member at that time. We can but rejoice that this young man has been led to embrace the Sabbath and cast in his lot with us in the work. He is a young man of more than ordinary ability as a preacher, and I trust under the guidance of the Spirit of God he will aid much in proclaiming the truth of God's holy law and of the blessed gospel of Christ in China.

Upon my leaving China arrangements were made for Mr. Tong and Dzau-Sing Chung to supply the preaching on Sabbath, while Mr. Crofoot was to care for the Wednesday afternoon prayer-meeting.

Besides those received into the church there have been six persons, who have during the year given in their names as inquirers, among these the wife of Dzau-Sing-Chung. Her own immediate family are all heathen and bitterly opposed to Christianity, doing all in their power to keep her from becoming a Christian, and for her to do differently from what her older relatives wish is the height of impiety. She seemed to be in great fear of the taunts of her friends, and for fifteen or more years she has been kept from yielding herself to the truth. We rejoice that God has heard our prayers and she has taken the first step toward identifying herself with her husband in living the Christian life. Her daughter, a pupil in the Girls' School, is also desirous of becoming a Christian, and I hope on my return to China to have the pleasure of receiving these into the fellowship of the church.

Another inquirer is a silversmith living within the walls of the native city. He first became impressed favorably with the gospel when receiving medical treatment from Dr. Palmborg; subsequently he attended a night school taught by one of the former pupils in our Boys' Boarding School, and with him frequently attended our Sabbath-day services, and thus became more interested until he now desires to become a member of the church.

There are a number of young women who have attended our church services and seemed much interested; we pray that their interest may continue until the entering of the Word shall give them the light of life divine. Other cases might be mentioned, but these are sufficient to show that the year has been one of encouragement.

The Native Missionary Society has continued much the same as in previous years. Two native Bible-women are sent out on certain days each week into the neighboring districts to converse with the people regarding the doctrine, and thus the light is being carried out into the surrounding darkness. I am unable to give the amount of the contributions, but I believe they are about the same as last year.

Besides the Sabbath-school, which is held in connection with the regular church service, there is a Sabbath-school held with the day-school at Loo-ka-wan in which the regular lesson is taught. In the native city a Bible-class is held at the same hour, in which certain verses are learned by the children and explained. Before I left Shanghai Mrs. Davis and I alternated in conducting the exercises in these two morning Sabbath-schools; since my leaving, Mr. Crofoot has taken my place in this work.

For the first half of the year I assisted in the Boys' Boarding School, teaching five or six classes, but when it was decided that I was to visit the homeland, this work of necessity fell on Mr. Crofoot, and my work in the Girls' School fell into the charge of Mrs. Davis. My position on the Bible Translation Committee was left vacant, and the Committee, which was accustomed to meet in my study, arranged to hold their meetings elsewhere during my absence. At the time of my leaving, our work had advanced, in the Old Testament, as far as the closing chapter of Nehemiah, while a second revision of the New Testament was being carried on simultaneously.

In this connection I will mention an improvement made in my study. For several years I have felt the need of more room in which to do my work. My study consisted of a long, narrow room, 7 by 15 feet, and when a passage was allowed and my desk and book-case placed in it, there was not much room remaining for anything else. When the Translation Committee decided to meet with me it brought me to the decision of making an addition of six feet on the long side of the room, thus making it 13 by 15 feet. This makes a most convenient study, and also answers for a reception room for Chinese callers. The cost of this enlargement was \$125, which was paid by myself and is donated to the mission. Since this work was completed I have enjoyed it so much that I was sorry I had not made the improvement before.

During the year three trips have been made to Lieou, one in November, one in February and one in April. The first was in company with Mrs. Davis; the object being to visit and encourage the Christians living there. An account of this visit was furnished the SABBATH RECORDER at the time.

The second trip was with Dr. Palmborg, and for the purpose of renting quarters for her medical work, which she proposed to establish there.

We had prayed that if it was the Lord's will that that work should be opened there, he would go before us and open the way, and when before night the agreement was written, signed and part of the rent advanced, we could but feel that the Lord had answered our prayers. One Sabbath was spent there, and services held at the home of Mr. Ng.

The third visit was made with Mrs. Davis two weeks before I left Shanghai for America, the object being to see Dr. Palmborg in her new work, and to hold communion services with the eight members there before leaving. The weather was unfavorable, but still we had a good meeting, which I remember with much pleasure.

We found Dr. Palmborg fully occupied in her work and full of hope of success in her efforts. The people are friendly, and the number of those who come for treatment steadily increasing. It is our earnest prayer that God will abundantly bless this branch of our China Mission in bringing many to a knowledge of Christ.

I desire to express to the Board my appreciation of their kindness in so readily granting my request to return to the home-land this year to see my aged mother, and for needed rest. It was no easy thing for me to

leave Mrs. Davis and Alfred behind, but it seemed that the interest of the work demanded that it should be so, in order that the Girl's Boarding School and the Day Schools might not be broken up.

I have already furnished you with an account of my return trip. May 29, the second day after my arrival in New London, N. Y., found me in attendance at the Central Association at West Edmeston, N. Y. From thence I went to Nile, N. Y., and attended the Western Association. Immediately following these Associational meetings came the Commencement exercises of Alfred University, which I also attended. The whole week was a feast of good things. The association with old friends and old fellow students and classmates was most enjoyable. While at Alfred I spoke to both the First and Second Alfred churches upon our mission work in China.

In bringing this report to a close I am persuaded to say that what we as a people need, to make our mission work more successful, is to have self-interests absorbed in the interest of extending Christ's kingdom in the world. When this shall come to pass, we shall not lack for men or means, and there will no more be an unfavorable attitude toward carrying the Gospel to those who are in darkness. God grant that the spirit of Him who died for the world's redemption may fill all our hearts so that we shall be willing to place ourselves, and all we have, at the service of the Christ whom we profess to love and serve, and thus hasten the glad day when the nations of the earth shall be given to him for his inheritance.

(To be continued.)

REV. J. P. HUNTING.

Rev. J. P. Hunting, son of Enoch and Joanna Hobart Hunting, was born at Eden, Mt. Desert Island, Maine, June 1, 1824, and died at Alfred, N. Y., Aug. 24, 1902, aged 78 years.

He was from a family of twelve children, five of whom survive him. Two brothers, one of whom is a twin, and three sisters are still living, one sister residing in the state of Maine. The others are in the West.

His first theological training was in the Bangor Theological Seminary, but he graduated from Newton about 1848, and entered upon his first pastorate about 1850. Eld. Hunting held two First-day Baptist pastorates in the state of Maine, the places not definitely known to the family. But in consequence of failing health he resigned his charges and went to his parents, who had, in the meantime, moved to Ohio. Here he did some missionary work under direction of boards of his own denomination.

He was thrice married. His first wife was Mary Lord, to whom he was united in marriage Feb. 1, 1851. His second marriage occurred in October, 1857, to Jeanette Abbott, whose home was near Homer, N. Y.

Eld. Hunting was married to Miss Lucetta Coon Dec. 16, 1861. To them were born six children, five of whom survive him.

Arthur C., in whose family he was most kindly cared for during his last sickness, resides in Alfred, N. Y. Henry Coon is also a resident of the same town. Irving A. has his residence in New Market, N. J., and is connected with the Potter Press Works. Mrs. Gertrude Deely resides in Vienna, Oneida Co., N. Y. Miss Pearle is a pupil nurse in the Erie County Hospital at Buffalo. This daughter, well fitted for the position, had the special care of her father during his fatal illness.

About the year 1859, being in poor health, he was in attendance at the Glen Haven Water Cure for treatment.

While here his attention was first seriously called to the question of the Bible Sabbath.

At this time a revival was in progress at Scott, N. Y., and he, being greatly interested in such work, attended. While there, visiting at the home of Dea. John Barber, he read an article in the SABBATH RECORDER, written by

that stalwart defender of Sabbath truth, Eld. Lucius Crandall, in which he set forth in his usual strong, clear style the Bible view of the Sabbath question.

Elder Hunting had read much concerning the views of Seventh-day Baptists, but in all he thought there was a lack of logical order, which to his mind was a fatal defect, but in Eld. Lucius' article there was no "chopping logic," but a clear, straightforward setting forth of Scripture truth. Eld. Hunting became convinced of his own error, embraced the Sabbath, and was ever afterward an able defender of a complete Bible.

His first pastorate in the Seventh-day Baptist denomination was at West Edmeston, N. Y. It is also thought by the family that he was also for a time pastor of the Second Brookfield church.

At about the year 1865 he took a course of medical training at a Homeopathic school in New York City, from which he graduated with honor, and afterward practiced his profession at Welton, Iowa, and at other places in the West.

Eld. Hunting was an omniscious reader, blessed with a retentive memory, which being faithfully used ranked him among the best educated men of his time.

He was what might be called an original thinker, very critical in his methods of treating any subject he had under consideration, throwing the whole weight of his own personality into the enforcement of his own opinions. Strictly denominational without being sectarian, zealous without being fanatical. It speaks volumes in favor of Eld. Hunting, and his wife's faithfulness and ability in their parental training, in rearing so large a family of children, who, without exception, have grown to man and womanhood so true and faithful to the principles of right living.

In the death of Eld. Hunting the world has lost a profound thinker; the church a loyal member; his family a kind and loving father.

Since 1885, he with his family have resided in Alfred, N. Y.

He goes to his reward at a ripe old age, leaving behind a family of children and a numerous circle of friends and relatives, who will ever kindly cherish the memory of a well-spent life.

His funeral services were held in the First Alfred church Aug. 27, 1902. In the absence of the pastor, Rev. B. F. Rogers conducted the exercises.

B. F. R.

RAT PROGNOSTICATORS.

The old superstition, which has grown into an adage, that rats desert a ship which is no longer seaworthy, is still an article of faith with the fresh-water sailors of the Great Lakes. Sundry well-authenticated instances seem to justify this belief. Here is one. The Vernon was a three-master which did a tramp business. Built in Buffalo in 1850, she was for many years regarded as one of the best craft on the lakes.

Late in the fall, about fifteen years ago, she unloaded a cargo of grain in Buffalo, and reloaded with package freight for Chicago. She was about to sail one rough November night, says a contributor to Household Words. Just before the lines were let off one of the seamen saw a rat run over the hawsers to the wharf. In a moment another was seen. The seamen called others of the crew to see the unusual sight. Between fifty and seventy-five rats poured out of the ship and took refuge along the wharf. The crew refused to sail, but the captain was obstinate, shipped a fresh crew, and sailed forthwith. The ship was lost with all hands.

Woman's Work.

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

THE PERFECT DAY.

Into our lives—a rose amid the thorns,
A star in night—there came one perfect day,
Framed all in sunshine, lit with light of love,
And compassed round with blessing ev'ry way.
Hush! let us keep it sweet,
By God's own grace—complete.

Now, though the shadows gather round our path;
Now, though the darkness rise and hide the light;
Now, though we never reap life's aftermath,
Nor ever touch again so fair a height;
Now, let come what come may,
We know one perfect day.

Sweet, looking up, we know that pain must rise,
And strife, to mar that day's most perfect peace;
But looking further, in God's light of love
We see the land where all the discords cease;
And where, God grant, we may
Re-live that perfect day.

—Margaret Ethel Ashton.

CONFERENCE ECHOES.

Considerable time was devoted in the informal meetings of the women at Conference to the discussion of the various plans adopted in the Societies for the pursuance of the United Study of Missions. Several articles have appeared from time to time on this page concerning Via Christi, the text-book recommended for use in this study. This course of study was strongly presented last year by the Woman's Board through the Associational Secretaries.

The discussion brought out the fact that the Societies at Westerly, Milton and Alfred have taken up the work with both pleasure and profit to themselves. In one place, where the ladies do a great deal of quilting at their meetings, someone is appointed to read aloud while the others sew. In another place, a chapter or two of the book is assigned to be read by some of the members before the meetings, and then they tell in their own language the substance of what they have read. Still others write short papers on topics suggested by the text. In some Societies, the reading is held in connection with the regular meetings and in others the ladies meet half an hour in advance of the usual hour for the purpose of reading.

The objection has been raised by some that we are in danger of studying so much about other missions that we will leave out our own, but that is guarded against by devoting an occasional meeting to the study of some one of our own missions. Some denominations which have given a year to the study of Via Christi propose to give the whole of the next year to the study of their own missions. For any of these plans, it would require some work to make the necessary arrangements and to put the plan in operation, but it would seem that the results would pay for any extra trouble.

It was thought that some of our Societies might do more in connection with the tract work than they have been doing. One Society reported that their work in that line was in charge of a Tract Committee, in connection with the Ladies' Society, and many things that had been accomplished were mentioned. Some time ago, this Committee made it their business to supply every member of the church and society with the series of tracts written by Dr. Lewis and published by the American Sabbath Tract Society. RECORDER subscriptions have been paid, and so the paper was furnished to some who would otherwise be unable to take it. Correspondence has been kept up with the absent church members, and by this means the Society has several

non-resident women on their list of members, and the bond of love and sympathy is strengthened. During the last year, this Committee has arranged for the preparation of two papers on denominational history, the Friday evening prayer-meeting being given up to the reading and discussion of the same. Feeling the weight of the burden of debt resting on the Tract Board, they made a special canvass of the church during the last year. No one gave a large sum, but all gave something, and they succeeded in raising about \$230 for that purpose.

Communication, not only with non-resident members but also with shut-ins and those who for various reasons are unable to attend the regular meetings of the church, was strongly urged by Mrs. VanHorn, of Brookfield, as a good line of work. She thought it might prove a good plan to make of these two classes associate members. In some churches it has proved a good plan to write to these members just before communion Sabbath, so that if they cannot be present, they are represented at the covenant meeting or communion by a letter or a message of interest.

It was stated by Dr. Lewis, at the Conference a year ago, that only about one-third of our people are regular subscribers to the RECORDER. It was suggested at this meeting that this was a work for the women, and if one agent, and that one a woman, should be appointed in every church, we should be able to materially increase the list of subscribers.

Systematic giving was urged as the best way to raise all necessary money.

In connection with the discussion of the need of helpers on the China field, Mrs. Geo. H. Babcock spoke of the immoral and unsanitary condition of the Chinese cities, the only remedy for which is the preaching, teaching and practising of the Christian religion.

These informal gatherings were largely attended by women, who represented very many of the ladies' Societies throughout the denomination. They will go back to their homes and Societies helped and strengthened by the suggestions here received, and it is believed that these meetings will be a means of good to many who were absent as well as to those who were present.

WOMAN FOR THE FUTURE.

MRS. M. G. TOWNSEND.

Read at Woman's Hour at Conference.

It is a fact that a seeker for truth will walk by its direction, be guided by its rays, and fight, if need be, for its victory; for truth is like a noonday sun, shedding its illuminating rays, and clearing from the face of nature the veil of darkness, that it may appear to the naked eye in its wealth of beauty and majestic excellence. Knowledge is but a curse, devoid of truth, the staff with which wisdom guards her steps. Humanity could not be elevated except by following the dictation of truth, which leads men to be patriotic, philanthropic, inventive and oratorical, making him a laborer in the fields of noblest action.

Rosseau, the famous French writer, when speaking of woman, said, "Her glory is in being unknown." He betrayed his doubt of her capabilities, and her large intelligence, exhibiting as well his great selfish ambition in confining power and glory to his own sex alone.

Fortunately for woman, the storm of men-

tal progress blew away his theory: for many women stand before the world to-day in triumphant glory, victorious over all obstacles. They write in large letters of light on the margin of truth, "There is a glory for women that no shadow can eclipse." It is her era of promise, a vivid reflection of exaltations disclosing that period when the angel of the Lord appeared and made known to Mary the purpose of our Heavenly Father, choosing her as the mother of His Son, the Saviour of the world, that through her His immaculate birth was to be humanized. Woman will not, if true to herself and her mission, fail to remember and ponder upon and hold fast to the vantage ground gained for her by this divine choice, strengthening her claims as relative co-operator with man, his well-wisher, co-worker, and helpmate. By love was this great incarnation wrought; and through woman's love, which incentive will, with reaching heart and hands, with softened tones, reclaim the callous, cold, and wicked from the extremes to which their morbid state consigns them. Guided by this inherited, instinctive, practiced gift of charity, she has been enabled to overcome great evils.

Blanche of Castile, and the mother of Godfrey of Cologne, both trained their sons, the great crusaders, for their heroic work. Joan of Arc, through love of country and kind, from the simple peasant maiden was transformed into the leader of the trained veterans of France, who followed her to victory. Letitia, the mother of the dictator of Europe, known only in history as Madam Mere, proved how the simple title of mother could be made great and glorious.

When woman's ambition leads her to mount the highest plane of eminence and progress, God forbid that it should become necessary for her to abandon the province of home, the great center from whose radii warmth reaches to the heights, depths and breadths of the remotest points, where hope waits for the surcease of sorrow.

Woman's real advancement cannot invalidate this reserve power, which has home for environment. From thence must come her strongest plea to be heard. The best of our statesmen and politicians realize this fact as the conserving influence of her co-operations. To-day, in the home, women can so come in touch with knowledge and all the issues bearing upon the welfare and progress of her home as never before. If we look for the distinguishing characteristics of this age, we shall find them in the present diffusion of knowledge and tendency to the increase of popular education. The spirit of democracy that has so stirred society during the last century has inspired universal interest in this work and given it a mighty impetus. In all former ages the aristocracy of learning was even more limited and select than that of rank and wealth. Knowledge was not for the many. It is true that the ancients reached intellectual heights never surpassed; but it must be remembered, also, that the wise and learned among them were few in number, while the masses of the people remained in utter ignorance. The wealth of the people was also in the hands of a few. There was industrial activity of marvelous extent, but it was carried on by slaves who were powerless under the control of their master. With growing freedom came a gradual mental awakening and demand for instruction. The

misfortunes of parents no longer deprive the children of opportunity for the acquirement of knowledge, nor does the ignorance, greed, bigotry, or negligence of the parents deprive the child of this privilege and right to the rudiments of education. Provision is now made for the higher education at public expense, and there is every reason to believe that the period of attendance required will be increased, until all doors will be thrown open without price.

The importance of educating girls as well as boys, formerly not recognized at all, is now freely conceded; and in recent years much thought and labor have been given by the wisest educators and foremost philanthropists of the civilized world to the subject of extending the higher opportunities to all people. Among the plans devised to reach those who for any reason cannot come to the schools are the correspondence methods of study. Of the value of this correspondence work, as carried on by our great universities and other organizations, no one who has personal knowledge will speak in other than terms of highest praise. Languages are taught in this manner no less thoroughly or systematically than by the present aid of the instructor. Bible studies are carried on in this manner under the supervision of the university—as many who have enjoyed the method in our own Alfred University can testify; and many who would otherwise have made little or no progress in the beauties and harmonies of God's Word have been assisted in their studies, encouraged and guided in systematic work.

The greatest of all organizations for this purpose is that known as University Extension, and while it is not altogether a new one, it has been growing in the minds of scholars who have earnestly desired to bring the advantage of liberal culture within the reach of people of all ages and of both sexes; and since the people, on account of the social and economic conditions of the times, can no longer go to the universities, the university must be taken to the people.

That the people are intellectually hungry is manifest from the great number of study classes and clubs.

The women of England have from the first taken the deepest interest in this movement, and women of birth and education have been among the first to avail themselves of the advantages offered thereby.

Women become everywhere not only the recipients of the instructions offered, but are active in the organizations of centers, augmenting the privileges and possibilities of these methods.

While it is not intended to take the place of college training, and must lack much which the university can supply, yet it is intended that so far as it goes it is strictly first class and those who cannot go to places of learning may be aided at home to the utmost of their desire or capacity to receive.

This must appeal to American women even more strongly than to those of England. In view of all the opportunities that are here open to women, and in view of the constantly increasing responsibilities that rest upon them, the need of the most liberal training is imperative.

Here is an opportunity to make up deficiencies and to pursue studies in any direction: Physical Culture, Child Training that teaches the laws of heredity and includes what every

mother should know; Sociology, a study of the problems of social life that are every day confronting women of families; Legal Statutes relating to woman as property holder or her rights should she be left to guide the bark that contains all she holds most dear, and so enable her to grasp the rudder with strong hands and direct her ship successfully into a safe harbor.

This can all be accomplished without interfering with the duties of home, church, or society. It is safe to say that the majority of these students are women.

Thus far, few women have offered themselves as instructors or lecturers in this inviting field, although many of them are especially qualified to do so in their favorite studies.

It is but a little over thirty years since a great university opened its doors to women students, and it is much less time than that since anything like adequate advantages have been at the command of women who seek a thorough training.

Women in mature life, surrounded by many cares, have not forgotten how they realized, with sorrow, that their school days were over when they had advanced just far enough to know they had made a beginning. They vividly remember how, as they saw their brothers prepare for college, they silently brushed away the unseen tears, and bravely turned to face a life of intellectual privation.

These women have not lost their intellectual hunger, though many of them do wear gray hairs to-day. They are turning with avidity to gather the intellectual food now within their reach. Educated women, who appreciate their own happier lot, will be earnest and quick in their endeavor to bring whatever is best within the reach of these, their sisters.

It is not my purpose, at this time, to make practical suggestions. These will readily occur to all who give thought to the matter, as they may gather in their Home Mission, Aid, or Benevolent Societies. Some of them, Westerly, First Alfred, and Milton, are already studying the United Mission work from Via Christi, and all our Societies can adopt such lines of study as will be most helpful to them.

They can make themselves especially useful in establishing centers and promoting the work in their immediate neighborhoods. They can bring our own denominational truths and work at home and abroad before the people and help to uplift humanity.

New wishes, new hopes, sweet longings, pure ambitions will spring into being like green shoots that lift their tender heads in sunny places, and if the soil be kind they will grow stronger and more beautiful as each glad day sees its fruition.

THE HELPFULNESS OF HELPING.

"Oh, dear!" said an impatient mother, "do get out from under foot." "But I want to help!" answered a cheery little voice.

"Help? Great help you'd be; run away and don't bother me," replied the mother. And in a sorry tone the child said again, "But I wanted to help!" adding pleadingly, "Please let me!"

"No, no, I tell you; you only bother me. Go right away." And a little push added emphasis to the mother's words.

Years later that mother said to a friend, "I don't know why it is my children don't seem to care how hard I work. They seldom try to either help or save work."

And yet cause and effect were closely allied. If she had gladly taken the offered help of the little one and with loving patience trained the willing feet and fingers in helpfulness, she would have had a double harvest in the after years in the saving of work to herself, and more important still, in the habit formed in her child.

Another mother heard the same childish offer, and looking beyond the present into the future character, replied, "So you shall, dear." And every day the little fingers grew more skillful. At first the dishes to be carried from dining-room to kitchen by the eager helper must be carefully selected from those least likely to break, and the carrying of the very best was a reward for a whole day without an accident.

To be sure, it was an added care to an already overbusy life, but it well repaid the labor, for as the years passed the mother and her children grew into a real partnership in both work and pleasure.

The greatest reward of this mother was that her children acquired a habit of helping others, and by it were themselves made unselfish and courteous.

"Let us see how many helps we can give to-day," was a frequent morning remark of this mother's, and she was very watchful for an opportunity herself to help the children. "Let me help you, dear," as a little lad struggled into his overcoat, or "I'll help look," if a book or ball had wandered away.

Talking things over together, the first mother said, "Oh, I haven't time to wait on the children; let them look out for themselves and not expect to be waited on." To which the second mother made answer, "Don't you think they learn to be selfish that way? I do things for my children, and expect them to do for me and others."

"But it's too much trouble," said the first mother.

"Better take your trouble now than by and by," replied the other. And the years proved her wisdom.

"Your children seem so glad to help you," said a friend. "I have to drive mine to get any help at all."

The other side of the story came through the window where the mothers were sitting. Their children were at play outside. Evidently some plans were under discussion, and one mother's boy said: "You ask my mother and I'll ask yours, and maybe they'll let us go."

The other mother's boy replied, "Why don't we each ask our own?"

"My mother'll say 'Yes' to you quicker'n she will to me," replied the first voice.

"My mother wouldn't," half indignantly replied the other. "She says she would do more for her own boy than for any boy on earth."

And the mothers looked at each other.

VANITY IN PENGUINS.

They are very vain birds, and if one has a black spot on his white waistcoat it is a matter of disgust to the others, and, clean birds as they are, they generally hurry off to a water pool or to the sea when dirt has spoilt their appearance.

It was curious to see some of them at times when they indulged in their morning tub in pools of water on top of the ice floes, where every little movement could easily be distinguished.—From Birds of Farthest South, in Frank Leslie's.

Young People's Work.

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

THE DEVELOPMENT OF YOUNG PEOPLE'S WORK IN THE SEVENTH-DAY BAPTIST DENOMINATION.

AGNES BABCOCK.

Read at Young People's Hour at Conference, 1902.

Young people's work and young people themselves are now such prominent factors in the Christian church that we often lose sight of the fact that the conditions of twenty-five years ago were totally different from those of the present time. The last quarter of a century has witnessed the development of this branch of the church's work, and it has been in many ways a remarkable instance of the rapid growth, the enthusiastic grasp after new methods, and the putting forward of younger men and women to places of responsibility, which characterizes the twentieth century in matters secular as well as sacred. And while the movement has not proved the unmixed blessing which the reading of mere statistics might indicate,—that it has marked a decided advance step as to methods in Christian work and has been a power for good, there can be no question.

In the early days the activities of the church were in the hands of men and women of mature years; the ministers were the dignified and very often venerable counsellors and admonishers of youth; the pillars of the church were men and women of sober maturity; and it was the voices of these which were heard in the prayer-meeting—not those of the young people. Later the Sabbath-school was instituted for the specific instruction and guidance of children and youth, but it is within a comparatively recent time that young people have taken active part in church work. Now the younger men are sought for the ministry, young men and women take the lead in church-affairs, and the presence of young people in the prayer-meeting is the rule, not the exception.

The conservation and direction of the energies and enthusiasm of the young people of the church was the unsolved problem which faced the pastors and leaders of two decades ago. Among our own people, the attempt at solution was made by a man who was known as a progressive leader, and who afterwards proved himself, by his generous gifts to our educational institutions, a true friend to young people—Mr. George H. Babcock. He worked out the idea of a young people's society which should be identified with church work, at the same time giving place for social enjoyment and literary activity. This society was called the Excel Band, and through his influence was instituted in many of our churches about the year 1881. It had a pledge, and in purpose if not method, was quite parallel to the Y. P. S. C. E., which began in the Congregational church at about the same time.

The beginning of the Y. P. S. C. E. was quite unpretentious,—the plan originating in the mind of a pastor who wished to find a channel for the enthusiasm of his young people. When, in February, 1881, the Rev. F. E. Clark put his idea for this purpose into effect by the organization of the first Y. P. S. C. E. in his church in Portland, Me., he was building better than he knew. The plan was one which appealed to those interested in the welfare of young people, as a practical solution of the problem, and it was tried in other

churches with decided success. From the local and experimental stage, the growth of the Christian Endeavor idea presents a well-known, but, nevertheless, almost phenomenal, picture of the success of a movement which numbers its adherents by the millions, whose influence has been felt in nearly every religious denomination and has extended around the world.

It was in October, 1884, three years after the original society was organized, that the first Seventh-day Baptist Y. P. S. C. E. was formed in Westerly; this was followed by Waterford, Ashaway, West Hallock and Alfred, within the year, so that the close of 1885 found us with five Societies having 219 members.

Meanwhile, the Y. P. S. C. E. had been extending in other denominations, and the United Society had been formed, so that, although originating in a Congregational church, it was not looked upon as belonging to that denomination exclusively, but all churches felt free to adopt the plan, the methods being quite general in their application. Among our own churches, the Excel Band, previously mentioned, had been filling the need which the Y. P. S. C. E. met, and many churches not having the Excel Band had held prayer-meetings for young people, so that the transition to the Y. P. S. C. E. was not an abrupt one. For two or three years several churches maintained both the Y. P. S. C. E. and the Excel Band, but the latter soon gave way, as the Y. P. S. C. E. grew in popularity and as the merit of its methods came to be recognized.

It is interesting to notice that while the churches of the East were the first to adopt the Christian Endeavor idea, its growth in the earlier years was most rapid in the Northwest, from 1886 to '88 nine Societies having been formed in that Association.

Considering the denomination as a whole, the greatest growth was from 1887 to 1894, when, on the average, six Societies were organized each year. During this time the number increased from 11 to 55, and the total membership from 494 to 2,619, this marking its highest point, according to not always reliable reports.

In 1891 the first Junior Society was formed at North Loup, Neb. The following year saw the Juniors established at Milton, Ashaway and Alfred. From that time the growth has been steady, until now there are reported 35 Societies, Junior and Intermediate, having a membership of 813. The Junior work has been largely systematized and strengthened since the addition to the Permanent Committee of a General Superintendent of Junior Work, Mrs. Henry M. Maxson having been appointed to that office in 1900.

As to the present distribution of the Young People's Societies, the North-West has the largest number of Senior Societies, 15, with next to the highest average membership, 49; the average membership of the Societies of the Western Association being 50. The North-West also has more Junior Societies than any other Association, the number being 13. The activity of the young people of this section is attested not alone by these figures, but by the reports of the work of their Societies.

In the South-Eastern Association the young people have been especially active, and, since the formation of the first Seventh-day Bap-

tist Christian Endeavor Society in that section in 1889 they have appreciated the help and impetus of organization. The Salem Society has been prominently identified with the state work and was instrumental in forming the West Virginia State Union. Upon its invitation the Y. P. S. C. E.'s of all denominations met with the Salem Society when the state organization was perfected in 1891.

The Rhode Island Societies have also been prominent in the State Christian Endeavor work, at one time the Ashaway Society being the largest in the state. In 1895, the Rev. W. C. Daland, who was pastor of the Westerly church at the time, was President of the Rhode Island State Union.

The Milton Society, with the other Societies of Southern Wisconsin, have been prominent in district union work; the Alfred, Westerly and Plainfield Societies have figured largely in the Christian Endeavor work in their localities. In fact, all our Societies have co-operated in local union, district and state Christian Endeavor affairs, and have worked side by side with the Endeavorers of other denominations in making these organizations successful.

The International Convention of 1892, held in New York, was especially marked for us by the large number of Seventh-day Baptists in attendance, and the Seventh-day Baptist Rally, held in Plainfield. Meetings of the different denominations, which later became a feature of the International Conventions, were first held on an extensive scale at this time, and that of the Seventh-day Baptists was held at Plainfield. Upon the invitation of that Society, all of the Seventh-day Baptists in attendance at the Convention spent the Sabbath at Plainfield, where a most inspiring rally was held, addressed by our most prominent Christian Endeavor workers. This was the most enjoyable feature of the great Convention to those who were present, and was a source of courage and inspiration in Christian Endeavor work for our denomination.

Following the New York Convention, there was an interesting correspondence between Dr. A. H. Lewis and the officers of the United Society, growing out of the fact that our Christian Endeavor Societies were not recognized in the official program by a place on the roll of denominations. Dr. Lewis called the attention of Dr. Clark, the President of the United Society, to this, and the subsequent correspondence developed the fact that the omission was intentional. An official letter from the General Secretary stated that, while the United Society welcomed the Seventh-day Baptist Christian Endeavor Societies, it could not consistently grant them recognition, officially, in conventions, nor give them representation on the Board of Trustees, stating as reasons for such decision that we had refused to sign petitions for the Sunday closing of the World's Fair, and that our position on the question of the Sabbath was directly opposed to that of the United Society in its efforts to promote better Sunday-observance. This statement from an official source in the Christian Endeavor Society, for a time, threatened to antagonize many of our young people, but, upon mature thought, considering the fact that the United Society had refused us as a denomination that for which we had never asked; and, feeling secure as to the points in question,

those who had the matter in hand dropped it, and the affair was ended. Since then the Christian Endeavor movement has had as loyal support, locally, among Seventh-day Baptists as before, and the Society has held its place as the recognized form of organization for young people throughout the denomination.

The influence of the Christian Endeavor movement in developing the interest of young people in church and denominational affairs was felt even before the organization of Societies became general among our churches, and it was largely in deference to this recognized tendency that the General Conference changed the date of holding its session from September to August, in order not to conflict with the school year. The first Conference in August was held in Leonardsville in 1888, and the attendance of young people was marked. Since that time there has been an increasing interest in denominational work upon the part of the young people, shown by their presence at Conference and their participation in its exercises.

At the Conference of 1888, a committee was appointed to consider the matter of denominational organization of the young people, which should tend to strengthen their interest and make united action in denominational work possible. Among those who urged this action were B. C. Davis, L. C. Randolph and Miss Susie Burdick, prominent Christian Endeavor workers. The following year, 1889, this committee, whose Chairman was Dr. A. E. Main, presented to the Conference a report which recommended the appointment of a permanent committee of young people, which should consist of three members, located near each other, as the executive officers, and Associational members representing the different sections. This committee, besides seeking to promote general Christian culture among our young people, was to endeavor to promote united action in lines with our various denominational enterprises. In accordance with the recommendation, the Conference appointed the first Permanent Committee, locating it in Leonardsville, N. Y., with W. C. Daland, President; Agnes Babcock, Secretary; W. C. Whitford, Treasurer.

The work of the committee at the beginning was, to a great extent, tentative and experimental, as the ground was new; but the interest of the young people in denominational matters was strengthened, and they were soon prepared to unite their efforts in enterprises which were afterwards successfully carried on.

In 1891, the Permanent Committee pledged the support of Rev. J. L. Huffman, who was employed by the Missionary Board, as a missionary evangelist. He gave special attention, in connection with his work, to the young people and organized a number of Christian Endeavor Societies in the one and one-half years that he was thus engaged.

In 1892, the Tract Depository work in New York and Chicago received the particular efforts of the young people, through the Permanent Committee, both in contributions and in the work of securing mailing lists and in the distribution of Sabbath literature.

In 1893, the Student Evangelist Movement claimed their attention, and in 1895

one-half of the salary of Dr. Rosa Palmberg, Medical Missionary to China, was pledged.

These are the distinctive lines of work in which the Permanent Committee has led our young people during the past thirteen years. These alone would have justified its existence; but not less important have been its constant efforts to increase the contributions of the young people to the general benevolent work of the denomination, to keep them informed as to all lines of work and the resulting growth of unity and denominational spirit among the young people.

The funds reported by the Treasurer of the Permanent Committee are to a certain extent an index of the work accomplished. Beginning with \$148.64 the first year, the amounts rapidly increased, until in 1897 there was reported \$1,211.46 passing through his hands. This does not represent the total amounts raised by the Young People's Societies, as all does not go through the Permanent Committee treasury. For the last ten years the reports show a total average of \$1,737.16 paid out each year by all our young people's societies.

The funds have been used by different Societies in carrying on special work in addition to that supported by the Permanent Committee. Individual Societies have taken up the various lines of denominational enterprise; the Gold Coast Mission, Sabbath Evangelizing and Industrial Association, Student Evangelist Work, Mizpah Mission for Sailors have all received special contributions at different times. The societies also contribute to local work; one Society clothes and educates a girl at Alfred; another helps support a Bible woman in Holland; another publishes a little paper in the interests of Christian Endeavor; another starts a building fund, and has the satisfaction of seeing a church building completed, largely through its efforts.

The local work which has had the greatest development and which should receive special mention is that of the Societies having their center at Milton. In 1889, the Local Union of Seventh-day Baptist Christian Endeavor Societies of Southern Wisconsin appointed a committee to assist in organizing Y. P. S. C. E.'s, and to do work in needy churches. This committee did excellent work along this line, helped to re-establish at least one church, and gave very welcome assistance to other weak ones. The Union paid the traveling expenses of L. C. Randolph and E. B. Saunders in carrying out this work. Growing out of these efforts and under the patronage of a friend of young people, Mr. I. J. Ordway, in the summer of 1892, six young men, students at Morgan Park Seminary, went out to spend their vacation in evangelistic work. They were L. C. Randolph, G. B. Shaw, T. J. VanHorn, F. E. Peterson, D. B. Coon and W. D. Burdick. Their work was so successful that the following year three quartets were sent out from Milton. This work was then taken up by the Missionary Board, and from it their evangelistic work has been largely extended. In 1900 nine quartets, representing Alfred, Milton and Salem, spent the summer vacation in the field.

As the Student Evangelistic work is the direct product of the Christian Endeavor, it can also claim workers in other lines. Alfred has sent out three missionaries from its

ranks: Susie Burdick to China, Peter Velthuysen to Africa, Jay Crofoot to China; Hannah Larkin Crofoot, his wife, while a member of the Alfred Society at the time of their departure, had been an active worker in the New Market Christian Endeavor; Plainfield gave Jacob Bakker to East Africa, and Milton, Dr. Rosa Palmberg to China. These fellow-workers, who received their training in Christian work in part in the Christian Endeavor, have bravely devoted their lives to the Master's service. The grave of the one who gave up his life for the colored people whom he had come to love, as well as the lives of the others, speak of the power of united service and the influence of association in developing the spirit which is ready to give the best of life and talents in the service of others.

CHRIST IN US.

LE GRAND PAGE.

Christ fills the whole sphere of a Christian's being; he is in all the hopes, the faith, the joys of a Christian's life. This neither has been, nor can be, said of any other being, the head or founder of any other system that ever was proclaimed in the language of man. There is something peculiar in the gospel in this respect, that it brings men not into contact with a dogma, but into union and communion with a living being—that Being the Son of God, the Saviour of the world. If men look backward, in the way in which they have already looked, they hear the name of Christ in every promise; they see the glory and likeness of Christ reflected from every type. Every harp from Miriam's to Malachi's resounds with his name; every type from the earliest to the last is the mirror of his beauty; all the facts of history, all the phenomena of the past are but presignificant signs and foreshadows of his advent, till all light becomes the dawn of his rising, and all sounds but the footfall of the approach of him who came to suffer and will come to reign. During the nineteen hundred years which have elapsed since that fact—that great central fact in the annals of time and eternity—the death of Christ, occurred, he has been all and in all in the sufferings of his people, and in their consolations too. In the rise and fall of empires, in the flourishing and decadence of churches, Christ's presence, Christ's Book, Christ's principles, Christ's precepts, have been predominant. Take Christianity from the world, and there will be a blank behind too terrible for man to gaze on.

That one fact, that Jesus died upon the cross, has more altered the aspect, and changed the history, and directed the currents of human events, than all the triumphs of all military heroes added together. Erase, then, that name from the earth, and its brightest spots would be disenchanting. Silence that sound which is the key-note of all our songs, and the harmonies of the world would be thrown into confusion. Take the Bible from us, and we should only learn, by the terrible gap that is left behind, what a mighty blessing, what a glorious possession, has been removed from our hands. In that respect, then, the cross has been the chief thing, the sublime thing; so much so that Christians, as they have looked at it, have said what the apostle said, and said from the heart, "God forbid that we should glory save in the cross of Christ."—Christian Standard.

Children's Page.

A CHICKEN STORY.

Once there was a little chicken,
And he used to go a pickin'
All among the biddy hens to get his food.
'Twas a pretty little fellow,
Plump and downy, soft and yellow,
But he never thought that anything was good.

He would bitterly complain
Whenever it did rain,
Or if the grass was very wet with dew.
He didn't like the cold,
And, if the truth be told,
He just found fault with everything that grew.

So the other little chicks
Thought they'd put him in a fix,
And they said, "We will no longer play with you.
You're so very glum and sour
We have ne'er a happy hour,
When we might be a jolly, happy crew."

So they left him all alone,
Sitting perched upon a stone,
And they would not speak to him a single word.
But they were very kind
When he did make up his mind
That he would really be a better bird.

—Child-Garden.

WHAT TED REMEMBERED.

Teddy was out in the back yard playing with Johnnie Gibbs. They were playing steam-boat, and had just had a dreadful disaster when mamma came to the door.

"I want you to go down street for me, Teddy," she said. "I must have some baking-powder and vanilla before I can finish my baking."

"But I'm all smashed up, mamma," answered Teddy from under a pile of rubbish. "They'll pull me out 'fore long, and find out if I'm killed or not. If I ain't p'r'aps I can go bime-by."

Mamma laughed. "I don't see how I can wait, my son. Judging from appearances, I do not think you are killed; and I can join the rescuing party, and help you out. I want my baking-powder as soon as possible."

Ted crawled slowly out. "I wish things could be made without things," he said rather vaguely. "Or else I wish papa would keep a store himself right here at home, then I wouldn't always have to stop right in the most intrusting place. Couldn't you anyhow get along without 'em?"

"No, my dear; but, if you go right along quickly, you will soon be back. As a general rule, I want my little boy to do errands for me because he loves me; but since you were in such a critical condition, I will give you two pennies to spend. Now don't forget, Teddy, baking-powder and vanilla. Say it over five times, to be sure."

"Bakin'-powder and verniller—I won't forget, see if I do,—bakin'-powder and verniller. Do you care what kind of candy I get?"

"No, just what you like, if it comes within your means. What is it you are to get for me?"

"Bakin'-powder and verniller. Won't forget, never."

"Perhaps not, but say it over to yourself on the way, and go as quickly as you can."

Down the road ran Ted. "Bakin'-powder—I'll get a candy cigar,—verniller—and p'r'aps a chocolate mouse. Bakin'-powder—I don't know but I'd ruther have just taffy; it takes longer to eat it, 'cause it sticks to your teeth. What was the other thing mamma wanted? I should like a whole pound of candy once. Oh, dear! I can't remember what the other thing was, an' I kept saying it like everything! Well, if I get one, maybe she can get along without the other. I'll ask

Mr. Clark what he supposes it was; maybe he will remember it for me. I 'most think I won't get the cigar, after all. I'd have more fun I guess, if it was all one kind. When you can't have much of a thing, you just git goin', and it's gone. I'm going to get all taffy." Having settled the momentous question in his mind, Ted flew over the ground.

"I want—two cents' worth of taffy," he said rather breathlessly as he bounded into the store.

"All right," answered Mr. Clark, pleasantly. "Anything else?"

Ted's face grew blank. Y-es, sir—my mother she wants—why, she wants—something. I kept saying it over and over, and I don't see anyway how I forgot. It was something to bake with.

"Sugar, spices, extracts, soda?" questioned Mr. Clark; but Ted shook his head.

"I think you had better run right back and find out. Shall I keep your candy for you until you come back?"

"No, sir, thank you. I think it will kind of—encourage me to have it with me,"

"All right," said Mr. Clark, laughing.

So Ted trudged back home; and somehow it seemed much longer to him this time, in spite of his encouragement.

"Hurry!" called mamma from the door.

"I'm waiting for the baking-powder."

"There," exclaimed Ted, "I knew I knew what 'twas! only, you see, I couldn't think, and Mr. Clark couldn't, either. I said it over lots of times; and what was the other?"

"Oh, Ted Arnold, you did not go and forget both, did you?"

"Why, no, I don't think I really forgot 'em. I remembered the candy, but somehow I couldn't think what the names of the other two things were."

"Oh," said mamma, in funny tone, "I see—a distinction without any difference, wasn't it? Well, now you go right back; and I will keep your candy for you. If you do not remember this time, you cannot have it at all. Baking-powder and vanilla."

And now—wasn't it funny?—Ted remembered this time without the least trouble.

"Hereafter," said mamma, "I will not pay you until you get home, I think."—Exchange.

PAPA'S MISTAKE.

Papa distinctly said, the other day,
That in the night, when I'm asleep so sound,
The earth keeps turning over all the time,
And every morning it's been half-way round.

I thought how grand to see the big round world
Go turning past this window in the hall,
And here I'm up at four o'clock to watch,
And there is nothing going by at all.

I thought that deserts, palm-trees and giraffes
Might just be passing by the time I came;
And now instead of all those lovely things,
Here's this old yellow rosebush just the same.

—Century Magazine.

THE KINGFISHER'S KINDERGARTEN.

The next lesson was more interesting, the lesson of catching fish. The school was a quiet, shallow pool with a muddy bottom, against which the fish showed clearly, and with a convenient stub leaning over it from which to swoop. The old birds had caught a score of minnows, killed them, and dropped them here and there under the stub. Then they brought the young birds, showed them their game, and told them, by repeated examples, to dive and get it.

The little fellows were hungry and took to the sport keenly; but one was timid, and

only after the mother had twice dived and brought up a fish—which she showed to the timid one and then dropped back in a most tantalizing way—did he muster up resolution to take the plunge.—William J. Long, in *Country Life in America*.

THE FUTURE OF AMERICA.

Hon. O. P. Austin, Chief of the Bureau of Statistics, lately made an address at Pittsburg, Pa., on the "Expansion of American Commerce." The picture he drew of the coming success and glory of our business enterprise is stimulating reading. Here it is.

"What of the future? What is the promise of this magnificent country of ours, this land of plenty, where are now produced more of the requirements of life than in any other land, and which is to become a perfect unit through this addition of tropical territory, to give us the one class of materials in which we have been lacking in the past?"

"In my mind's eye I see a great, a wonderful development, far beyond that before which the world now stands in amazement. I see Niagara and countless smaller waterfalls, furnishing electricity to be carried by wire to every city and hamlet and farm, to be used for light and heat and power, in manufacturing, and for transportation on rivers and canals and railways and roads. I see a great canal connecting the two oceans, and putting our eastern and western shores in close water communication and our great ports in direct touch with the markets of the whole world. I see another ship canal connecting the Great Lakes with the Atlantic, with ocean vessels landing at the docks of Cleveland and Chicago and Milwaukee and Duluth, and making that greatest producing section of the whole world a great ocean frontage. I see another canal connecting the lakes with the Mississippi River, and a great system of light-draft steamers and barges carrying the products of the great valley to the ocean steamship upon the lakes or the Gulf of Mexico, as convenience of location may determine. I see an American cable giving us facilities for instant communication with our islands of the Pacific and the Orient, and those islands supplying us with hundreds of millions of dollars' worth of their productions and taking hundreds of millions of dollars' worth of our products in exchange. I see the islands of the Gulf of Mexico one by one knocking at our doors and coming under the American flag and furnishing us through open doors their tropical products to mingle with those of the islands of the Pacific. I see a great railway line extending from Alaska at the north to Argentina at the south, connecting the railway systems of the two continents and bringing the great markets of that continent into close relation with our own. I see a steady growth of American influence and a development of closer commercial relations with our neighbors on the north and on the south. I see a magnificent fleet of steamships, controlled by American capital and genius, and many of them flying the American flag, penetrating every sea, carrying American goods to every continent and every clime, and sending them to the interior of every country by American engines, in American cars, and upon American rails. I see the product of the American farm and factory in every land throughout the civilized world, and with this accomplishment, increased prosperity for American producers and manufacturers, and increased happiness among all classes of American citizens."

FROM MY POINT OF VIEW.

It is time that ministers realized the bad taste of trying to be funny at the expense of denominations, of jesting at sacred things and of using the Scriptures for purposes of punning or joking in public. If a speaker forgets the dignity of his calling and indulges in this cheap and worn-out humor, then it is time that audiences—certainly those composed of ministers—should put their seal of disapproval upon the bad taste by sitting in perfect silence. Nothing would stop the habit so quickly.

A marked instance occurred recently in connection with a farewell dinner. More than once I have had to hang my head, as a Baptist was the offender in this respect at some interdenominational meeting. This time it was a minister of another denomination who was the offender. He began by retailing the stale humor that it makes no difference after all what denomination a man belongs to. The only difference between them is that "the Methodists pick a man out of the gutter, the Baptists wash him, and the Congregationalists starch him." Congregationalists did not figure in the original, but the change was made to bring in the speaker's own denomination. A few of those present tried hard to laugh at this, so as not to seem discourteous to a guest. Instead of leaving it there, the man went on at length to describe how near he had recently come to being a Baptist. If the whole story was not apocryphal, as I hope it was, he figured in one of the most shameful travesties on baptism that is conceivable. He told the story of his part in the matter in such wise as to turn the whole affair into a joke, without any apparent realization that buffoonery was not in keeping with the solemn ceremony of admission to the church; and yet a large number of Baptist ministers laughed heartily at his undignified and unworthy exhibition, and so encouraged him. Even as a guest, silence should have taught him that some things are not to be tolerated in good society. What claim to respect has a man who, after coarsely describing his experience in squeezing his fat form into a medium-sized baptismal suit loaned to him, declared that when he rose and tried to step he received new light as to what Paul meant when he said, "Walk circumspectly." If ministers have no more reverence for the Word than this, what shall the people think of it? It is high time that all this sort of stuff should be vigorously frowned down. If we cannot be witty and humorous without irreverence, let us be solemn to the end; and if we mistake buffoonery for humor, let us not complain if we are hissed down.

There is another practice equally reprehensible and not uncommon. That is for a public speaker to tell an old story, but localize it and claim to have had it happen to him, or to a friend of his. What shall we think of the moral honesty of a minister who starts out this way: "A few weeks ago a friend of mine from Vermont was in New York, and as he was walking along Broadway he met a man—" And then the speaker tacks on a regular Joe Miller, which was first told a half-century before he and his friend from Vermont were born. That sort of thing is done repeatedly, and more than one ministerial story-teller has come to grief through the practice. It is a great temptation to palm off illustrations as original, but

it is safer as well as Christian to be honest before God and men.

From my point of view, it is about as unfair a thing as a man can do to take up another man's statement for criticism, and then miss the central point of the statement and criticize what it does not say. Be sure you get the point before you make your attack. No one can rightly object to fair criticism, but one has the right to complain when the critic holds the author responsible for what is the critic's misconception and not the author's meaning. Perhaps there is no fairer or safer way than to read before your audience the exact language which you propose to answer, and so give the audience chance to know whether the strictures are deserved and germane to the point. But that method would spoil many a criticism just as exact study of Scripture spoils many a sermon based on dislocated texts.—Exchange.

THE IMAGE OF CHRIST.

SIMPSON ELY.

To be a Christian is to be like Christ. We are "made partakers of the divine nature." "Christ is formed in us the hope of glory." "In him is life, and the life is the light of men." "We shall be like him, for we shall see him as he is." What precious assurances are these! God wants us to be upright and stately in character. How may this be?

A sculptor had a friend who was somewhat stooped in form. It was a constant grief to the artist. He made a beautiful statuette, and presented it to his friend. Day by day, as the deformed man stood in its presence surveying its symmetry and beauty, he would naturally shrug his shoulders, and straighten himself up, until at last he was relieved of his deformity.

God saw us stooped, warped and deformed with sin. He gave us the perfect life of Jesus for our daily model. He will take from us all our deformities. We will straighten ourselves by being much in his presence. "In his presence there is fullness of joy, and at his right hand there are pleasures forevermore."

"Soul of mine, continue pleading:
Sin rebuke, and folly chide;
I accept the cross of Jesus,
That thou may'st be satisfied,
I shall be satisfied,
When I awake in his likeness."

—Christian Standard.

IT ISN'T WORTH A BAUBEE.

"It isn't worth a baubee" is an expression which we heard many times without knowing just exactly what it meant. We did not know what a baubee was, nor what its value. We assumed that it must be of small value, and that anything not worth a baubee must be quite valueless. An interesting and intelligent Scotch gentleman not long ago told us the origin of the expression which is interesting enough to relate to our readers.

When Mary Stuart, Queen of Scots, was born at Linlithgow Palace, December 8, 1542, her father, James V., commemorated the event by ordering a small half-penny coin to be struck, which had on one side a picture of the royal baby. In time it came to be known as the "baby coin," which in the peculiar dialect of the Scotch was called "baube," and to which in later periods another "e" was added, with the accent strongly on the last syllable. When, therefore, we say a thing is not worth a "baubee" we mean that it is not worth a half-penny, or one cent.—Methodist Protestant.

TOO BUSY TO BE KIND.

"I sometimes think we women, nowadays, are in danger of being too busy to be really useful," said an old lady thoughtfully. "We hear so much about making every minute count, and always having some work or course of study for spare hours, and having our activities all systemized, that there is no place left for small wayside kindnesses. We go to see the sick neighbor and relieve the poor neighbor, but for the common, every-day neighbor, who has not fallen by the way, so far as we can see, we haven't a minute to spare. But everybody who needs a cup of cold water isn't calling the fact out to the world, and there are a great many little pauses by the way which are no waste of time. The old-fashioned exchange of garden flowers over the back fence, and friendly chats about domestic matters, helped to brighten weary days and brought more cheer than many a sermon. We ought not to be too busy to inquire for the girl away at school, or to be interested in the letter from the boy at sea. It is a comfort to the mother's lonely heart to feel that somebody else cares for that which means so much to her. Especially we ought not to be too busy to give and receive kindnesses in our own home." May no one be able to say of us that we are too busy to be kind.—The Young Woman.

A RICH MAN.

A tax collector came one day to a poor minister to assess his property. The minister asked him to be seated. Then the latter took out his book and asked, "How much property do you possess?"

"I am a rich man," answered the minister. The official quickly sharpened his pencil and asked intently, "Well, what do you own?"

The pastor replied, "I am the possessor of a Saviour who earned for me life everlasting, and who has prepared a place for me in the Eternal City."

"What else?"

"Healthy and obedient children."

"What else?"

"A merry heart, which enables me to pass through life joyfully."

"What else?"

"That is all," replied the minister.

The official closed his book, rose, took his hat, and said: "You are indeed a rich man, sir, but your property is not subject to taxation."—Herald and Presbyter.

VOLCANOES TO BURN.

In our North American possessions we have volcanoes to spare. There are fifteen active craters in Alaska, and a score more in repose which may at any time break forth. Alaska volcanoes have been active during all the time the country has been known to civilized man.

In 1796 an island was formed thirty miles north of Unalaska by volcanic action; eight years later, when revisited, the soil was still warm.

This island has gradually been increasing in size, probably by upheaval of land. Just across Bering Strait, another volcano, in Kamchatka, 15,000 feet in height, erupted in 1829 with a noise that was heard for fifty miles.

One of the volcanoes in Cook Inlet is 14,000 feet high.—From the Volcanic Activity of the Earth, in The Era.

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by
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Languages and Literature in Alfred
University.

INTERNATIONAL LESSONS, 1902.

THIRD QUARTER.

July 5.	The Giving of the Manna.....	Exod. 16: 4-15
July 12.	The Ten Commandments—Duties to God.....	Exod. 20: 1-11
July 19.	The Ten Commandments—Duties to Men.....	Exod. 20: 12-17
July 26.	Worshiping the Golden Calf.....	Exod. 32: 1-6, 30-35
Aug. 2.	The Tabernacle.....	Exod. 40: 1-13
Aug. 9.	Nadab and Abihu—Temperance Lesson.....	Lev. 10: 1-11
Aug. 16.	Journeying Toward Canaan.....	Numb. 10: 11-13 and 29-36
Aug. 23.	Report of the Spies.....	Numb. 13: 26-14: 4
Aug. 30.	The Brazen Serpent.....	Numb. 21: 1-9
Sept. 6.	The Prophet-Like Moses.....	Deut. 18: 9-19
Sept. 13.	Loving and Obeying God.....	Deut. 30: 11-20
Sept. 20.	The Death of Moses.....	Deut. 34: 1-12
Sept. 27.	Review.....	

LESSON XII.—THE DEATH OF MOSES.

For Sabbath-day, September 20, 1902.

LESSON TEXT.—Deut. 34: 1-12.

GOLDEN TEXT.—The Lord spake unto Moses face to face.—
Exod. 33: 11.

INTRODUCTION.

We come now to the record of the death of Moses, the man of God. There was before him no leader that could compare with him, and since his time no leader of Israel has excelled him. Isaiah, Jeremiah and Elijah were great men, but Moses was superior to them. It is not merely as a Hebrew prophet that he is to be reckoned as great. He had a genius and ability that made him rank above the modern leaders of men. He is inferior alone to the God-man Jesus Christ, of whom he was in certain respects a type.

His greatness rests in the fact of his humble dependence upon God. He was endowed with great natural ability and had the best training the world of his day afforded. Yet he hesitated even when God himself commanded him to lead the Israelites out of Egypt. He distrusted himself and trusted implicitly in God. He said, "If thy presence go not with me, carry us not up hence." With this perfect trust in God, Moses led out of Egypt tribes of slaves. In spite of their murmurings and their perversity he made them a nation; in spite of the dangers of the wilderness and the hostility of their enemies, he led them to the Promised Land. Aaron and Miriam turned against him, and he won them back to affection. Korah and Dathan and Abiram rebelled against his leadership; they and their followers were overthrown and Moses's authority was not shaken.

It was through this same implicit trust in God that Moses became the great lawgiver. He understood the mind of God.

Yet with all his greatness there was one defect in the character of Moses. He sinned in the sight of God at Meribah [Numb. 20: 10-13]. The record of this sin and its consequence to Moses is an indisputable evidence of the truth of the Biblical narrative. No writer of myth would ever have admitted an imperfection in the character of this great hero.

At first thought the punishment which came for this sin seems altogether disproportionate. But we must remember that with the view of God which Moses had he erred grievously in the presence of light. What in another man might seem a small fault could not be small in his case. Paul, with his high ideal of God and of holiness, speaks of himself as the chief of sinners.

TIME.—The death of Moses was in the early part of the last month of the fortieth year of the Exodus.

PLACE.—Upon Mount Pisgah or Nebo in the land of Moab.

PERSONS.—Moses and Joshua and the children of Israel.

OUTLINE:

1. Moses's View of the Promised Land. v. 1-4.
2. The Death of Moses. v. 5-8.
3. The Successor of Moses. v. 9.
4. The Greatness of Moses. v. 10-12.

NOTES.

1. *The plains of Moab.* That is, the level region between the mountains of Moab and the Jordan River just north of the Dead Sea. Here the children of Israel were encamped. *Unto Mount Nebo, to the top of Pisgah.* These two expressions are probably equivalent. The editor of this chapter has evidently put together distinct narratives of Moses's death. The two names are used separately in ch. 3: 27 and 32: 49. The mountain is probably the same as the modern Nebo, the top

of which is 3,935 feet above the Dead Sea. *Over against Jericho.* That is, opposite to Jericho, which was on the western side of the Jordan. *And Jehovah showed him all the land of Gilead.* It is much better to put a pause after "land," and to understand that word as referring to the whole Promised Land. The word "of" has no grammatical translation of this line. Gilead is the first of several particular portions of the land mentioned. The description of the view begins at the right hand of Moses and passes around to his left. Gilead is the region east of the upper Jordan and the Sea of Galilee. *Unto Dan.* This expression does not refer to the preceding word. It is not some unknown Dan in Gilead that is mentioned, but the city at the northern extremity of Palestine. An observer upon Pisgah could not actually see this place; but he could see Mount Hermon just beyond. The expression is therefore sufficiently accurate.

2. *All Naphtali, etc.* Our author goes on to mention various particulars of the view. *The Hinder Sea.* The Mediterranean. It is called "hinder" because it would be behind a man who was facing to the east.

3. *South and Plain* are both spelled with capital letters in the American Revision, as they are used as proper names. See note on v. 29, lesson 8. If they were translated literally they would be "the Dry Region," and "the Circle," but they are used technically of the southern Judea, and of the expansion of the Jordan valley at the mouth of the river. The word "of" after "Plain" should be omitted. *Unto Zoar.* The site of this city is much disputed. It was near the southern or the northern end of the Dead Sea.

4. This is the land which I swore unto Abraham, etc. See Gen. 12: 7; 26: 3; 28: 13. *Thou shalt not go over thither.* Compare Numb. 20: 12, and other passages. This was his punishment.

5. *The servant of Jehovah.* Moses is very often spoken of by this honorable title. *According to the word of Jehovah.* That is, in accordance with his decree or command.

6. *And he buried him.* That is, God buried him. *In the valley . . . over against Beth-Peor.* In the very same valley in which, according to ch. 3: 29 and 4: 46, Israel was then encamped. *No man knoweth of his sepulchre.* So worthy a servant of Jehovah was honored by an especially unique burial. *Unto this day.* Our author evidently wrote a long while after the event recorded.

7. *Nor his natural force abated.* Literally "Nor had his freshness fled." His sight was good, and he was in full bodily vigor.

8. *Wept for Moses thirty days.* Compare the similar period of mourning in the case of Aaron. Numb. 20: 29.

9. *And Joshua the son of Nun was full of the spirit of wisdom.* Wisdom is evidently here used of the practical ability to manage affairs. *For Moses had laid his hands upon him.* Compare Numb. 27: 18, 23. Joshua had already been officially installed as the successor of Moses. *Harkened unto him.* The people accepted him without question as their leader. He had already shown ability as a military commander.

10. *And there hath not arisen a prophet since in Israel like unto Moses.* Our author does not mean that none have been similar in any respect to Moses; but that in all the centuries following there has been no prophet equal to Moses. *Whom Jehovah knew face to face.* The unique position of Moses as a prophet is shown by his especially intimate acquaintance with God. Other prophets received messages from God; but Jehovah spake unto Moses face to face, as a man speaketh unto his friend. Exod. 33: 11.

11. *In all signs and wonders, etc.* This verse and the following refer to Moses's pre-eminence in other respects. The miracles wrought by Moses in Egypt were not equaled by succeeding prophets.

12. *In all the mighty hand.* Referring to the great power of God manifested through Moses. Jehovah is often said to have brought the children of Israel out of Egypt by a mighty hand and an outstretched arm. Compare ch. 7: 19; 4: 34, and other passages.

AT a New England society dinner some years ago, Mark Twain had just finished a piquant address when Mr. Evarts arose, shoved both his hands into his trousers pockets, as is his habit, and laughingly remarked: "Doesn't it strike this company as a little unusual that a professional humorist should be funny?" Mark Twain waited until the laughter excited by this sally had subsided, and then drawled out: "Doesn't it strike this company as a little unusual that a lawyer should have his hands in his own pockets?"

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.

DUNHAM.—In Dunellen, N. J., August 27, 1902, Henry Vail Dunham, aged 73 years and 8 months.

A suitable obituary of Dea. Dunham appears in another column. L. E. L.

STOUT.—In Independence, N. Y., Aug. 30, 1902, William Stout, in the 78th year of his age.

Mr. Stout was born and had always lived in Independence. In early life he attended Alfred Academy and taught several terms of school, after which he gave his attention to farming. He was one of Independence's most highly respected citizens as was attested by the large concourse of people who attended his funeral and followed his remains to the City of the Dead. W. L. B.

CRANDALL.—Susan J. Saunders Crandall was born in Hopkinton, R. I., July 11, 1834, and died in Rockville, R. I., Aug. 27, 1902.

On May 18, 1856, she was united in marriage to Alva A. Crandall, who died in April, 1902. One child was born to them, who died in infancy. In the spring of 1850 she united with the Seventh-day Baptist church of Rockville, sustaining her relationship with that body until her death. She was a lady of more than ordinary intelligence and conversational powers. Her life, though retiring and unobtrusive, was on the side of right, and she has left the world without a stain on her memory. She leaves a brother and sister with many friends to mourn their loss. A. McLEARN.

DAY OF PRAYER FOR PUBLIC AND PRIVATE SCHOOLS.

An appeal has gone out widely for the observance in all the homes, churches and Sabbath-schools, of the second Lord's-day in September in each year, as a Day of Prayer for public and private schools. The movement was begun by the National Reform Association, and the suggestion has been endorsed by the Executive Committee of the Alliance of Reformed Churches, by the Presbyterian General Assembly (North), the General Synod of the Reformed Church (German), and other ecclesiastical bodies. Leading men in many churches have seconded the proposal, among whom are Mr. John R. Mott of the Students Christian Federation, the Rev. M. Rhodes, D. D., of the Lutheran church, Bishop Foss of the Methodist Episcopal church, Dr. Henry C. Minton, Moderator last year of the Presbyterian General Assembly (North) and Dr. Francis L. Patton, late President of Princeton University.

Among the reasons assigned for this appeal is the magnitude of the moral and spiritual interests involved in the vast work of education. More than sixteen millions of pupils, or one-fifth of the whole nation, are in the schools, and nearly four hundred thousand teachers are employed in the work of instruction. This work is molding the character and determining the destiny of the nation. The Day of Prayer for Colleges has been observed for many years and with marked results for good, but there are almost one hundred times as many pupils in our schools as there are students in all our colleges, universities and technical and professional schools combined.

The general observance of such a Day of Prayer will deepen public interest in the whole work of education, will exalt and dignify the vocation of the teacher, will deepen in the mind of both teachers and pupils their sense of the importance of their work, and will help to call down on the vast work of education, both public and private, the blessing of Him who is the Father of Lights and the Hearer of Prayer.

Popular Science.

H. H. BAKER.

Sequoiah.

Sequoiah was a Cherokee Indian, who invented an alphabet and taught it to his tribe, after whom the name "Sequoi" was given to a family of coniferous trees of enormous size, found only in two species, both in California. One or the other of the species has been traced in spots a distance of 240 miles. The tallest tree found, a section of which we examined at the World's Fair in 1893 at Chicago, was 325 feet high. A tree 11 feet in diameter had 1,200 counted rings. That tree, of course, had stood 1,200 years, if not a little over, as it is doubtful as to its ring formation before the second or third year.

The wood of these conifers is about the texture of many of the cedars, rather soft, and the bark spongy and quite thick. Conifers are found in Japan and China.

It has been supposed for some time, and very much regretted, that the largest tree known to exist in the world had been cut down by boring, and virtually destroyed.

We now learn that a very much larger tree has been found standing in Fresno county, Cal., the body of which, six feet up from the ground, measures 181 feet and 8 inches, which gives us a diameter of a trifle over 57 feet.

We will allow that the bark of this tree is two feet thick at six feet high (it will not vary much from that), which will leave fully 52 feet of solid wood. Taking the allowance made for the thickness of the bark and the rings for the years, then we have 62,852 years as the life of this remarkable tree.

We earnestly hope that should any Californian take a notion to despoil this tree to get a section to take to St. Louis, as others did to Chicago, that our government will see to it that they are in position to speak with authority, and say

"Woodman, spare that tree,
Touch not a single bough."

If after a tree has stood for nearly 63,000 years, and has been spared from destruction by tornado, fire by incendiaries or lightning, it certainly ought to be protected against being girdled by tourists and destroyed by any living being in this age of the world.

Manufacture of Glucose with which to Adulterate Sugar.

The Agricultural Department at Washington, D. C., was lately inquired of as to the amount of glucose manufactured in the United States annually. Glucose, as well known, is used for adulterating sugar.

As glucose is made mostly from Indian corn, the reply came, "that 35,000,000 bushels of Indian corn were consumed annually in that industry."

It is true that glucose has a sweetish taste, from one-sixteenth to one-eighth of that of cane or beet syrup, but when mixed with sugar and granulated, it cannot easily be detected by taste, except by experts.

Science came to the aid of the adulterer in the preparation of glucose to make it white, by treating it with ultra marine blue, (the same as the laundress blues her clothes to make them white), and frequently in their haste to use the glucose fail to wash it out, hence we often can detect its presence in large amounts by a blue shade cast over the whole of ten or more pounds.

This glucose reduces the value of the corn product but a very trifle, as the glucose, when ready to be added to the sugar, is valued at only half a cent a pound by the refiners.

The 35,000,000 bushes of corn are supposed to yield 9,450,000 tons of glucose, which at half a cent a pound goes to swell the bulk of sugar sold to the trade at 4½ cents per pound, and by the retailer to the people at 5½ cents per pound.

Glucose is produced by the action of acids, certain ferments, and other reagents. The two best varieties known are distinguished by their action on polarized light; one turns the plane of polarization to the right and the other to the left. Starch in corn is made to taste sweet by being treated with sulphuric acid.

A druggist informed us recently that he could not use the best quality of granulated sugar with his syrups, in consequence of the glucose adulteration, and was forced to use rock candy.

Is there a greater adulteration trust in this world? Does not this outdo the marble dust in flour, or the alum trust in bread?

There may be greater in the adulteration of liquors, and more destructive to life by acids, but none more outrageous on the whole community.

OUR COUNTRY COMMERCIALLY.

The details of the July exports have just been made public by the Treasury Bureau of Statistics. They show that the exportation of manufactures is greater than in July of last year and form an unusually large percentage of the total exports. This is due to the fact that the very small exportations of corn and other cereals have made the total of July exports unusually small, though a careful examination of the details of the month's exportation of manufactures shows that in most cases they exceeded those of the corresponding month of last year. Importations of manufacturers' materials continue to form the chief feature of the increasing imports. The total importation of manufacturers' materials for the seven months ending with July is \$252,305,050, against \$221,537,767 in the corresponding months of last year, while the total exportation of manufactures is \$245,756,052, against \$236,093,429 in the corresponding months of last year.

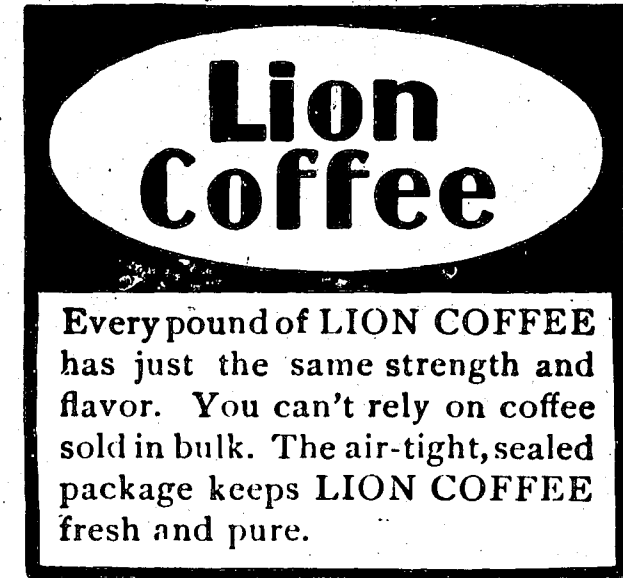
The tables which follow show the detailed statements of imports and exports for the month of July, 1902, compared with July of the preceding year:

Imports by Great Classes during month of July:

	1901.	1902.
Food and animals.....	\$ 18,770,570	\$ 18,331,167
Crude articles for use in manufacturing.....	22,388,766	24,781,660
Articles wholly or partially manufactured for use as materials in the manufactures and mechanic arts.....	7,795,714	8,499,430
Manufactured articles ready for consumption	12,421,916	15,187,313
Luxuries, etc.....	11,705,469	11,893,573
Total imports.....	\$73,082,435	\$79,193,143

Exports by Great Classes during month of July:

	1901.	1902.
Products of Agriculture....	\$ 66,888,440	\$ 45,251,544
“ “ Manufactures.....	31,852,440	33,598,848
“ “ Mining.....	3,563,186	2,808,541
“ “ Forest.....	4,259,047	4,900,931
“ “ Fisheries.....	364,096	193,720
“ “ Miscellaneous	83,148	106,642
Total domestic.....	\$107,010,365	\$86,860,226
Foreign.....	2,442,145	1,946,631
Total exports.....	\$109,452,510	\$88,806,857



Special Notices.

North-Western Tract Depository.

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

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 Portville, Shingle House and Hebron churches will hold their Quarterly Meeting with the Hebron Centre church, beginning Friday evening, Sept. 12, 1902. The new church at Hebron Centre will be dedicated during these meetings. The program will be arranged at the beginning of the meeting. Everybody is cordially invited to attend. By order of the church, L. R. BALL, Clerk.

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.

HAVING accepted the Presidency of Milton College, Milton, Rock county, Wisconsin (U. S. A.), I expect to move to that place and take up the duties of my office at once. Accordingly, on or after September 10, my address will be as indicated. Kindly take notice of this and oblige

Very sincerely yours,
WILLIAM C. DALAND.

AN OPPORTUNITY.

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

A business and residence property at Milton Junction, Wisconsin. **AN opportunity for Seventh-day party.** Correspondence solicited. Address A. B. JONES, Milton Junction, Wis. Reference, W. B. West, Milton Junction, Wis.

