

THE SABBATH RECORDER.

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THE LIGHT THAT IS FELT.

A tender child of summers three,
Seeking her little bed at night,
Pausing on the dark stair timidly—
"O, mother, take my hand," said she,
"And then the dark will all be light."

We older children grope our way
From dark behind to dark before,
And only when our hands we lay,
Dear Lord, in Thine, the night is day,
And there is darkness nevermore.

Reach downward to the sunless deep,
Wherein are guides as blind as we,
And Faith is small and Hope delays;
Take Thou the hands of prayer we raise,
And let us feel the light of Thee!

—Whittier.

Questions at Issue. THE steps inaugurated by Conference in the appointment of Dr. Post's Committee on Readjusting Methods of Work are of such importance that the RECORDER sends out the following request to Pastors, Deacons and others; to Pastors and Deacons, as such, because their official position makes it obligatory on them to study all questions touching church polity and methods in denominational work. There are in every church others besides the pastor and deacons who are students of these questions and who can aid not a little in securing successful results in the proposed readjustment. Question.—What are some of the more important things to be attained in any given church to make that church an efficient unit in denominational work? Communications along this general line indicated by the above question will be welcomed. If you have not reached conclusions, you must have some questions to ask.

The student of church history knows that polity and methods have played a large part in the success or failure of religious movements and of church work. Students of Seventh-day Baptist history know that systematic and extended consideration of polity and methods as related to the fulfillment of our denominational mission has not been prominent. Such consideration has been marked by its absence. Our development in England came under circumstances which demanded extreme individualism and independency. Similar circumstances have surrounded our history in America. Our denominational ancestors were forced to cultivate these qualities. They shared largely in the Puritan opposition to the ecclesiastical tyranny of the State Church system, whether Catholic or Protestant. Under such conditions it was unavoidable that extreme views should dominate, and that all idea of "authority" beyond the local church should be kept out of our denominational polity. The

commercial element, *i. e.*, membership on the basis of money paid, was promised in almost all of the Missionary Societies which were organized during the last century when our own Societies were developed. This trend increased individualism and weakened denominational polity in some respects. It is well to repeat the fact, that for thirty years past the problem of polity and methods has grown in importance with all Congregational bodies of Christians. In the business world the trend against individualism has been overwhelming. Men no longer do business as individuals. Firms, companies, corporations and trusts have been evolved to an extent hitherto unthought of. Both evil and good have resulted; in what proportion we cannot yet say.

Co-Operation. WHEN men have no great projects in hand, they can get on fairly well as individuals. Single efforts are sufficient for small attempts, but nothing great comes without combinations. One man or family, if persistent and careful, may sustain a good degree of moral vigor and religious life alone; but a much higher grade is attained when men and families are wisely united in a church. A church, well organized, may accomplish a great work in a given locality, and something outside. But the moment a mission in China or Africa, or in the extended fields at home is undertaken, consolidation of interests and concentration of efforts become a positive requisite to success. A man of conscience and conviction can be a successful Sabbath-keeper anywhere; but when a few men, or many, attempt a world-wide dissemination of Sabbath truth, to which the masses are indifferent or opposed, there can be no adequate success without united conscience and convictions and efforts. God's work does not do itself. He must work among men through men. These, and many similar facts, are at our doors demanding such consideration and such adjustment as we have never given them; and every one who for any reason neglects present demands, shirks or evades present duties in denominational matters, must pay the penalty of neglect and disobedience.

Unprejudiced Considerations. ONE of the important needs in the field of Temperance Reform at the present time is an unprejudiced consideration of the facts of experience. Results which come from efforts along all lines are stronger arguments and more

instructive than are fervid appeals and new theories touching a question which is known to be among the most important and the most difficult of reforms. A study of the "Maine Law" ought to provoke careful consideration, revealing, as it does, both strong and weak points in experience.

AN EXEGESIS.

Rom. 14: 5, 6. Gal. 4: 9-11; 5: 1. Col. 2: 16, 17.

The bearing of these passages upon the Sabbath question is to be determined by the supremely important fact that the Sabbath idea, and its symbol, the seventh or last day of the week, are in no sense Jewish or national, either historically or doctrinally.

1. Gen. 2: 2, 3. The first eleven chapters of Genesis record the beginnings not of Jewish, but of human, history. See Driver, Moulton, "Hastings." Here we find both Sabbath and marriage.

2. Mark 2: 27, 28. Jesus teaches here not only man's superiority to the Sabbath, but the universal nature and design of the Sabbath; and as its Lord, his teaching and practice, not the Mosaic legislation, are our Sabbath law.

3. That the Sabbath was, historically, of pre-Mosaic origin. See "Hastings," and others.

Of Abraham, the Chaldean, Marcus Dods says: "Certainly he was taught, in common with the whole community to rest on the seventh day; as he was taught to look to the stars with reverence, and to the moon."

4. In New Testament times there were many Gentiles who were not proselytes to Judaism, but whose Sabbath-observance and synagogue attendance made them known not as Jews, but as "devout and God-fearing men." See Acts 10: 22; and 13: 16-26; Hackett on Acts 10: 2; McGiffert, "The Apostolic Age," page 160.

For such reasons as the above, it may be confidently affirmed, I think, that the Sabbath has existence, meaning and use quite outside of all that may be called "Jewish." But that, along with other principles, the Sabbath became part and parcel of the Mosaic system, and took on Jewish features, is another and important thing, as will appear.

Another key to the interpretation of the Scriptures under consideration is the following:

If, as some suppose, they set aside the Seventh-day Sabbath, as such, then they teach no-Sabbathism, pure and simple, whether one's point of view be strict or broad. And

then to urge Sunday-observance upon the authority of apostle, church, or a providence in history is contrary to Paul, and a position too unhistorical and unreasonable to call for serious argument.

But there is a more excellent way. There were Judaizing teachers and disciples who believed in the observance of Jewish days, seasons and rites,—the Sabbath and sabbaths, the feast and fast days, the holy seasons and ceremonies of Mosaism and Judaism,—as essential for all who would be followers of the Messiah and saved in his kingdom; and it is these persons that Paul has in view in the passages cited from Romans, Galatians and Colossians, in which are taught not so much rules as fundamental gospel principles.

In this light Rom. 14: 1-6 must have substantially the following meaning:

"One man can piously eat all things suitable, another, only herbs; one man religiously regards one day as holier than others, another every day. Very well; let each man's own mind be satisfied; only do not condemn one another's scruples."

The case of the Colossians is a little more extreme; and chapter 2: 16, 17 means:

"You have received salvation in Christ Jesus alone; let no man, therefore, require of you, as essential to religion, the observance of ordinances in respect of meat or drink, a feast day or a new moon, or a sabbath-day, which, as parts of the Mosaic system, are a shadow of the things to come, in substance, in Christ."

The case of the Galatians is still more extreme, for they had been under the spiritually-ruinous influence of intense Judaizers who taught that they must be circumcised and keep the law of Moses; and so the language here must be stronger still. Chapter 4: 10, 11, means therefore:

"As though you were again in bondage to the weak and beggarly rudiments of religious knowledge, ye scrupulously observe days, and months, and seasons, and years, as though your salvation depends upon it. I am afraid of you, lest I have labored among you in vain, preaching the gospel of redemption in Jesus the Crucified."

And if there are those who observe Saturday or Sunday, Lent, Good Friday or Easter, Baptism, the Lord's Supper, or Church-Membership, or any outward things, as the ground of their salvation, they need to read again with greatest care Paul's Epistle to the Galatians.

As to chapter 5: 1, it simply means, in accord with the foregoing, that they are not under bondage to observe any external thing, Jewish or heathen, as the means of obtaining pardon of sin and acceptance with God. Compare verses 2-6.

But more important still is the teaching of Rom. 3: 31; 6: 14; 7: 6; and Matt. 5: 17, 20. Law, as such, can never be abrogated; but we Christians are not under a legal system, but a system of grace, and the ministry of the Holy Spirit, who sheds abroad the love of God in our hearts.

A loving child searches far and wide for a growing knowledge of the Father's holy will.

And, for example, finding the Sabbath in the beginning of human history; and, doctrinally and practically, in Jesus Christ our Lord, let us follow him in this also.

ALFRED, N. Y.

A. E. MAIN.

Prayer-Meeting Column.

TOPIC FOR SEPTEMBER 26, 1902.

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

Topic.—Divine Hatred.

Prov. 6: 16-19; 15: 3, 8-11, 26.

- 16 There are six things which Jehovah hateth; Yea, seven which are an abomination unto him:
- 17 Haughty eyes, a lying tongue, And hands that shed innocent blood;
- 18 A heart that deviseth wicked purposes, Feet that are swift in running to mischief,
- 19 A false witness that uttereth lies, And he that soweth discord among brethren.
- 3 The eyes of Jehovah are in every place, Keeping watch upon the evil and the good.
- 8 The sacrifice of the wicked is an abomination to Jehovah; But the prayer of the upright is his delight.
- 9 The way of the wicked is an abomination to Jehovah; But he loveth him that followeth after righteousness.
- 10 There is grievous correction for him that forsaketh the way; And he that hateth reproof shall die.
- 11 Sheol and Abaddon are before Jehovah; How much more then the hearts of the children of men!
- 26 Evil devices are an abomination to Jehovah; But pleasant words are pure.

Zech. 8: 17.

17 And let none of you devise evil in your hearts against his neighbor; and love no false oath: for all these are things that I hate, saith Jehovah.

Heb. 1: 9.

9 Thou hast loved righteousness, and hated iniquity; Therefore God, thy God, hath anointed thee With the oil of gladness above thy fellows.

Rev. 2: 6, 15.

6 But this thou hast, that thou hatest the works of the Nicolaitans, which I also hate.

15 So hast thou also some that hold the teaching of the Nicolaitans in like manner.

The word "hate" is strong. It is the extreme of dislike, repulsion, detestation. It is catalogued by Paul along with uncleanness, idolatry, envy, murder, etc., as works of the flesh of which he says, "They which do such things shall not inherit the kingdom of God." Gal. 5: 19-21. To hate what is good, or to hate when we ought to love, is sin. But all hate is not sinful. We are commanded to hate evil, (Psa. 97: 10); to hate covetousness, (Prov. 28: 16); to hate uncleanness, (Jude 23). To hate rightly is a virtue, and to be a "good hater" of all evil is an essential characteristic of a good Christian. When we speak of God as hating we try to express in human speech, and in the terms of human passion, the attitude of God toward the things he is said to hate. We mean that the thing in question is most displeasing to God, arousing in him feeling similar to the feeling we have when we say, "I hate it!" We are sure that when God hates anything there must be qualities in it detestable, "hateful;" for God is righteous and just, and the only feelings he ever cherishes are in accord with justice. We are sure, too, that what he hates we ought also to hate. What does God hate? In the texts which tell us of hating we find that in every case the thing hated is some form of evil, some moral deformity, some phase of sin. God's hatred is directed against qualities, actions, dispositions, not against persons. Men often direct their hate against their fellowmen, instead of moral qualities. God hates sin, not the sinner; and in this we ought to be like him. It often happens in the case of sinful men that hate is against that which is good. We hate that which rebukes our defilement, exposes our weakness, or shames

our selfishness. It is not uncommon to find the evil hating the good for no other reason but that it is good. Psa. 35: 19. But it is possible to detest, with all the might of one's soul, the wrong without hating the wrong-doer. A mother can hate the vice which is ruining her son, without hating her son. To be a good hater of the things God hates is evidence of sonship with God.

FROM WEST VIRGINIA.

FAIRS, AND FAIRS.

People are talking politics, cutting corn and attending fairs. As to the first of these three exercises, they say they are about sure of electing their ticket this year, on a right, solid platform, with the proper men for the offices. With regard to the second point, my cornfield is in the parsonage pasture. It is a half-acre field. I planted twelve ears of seed, and have sold the crop standing for \$15, and the purchaser expects fifty bushels of ears. This is a good corn country.

Lewis county held its annual fair the last week in August, and one of my neighbors exhibited a horse on that ground that could take the cake in a cake-walk, when the band played in that movement; and the people seemed quite as pleased with the performance as they are when they hear their own party orator whip the other fellows. Now I did not attend that fair, but one of my neighbors said he saw more racing there in one day than he had ever seen before in that time. They must be expanding.

Harrison county held its fair last week. They had plenty to drink, except Adam's ale. Some good, enthusiastic temperance women from the little village of Lost Creek went down and had a few barrels of that cooling necessity hauled within the gate, and stayed by them to serve the thirsty and to furnish some suggestions and facts in print. Of course, it is more helpful to the venders of hard and soft drinks not to have good, pure water handy, such as all railroads furnish their patrons. It is, therefore, the more common to see at the fair bottles pulled from pockets and turned to the lips. One fellow experienced a slight stroke of shame as he tipped his bottle in the presence of our Lost Creek Sabbath-school Superintendent, and was heard to blurt out these words: "I can't take a drink except some preacher or policeman is near." People who violate both moral and civil law have, or think they have, no use for preachers or policemen.

Pastors do sometimes attend these fairs, and if they find some one expressing surprise, or asking why, they readily answer that they are looking after their parishioners. In fact, most people claim to be going to see the people. Of course, that is the best available apology. A few go with fine stock, get premiums, and advertise, each in his own line; but why, in the name of common decency, don't the managers arrange for plenty of pure water? At an ocean summer resort I bought a glass of ice-cold lemonade for one cent. Fairs could surely find a way to supply pure water, but they have too much neglected that water of life, of which our Divine Lord and Master spoke, and declared that its effect would be everlasting. On the steamer that brought us over the Sound a notice was in sight, saying, "No loose dogs allowed." The county fair is a good place to advertise both man and beast,

especially the beast in man. It would be good progress in civilization if we could have a law enforced on the fair grounds prohibiting dogs in pants, and wolves in sheep's clothing; yet those who go do not necessarily sanction the bad things because they go. Do they or do they not?

But that was a good Centennial Fair at Ashaway. Everything first-class, temporal and spiritual, provision abundant and royally served. A man who could not find his wants satisfied must have been seriously sick; and yet there may have been some there suffering with acute hyper-criticism. Such cases are very difficult to cure, and it would be a great mercy and blessing if they could be quarantined at safe distance. To be critical in the true and loyal spirit of Christian grace is always proper; but let us be very careful lest we *spoil* souring. The Bible teaches that a wise man can take reproof and profit by it. Do I come nearer believing what our people believe than I do to what any other denomination believes? Then let my life speak forth this faith, and let me not turn from the family because not all are sound and strong for the war. Let me be willing to speak, or keep still, just according to the demands of any occasion.

More unity? Yes; give us more unity, and more yet of gospel vigor, reducing still more the time for statistical reports.

It is a time, however, when reports are necessary. At this Conference they may also be turned into stirring addresses. Much profitable suggestion may come by way of a report, and, as hearers, we must ever cultivate our spiritual soil, lest the good seed sown in our hearts at such times be lost. The highest premium at our denominational fair is Divine grace to him who brings grace. "To him that hath shall be given." If we go carrying, we come bringing.

While here is a portion of law in human experience, it is only a part of God's provision for the hungry multitude. Let us be ever careful that we encourage our own Seventh-day family, and so much the better hold to the world God's divine command, "The Seventh-day is the Sabbath of the Lord thy God."

In a word further, let me herein testify to the good fare enjoyed in the Lost Creek and Roanoke churches during these years. Seven summers have I traveled these hills. I love them, I would not leave them; but they seem very permanent, and do not need me. I love the people much more. They have been very kind and helpful to me. I would love to continue home here seven years longer; but they whose characters are good and, like the hills for permanence, will continue to do well with and for another servant, and the few others, I hope and pray, may get more help when I have moved. I do not, however, expect to serve a more united people than these have been with us. But I do hope for more good to be done by this change. We are off next week, to be in Walworth Sept. 18. May the Lord give abundant grace.

M. G. S.

THREE LITTLE RULES.

STELLA GEORGE STERN.

Three little rules we all should keep
To make life happy and bright—
Smile in the morning; smile at noon;
And keep on smiling all night!

—St. Nicholas.

A STUDY OF THE "MAINE LAW."

CHARLES F. THWING, D. D., LL. D.

President of Western Reserve University and Adelbert College.

Together with the large body of my fellow citizens I confess to a great interest in what is known as the "Maine Law." For the "Maine Law" presents the most prolonged endeavor which, so far as I know, has ever been made in the world's history for regulating certain details of private life by general statute. The following paragraphs are written as a result of a bit of study given to the application of this law.

The place in which this application is made is the town of Farmington. Farmington is among the most civilized and charming of all the villages of the state of Maine. "Intervale and hill, forest and field are happily blended. The population, with the exception of a small body of Canadian French, is of pure American stock. It is a town of noble personal heritages and associations. Here Jacob Abbott lived, wrote and died. Here also in his estate of "Fewacres" his children, the inheritors of a most worthy name, entered into large and rich relations. The brother of Jacob, John S. C. Abbott, was for a time pastor of the Old South church. It is a town of schools. One of the four State Normal Schools is here situated, and here also for many years flourished the Little Blue Family School. The chief occupations are farming and leisure; outside, farming is the chief work; inside, leisure. People live, and live well, on very little. It is a town of effectual economies. In the chief of its four villages, familiarly called the "Hill," is established what is known as the town liquor agency, or, in brief, the town agency. As the phrase, "Maine Law," indicates a state regulation of the sale or non-sale of liquor, as if that were the chief crime of which the citizens of the state were in peril, so the name "town agency" seems to convey the evidence that the chief business of the town is in the dispensing of alcoholic liquors. The town agency consists of a man as agent, and a store-room wherein are a half-dozen kegs of liquor. The agent is the agent immediately of the selectmen of the town. But he acts under the law of the state which is as follows (Chapter 27, Section 19, Revised Statutes, 1883): "Agents of towns authorized to sell intoxicating liquors shall keep a record in a suitable book of the amount of intoxicating liquors purchased by them, specifying the kind and quantity of each, the price paid and of whom purchased; and they shall also keep a record of the kinds and quantity of liquors sold by them, the date of sale and the price, the name of the purchaser, and the price for which it was sold." In Section 22 the agent is instructed "to sell intoxicating liquor for medicinal, mechanical and manufacturing purposes only," and in the next section is forbidden to sell "to any intemperate person of whose habits he has been notified by his relatives."

Through the courtesy of one of the selectmen of Farmington I have lately been able to examine the record of the sales for the last months. The entries contained in the little book are interesting. The kinds of liquor sold, and they are not numerous, consists of 95 per cent of clear alcohol. After alcohol, by a long distance, follow whisky, rum, wines and ales in small proportions. The amount of liquor sold I can best indicate by saying that its value on each of the seven days

selected arbitrarily runs as follows: \$12.61, \$11.82, \$9.40, \$9.99, \$8.73, \$13.85 and \$16.63, or essentially \$12 for each day. The number of different purchasers of a single week is about 170, and the average amount purchased by each patron represents forty cents. The purpose of the purchaser is not indicated upon the record. But the legal purposes for which liquor is used, medicinal, mechanical and manufacturing, are not the only purposes. Of course the larger part of all these sales are sales for drinking as a beverage. It is the opinion of the doctors and other intelligent people that liquor of the value of \$500 would serve all needs recognized by the law every year. The fact that liquor is used chiefly as a beverage is indicated in the large sale of alcohol. For alcohol represents the cheapest methods of stimulation. Half and half, water and alcohol, or two-thirds alcohol and one-third water together with spices and sugar, presents a liquor which very rapidly intoxicates the Maine citizen.

Although the statute, as I have quoted it, is prohibitory upon agents in selling for other than medicinal, mechanical and manufacturing purposes, it is clear that these agents, in common with a great many others, interpret the law according to their own judgment. For on the list were several purchasers whom every one in Farmington knows to be drunkards, and drunkards of long standing. In one of several conversations with the agent I ventured to interrogate him upon the propriety of selling liquor to men who are notorious tipplers. In answer he said: "I'm very careful to sell them just enough to keep them going. If I do not sell it at all they will send away for it and have it come to their homes, and then they will make themselves drunk. I told A—the other day he was coming too often, and I shut him off to one pint of liquor a week. He wanted a pint every four days. You see," he continued, "that these men have been drinking so long that they have become diseased and they must have it."

The single town agency in Farmington serves not only Farmington but several surrounding towns. A population of probably about 10,000 people is served by this agency.

It should now be said that the legal means for the sale of liquor is only one of several conditions or methods for its sale. The agent said: "People tell me that I sell about a quarter of all the liquor sold in town." Of course, no exact estimate can be made. On referring the opinion of the agent to an able lawyer, who has also served as municipal judge, he said that the estimate was altogether too high. His impression was that the town agency sold one-half or two-thirds of all that was sold. Of course, also, liquor is bought and brought into Farmington by people by whom it is not sold. But to what extent, no man knoweth.

These, therefore, are some of the essential and significant facts of the "Maine Law" as it is applied to the people of Farmington and its neighborhood. Standing upon this basis of facts and also upon the basis of observation of Farmington through many years, I wish to say three things: First, I see little or no drinking in Farmington; second, I seldom see any drunkenness in Farmington. On the Fourth of July, when I presume there were three thousand people in the village, and on

the summer circus day, when there must have been at least two thousand, I saw only two men who gave any evidence of being the worse for drink. Neither eye nor ear usually sees evidence of drinking, and yet, third, the number of drunkards in this village of Farmington, the village being composed of about 1,200 persons, is startling to both mind and heart. Easily I have just counted up the names of fourteen men who have seriously injured or wrecked character and career, and irreparably harmed their families through drunkenness. I told my estimate to a well-known citizen who knows the village, and he said that my number was altogether too small. In this number were doctors, lawyers, merchants, as well as small farmers and laborers. It is a record which makes the spirit sad, for in it throb the breaking hearts of wives and children, or, what is worse, the throbs of hearts that will not break, so trusting and loving and hopeful are they of the reformation that will never be.

Between the first two statements that I have just made—the little apparent drinking and the little apparent drunkenness—and the third statement—the great number of drunkards—exists a contrariness which puzzles me a good deal. Of course one may say that I don't go where drinking and drunkenness are, and that drunkenness does not naturally come where I am. Possibly the remark is more or less true, but it cannot be that it covers all the conditions. I am inclined to believe that the explanation, at least in part, is three things. The method of drinking by one's self, secretly, much more easily makes the drunkard than drinking openly and in fellowship. He therefore drinks more. And he soon drinks until he does lose himself. It is fitting also to remark that in the village drunkenness is more easily distinguished than in the city. I have passed all my life since the days of boyhood in the three cities of Cambridge, Minneapolis and Cleveland. In these three cities of about 700,000 inhabitants I do not know of fourteen drunkards, but in the village of Farmington I do know of fourteen, and more. But in Farmington it is evident that the drunkard more easily comes into superficial observation. It is also to be said that the liquors sent into Maine for private consumption and for illegal sale is beastly stuff, or worse than beastly, for no beast would drink it. Men who drink such stuff, of course, disintegrate their intellects, harden their hearts, soften their wills and damn their whole characters. These three facts of solitary drinking, of great ease in discovering the drunkard, and of the beastly and deadly character of the liquor itself may easily explain the contradiction between the lack of apparent drinking and drunkenness and the significant number of drunkards themselves.

On the basis of this statement I wish to say further, I believe in Farmington under the prohibitory law, less liquor is sold than would be sold under a system of high license. In case a high license prevailed in Maine, and was in use in Farmington and the other towns in Franklin county, it is probable that no less than fifty saloons would speedily be established. In not a few cities the proportion of the number of saloons to the number of population is not one saloon to two hundred, but one saloon to one hundred and fifty people. Fifty saloons in the village of Farm-

ington, New Sharon and the surrounding towns would represent an expenditure much larger than the expenditure now made by the town agency together with all the money that is received through illegal selling. The fifty saloons, I doubt not, would receive every year \$50,000. The amount now received in Farmington and surrounding towns for liquor is not, I believe, more than \$15,000, of which about \$5,000 is the sum, I presume, which the agent will this year receive. On the pure basis of money Farmington is better off under the "Maine Law" than it would be under a license system. On other grounds, too, I believe it is far better off, but the discussion of this consideration would carry me from the field of fact into a field of debate, which is not my present purpose to enter.—The Independent.

SEVENTH-DAY BAPTIST FAMILY INTEGRITY.

LOREN G. WAITE.

What shall be our attitude toward the marriage of our children with those of First-day people?

In considering this question, which is of vital importance to us from a denominational standpoint, it will be interesting and instructive for us to glance at one section of the history of the people whose experiences have so frequently guided and inspired us. Ezra 9:12, "Now therefore give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their prosperity for ever; that ye may be strong, and eat the good of the land, and leave it for an inheritance to your children for ever." We remember the circumstances. The children of Israel had intermarried with the people whom they had come to dispossess, and these people had so led them astray that they neglected and forgot their God. As has always occurred with idolatrous people, their thirst after material pleasures and blessings led them to have such a distorted view of what life had to offer that they bent their energies upon the search for pleasures that in the end drained them of all their resources. With this rapid diminution of strength came a greatly lessened ability and tendency to recognize any fellowship with their Father, and their true lives were slowly becoming extinct when Ezra took the matter in hand. With his clear foresight he saw the spiritual death that was the inevitable development of negligence of the One who had been their life and strength, and with others that were still faithful to their God he devised and executed a plan of campaign that purged the nation of much of the sin that had made such inroads upon it. He adopted the only method that could cure—that of absolute separation from the evil influences. Frequently since then the Jews have been tried by persecutions without number and have developed a sterling faith that, though we consider it in error in some vital respects, has produced a race of strong, healthy, aggressive people, keen in mind and soul, patient and unceasingly persevering. Such are those who have been faithful to the laws that Moses gave them, and had the whole nation been thus true there would probably have resulted history radically different from what has been bequeathed us; for the Israelitish nation faded away because of its amalgamation with other peoples of lesser knowledge and lower ideals.

The Jewish nation disintegrated because it accepted man's advice instead of God's. We, as Seventh-day Baptists, are accused of being narrow because we will not accept man's advice instead of God's. We are in a certain sense literal, not liberal, when the term liberal is used to denote entire freedom of view, and necessarily we are so when we put more emphasis on one idea than do other people. But we can be free only as we are bound to what is true, truly liberal only as we see what is right and strive to attain it.

So we are favored in opportunity when we are considered as over-conscientious; we are expected to do only what we believe to be right in the sight of God, and if we are faithful our lives are sources of help and comfort to those about us. We are even hardly expected to defend ourselves when we are asked to do what the rest of the Christian world looks upon as right, but which to us seems less than what God would have us do: the knowledge that we are Seventh-day Baptists is sufficient.

So when we would naturally expect that in marriage there would arise problems with us that would not present themselves to others, such as the probable results of our marriages with First-day people. And would we not logically expect that such marriages would introduce some elements of disintegration akin to those that the Israelites experienced, of a different nature but not necessarily of less importance in affecting our denominational unity?

When a Seventh-day Baptist marries a First-day advocate there is introduced an element of discord that in many instances throws the lives of the people concerned out of the close sympathy that is essential to right family life. If both are consistent and earnest in their beliefs and practices, there will arise many occasions when they must take their rest and recreation times apart, but most disastrous of all, their sacred time of public worship cannot be spent together, and thus they lose the opportunity of being blessed and brought into closer unity through common, companionable worship of their Heavenly Father; besides this their church work must find expression along interests diverse and in some senses antagonistic, and each is unhelped and uncheered by the loving counsel and sympathy of the other.

When parents thus situated find themselves confronted with the problem of giving their children a conscientious religious training, this discordant note causes such dismay and uncertainty in their minds that the chances are their children will receive little positive teaching, and will drift into little or no respect for any day as the Sabbath. How frequently we see about us just this result,—the children of parents divided in their allegiance to the Scriptural Sabbath, growing up careless and indifferent to their sacred obligations! Can we expect to raise a strong nation from such parents? A house divided against itself cannot stand, and fraught with grave possibilities of disaster is a division on a matter of principle.

In a true marriage the persons must be adapted to each other spiritually, mentally and physically; they must have right motives, clear discernment, strong will and a love for God that permeates all the fibres of their beings. It is for each one of us to fulfill this ideal, largely in the measure that we de-

sire and with possible results of which we cannot conceive the magnitude.

Many marriages are based solely on physical attraction, always an uncertain and variable factor and capable of working untold mischief; of a higher grade are those that include mental attraction as well as physical, a union that embraces much larger elements of satisfactory companionship than does the mere animal; but a race that shall embody the qualities necessary to whole-souled, progressive living must be founded on unions that shall incorporate the common idea of allegiance to God, unifying and ennobling all the traits of body and mind that draw them together. This idea has hardly received, I think, the conscious recognition which it deserves and which must be its portion before we can have a people consecrated and working most efficiently for the highest interests.

What, then, shall be our attitude toward First-day people? Since we desire to do our best for God we cannot conscientiously contract marriages that will be likely to introduce such serious limitations to progress, while on the other hand to consider unions with members of First-day ranks, from which many of us have come, as out of the question, is probably a grave error. It must be remembered that most of the First-day people in the Protestant denominations are such solely through habit and not through conviction; many of them have never had occasion to even consider the Sabbath question, but have accepted Sunday as a satisfactory hereditary institution. With such it is our opportunity and duty to review the question, bringing forward all the authority we have for our position, and inviting an equally conscientious defense. If the First-day person carefully investigates the case and decides the question on the same basis, there will probably ensue another convert to the Sabbath; but if he or she will not conscientiously handle this matter, then that is the best possible evidence that a strong, aggressive union cannot take place in that direction. I believe all compromises on questions of principle are disastrous, and that there need be no fear that we as a denomination will disintegrate if we confine our marriages to our own ranks and to those likely to enter them. If we cannot so appeal to people that are doing a thing on an illogical basis as to induce them to see their errors, then we had better not attempt a closer union,—it would probably be a source of weakness. But as the majority of First-day people never had the matter brought home to them, we certainly have no cause for complaint if we have not done our share toward showing them what we consider their error. Every question of large import, particularly that of their children with their training and equipment for God's and the world's work, should receive the careful, thoughtful consideration of all people, and should be earnestly discussed by them before their marriage; otherwise how can they be sure they will be a unit on this fundamental question which is the basis of the institution of marriage?

I believe that we as Seventh-day Baptists have nothing to fear for our denominational progress if we train our children to embody in their lives the principles we have just outlined. Many of us, even when a unit on the question of the Sabbath, fail to teach our children the importance of the truths of

which they are the fortunate sharers; we fail to teach them to talk over with one another the question of how they will train their children. We as Seventh-day Baptists must remember our sacred trusts, particularly in this fountain head of denominational strength or weakness,—that our children must be taught that their greatest opportunities and duties lie through marriage and marriage with true mates, with the fundamental purpose of having children that shall be stronger in faith and practice than are they.

Then will our Heavenly Father's work be pushed with greater power and vigor; then will our denomination be an increasing tower of strength in his land; then will we be on the high road to accomplish the magnificent mission which God has in store for us.

Aug. 30, 1902.

GENTRY AGAIN.

It has been a long time since anything has appeared in the columns of the RECORDER from this place, except on the line of evangelistic work. So a few items may be of interest to a few at least.

This has been a very prosperous season for fruit-growers, and when fruit-growers prosper success follows in all lines of business.

The number of Seventh-day people has increased so rapidly that our merchants appreciate the fact that it is worth while to take measures to secure their patronage, and so have employed some of our brightest young men as clerks, giving them full liberty on the Sabbath. Our best and truest are the ones employed; so it does pay to be a true Seventh-day Baptist.

Our church-going people were fairly lifted from their seats by surprise on Sabbath morning, a few weeks ago, after the morning service, when O. L. Hurley and Luella Stillman walked to the front and were made one in the bonds of wedlock.

Just before the hour for the C. E. meeting of the same day, Dr. D. C. Main and Edith Maxson stepped on to the pastor's front porch, and he, in words befitting the occasion, pronounced them one for life. These are all excellent young people and are very helpful in church work.

The latest addition to our town are water works, a brick school building, a thirty-room hotel, and a canning plant.

Notwithstanding the price of real estate has more than doubled in the last year, our land-dealers are doing a good business. There is no dentist here; a good one can do a thriving business; splendid location.

Our church-membership is steadily increasing. Several families have come in lately and more are expected later.

Farmers are being convinced that something can be successfully raised in this section beside "big, red apples" and Elberta peaches, in proof of which you have but to visit our canning plant, which now contains about two car-loads of canned tomatoes, and the season is hardly half gone by. Thirty-eight is the greatest number of hands that have been employed in one day.

If Gentry has had a boom it has been on for a year, and at present there are no indications of a cessation.

The South-Western Association convenes with this church Oct. 9, 10, 11 and 12. We hope for a large attendance from abroad, and pray for a wonderful outpouring of the Holy Spirit.

Don't let visions of the "Arkansaw Traveler" influence any one to stay away. Our "latch-string" always hangs out, and if only slightly pulled, the doors of forty homes will swing wide open to welcome you.

We hope the friends in the North, East, South and West will not disappoint us, but come to the Association.

C. C. V.

LIGHT.

Light furnishes to the scientist his most fascinating study; to the artist, his most delightful subject; to the poet, his most inspiring theme. It made Tyndall, Milton and Corot famous. Everybody is equally familiar with its patent phenomena and equally ignorant as to its final mysteries. Its touch is as the hand of God when, stealing through the casement at dawn, it banishes the fevered dream, the pursuing care, the bat-like fear, restoring to us life resting beneath celestial benediction.

The followers of Christ are not fulfilling their high calling unless they are shedding abroad in the spiritual world such knowledge, good-cheer and beauty as light bestows. He used of them the same words he uses of himself, "The light of the world."

A Christian life solves problems that science cannot reach. It carries with it assurances that do not depend upon logic, or philosophy, or induction. The best defender of the faith is the simplest Christian who follows his Master closely with supreme affection. It does not require any training in the schools to give weight and worth to holy living. No sermon is ever so powerful as a martyrdom. A child's prayer has melted the heart that stood out stoutly against the persuasions of the orator. There is nothing so light as light, and nothing so self-evidencing as goodness.

It is the function and the privilege of a Christian faith to "scatter sunshine." Good cheer ought to smile wherever God's saints pass by. Life takes on a new aspect when the sun returns from his winter exile. Travelers in the far North tell us that the greatest peril with which Arctic explorers have to contend is the despondency that oppresses them in the absence of light. One needs but to pick up the most finished literature of unbelief, past or present, to see that without Christ life is but a sunless world. The Greek drama, the Roman lyric, the Persian quatrain, have all one spirit—gloomy, desponding, hopeless, because there is no light. When the truth as it is in Jesus is lived by men, life is no longer a dripping cave but a glorious cathedral lit by jeweled windows whose lofty arches resound with "Te Deums."

Light is the power that evokes beauty from the dullest earth. Where the rays are feeble, slant and uncertain, as in Labrador, the flora is pale and evanescent; but as one passes southward every violet, rose and lily takes on a perfection of color not known to the pale regions of the North. So where the light of Christian living shines, every human relation clothes itself with a divine charm. Home life, domestic service, national ambitions, all receive a touch that transforms them into iridescent splendor. Such is the privilege of the saint. If the light that is in Christ's followers be darkness, God pity the world deprived of assurance, joy and grace—The Interior.

TRUTH is simple, requiring neither art nor study.—Ammian.

Missions.

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

EVANGELIST J. G. BURDICK has been sick some three weeks, and was unable to carry on evangelistic work. He has so far recovered as to commence a series of meetings at Stokes. When through there he goes to Adams Centre, N. Y., to hold evangelistic meetings with Pastor S. S. Powell.

EVANGELIST M. B. KELLY stopped on his way West at Hornellsville, N. Y., to hold a series of meetings with his old pastorate, the Hornellsville Seventh-day Baptist church. When he closes his meetings there he goes to Rock River church, Wis.

CORRECTIONS.—In our account of Missionary Day at Conference, given in the RECORDER of Sept. 1, we would make the following corrections: 1. The first convert to us in China was from that place (Lieu-oo); Le Erlow and Mrs. Ng is his sister. It should have been: the father of Le Erlo, and Mrs. Ng is the sister of Le Erlo. 2. Mr. Davis said: Have been comparing the percentage of increase in our churches in the homeland for the past twenty years with the increase in Shanghai church for the same period. In the churches in the homeland it was 5.6 per cent; in our church in Shanghai it was 2.47 per cent. It should read 247 per cent (two hundred and forty-seven per cent). That makes quite a different showing.

FOREIGN MISSIONS. THE CHINA MISSION.

(Continued from last week.)

Report of Girls' Boarding School and Day School work by Mrs. D. H. Davis:

Again the time is drawing near when our yearly reports should go out from this field. With Mr. Davis in the home-land, who can give you far more satisfactory accounts of the work than we can possibly write, I find little inspiration for effort in this direction; however will try and give a few details. After the usual summer holiday the Girls' Boarding School re-opened about the middle of September. The former pupils all returned with one exception, Sien Iung, she having completed her term of indenture. At the New Year Chau Tsu also finished her time, I cannot say graduated, as there has never been any fixed course of study, hence no students can be said to have properly graduated from the school. This no doubt has been entirely due to the fact of the necessity of frequent change in the management of the school. In May still another of the older pupils, according to her betrothal, was married. This has left only three in the older class.

For various reasons it has not seemed best to take in many new pupils this year. Two large Boarding Schools within a mile of our mission furnish no more clothing and require most of their pupils to pay all or in part for their board. In one of these schools I know they are nearly all from Christian homes. These schools each have a class studying English, but the scholars pay extra for this. English teaching for girls is not yet in great favor with Christian workers. As an educator said at the recent Educational Association, if the girl comes from the better families of Chinese who are able and willing to pay for English, you may be pretty sure no harm will come to the young woman through her knowledge of English, but with the lower classes it is a different question. Among other applications for entrance this year were two little girls of a former teacher. The father expressed a willingness to provide their clothing, but when we told him we thought he might also assist in paying their board, he decided to return home and consult with his family. There has been no reply. A cousin of the pupil teacher came in for a few weeks, a bright, interesting child, but just as she was becoming accustomed to the ways of the school her mother came, saying the father was not willing for her to remain. It came to light that the little girl, only ten or eleven years old, had been working in a silk filature, thus bringing in a little to help in the support of the family. This the

father was evidently not willing to lose, but would rather sacrifice the best interests of his child. The pupil teacher was greatly distressed at their lack of wisdom. She herself had worked in the factories when a child, and it was at her own earnest request, that when ten years of age, she was allowed to enter our school. She was one of the first pupils taken into the school seventeen years ago, and I think she fully realizes the great blessings which have come to her through the influence of the gospel as taught in a Christian school. There are thousands of women and girls in and about Shanghai working in these factories now, so it is only to the better class, who do not allow their girls to work in these places, or the Christian families to whom we must look in the future for reinforcements for our school.

Dzau Si-Sang has continued his work in the school, teaching every forenoon. Tsu Zie, the pupil teacher, has taught three afternoons, giving instruction in embroidery one, and the other two are taken up with their washing, sewing and cleaning. This last term I have employed a former pupil in the Boys' Boarding School to assist me one hour a day in teaching the higher arithmetic and to examine the classes formerly looked after by Mr. Davis. Have found this plan quite satisfactory.

When Dr. Palmberg decided to move all the hospital and dispensary work to Lieu-oo the Bible-woman, Lucy Daung, had no place to live, so I invited her to come to live in the school, acting in the capacity of matron. She has four little granddaughters who are pupils needing a good deal of care and discipline, so it seemed quite appropriate for her to live in the school; however, at her age she finds it rather trying and probably will not remain after the holidays. The health of the school has been excellent. When we consider how much sickness there has been all about us our hearts are full of gratitude for this special blessing. There has, I feel sure, been an exceptionally good spirit in the school throughout the year. Three of the younger girls have expressed a desire for baptism and membership in the church. One of these little girls' mother, the wife of Dzau Si-Sang, also, the Sabbath before Mr. Davis left for the United States, expressed her determination to be a Christian and unite with us. This gives us cause for much thankfulness. She has been the subject of many prayers. Owing to the influence of her own relatives, who are all Pagans, she has resisted every influence of the Spirit these many years; now her daughter seems to be leading the way, or opening up the way, for the mother to be made free from this bondage. Will you not earnestly pray for this mother and her little daughter.

It has been with a deep feeling of insufficiency that I have attempted to superintend this work another year, and am rejoicing in the prospect of Miss Burdick's return to this land and her chosen work. I have sympathized deeply with her in this sore trial and know her heart must be very desolate without her dear father, but I humbly pray that during all these days she may experience the abiding presence of the blessed Comforter, and that she may find the sweetest and truest comfort in service for the Master.

The four Day Schools have been continued with about the usual interest, except when disturbed by the epidemics which have prevailed to an alarming extent during the winter and spring. Several of the pupils have died, and now cholera, even at this early season, is making great havoc. Going into the native city last Sabbath, I found one of the little pupils in the Girls' School had been stricken down and in a few hours relieved of all suffering. Our hearts are constantly drawn out in sympathy for this people who are so helpless in the midst of all their trials. They have so little idea of proper sanitary conditions, and little fear of contagion, that no matter how many pupils die of the contagious diseases the other pupils continue to come with apparently no fear.

At the New Year it was decided that one of the teachers in the Boys' Day School in the native city should accompany Dr. Palmberg to Lieu-oo to teach in an English Day School, so the remaining teacher has gone on alone, taking in fewer pupils. But he has also had an English Night School on his own responsibility. I fear the work has been too heavy. About two weeks ago he was stricken down with a very severe fever. After a few days was taken to the Episcopal Mission Hospital. I am thankful to say that to-day his temperature is less and there seems every hope of his recovery. Dzau Si-Sang has been with him most of the time. The teacher of the Day School at Lohkawa and his wife were baptized about two months ago. Mr. Mei has been a believer many years, but his wife has only recently decided to be a Christian. The usual Sabbath-schools in these Day Schools have been held Sabbath morning, and since Mr. Davis' absence Mr. Crofoot has alternated with me in attending them. Am purposing to close the Board-

ing School on the 6th of July, and the Day Schools will take a month's holiday. As I review the work of the year there is sincere regret for work poorly accomplished but a heart full of gratitude to my Heavenly Father for his conscious presence and help in every time of need.

Report of Boys' Boarding School by J. W. Crofoot:

Our report will not be quite so full as usual this year in consequence of the absence of Mr. Davis, whom we of course all miss very much. There is, I think, a slow but steady increase of interest in the appointments of the church. The preaching at the Sabbath services is conducted alternately by Mr. Tong of the Boys' School and by Mr. Dzau who teaches in the Girls' School in the forenoon and helps me in the afternoon. The average attendance in the Sabbath-school has been 73. The native missionary society has raised during the year about \$16 United States money, or to be more exact, Mexican \$37.60, of which \$21.60 were contributed by Chinese. This money as usual has been partly used in the payment of two women who sometimes go out as Bible-women.

The increase in church membership has been eight; Mr. and Mrs. Mei, mentioned in Mrs. Davis's report; Mr. Tong, teacher in the Boys' School, with his wife; three school boys and Alfred Davis. Mr. Tong was educated in a mission school at Ningpo, and was a member of the Baptist church when he entered our employ several years ago, but he has now come to believe in the Seventh-day as the Sabbath, and with his wife joined our church the Sabbath before Mr. Davis left for America. The three school boys who joined the church at the same time are some of those for whom I asked your prayers last year as having been for a long time delaying about baptism and church membership, though they had already professed faith in the Saviour. They continue to need your prayers, as we all do, and we are thankful to know we have them.

Three of the boys left the school at the Chinese New Year, the term for which they were indentured having expired. One of them was married soon after, and accompanied Dr. Palmberg to Lieu-oo. One of them divides his forenoon between studying English, helping me teach English and assisting Mrs. Davis, while in the afternoon he is employed in teaching outside the mission. It is somewhat doubtful if I shall continue the arrangement I have with him, for English taught by a Chinese who has a very indifferent knowledge of the subject is of course not of a good quality, though it is very common. I was anxious to help him get on his feet, but I hope he can walk alone soon. The third boy after being out a couple of months wanted to return to the school to study, remaining at home at night, and I allowed him to do so. With that one exception the plans under which boys are in the school have not changed, so it will not be necessary to repeat them. The numbers are as follows: Indentured boarders 13, boarders not indentured 16, and 7 who come in the forenoon to study English only.

During the six months, July to December, 1901, the receipts from tuitions exceeded the running expenses of the school, but during the last six months the price of rice has been much higher than ever before, and other prices have risen also, so that the expense has exceeded the income by about Mexican \$100, or about \$40 gold. It has also been necessary to increase the salary of the principal teacher. If the high prices continue I may raise the tuition of those who do not write indentures. This I think I could do without making much difference in the attendance, the demand for Western education is so great. Though the removal of the medical work has left room for the enlargement of the school, I have not thought it best to enlarge much as yet, chiefly because I do not wish to get too much on my hands for the present state of my knowledge of the Chinese language.

My work in the school has been the same as last year, including leading prayer-meetings and teaching the Sabbath-school lesson, and in addition, the weekly examination of the classes taught by Mr. Tong. These include five classes in arithmetic, four in geography, one in Evidences of Christianity, one in Pilgrim's Progress and half a dozen in Catechisms. The preparation for this has used nearly all the time I had for study, as the books are really in three dialects, two of the geographies being in *Wen li*, the classical style, the Evidences of Christianity and three of the arithmetics in the Mandarin dialect and the rest in the colloquial to which my study had been heretofore almost entirely confined.

The Chinese classics taught by another man, a graduate of the first degree, I do not examine. Mr. Tsang a member of the Presbyterian church, who had been teaching these books for more than a year, died of cholera in May. One Tuesday he was absent from school, and though his absence caused surprise, it did not cause any alarm, but

when Mr. Tong went on Wednesday to inquire if he was sick he found that he was already dead. The school boys took up a collection of about, Mexican, \$6 for his widow and four children. The widow died about a month later of diphtheria. Nine of the school boys had the mumps during January. Then and once or twice since the doctors of the Woman's Union Mission have very kindly attended to their cases. We have much cause for gratitude in that we have not suffered more, there has been so much sickness around us.

The marriage question is one that has caused me no little uneasiness of late. The boy whom I mentioned above at the New Year and afterwards returning, was away a month last year on account of his mother's ill health, and I learned after he had been back in the school sometime this year, that he was married at that time. When he entered the school in 1894, his parents wrote an indenture promising that he should not be betrothed without the permission of the head of the school, but two or three years later it came out that he was betrothed before he came. He narrowly escaped expulsion when that fact became known, I believe. When I learned of his marriage I was in doubt what to do, being somewhat inclined to send him away, but as he professes to believe in the Saviour, I was very loth to drive him away among heathen, and I let him stay.

About a month ago we spoke to one of the boys who joined the church this spring about being betrothed to one of the pupils of the Girls' School, and though he is also under indenture he reported that his mother had secretly betrothed him last year, to a heathen of course. I was much surprised to hear it, for I had been thinking of him as one of the best boys in the school, and was also surprised to learn of my helplessness in the matter, for the only possible punishment seems to be to send him back to his heathen home. I had his father here and tried to impress upon him the importance of his son's marrying an educated Christian girl, but his reply was, "Oh she'll join the church all right." I told him we do not wish people to join the church for convenience or for any reason other than their own belief, and asked him what the girl is like. "Oh she's a smart girl," he said, "and her feet are almost as big as a Christian's." I don't know what the outcome will be, but I've given his people the choice of three things: to induce the young lady to come to our Girls' School till the time he leaves school; or to pay additional tuition for him as those do who do not write indentures; or to leave the school and pay the forfeit required by his contract if he leaves.

The other young man who left school last New Year has since been promised by his mother to a heathen because she was tired of waiting for us to betroth him to one of our girls, a thing we could not do now on account of his ill health, and because the girls are not inclined toward him. One reason why our boys are loth to make selection from among the girls is because some of the girls have looked very slightly at offers of the boys, and the chief reason for that, I suppose, is that before our boys were grown some of the former pupils of the Girls' School were married to quite well-to-do members of other churches, while our boys are all poor.

Another question that I would like to have some help on is what to have the boys, especially the smaller ones, do on Sabbath-days. As the Chinese have nothing like holy time it is difficult to give them the Sabbath idea. I take several magazines and papers for them which I always give them on the Sabbath, but a small boy cannot be expected to read or sing all day.

I fear this report is not full of encouragement, so let me say that I am sure I see growth in character and conduct as well as progress in studies, but this is not so noticeable as the hindrances, just as it's the bad and exceptional deeds, not the good and common ones, that get into the newspapers and histories.

(To be continued.)

DENOMINATIONAL SCHOOLS.

What the Standard says of Baptists is doubly true of Seventh-day Baptists.

As a denomination our problem is not, Shall our children be sent to our state university or to other schools? but, Shall they be sent to a Baptist school or to schools of other faiths? There are hundreds of parents throughout every commonwealth who will not send their children to a state university because they believe that, in the very nature of the case, the influences there found cannot be of that positive religious character which denominational schools afford.

To send our Baptist children to schools of

other faiths is to commit denominational suicide.

With most of our young people church preference is not so much a matter of conviction as of association. They have convictions, but these were determined by the associations, sentiments and ideas of the homes, Sunday-schools, Young People's Societies and churches in which they were reared. By like causes their convictions are modified and changed. To put our young people into the home, into the classroom, into the literary society, into the college atmosphere, into the popular church, into close and intimate association with the young people of other churches at just that time of life when all such influences act most powerfully, is to invite them to relinquish their denominational convictions, or to have them modified beyond recognition by the mighty influences which surround them.

To preserve in a young person enthusiasm for his own church while attending the school of another faith is practically impossible. Enthusiasm demands numbers. It requires a rushing tide, in which one is swept on. What enthusiasm our great Young People's Conventions have engendered! Though our home field be small, we return from these great meetings feeling that a mighty host is marching, fighting and working under the Baptist banner. A similar but more permanent and abiding enthusiasm is engendered by college life. A large number of young people are gathered together. The enthusiasm of the classroom, literary society and social circle become church enthusiasm because of the prominence of the denominational idea. The professors and lecturers are prominent religious men. The local church of the same denomination, as the school, is always popular with the students. And thus in the minds of the pupils attending any denominational school the faith of the school is continuously and increasingly magnified. If our young people, therefore, are to be enthusiastic Baptists, they must be educated in a Baptist school.

It is not meant that a college is to teach sectarianism, or that it is to be narrow in its thought or spirit. Such an institution would be an injury to any young person; but rather that the whole atmosphere, spirit and feeling of any denominational college be hearty, healthy and enthusiastic for that church which the college represents.

It is a well-known fact that where young men and women are thrown together for a period of years, as they are in the associations of college work, many alliances are formed which result in marriage. When such alliances occur between young people of different faiths, either the home must remain divided or one must sacrifice denominational preferences and convictions for the sake of unity. In such cases the Baptists usually suffer, for the cry that "the things which separate us are not vital" is generally sufficient to satisfy a heart and conscience already alienated from a church for which enthusiasm is no longer felt.

But these college associations do not cease with school life. Even though no such close bond be formed as has just been indicated, yet the associations of college days continue. Close friendships are lasting. Alumni associations are organized; occasional reunions are held. Business partnerships are

entered into. Each stands ready to help a fellow alumnus and, other things being equal, gives him preference over the alumni of other institutions, even over those of his own denomination. School ties have become closer and stronger than church ties. And thus, by sending our children to other schools, we place these powerful associations in antagonism to Baptist interests, whereas when they are educated in our own schools these associations become one of the main bulwarks of our church.

College men and women are the most influential citizens in every community. It is vital to the life and growth of our denomination that these remain its loyal and enthusiastic supporters.

Moreover, every college looks to its alumni for financial support, and every worthy alumnus feels an obligation to support with his money the alma mater which he loves. If our children are educated in the schools of other denominations, the result is that when God gives them prosperity their money flows into the coffers of those schools in which they have been educated, and the schools of their own faith are left to languish for lack of means to support them. To educate our children in the schools of other faiths is denominational suicide.—The Standard.

OLIVE OIL FOR GASTRIC CASES.

At the international medical congress, Dr. Cohnheim, of Berlin, detailed his experience with large doses of olive oil in cases of severe gastric distress. In his first case the young man had suffered from an injury in the gastric region, and it seemed probable that a traumatic ulcer had resulted. The pain on eating was so great as to make the patient avoid food. A wineglass of olive oil taken before meals gave complete relief. The same remedy was tried in other cases in which stomach discomfort was a prominent symptom. Even in cases of gastric cancer relief was afforded to many symptoms. In cases of pylorous stenosis most satisfactory results were secured as far as the alleviation of symptoms was concerned. Besides, the dilatation of the stomach that existed began to diminish, and eventually in some cases disappeared completely. Cohnheim has treated twelve cases of gastric catarrh by this method with uniformly good results whenever the patients bore the oil well. In one or two cases this method of treatment was tried as an absolutely last resort before operation, and it proved successful. Patients who had lost so much in weight as to appear almost cachectic began immediately to gain in weight, and within a couple of months gained from fifteen to thirty pounds.

Professor Mathieu, of Paris, said that in certain of the country parts of both Germany and France olive oil is used as a family remedy for all stomach pains. It is most effective and has a high reputation. In his practice at the Hospital Andral Dr. Mathieu has often used this remedy and knows how efficient it is where less simple remedies have failed. He recommends it with confidence despite its utter empiricism and lack of claim to any scientific basis.—Dietetic and Hygienic Gazette.

NATURE is not a mere image or emblem of the spiritual; it is a working model of the spiritual.—Drummond.

Woman's Work.

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

"MY FATHER'S HOUSE."

MARIANNE FARNINGHAM.

The Father's house has many rooms,
And each is fair;
And some are reached through gathered glooms
By silent stair;
But he keeps house, and makes it home,
Whichever way the children come.

Plenty and peace are everywhere
His house within;
The rooms are eloquent with prayer,
And dear hearts, filled with love, are glad,
Forgetting that they once were sad.

The Father's house is surely thine,
Therefore why wait;
His lights of love through darkness shine,
The hour grows late.
Push back the curtain of thy doubt,
And enter—none will cast thee out!

THE Woman's Hour at Conference was held the evening after the Sabbath; Mrs. Nettie West, of Milton Junction, Wis., presided at the meeting; Dr. Martha Rose Stillman, of Plainfield, N. J., read a portion of Scripture, and prayer was offered by Dr. P. J. B. Wait, of New York. Music for the evening was furnished by the Conference choir. The order of exercises followed the printed program, the Treasurer's report being read by Dr. Anne Langworthy Waite, of New York, and the report of the Corresponding Secretary by Mrs. Jessie Briggs Whitford, of Alfred, N. Y.

Mrs. Platts read an interesting history of the Woman's Board, from its beginning to the present time, and Mrs. M. G. Townsend read a paper, "The Future for Women." Some of these papers and reports have already been published on the Woman's Page, and others will appear at a later date.

During the collection which was taken up by eight young ladies, Miss Lyra Babcock, of Rockville, R. I., sang a solo, "The Shepherd's Fold," in a very pleasing manner. The collection taken amounted to \$28.

Miss Susie Burdick said in her talk that she would take the occasion to answer the questions that had been so often asked her, "Are you going back to China?" and "When are you going back to China?" She told of the time, when a student at Wellesley College, the call came to her to go as a missionary to China, and how for two years she had the matter under consideration. Then the question was settled, and in 1889 she started for China with a strong conviction that she was taking up a work that God had given her to do. Much of the time until 1895 she spent in learning the language and becoming familiar with her work. At that time, when it seemed that it was best for her to come home with Dr. Swinney, she left her work with great reluctance, but returned to China in 1896 with renewed zeal and interest in her work. Again, three and a half years later, she was obliged to return to America on account of the serious illness of her father. Care of this beloved father has kept her in this country ever since, and now that God has called him home new responsibilities are resting upon the daughter, responsibilities that are to her a sacred charge. "When this work is done and the way is open, God willing, it is my purpose to return to my work in China."

HARD may be Duty's hand; but lo, it leads
Out into perfect joy, where pain shall cease!
God sees thee striving; and thy patience heeds;
And thou shalt find his peace.

—Celia Thaxter.

CHILD TRAINING FOR CHRISTIAN LIVING.

MRS. ADELLE HOWARD.

[This paper was read at the North-Western Association in June, 1902, but was delayed in the mail and has only just reached us. We bespeak for it a careful reading, as it is full of good suggestions for all interested in the training of children.—EDITOR OF WOMAN'S PAGE.]

On being asked to write a paper for the Woman's Hour in line with the general topic, that of Revivals, and Woman's Work in the church being suggested as a suitable topic, the questions arose, "Has woman any work distinct from that of other church members? If so, what is it, and how related to revival effort?"

If we regard church work as divided into times of seed-sowing and harvesting, women as mothers have a distinctive work, a work that no other can do so well, namely, that of training the child preparatory to Christian living, and for gathering into the church when the harvest time comes. Considering a revival as a spiritual harvest, a harvest of souls, it is needful that it should be preceded by a time of careful seed-sowing.

Much of this work may be done by the Sabbath-school teacher, and also by teachers in the public schools, who find vast opportunities for seed-sowing, if their eyes are open to them. But to the mother belongs pre-eminently the task of preparing the ground for the reception of the seed, that it may neither be scorched and wither away for lack of depth, nor be choked by thorns, but rather, falling upon good ground, may bring forth an hundred-fold. This may be done by training the mind to clearly perceive right and wrong, and to be ready to respond to the presentation of Christian truth.

In times of revival effort, it is often the case that children form a large percentage of the converts. This has been a cause of perplexity to pastors and churches, doubts being entertained as to their fitness to take upon themselves the solemn obligations of church membership. Some churches do not accept children under fourteen years of age, putting them upon probation until that time. But of this practice a certain minister says, "I have not a doubt that thousands of child-converts have gone through life and never joined any church, but lingered along full of doubts and fears and darkness, and in this way have spent their days, and gone to the grave without the comforts or the usefulness which they might have enjoyed, simply because the church, in her folly, suffered them to wait outside of her pale, to see whether they would grow and thrive without those ordinances which Jesus Christ established particularly for their benefit. Why turn them out upon the cold mountains, among the wild beasts, to starve or perish in order to see whether they are alive or not? This whole system is as unphilosophical as it is unscriptural. It is almost as absurd as it would be to throw out a young child into the streets, to see whether it will live; to say, 'If it lives and promises to be a healthy child we will take care of it,' when that is the very time it wants nursing. Should the church throw her new-born children out to the winds, and say, 'If they live there let them be raised, but if they die, they ought to die?'" A child possesses in a large degree the qualities which enter into religious character and life. Love, humility, hope and faith, teachableness, submission to authority. "Of such is the kingdom of heaven."

The truths of salvation are very simple, requiring only the acceptance of the facts of man's sin and Christ's saving grace. Even a child may perceive them. As soon as he is old enough to understand what it is to disobey a parent and to be sorry for it, he can understand disobedience to the Heavenly Father and penitence for sin. With the proper training for it the child should be expected very early to choose the Christian life.

Childhood is the receptive time of life, when impressions are most easily made and most lasting. The time when life-habits are being formed. One has likened the difference between childhood and age to that between a page of type just set up, and a stereotyped page. In the former case it is easy to make alterations. But how difficult in the latter!

The church has been called Christ's training school, and as such should it not admit such of these little ones as desire to learn, not omitting to see to it that there shall be no lack of instruction and guidance. We have many illustrious examples of men who were converted in early life, such as Matthew Henry, Dr. Watts, President Edwards, etc.

The Bible tells us of several child-Christians. King Josiah at the age of eight years, "feared God." But in the case of such it is natural to suppose that they had earnest, careful mothers. To the mother is left, to a great extent, the training of the child in early life. God meant for children to come to him, but he meant for mothers to lead them. A great work and a great responsibility is given into the hands of the mother with the life of the child.

It is said that child-training should begin at birth. In this there is a distinction to be made between training and teaching. Teaching, the imparting of knowledge and truth, is also an important part of the mother's work, but we wish rather to consider training in the sense of wisely directing and shaping a child's feelings, thoughts, words and ways, his whole character, as a tree or vine is trained in early life, while young and tender, to conform to the thought of the pruner to grow into comeliness and symmetry.

Even before a child has become conscience of a guiding power, or is capable of receiving instruction, it can be trained into certain habits, as of eating and sleeping at certain hours, and even of self-restraint. From the moment the tender life is entrusted to the mother's care, there should be in mind the constant thought, "How can I make this child to be all it is capable of being?" And what a vast amount of capability is enfolded in that small atom of humanity!

We receive children into our keeping undeveloped mentally and morally. They are born with tendencies which must be restrained, faculties which must be stimulated, and the aim should be to form a perfect, symmetrical character as nearly as may be.

H. Clay Trumbull says, "Every home should be an institution for the treatment of imperfectly formed children. Every father and mother should be a skilled physician in charge of such an institution. There are glorious possibilities in this direction; there are weighty responsibilities also."

"It is the duty of a parent to make his children to be and do what they *should* be and do, rather than what they would *like* to be and do."

A mother should take a careful and as

nearly as possible an impartial view of her child's character, and try to perceive its faults as well as its possibilities. Then she should work to the end of correcting those faults, or the most serious of them, and of fostering the good traits.

We must guard, however, against allowing ourselves to become impatient over small annoyances, which may arise from what may prove to be the child's best points, if wisely directed; such as incessant activity, a tendency to get into mischief, and the asking of numerous questions. Often parents consider that because children show decided characteristics, possibly recognized as inherited, they must be reconciled to them, though perhaps with regret, and so no effort is made to overcome them. But it is in this very direction that there is most need of training.

It is a well-known fact that even physical features may be changed, and deformities overcome, by persistent treatment. Why not mental and spiritual deformities as well? Evil tendencies may be repressed and subdued, if not entirely eradicated. They should be regarded as the weeds which may choke the tender plant. Every soil is rich in weed seeds, but we do not for that reason allow them to grow unheeded and unchecked.

The freeing of the ground from weeds, and by careful cultivation of the natural soil, fitting it for the bringing forth of good fruit, belongs to the mother's part of preparing her child for a useful life in the church.

There are various faculties to be cultivated, of which we shall now consider only a few of the most important. The training of the will seems to stand foremost among these. It has been said that the measure of the will power is the measure of personal power. The will is the faculty which chooses between two lines of action. It should early be taught to conform to lines of duty.

When the question is one of choice between right and wrong action, the child can be trained to choose the right of itself, that is, without compulsion. With compulsion there is no real choice, and therein lies the distinction between will-breaking and will-bending. How much better, in view of the future, when the child must choose for himself, is it to give him the privilege of free choice, influenced by wise instruction—that he may have the consciousness of having voluntarily chosen the right way, instead of the knowledge that he is compelled by an outside power stronger than himself.

There is a stubbornness on the part of some children which rises up in revolt against force of any kind. It is likely to appear later in life in opposition to God's will unless wisely trained and subdued.

Consider the effect of different modes of treatment upon such a child. Suppose he has refused to hang up his hat. "Johnny, you hang up that hat or I'll make you." In the event of Johnny's further refusal a scene must ensue, in which Johnny's mother comes off victorious if she is physically strong enough. On the other hand she may say, "Johnny, you know it is right to mind mother. You must choose whether you will do right or wrong." I think I am safe in saying that in nine cases out of ten a child will eventually, in such a case, choose the right, perhaps not without a mental struggle, if he fully comprehends that his is to be the choice,

and if this method is habitually followed by a wise and firm mother.

In the former case Johnny was compelled by brute force to do what he was told to do, and with the inner consciousness that he did not willingly yield. In the latter, he has the satisfaction of having voluntarily chosen the right, and it is a victory for him, not alone for the mother. Of what untold advantage to him when out from under parental authority, and the temptations of life beset him, if he has been trained to choose the right and to resolutely resist evil, if he has been taught from the very beginning of life while under the guidance of a mother's love, to do what he must surely do later in life.

Of course penalties must be attached to wrong-doing, but that does not take away the right of choice. He may choose to do wrong and take the penalty. In that case the penalty must surely follow. This is God's way of dealing with his children. He says, "If ye eat thereof ye shall surely die;" but he does not prevent the eating. Also, "See, I have set before thee this day life and good, and death and evil." He bids us "Choose ye whom ye will serve." But he is ever surrounding us with loving influences to induce us to choose the life and good. Can we find a better way than his way?

Along with the training of the will, and inseparable from it, comes the training of the conscience, the learning to discern between right and wrong. If the child understands that he is to choose the right for himself, he will sooner learn to weigh questions involving right and wrong, and, feeling the responsibility, the conscience will become more active.

I often have occasion to recall a time in my own early life when I was left to settle such a question for myself. I wished very much to go to a place which my parents considered unsuitable, but they left the decision to me. I felt at the time that it was hard that I must decide against myself, as I felt immediately that I must do in the end. I gave it up with a struggle and with tears, but it made an impression upon my mind which was lasting, and which I now think of as an instance of the wisdom of allowing the conscience to decide.

Self-control is another attribute which may be cultivated in childhood, to the lasting good of the individual, and one of the utmost value to Christian life. The child very early shows an inclination to kick and scream and give way to his "nerves," which often proves very injurious to the child as well as trying to the mother. Such an inclination may be checked and the child induced to control himself in ways which a determined parent can find. It is hardly necessary to say that coaxing by means of sweets does not prove productive of good results, as in the case of the little boy, who after lying on the floor kicking and screaming for awhile said, "Grandma, I want to be pacified, where are the sugar plums?" A child may learn to use self-control in refraining from eating what is hurtful to him, and who knows but it may save him from intemperate habits in future years?

Faith is an attribute which is possessed by the child, but which needs direction. A little child has unquestioning faith in the father and mother and friends, unless taught by sad

experience to doubt them. The faith of a child in God is often a rebuke to older Christians. But faith should be directed to a Father who knows and will give what is best, rather than to one who will give us all we may ask for. We hear of faith in prayer, and God evidently intends and desires us to come to him with our requests, but the faith should be placed in his love and wisdom, and his desire to give us what is best, just as a child should trust his parent to choose what is best for him. Being taught to expect an unqualified answer to prayer is the cause of many disappointments, and has a tendency to shake the faith in God.

A respect for the rights of others, and a desire for their happiness, should early be instilled into the child's mind and heart. Self-denial for the sake of others is the very essence of the Christ spirit, and the child who learns it is learning one of the most important lessons for Christian living. Giving up the best to playmates, brothers and sisters, going without that others may have, if done voluntarily, is the best of education for the future, and the spirit of self-sacrifice may be cultivated. Also a consideration for the feelings of playmates and refraining from unkind remarks and criticisms is of great value.

All these graces can be more easily developed in childhood than in later life. If not encouraged and nurtured then, what struggles and failures, what discouragements await him when he takes upon himself the name of Christian and allies himself to Christ's family. Alas! how often is it the case that by our own examples, our unwise advice and sympathy, our lack of judgment, perhaps unthinkingly, but none the less surely, we are fostering the opposite traits, only too ready to grow and flourish.

In closing let us consider for a moment the difference in the condition of a child trained in the fundamental elements of character, and one who has missed such a preparation, when brought under the influences of a revival of religion. In the one case the child is prepared to choose the right course intelligently, and to be stable in it when chosen. He has already entered upon the training which will enable him to endure unto the end. In the other case, the lack of such training exposes him to the dangers of a superficial conversion and a vacillating Christian life. He is exposed to sudden temptations, and to consequent remorse and discouragement at having yielded.

What accountability rests with the parent as to the whole trend of the child's future.

It seems to me that James 1:5 might well read, "If any mother lack wisdom, let her ask of God," for we have the encouragement of the belief that the promise that he will "give liberally" includes us mothers also.

FROM REAL LIFE.

"How do you make your corn-pone so light, Mary?"

"Law! ma'am, cornmeal always makes things light."

"But what is your recipe?"

"Well, I take some meal and put it in a bowl, and put in some baking-powder."

"That is what makes it light, then?"

"Oh, no! It's just the meal that makes it light. Then I take three eggs and beat 'em stiff."

"But, Mary, of course, all these eggs and the baking-powder are what make it light."

"No, ma'am; it's the meal; it always makes things light."

"Then why do you put in the eggs and the baking-powder?"

"Why, because mother does."—American Kitchen Magazine.

Young People's Work.

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

"He That Serveth."

A goodly sight it was to see the large company of Conference guests sitting down at the tables together. It seemed like one big family where mutual love and confidence prevailed. Pleasant indeed was it to be waited on by our own young people, deftly and self-respectingly, with that peculiar grace which is found only in service between equals. The ideal plan has been reached. The dining tent has been made self-supporting, but the beautiful hospitality still remains. May the time never come when the visitors to our great annual gatherings shall be waited on by stranger hands.

In Memory of "The Elder."

One of the most powerful meetings of anniversary week was gotten up quite informally. This was a meeting called in the early evening to pay tribute to President Whitford. As Mr. Titsworth said, in calling the meeting to order, we had not come in memory of President Whitford, or State Superintendent Whitford, nor Rev. W. C. Whitford, D. D., but simply in memory of "the Elder."

I would that I had a stenographic report of what was said there that night. Better still would that I could bring to you the atmosphere of the meeting, the mighty undercurrent of deep feeling. Tears streamed down many a manly face, and more than one speaker had to pause for a moment before beginning or in the midst of his speech.

The Elder dead? O, no. A man like that never dies. He lives to-day in ten thousand lives which he has touched. Neither is that all; for there is a higher immortality than that of which George Eliot dreamed when she sang:

"O may I join the choir invisible,
Of those immortal dead who live again,
In minds made better by their presence."

Let me also say with George MacDonald, "I came from God, and I'm going back to God, and I won't have any gaps of death in the middle of my life."

Write it Out.

Sit down and tell me what your impressions of Conference were. What do you think about the new Central Advisory Council and the objects which they have set before them? What about the new plans for Christian Endeavor work? Your editor is thinking of many things, but he will wait and see if others do not say them. It was a great Conference, great not so much in what it was, as in what will grow out of it. Those historical papers will have a leavening influence in the busy days and quiet evenings. The new stirrings of denominational life are full of hope and promise of the future.

As Others See Us.

It may interest you to know that W. L. Greene, our newly-appointed Field Secretary in the Western Association, is held in regard in other circles outside our own. He was a member of the recent Summer Training School at Lake Geneva, famous throughout the West, and became the lion of field day by breaking the school record for the hammer throw at 111 feet 5½ inches. In the Bible-class for personal work he was marked 100, the best grade in a class of fifty.

Now this is only one of a large number of our finest young people in the world. They are strong, physically, mentally and spiritually, and we have as much right as the apostle John had in his day to rejoice in the fact. We are not to be distinguished by large numbers; but the world has learned and is still learning to expect something better of Seventh-day Baptists than it expects of others. Let us not be dismayed by this fact, but thankful for it, and let us stand up squarely to the contest.

No Use Arguing With a Seventh-day Baptist.

A Providence daily paper made the gathering at Ashaway an occasion for an editorial, paying us the following tribute, although the connection indicates that the writer did not intend it as a tribute:

"There is no use in arguing with a Seventh-day Baptist on the subject, for he will maintain that the Sabbath began with the creation of the world, and will remain as a divine institution to the end of time; and he will produce texts and instances enough to bolster up a much weaker contention."

The editor undertakes to argue against the Sabbath by presenting two considerations: first, the denomination is dying out (he says); and second, it is very inconvenient to have two Sundays in the community. He closes with the apparent consciousness that he has made his case. And so he has, from the world's standpoint; for it is the world spirit to weigh convenience and popularity heavier than proof texts from Holy Writ. But what shall the man say who takes the Bible for his standard? Does not the quotation above concede the whole case?

The Chain Letter.

Of course you understand that the "chain letter" spoken of in the report of the special Conference meeting below, is a news letter. Its purpose is not to raise ten-cent pieces toward a church organ or some other worthy object; nor to acquire cancelled postage stamps, in behalf of some unknown invalid; nor is the chief aim of the letter even to invite prayers for missions, although such requests would be very appropriate in our letters. They are rather a means of communication between societies, a chain to bind us together.

The old-fashioned chain letter, bidding you write three copies like it, etc., is still at large, and has reached this desk; but is not, I trust, endorsed by our society. On the contrary, your Editor is of the opinion that it is to be discouraged. It is wasteful, irresponsible, slipshod, hit-or-miss —. Fill in the rest of the adjectives to suit yourself, and gently drop the chain letter in its proper receptacle, the waste basket.

Reflecting Christ's Image.

"How good it seems to come in contact with a religious man or boy! My life would be one constant drudgery, if it were not for the many blessings that Christ bestows on me each day of my life; and the harder I strive to serve him the brighter my life is; but how little I am doing for him! How quickly one can tell a Christian by just looking into his face. I would have my face a mirror, reflecting Christ's image."

When you can read sentences like these from the pen of a strong, healthy, athletic young

man, it makes you feel hopeful for humanity. He is not studying for the ministry, either, and neither does he expect to, so far as I know. He was not writing for publication, and will be surprised if he sees his own words in print for the encouragement of others who are striving in the same direction.

REPORT OF Y. P. S. C. E. SPECIAL MEETING.

A special meeting for the young people was called by the president of the Permanent Committee, Rev. M. B. Kelly, on Sunday, the fifth day of Conference, at six P. M., for the purpose of discussing plans for increasing the interest in Christian Endeavor among our young people.

The first subject under discussion was the chain letter plan. It was voted that this plan be continued indefinitely, and that the committee to carry on the work be appointed by the Permanent Committee.

A short but interesting talk was given by our Junior Superintendent, Mrs. Henry M. Maxson, on the importance of Junior work.

A vote of thanks was extended to Mrs. Maxson for the good work she had done in preparing the Junior Catechism.

A short talk was given by Rev. L. C. Randolph on the following plans for awakening interest in our C. E. Societies: appointing Field Secretaries, organizing Bible courses, holding a C. E. Convention in connection with General Conference.

After an animated discussion it was voted that we recommend to the Nominating Committee that the Associational Secretaries be appointed to serve as Field Secretaries.

Moved by Rev. E. B. Saunders, and carried unanimously, that fire be carried back from Conference and put under the right places.

This meeting was continued informally at 8.20 next morning, the topics being the work of the Field Secretaries and the arranging of Bible courses. The discussion was participated in by Rev. L. C. Randolph, W. L. Greene, Eugene Davis, Miss Susie Burdick, Miss Ida Spicer and others.

MIZPAH Z. SHERBURNE, Sec.

THE CANDLE CALLED PATIENCE.

God never leaves us wholly in the dark. When the great light of heaven fails, God has given men wisdom to prepare some lesser lights that shall carry them through until the great light comes again. Even so in man's spiritual experience. When the great lights of hope, or revelation, or inspiration seem to darken, when we feel like crying "Why hast thou forsaken me?" then God has given the human heart grace to go by a lesser light. Such a light one of our novelists has termed "The Candle called Patience." We can keep along by the aid of this until the great lights begin to brighten once again. Is not this what the prophet meant when he said: "It is good that a man should . . . quietly wait for the salvation of Jehovah." Patience is one of the humbler lights, but the beauty of it is that it shines brightest in the times of our greatest darkness. It is good to go forward cheerfully, glowingly in hope; but let us not be ashamed if the best we can do is to go forward bravely and quietly in faith, carrying the candle of patience. "More than half the noblest men and women you meet carry such candles."—S. S. Times.

ENVY is fruitful in other sins. It is the soil in which crimes flourish.—F. N. Peloubet.

Children's Page.

THE NURSERY CLOCK.

I'm sixty years old, and my dark wooden case
Is battered and bruised—there's a crack in my face;
My striker is broken, but I still say "tick-tock,"
And the children all love me—their old nursery clock.

Tick-tock-tick!
Time-flies-quick!
Babes—and-children,
Men—and-women,
Grow-old-quick!
Tick-tock-tick!

When the evenings grow long and the firelight glows,
The nursery looks cozy, and queer little shadows
Dance on the curtain and play at bo-peep
With the children in bed as I hush them to sleep.

Tick-tock-tick!
Sleep-babies-sleep!
Mother-is-near-you,
Angels-watch-o'er-you;
Sleep-babies-sleep!
Tick-tock-tick!

When the long night is o'er and the daylight peeps in
And shines on the babes and the beds they sleep in,
When the birds twitter gaily, and the loud-crowling cock
Calls the world to awaken—I whisper, "tick-tock."

Tick-tock-tick!
Wake-babies-quick!
With the light comes the day,
Time to work—then to play;
Wake-babies-quick!
Tick-tock-tick.

—Little Folks.

GRETCHEN.

Gretchen was sitting under a plum-tree in the garden, knitting a long, brown stocking. The ground was beautiful all around her with the white petals of plum blossoms, and her brown, braided hair was flecked with them, too.

She was a little German girl, but she did not live in the "fatherland;" here in America had she been a whole year, with her father and mother, the old grandmother, little Hans, and Karl. The new home was on the outskirts of a manufacturing town, at the foot of a green, wooded hill. The father had work now, and they all tried to be happy in this queer, breathless country.

"Gretchen!"

It was the mother who called from the open doorway. "Ya, mutterchen." (Yes, little mother.)

"Gretchen, where is little Hans? Go and seek him, my child."

Gretchen put her knitting in her workbag and hung it on the arm of a wooden chair. Where, indeed, was Hans? Not in the porch, not in the front-yard; not in the back-yard, but the gate of the latter was open. And where was Karl, also? Karl was not another little brother, only a large, strong dog—very gentle, very amiable, but, alas! not very intelligent was Karl considered.

"A big, big heart, but a tiny bit of brain in thy head, my Karl," the old grandmother used to say.

"Karl has carried Hans up the hill," thought Gretchen; and she ran swiftly along the ascending path.

Karl dearly loved to carry the baby about. He would seize his clothes at the waist, in his mouth, and carry him as safely and carefully as a cat does her kittens. Hans thought it was great fun generally, but when Karl bore him too long or held him too tightly, he would begin to cry, and then Karl would put him down and kiss his face with his red, wet tongue.

Gretchen followed the path until she came to a ravine over which the ground above hung like a miniature precipice. The path became steep here, and she turned aside and ran along the lower edge of the chasm, calling, "Hans, Hans, come! Come, Karl, Karl!"

Pausing for an instant for breath, she glanced up the hill for a sight of the truants, then, with a shriek, sprang down the bank of the ravine, through the briars, over the stones. There, on the highest part overhanging, just ready, seemingly, to roll from a height of nine feet or more down upon sharp stones and stinging nettles, lay Hans fast asleep. The moment she saw him with the soft sunlight shining across his face, Gretchen thought of a wonderful painting she once looked at, over the sea, of the Christ-child lying in his mother's lap. The Christ-child! "O, the good Jesus was once a helpless baby like Hans. He will never let him fall," thought Gretchen. "Only let me spread my woolen skirt to catch him—only be in time to spread my woolen shirt, dear Christ."

Gretchen was in time. She stretched wide the skirt of her gown and waited. Hans did not fall. He moved the least bit nearer the edge, perhaps, as he tossed one little arm, but slept on peacefully.

"If I only dared leave to climb and snatch him," muttered Gretchen. "What shall I do? Shall I call the mother? She would scarcely hear."

Still Gretchen did cry with all her might. "Mutter! Mutter!" No one came. With straining eyes fixed on the little sleeper, with widespread arms that began to ache, stood Gretchen. The sun rose higher and higher and beat upon her head; she grew thirsty and faint, and her eyeballs burned. Hans looked more and more like the Christ-child as he smiled in his sleep; and in Gretchen's dazzled vision the shadows of the branches waving above him seemed to form the figure of Mary, the mother, and rays of sunlight to make a shining crown about his head.

Ah! that was a welcome sound from away up in the woods; Karl's deep bark, coming nearer all the time. Presently Gretchen heard a bound, and saw his fluffy tail, waving like a graceful feather; then his shaggy head, mouth open, red tongue lolling from one side, was thrust over the ravine. Gretchen smiled up at him, and begged faintly, "Do help me, some way, good Karl!"

Karl took in the situation at once; he snuffed at Hans, barked, seized his gown, dragged him back, raising him in his strong jaws and trotted slowly down the hill with his burden. Little Hans, awakened so suddenly, kicked and screamed, but Karl held on firmly, and dropped him only at the cottage gate. Gretchen ran on behind to tell the story.

Whether Karl deposited Hans near the chasm, or in some safer place, where the baby had crept and rolled, no one could tell. In the end he had rescued Hans, and that was enough. Stupid Karl? Never, never!

"A big brain in thy head, as well as a big heart in thy body, my Karl."

And Gretchen? Gretchen laughed and wept, and the mother soothed her and bathed her burning face. She told how the light and shadow had made the picture over the sea, and the old grandmother solemnly nodded her head.—Christian Work.

BOBBY.—"I think Tommy Jones is the meanest boy I ever knew."

Mamma.—"What has Tommy been doing now?"

Bobby.—"I said I was going to be a poet when I grew up; and he said he'd be an editor, and wouldn't print any of my poems unless I'd be his horse every time."—The Evangelist.

A TRUE STORY.

"Cheerie! Cheerie! Cheerie! dearie, come live with me, and I'll make you the prettiest nest you ever did see," sang gay Mr. Robin Redbreast from the top of a great pear tree, to his sweetheart, as she flitted and sailed about in the garden below. Finally, after repeating his song many times, he saw her coyly flying nearer, and at last she came and sat on the bough by his side. After a little billing and cooing, he said:

"Now, my dear, where would you like me to build your house? I think this place where these tree branches meet would be a lovely place."

"So do I," said she; "just lovely."

"Then I will go right to work," said Mr. Robin, "for there is plenty of material of all kinds just below."

"I'll help, too," said Mrs. Robin.

"Oh, no, dear, I don't want you to work; you may just arrange things as I put them in shape."

So they went to work with a will, and in a short time they had an elegant nest built. "And now for the inside trimming. There is some lace on the grass in the yard down there. Please bring it to me, and I'll drape it about the sides, and it will look beautiful."

He brought the lace, and she fixed it all around the sides, and decorated the bottom with some of her own reddest feathers, and he gave her a few of his own, but he did not like very well to spoil his lovely red coat, but was ashamed to refuse after his boastful promise.

Presently from below a voice called:

"Freddie, did you see any lace in your yard? I had some lying on the grass here that I washed. I thought it might have blown over there."

"No," said Freddie, "there is none here."

"I wonder if those robins up in the tree have taken it to line their nest."

"I'll climb up and see," said Freddie; and up he went boy fashion. "Yes, here it is—four pieces—all fastened in pretty tight; but I can get it out without spoiling the nest very much. I think they are putting on airs decorating their nest with lace."

Down he came with the lace, not quite as white as it went up, for it had been glued in places with mud.

"Oh, I am so sorry," said Mr. Robin, after the boy had gone. "I wanted to give you the nicest nest in town, as I promised. I don't think that little girl with black eyes and brown curls needed it very badly, and it made our nest look so lovely."

"Never mind, dear; just give me a few more of your pretty feathers, and it will look just as well." And he plucked them with a pang that hurt his pride more than his hide.—Exchange.

A CITY man complained bitterly of the conduct of his son. He related at length to an old friend all the young man's escapades.

"You should speak to him with firmness, and recall him to his duty," said the friend.

"But he pays not the least attention to what I say. He listens only to the advice of fools. I wish you would talk to him."

DENNIS.—"Tis the ear-ly bur-rd gets th' wur-rm, Misther Casey."

Casey.—"Tis that. If ye wa-ant to keep yere head above the wather these days ye ca-ant let th' grass grow under yere feet, Misther Dinnis."—Detroit Free Press.

THE LUCK OF THE "DRUMALIS."

A. B. DEMILLE.

He was an old Scots' sailor, and he told me the story in a roaring shipyard beside the dirty Clyde. He spoke in the strong accent of his fatherland, which I shall not attempt to reproduce. He was, moreover, a survival of the days not so long gone by when seamen were superstitious and thought twice before doing a good many things that their twentieth century successors do without hesitation. His yarn impressed me, therefore, as not devoid of interest. I found out afterward, quite incidentally, that he had been first mate. Perhaps this accounts for the atmosphere of sagacity which surrounds that individual.

* * * * *

Every ship must start her career with a clean record. So say all seamen, and if they don't know, who should? Three things in particular are dangerous for a new vessel: to be launched on a Friday, to "hang" on the ways, and to turn landward when she takes the water.

Why? Because the launch makes the luck of the ship. So the seafolk tell us, and who should know better than they? In the great Clyde bank yards of Scotland they have built ships for more than a century, but they are very chary on these points. The old workmen tell strange tales of the sea and its fortunes. Launched on a Friday? Ay, they did that for the "Maxwelton" freighter, and she struck the Virgin Rocks on her first trip—at least that's the story, and not a man of her crew was left to deny it. Hang on the ways? Ay, that was the "Emulous" battleship, and she opened her bow-plates in a Biscay gale, cruising with the Channel Squadron, and they shoved her ashore at Ferrol and spent £30,000 in repairs. Swing shoreward, instead of seaward? Ay, that's the "Drumalis"—but here's the yarn they tell about her.

In truth, the "Drumalis" started with a handicap, her keel being laid down on the thirteenth of the month. She was a four-masted steel sailing ship, designed for speed and heavy freights. They were proud of her in the yard—one of the big concerns at Greenock—and made a quick job, having the lower masts stepped and the hull ready in record time. Then Sandy MacPherson, foreman, fell from the taffrail and mangled himself on the ways.

The yard lay just where the river widens. A successful launch depended largely on the tide. And when the "Drumalis" stood completed, spring-tide came on a Friday. Now the yard-master knew the ancient tradition and would gladly have deferred the launch. But fresh orders were coming in. All his stocks were occupied, and he needed yard-room. So the business went forward. An M. P.'s wife smashed a bottle of champagne over the keen bows, pressed an electric button and the "Drumalis" moved. She slid perhaps twenty yards, gathering way; then came a jar—a check—a groan of steel on steel. She had hung on the ways.

The yard-master fled from the launching platform with strange Scotch oaths. In a moment he was far down under the immense curve of the hull. The damage proved trifling, however, and after an hour's work the great mass moved again, just at the turn of the tide.

This time there was no mishap. The "Drumalis" took the water in a thunder of foam. A fine spectacle she made, and some workmen raised a cheer. But their voices died away, for the new vessel swung slowly around until her bow pointed fair up the river.

"Ah, the luck o' the puir barkie," muttered the workmen. "She swings tae the land and no tae the sea!"

The yard-master cursed the luck. She was out of his hands at last. He watched her being towed away on the ebb tide with a sense of relief. She had killed one of his best men and injured his runways.

But the luck of the "Drumalis" accompanied her. She lost an anchor on the Tail of the Bank—the best anchorage on the Clyde, where no well-conditioned ship would carry away a rope-yarn. At Liverpool the riggers were set to work. One of these fell from the break of the poop and split his collar-bone. The owners said he had no business to be standing there. Another slipped on the open deck and snapped his ankle. The owners sent him twenty pounds, incidentally pointing out the folly of giving a ship a bad name. In dry dock the "Drumalis" sat down too hard upon her after keel-blocks, whereby five of them disappeared through the flooring of the dock. The owners carried the matter into court—and lost their case.

By this time even the stevedores and lightermen looked askance at her. She was chartered to load chalk in London for United States ports, but it was a little difficult to secure a crew for the voyage round. Finally she got away in charge of ten drunkards and seven lunatics—at least, this was the Captain's statement when he tied up at the West India Docks and went ashore to get some sleep.

The journey along the coast had been exciting, as you might say. On the Bar of the Mersey the "Drumalis" nearly sank an excursion steamer. Farther down a fog, coupled with an easterly deviation in the compass, brought them upon the Devon Cliffs and almost into the tide-race of Lundy Island. Off Land's End, the foretopsail yard fetched away during a dead calm, bringing much of the foretop with it to the deck. By Dover she stuck half an hour on an unexpected shoal. And coming up the Thames she fouled a cattle-boat, killed three oxen, and arrived at the docks with a bale of hay on her bowsprit end.

Then for a while things went better. The "Drumalis" received 800 tons of chalk without a hitch. Next the owners cast about for a crew to take her over to New York. Her reputation had followed her, however. It was known throughout seafaring London, and men were not forthcoming except at special wages. Even then only twenty-seven signed articles, instead of the thirty-six required. As captain they engaged at a price—the man who sailed her round from Liverpool. His name was Jamie MacLachlan; but he was not so Scotch as that name implies, or he would never have taken command of the "Drumalis" with all her bad luck upon her.

The owners, wishing to show their freedom from superstition, ordered their ship to sea on a Friday.

"So vara unnecessary," said the First Mate (who was a Scotchman), disgustedly.

"She's fair rotten wi' bad luck as it is." And he at once developed an alarming case of cholera morbus, which kept him ashore for twenty-four hours. Whereby, as he could not be left behind, they hauled out on Saturday.

The "Drumalis" was a splendid craft of 1,200 tons. Captain Jamie felt proud of her as she stormed down channel, carrying every stitch they were able to set. Her speed and handiness surprised him. He began to feel more hopeful about the whole situation.

"But ye'll no forget the barkie's luck," grumbled the First Mate. "It's ill talk-in' in sae trifin' a way. A'm thinkin' poor luck 'll follow us."

And so it did. On the second day, before they were clear of the crowded channel, the wind veered to the south and a thick mist rose out of the sea. Shortly afterward a racing liner came tearing through the fog and scraped off one of their quarter-boats. In the manner of her kind she passed without a stop, being overdue at Southampton and pressed for time. But she left a section of her bridge hanging to the stern of the "Drumalis."

"And it might hae been waur!" remarked the First Mate, grimly.

Three days out a sailor was injured by a falling block. Ten days, seven cases of dysentery were discovered. The Captain said it was the meat. The cook said it was the water. The First Mate said it was the luck of the "Drumalis." This reduced the effective crew to nineteen—a small company for so large a ship. In fine weather they crowded on all sail and let her drive. But fine weather was scarce. Fifteen days out they met a head wind, which rose to a gale in six hours and lasted until all hands were exhausted by working their big vessel. The wire rigging cut like steel rods and the new canvas was as stiff as a board. Thus they drew slowly across the Atlantic and approached the American coast.

Seaward from New York, three hundred miles to the northeast, the ocean is scored with strange currents. Here the mighty Gulf Stream trends away from the rugged shores of Nova Scotia and the strong Fundy tides impinge upon it. All the sea in those parts is vexed by baffling conditions. Many a good ship has been drawn northward there to her fate in the vast grip of the mysterious waters. No wonder, then, that the "Drumalis" went out of her course.

On the heels of the storm followed calm and heavy fog. The "Drumalis" lifted softly to the long rollers. The wind hauled into the southwest. You could not see the mainmast from the poop, nor the fo'c'sle from amidships. At noon on the fifth day of thick weather, the First Mate sought the Captain.

"Do ye ken ye're bearings yet?" he asked.

"Can I get my bearings with never a glimpse o' sun the last half week?" retorted the other.

"Then A'm thinkin' there's danger in the air," continued the First Mate. "A'm no sayin' whether it is to be collision, or fire, or just the periol o' deep waters. But it's come to me in a dream, Captain Machlan, we're by ordinar' in danger. 'Tis the luck o' the 'Drumalis' has followed o'er all the Western Ocean."

"We're drawing up on the Hook," said the Captain; "and where's the danger in that? Man, ye're crazed for want of sleep. We'll

make New York to-morrow. We'll be docked by night." But he ordered out the deep-sea lead.

The first cast showed 80 fathoms. An hour later they got 75. Still the fog held. The "Drumalis" moved on powerfully with a rustling of huge white sails. Another hour passed.

"Forward there!" called the Captain. "Heave your lead!"

"Thirty fathom!" came the sing-song accents of the leadsman.

"'Tis never the American coast that's shoaling up like this," muttered the First Mate into the fog.

"Twenty-five fathom!"

"Stand by! Ready about!" roared the Captain. "We'll make no coast in a fog like this!"

Slowly the "Drumalis" swung to her rudder and bore away on a new tack. The wind freshened, ruffling the calm water, and the ship heeled slightly. A long-drawn air hummed through the rigging.

"'Tis the pair barkie sighing for her doom," said the First Mate. "Hark to her now!"

"Five fathom! Breakers ahead! Port yer hellum!"

Captain Jamie flung himself bodily on the wheel. The "Drumalis" hesitated, surged forward, wavered half a point. Then she took bottom with a long, rending crash.

Almost simultaneously the fog rolled off the quiet sea. Far away to the north extended a low, gray coastline. Straight ahead a lighthouse stood up from a narrow spit of sand. Shoreward ran a featureless island. Everywhere were stretches of white sand.

"Captain MacLachlan!" cried the First Mate, "ye're twa hunder' mile off yere right-ful coorse. Yon's Nova Scotia. New York's away down yonder to the sou'-west. 'Tis the luck o' the 'Drumalis.' Ye've picked up the Cape Sable Ledges."

The thing was true. With all the wide sea before her, the 'Drumalis' had driven upon this grim corner of the land.

The men of Cape Sable say that no ship stranded there has ever got away alive. That night a swell began to beat in and the stately vessel pounded upon the granite boulders until the big hull was full of water. With the first light of morning all hands went off in the boats. By noon the shoals were breaking for miles outside the derelict. Her tall masts leaned pitifully against the sky, yards askew and sails flying loose. By sunset the submerged hull lay like a half-tide rock, the surf roaring over it. And three days later the following appeared in the Boston papers:

WRECK OF SHIP "DRUMALIS."

For sale, on account of whom it may concern, on Wednesday next, August —, at 12 o'clock noon, at Yarmouth, N. S., the wreck of the new four-masted steel sailing ship "Drumalis," 1,200 tons register, as she now lies stranded one mile N. E. of Cape Sable Light. Together with all Machinery, Hoisting and Running Gear, Sails, etc., cargo of chalk remaining in ship.

All as per schedule to be submitted at time of sale.

But the luck of the "Drumalis" held to the last. A storm came up from the south, across a thousand miles of sea, and raved over the ledges and tore at the strong steel fabric. For twelve hours plates and ribs and bulk-heads resisted those battering shocks; then, in the darkness, the tremendous weight of the surges prevailed. The masts went down, the

hull parted amidships, and the "Drumalis" found a grave beneath the lonesome tide.

But what would you expect? The luck was wrong from the start. So the old Scotsman argued with such positiveness that I was fain to agree.—The Independent.

SALOON-KEEPER'S SOLILOQUY.

The grog-seller sat by his bar-room fire,
With his feet as high as his head or higher.

To their drunken slumbers, one by one,
Foolish and fuddled his friends were gone.

"Ho, ho!" said he with a chuckling tone,
I know the way the thing is done.

"The fools have guzzled my brandy and wine—
Much good may it do them, the cash is mine!"

"There's Brown, what a jolly dog is he!
And he swills the way I like to see.

"Let him dash for a while at this reckless rate,
And his farm is mine as sure as fate.

"I've a mortgage now on Thompson's lot,
What a fool he was to become a sot!

"Zounds! won't his wife have a taking on
When she learns that his house and lot are gone?"

"And Gibson has murdered his child, they say.
He was drunk as a fool here yesterday.

And the folks blame me! Why, bless their gizzards,
If I don't sell he'll go to Izzard's.

"Let the hussies mind their own affairs,
For never have I interfered with theirs.

"Many a lark have I caught in my net;
I have them safe and I'll fleece them yet."

"He, ho! he, ho!" 'Twas an echoed sound.
Amazed, the grog-seller looked around.

And, lo! in a corner dark and dim
Stood an uncouth form with an aspect grim.

Like a galvanized corpse, so pale and wan,
Upstarted, instant, the horror-struck man.

"Why, what do you fear, my friend?" he said,
And he nodded the horns of his grizzly head.

"Do you think I've come for you? Never fear,
You can't be spared for a long while here.

"There are hearts to break, there are souls to win
From the ways of peace to the paths of sin.

There are homes to render desolate,
There is trusting love to be turned to hate,

There are hands that murder must crimson red,
There are hopes to be crushed, there are blights
to be shed

Over the young, the pure and the fair,
Till their lives are crushed by the fiend Despair.

"This is the work you have done so well,
Cursing the earth and peopling hell.

"Long will it be, if I have my way,
Ere the night of death shall close your day."

With choking sob and a half-formed scream,
The grog-seller waked; it was all a dream.

—Unknown.

OUR COUNTRY COMMERCIALLY.

Information of timely value to the commerce of the country is brought together in the July Summary of Internal Commerce, issued by the Treasury Bureau of Statistics.

Of interior trade movements, the Report states that for seven months ending with July, 1902, the receipts of livestock at the five markets of Chicago, Kansas City, Omaha, St. Louis and St. Joseph reached a total of 34,222,094 head, in contrast with 35,323,972 head for the corresponding period of 1901. There is a difference of 1,101,878 head to be supplied before the receipts of the current year shall have equaled those of last year.

Analysis of stocks of cut-meats at the five markets of Chicago, Kansas City, Omaha, St. Joseph and Milwaukee show that on July 31 of the current year there were on hand 209,094,087 pounds. On the corresponding date of 1901 the combined stock consisted of 279,801,345 pounds.

Freight receipts at 121 points on the Great Lakes for the month of July, 1901, were

7,004,685 tons, and for the corresponding period of 1902 there were received 7,582,848 tons at 144 different ports. Shipments from 204 different points for July, 1901, were 7,031,357 tons, and for 1902, 7,436,548 tons from 217 ports. Total shipments for the first seven months of 1901 were 19,653,334 tons, and 26,875,004 tons for the same period of 1902, showing a gain of 7,222,670 tons, or 36.7 per cent; 16,568,899 tons passed the Sault Ste. Marie Canals against 11,548,192 tons in 1901, and 12,775,246 tons in 1900.

Trade movements at Boston, New York, Philadelphia and Baltimore show that for the first seven months of the current year the receipts of grain, and flour reduced to bushels, at New York were 56,626,630 bushels, compared with 83,510,688 bushels for the corresponding period of last year. At the three other ports of Boston, Philadelphia and Baltimore, the receipts were 57,266,043 bushels, compared with 121,685,795 bushels for the same period of 1901. Of receipts at New York in July of this year, 77 per cent came by rail and 23 per cent by water.

Traffic in iron and steel, originating in Southern producing territory during the first seven months of this year, amounted to 1,131,275 tons, compared with 957,760 tons for the corresponding period of 1901. There has been a decline in this traffic in July, the tonnage of 143,559 tons being the smallest in the course of the current calendar year, but considerable higher than the tonnage of 127,713 tons in July, 1901.

Coal shipments from New York for the month of June by water, as reported by six of the leading coal carriers to tide-water, amounted to 196,497 tons, and for six months ending with June, 3,967,666 tons. Reported shipments from Philadelphia were as follows: For June, 102,600 tons; for six months ending with June, 1,271,191 tons. Coastwise coal shipments from Baltimore during June were 172,806 tons, and for six months to the end of June, 1,006,997 tons. The total amount reported from the three ports was 471,903 tons in June, and 6,245,854 tons for six months ending with June. Coal receipts at Boston, mostly by coastwise lines, for the first seven months of 1901 were 2,661,346 tons. This year's receipts were 2,497,737 tons.

During the half year to the end of June, 1901, there arrived at San Francisco 13,315,222 bushels of wheat. For the half-year to the end of June, 1902, the total receipts were 17,125,773 bushels, being a gain of 28.6 per cent over the receipts of the preceding year.

THE LACK OF THE AGE.

The great lack of this age is spiritual vision. It is the absence of ideals. It is the loss of reverence. And yet it is better to be a peasant and reverence a king than to be a king and reverence nothing! All that has been won out of the evolution of the race from the slime of the ocean is the power to look up into the sky and down into the deeps and around on human life with reverence! When that is lost, all is lost. This is the great gift of the ages—one to another. It is the lighted torch, that (like the messenger of antiquity) each generation, spent with effort, has handed to the next. Will you extinguish it? Shall it be darkened in your hands? When you pass it to the boys and girls who come after you will you give them a charred coal for a burning flame?—Rev. Frederic Goss, in the Evangelist.

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

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Languages and Literature in Alfred
University.

INTERNATIONAL LESSONS, 1902.

THIRD QUARTER.

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July 12.	The Ten Commandments—Duties to God.....	Exod. 20: 1-11
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Aug. 9.	Nadab and Abihu—Temperance Lesson.....	Lev. 10: 1-11
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Aug. 23.	Report of the Spies.....	Numb. 13: 26-14: 4
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Sept. 27.	Review.....	

LESSON XIII.—REVIEW.

For Sabbath-day, September 27, 1902.

GOLDEN TEXT.—Thou shalt remember the Lord thy God.—
Deut. 8: 18.

NOTES.

The lessons of this quarter have had to do with the sojourn of the children of Israel in the wilderness. The first eight were in the first year or the early part of the second year of the Exodus; the last four, in the last year. Of the thirty-eight years of wandering between these two periods we know very little.

The first lesson gives a striking illustration of God's care for his people. The efficiency of an army depends in a great measure upon the commissary department. Here was a great body of women and children as well as of fighting men. The manna was given for the sustenance of this whole host. This is but the symbol of God's care for them and for us.

The second and third lessons are concerning the Decalogue, the nucleus of the divine law. These principles of right-living in the sight of God and man are for the human race at all times.

The fourth lesson is an instance of the perverse spirit of the people which manifested itself in disobedience to the law almost as soon as it had been given to them at Sinai.

The fifth lesson gives us a picture of the tabernacle with its sacred furniture. The value of this sacred place and the service connected with it was in teaching the people in regard to the holy character of God, and in a certain way to prepare them for the revelation of Jesus Christ.

The sixth lesson teaches us of the sacred character of God's direction for his service. His precepts are not lightly to be ignored. We learn also of the folly of the use of strong drink.

The seventh lesson tells of Moses's invitation to Hobab to accompany the Children of Israel. This is a type of the invitations which Christians are to be continually giving to their fellowmen.

The eighth and ninth lessons, like the fourth, give instances of the failures of the people and of the consequences of these failures.

The tenth and eleventh lessons are full of warning and encouragement. God will not leave his people without guidance. If they choose the right, they cannot but prosper.

The twelfth lesson tells of the punishment of Moses for his one short-coming; and of his greatness.

If we carefully consider God's dealings with his people of old, we cannot fail to find lessons of profit for ourselves in this age of the world.

THE RESPONSIBILITY OF PARENTS.

It is a very serious question whether the manners of the young men and women are not deteriorated. It is not easy to judge of the manners of a generation, because the standards of the past seem higher, as one looks back, than the standards of the present; and because, in considering any particular aspect of a period, there is the temptation to separate that aspect from the complete movement of the time, and to be misled with regard to its significance.

There is no doubt that the wide practice of athletics by young men and young women has, on the whole, been extremely beneficent. Athletics is fast making Americans a vigor-

ous race physically; it has furnished a safety-valve for the overplus of vitality which, in the colleges at least, in former days often took the direction of dissipation. It has brought young men and young women together on a natural and wholesome basis, and has made them comrades in a rational way. These gains must be taken into account. On the other hand it has bred an informality, not to say a freedom, of manner on the part of young men toward young women which involves a positive loss, and fostered an ease of intercourse which may lead to disastrous results if it is not moderated by the experience of older persons and controlled by the judicious social conventions.

The American girl is so trustworthy that it is very difficult for a foreigner to understand her. He finds it quite impossible, looking from the standpoint of his own social traditions, to believe that so much freedom can be combined with entire purity. There is, however, not the slightest question among those who are well informed regarding the essential moral healthfulness of American society.

There will always be exceptions, both in remote country districts and in great cities, to this general statement, but, as a whole, American society is singularly free from social corruption.

But the freedom which the American girl enjoys may be carried too far, and the freedom of the American boy often degenerates into license.

A great many fathers and mothers in this country have practically abdicated their authority, and surrendered a responsibility from which they cannot release themselves, although they may evade it. No father or mother has a right through easy-going complacency, or dislike to exercise authority, to pass over to children that direction of the home which ought to rest, not only on a sympathetic interpretation of the needs of young people, but also on a knowledge of life far in advance of the experience which you can acquire. The head of a preparatory school for boys said not long ago that it was extremely difficult to enforce the rule against smoking when boys of thirteen frequently drove up to the school from the stations, accompanied by their fathers, both smoking vigorously. Every boy of mature physical growth has a right to decide whether he will smoke or not; but no father has any right to let a growing boy smoke, for well-known reasons. That is an authority which he cannot delegate without inflicting a serious injury upon the boy. The boy's wishes ought not to be consulted in the matter, any more than the wishes of the child who is anxious to play on the edge of a precipice. If the boy of thirteen knew what excessive cigarette-smoking meant, he would never indulge in it, for he has no desire to dwarf himself physically or mentally; and when he grows up and realizes what has happened as the result of his indulgence, he is likely to have anything but a kindly feeling toward the father whose laxity and carelessness failed to protect him from his own ignorance.

An Eastern community was shocked recently by a mysterious tragedy in which a young girl and two young men were concerned. That tragedy, whatever its character may be, was made possible by a freedom

of intercourse under unusual and improper conditions which ought never to have been permitted. Every girl ought to understand that she is respected in the exact degree in which she is inaccessible to any kind of familiarities, and that it is impossible for a woman, if she wishes to secure not only confidence but admiration, to hold herself too sacred; and it is the fundamental duty of every mother to protect her daughter by instilling into her an adequate idea of the relation between the essential dignity of womanhood and the conventions which protect that dignity in social life. If American society is to preserve in any way the qualities which the best Americans in every generation have instilled into their children, there must be a far deeper sense of responsibility on the part of heads of families to their children than at present exists. There must be far less license permitted; there must be far more judicious and rational supervision.

The American child is generally regarded by foreigners as the most offensive representative of his country, and, unluckily, there is very much to justify this opinion, as all candid Americans who see American children in summer hotels and elsewhere must concede. Too many of them are rude, noisy, forward and disrespectful, not only toward their parents but toward others. They reveal the laxity of their own homes in moral discipline and in the teaching of good manners. It will be necessary presently to preach a crusade or organize a movement for the education of American fathers and mothers, if the traditions of the Americans of earlier times are to be preserved, and if American society is to have any distinction either of aim, of taste, or of manners.—The Outlook.

CANNED FOOD.

It is amusing enough to discover that cattle rancher, though a thousand cows come up to water at his tanks every day or two, will yet serve condensed milk from cans that come from New Jersey, that his beef bears the mark of Kansas City, that even his poultry and eggs are imported at enormous prices from Kansas. His butter also comes canned. If it were not for the patient Chinese gardiner, even the best-irrigated valleys would be without fresh vegetables. But if the Southwesterner fails in garden-making, he does delight in flowers, vines and shade trees. They relieve the monotony of the gray desert, and link him with his old green home in the East. He will let his fields go thirsty in time of drought before he will allow the rose bushes and the pepper trees in his front yard to suffer. Indeed, so industrious has he been in surrounding himself with shade and verdure that he is open to criticism for overdoing the matter, overcrowding his small grounds. An irrigated valley town in blossom is a marvel long to be remembered.—The Century.

How's This.

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There is a region, well known to be actively volcanic, lying southwest of Yuma, in Arizona, and south of Lower California. In this section are found many small cones and pits that send forth sulphurous gases, and also eject small columns of hot mud to a considerable height.

One of the channels of the Colorado River, called the Cocopah River, has been sinking for some time, and now forms a lake some eight miles long by one-half mile wide, the former bed of the river being now some ten feet below its former level.

It appears very plain that a leakage of water is penetrating the heated regions below, for there are frequent explosions heard and clouds of steam seen to ascend, and the temperature of the water in the lake has become heated to near the boiling point.

Above and around a central crater at the bottom of the lake the water boils and bubbles and throws off a continuous column of steam. It is probable that several more exits for gas are forming at the bottom of the lake, as explosions are practically continuous in different places along the entire course of the lake, throwing water in geysers several feet above the water level. Occasionally a flame is seen coming through, which lights up the surroundings at night, accompanied with a report like that of a cannon.

In one of these explosions a mass of earth over fifty feet in diameter was thrown over fifty feet high into the air. There are frequent signs of greater activity, and fears are entertained that the water in the lake and river may break through and thus pour a flood upon the molten mass below, which, on coming in contact, would cause a very serious eruption. There would be but little chance, however, for serious damage to be done, as the Indians living in that vicinity have removed to what they consider a safe distance, and the nearest white settlement is at Imperial, forty miles away.

In order to obtain the best chimney ventilation, the active volcanoes of the world (where it is possible) establish their craters at the tops of the highest mountains, even within the Arctic Circle, and within the Torrid Zone, as in the case of Pelee in Martinique, West Indies, where the late eruption overwhelmed its thousands who were living nearly on a level of the ocean.

There is one mountain in the Appalachian Chain, to the south of us, that gives good evidence that internal fires are burning nearer the surface than desirable. The surface is heated to that extent that it will melt snow as it falls in the coldest of weather, and cause trees to remain green in leaf, and southern fruit to ripen on the northern slope, while on the southern slope, facing the sun, nothing of the kind occurs.

Along the whole length of this chain of mountains, from Maine to Georgia, are found evidences that they are of volcanic origin, and were at some time in active operation throughout the whole distance, at which time evidently the great northern lake burst its barrier at the Highlands, and the Hudson River was formed through to the ocean.

THAT life is highest which is a conscious voluntary sacrifice.

MARRIAGES.

LYON—BONHAM.—At the Seventh-day Baptist church, Shiloh, N. J., Aug. 26, 1902, by Pastor E. B. Saunders, Paul P. Lyon, of Smethport, Pa., and Adaline Bonham, of Shiloh.

STAUB—FISHER.—At the parsonage, Shiloh, N. J., Aug. 28, 1902, by Pastor E. B. Saunders, Edward S. Staub, of Seeley, N. J., and Mary E. Fisher, of Shiloh.

COLEMAN—MOSHER.—In Independence, N. Y., Aug. 28, 1902, by Eld. J. Kenyon, at his home, Luther G. Coleman and Margaret E. Mosher, both of Andover, N. Y.

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.

Mix.—Mrs. Nancy Thurber Mix was born Oct. 12, 1832, and died at her home near Bolivar, N. Y., Aug. 29, 1902.

She was united in marriage with John Mix, Dec. 8, 1849. To them were born two sons and five daughters, all of whom were present at her funeral services. Before she turned to the Bible Sabbath Mrs. Mix was a member of the Methodist church. Three years ago she was baptized by the writer of this notice while the Quartet was holding meetings at Richburg, and she united with the Richburg Seventh-day Baptist church. Funeral services were held at Bolivar on Sabbath afternoon, conducted by the pastor of the church. W. D. B.

ALLEN.—Marshall M. Allen died at his home at Friendship, N. Y., Aug. 26, 1902, in the 59th year of his age.

He was born in the Township of Wirt, Allegany Co., N. Y., and was the son of Joseph and Phebe Maxson Allen. Two brothers, Maxson and Arthur, and two sisters, Mrs. O. U. Whitford, of Westerly, R. I., and Mrs. Hamilton, of Nile, N. Y., survive him. He was united in marriage with Julia Van Velzer, Feb. 22, 1867. To them were born two sons and three daughters, who with the widow have the sympathy of a large circle of friends in their sudden bereavement. During the Civil War Mr. Allen enlisted in Co. B, 180th Regiment, N. Y. State Volunteers. He was an enthusiastic supporter of the G. A. R., and always sought to cherish the memory of departed comrades, help the living, and encourage patriotism on the part of all the citizens of his loved country. To this end he earnestly endeavored to have Memorial and Decoration Day services of a high order and well attended. Funeral services were held from his home on Friday afternoon, when brief remarks were made by Rev's W. D. Burdick and J. W. Sanborn. The members of Hatch Post, G. A. R., of Friendship, of which he was Commander at the time of his death, attended the services in a body, six of them serving as bearers, and the Post conducting the services at the cemetery. W. D. B.

CONFERENCE EXPENSES.

The apportionment for the expenses of General Conference this year has been computed upon the basis of fifteen cents per member, as reported in the statistics of the churches for last year. That the amount is greater than last year is due to the fact that the sum of three hundred dollars was appropriated toward paying for the publication of the historical papers presented at the Centennial Session.

The amount received from the sale of meal tickets at Ashaway was nine hundred and ninety-six dollars. This will probably pay all the expenses incurred by the Local Committee, with the exception of that for tents, seating, etc., which is usually borne by Conference. In the future it may be wise to make the price of tickets a little higher, in order that there may be no regular expenses chargeable to the churches, except for printing Minutes and for the expenses of officers and committees.

The Treasurer would be glad to receive from the various churches, as soon as possible, the amount of the apportionment, in order that bills now due may be paid.

WILLIAM C. WHITFORD, *Treas.*

ALFRED, N. Y., Sept. 11, 1902.

TRACT SOCIETY—TREASURER'S REPORT.

August, 1902.

Dr. S. C. Maxson, Utica, N. Y.	5 00
Edward Groen, Andover, N. Y.	2 00
Henry V. Dunham, New Market, N. J.	2 50
Rev. L. M. Cottrell, DeRuyter, N. Y.	1 50
J. S. Williams, Boulder, Colo.	3 00
Churches:	
Milton Junction, Wis.	7 72
Plainfield, N. J.	63 93
Adams Centre, N. Y.	25 00
First Brookfield, N. Y.	14 30
DeRuyter, N. Y.	5 00
Sabbath-school, North Loup, Neb.	1 55
Woman's Board	73 37
One-third of Conference collections	79 57
Anniversary collection at Conference	121 85
Income:	
Orlando Holcomb, bequest	20 00
Joshua Clarke, "	6 00
Russell W. Green, "	3 00
Miss S. E. Saunders's gift in memory of Miss A. R. Saunders	3 00
Publishing House receipts	401 19
	\$838 98

E & O. E.

F. J. HUBBARD, *Treasurer.*

PLAINFIELD, N. J., Sept. 7, 1902.

Special Notices.

North-Western Tract Depository.

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

THE South-Western Association meets with the church at Gentry, Ark., Oct. 9-12, 1902. It is hoped that Dr. A. H. Lewis and Secretary Whitford will both be present.

C. C. VANHORN, *Sec.*

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

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

W. D. WILCOX, *Pastor,*
516 W. Monroe St.

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

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

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

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

I. L. COTTRELL, *Pastor.*
29 Ransom St.

HAVING accepted the Presidency of Milton College, Milton, Rock county, Wisconsin (U. S. A.), I expect to remove 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.

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