

THE SABBATH RECORDER.

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

VOLUME 58. No. 39.

SEPTEMBER 29, 1902.

WHOLE No. 3005.

WHEN DAY IS DONE.

REV. WILLIAM A. QUAYLE, D. D.

When day is done, and from the gaudy sky
The glory fades,
Then quiet falls; and rest comes by and by
With night's dear shades.
When life is done, and climbed its craggy steeps,
All hot suns set;
When in vast joy that neither sighs nor weeps,
We then are met;
When rest shall hold our hands, and grace,
Like evening psalm,
Shall whisper peace! And from the troubled face
Heaven's blessed calm
Shall every tear-stain wipe away and fear;
With Christ at hand
No heartache can through golden years draw near
That heavenly land.

—The Christian Work and Evangelist.



Mission of
Seventh-Day
Baptists.

If they have no special mission as preservers of the Sabbath and promoters of Sabbath Reform, according to the Bible and the teachings and example of Christ, they are narrow-minded cranks. If the Sabbath question, in its large aspects, is not an important and vital one to the Christian church, and especially to Protestant churches, the effort to continue a separate denomination for the sake of the Sabbath is an unjustifiable schism and a colossal folly. Those who do not accept our opinions concerning the Sabbath define our position as a foolish and hurtful schism; and if we have not such a mission as is suggested above, their estimate is correct. These facts must be faced by us whenever our denominational existence and work are considered, and these cannot be considered too much. Dr. Holmes closed his humorous but sharp analysis of certain phases of New England theology, in the "Wonderful One-Hoss Shay," with the words, "Logic is logic." We may deny logical conclusions, but we cannot escape them. When these conclusions are wrought out and written down in history they become doubly important. Our denominational history has passed the point of argument. That our position is in accord with the Bible, and with the example of Christ, is conceded by all. That our position is unassailable, if the Decalogue is binding through all time, is freely admitted. In the light of such facts, our existence means much, very much; or it is too nearly nothing to be held to any longer.



The Integrity
of the Bible.

The history of our position and the arguments which have been brought against it for centuries show that it involves the integrity of the Bible as a whole, and of the fundamental laws of the Decalogue, and of their

interpretation by Christ. Those who know little or nothing of our actual contention and history say that our interpretation of the Scriptures is narrow. The exact opposite is true. We do not plead for the Sabbath law on any narrow or technical basis; much less on any Judaistic or Mosaic grounds. We do not claim any recognition for it simply because it is part of the Decalogue. It is not binding because it has a place in that Eternal Code, but it is in that code because it was binding in the very nature of things before the Code had an existence, as it will be to all time, unaffected by any chronological or national questions. That Code is the direct source of the world's moral and religious ethics. It was the core of Judaism, as it is the heart of practical Christian life. Salvation through Christ and all ideas of forgiveness or atonement center in an everlasting code of ethics which point out what is sinful and condemn men for disobedience. Sinai is as essential to a complete Gospel as is Calvary. All this, and more, is involved in the position and mission of Seventh-day Baptists. Such an interpretation of the Word of God and the work of Christ is many times broader and more logical than the superficial nominalism, which begins by denying the perpetuity and authority of the Decalogue, and ends in their illogical notions about the law being removed because it was fulfilled by Christ, through obedience. Seventh-day Baptist pastors and evangelists cannot study this fundamental feature of their mission too carefully nor exalt it too highly.



THE practical value of such a conception of God's law and of the Sabbath is shown in both Jewish and Christian history. Whenever the ancient people of God fell away from these higher views of the authority of God, as embodied in the Decalogue, ruinous results were heaped upon them. Not only did they lose the restraining influence of divine law on life as a whole, but their highest religious and spiritual interests suffered decline in proportion as the Sabbath was lightly esteemed or neglected. Christian history shows the same results. Holidayism and correspondingly low notions of all religious duty have come in every case where the theory of an abrogated Decalogue and a temporary Sabbath law have been entertained. These results are an overwhelming argument in favor of the position of the Seventh-day Baptists. At this stage of the Sabbath question, including the loss of regard for Sunday, the results

which are heaped on both sides of the path along which loose doctrines concerning the Decalogue and the Sabbath have come, are an unanswerable argument against such notions and an equally unanswerable one in favor of the position of the Seventh-day Baptists.



SEEN in its true light, the inheritance and work of Seventh-day Baptists is not a burden to be borne, but a prize to be cherished, and a truth to spread. It is false to logic and to history to think that the work of a minority, in which men are set to defend and propagate fundamental and practical truth, is undesirable or unimportant. History shows that such minorities, being true to their mission, secure a development of character and types of experience far higher and more valuable than those who go lazily or are carried without effort by the crowds which throng easier paths. Within sight of the window near which this is written men are preparing for a house. The first step was to remove the soil for a spade's depth from the space to be occupied; that was a simple work and quickly done. Now strong-armed men are digging deep trenches and drilling huge granite bowlders for foundation making. The work is slow. Blow after blow, blow after blow, is the only solution. But day by day the trenches deepen and the shapeless granite is broken into blocks, "faced" and fitted for an enduring foundation. The soil which was removed so easily lies piled upon the ground outside, and the storms of a single day may carry much of it away to uselessness. But the granite block, not many days hence, will be cemented into a continuous foundation wall that will be young when the century just beginning shall have grown gray-haired. Work like that which God has given to Seventh-day Baptists is slower than the creation of breezes of sentiment, or the invention of theories which are brilliant to-day and rust-covered to-morrow, but it is permanent foundation-building work, a prize to be cherished, and not a burden to be borne.



THE following letter from the President of the United States, written to the Sunday School Times, Philadelphia, Pa., appears in the issue of that journal for September 13:

WHITE HOUSE,
WASHINGTON.

OYSTER BAY, N. Y., Sept. 3, 1902.

My Dear Mr. Trumbull:
Your note of recent date has been brought to my attention. I am glad to learn of the special Rally Day of

the American Sunday-school workers to be held in the near future for the purpose of outlining the winter's campaign in Bible study and character training.

Every effort looking to improvement in methods for Bible study and instruction should of course be most earnestly supported. The Sunday-school workers are entitled to the hearty support of all well-wishers to the nation.

Very sincerely yours,
THEODORE ROOSEVELT.

The RECORDER welcomes every influence which helps to secure the study of the Bible. Although much has been gained in that direction within the last thirty years, much remains to be done, especially along those deeper lines of study which includes the relations of the Bible to all men in all times. Men need to know still more of it as the world's one Book, neither "Jewish" nor "Christian" in any restricted sense.

MY HOPE.

ANNIE L. HOLBERTON.

Why must I ever from afar
Discern hope's still receding star,
As day by day and year by year
The looming shadows oft appear?

The spirit, like a prisoned bird,
Grows faint and weak with hope deferred;
When will the rays of dawning light
Dispel the darkness of the night?

I know not, but God knoweth why
Clouds linger gloomy o'er the sky:
He orders all beyond our ken;
The sun will shine, he knoweth when.

I will not 'neath the chastening rod
Despair, nor lose my faith in God;
But though each earthly hope grows dim,
I'll cherish still my hope in Him.

EDUCATION SOCIETY.

A Special Meeting of the Executive Board of the Seventh-day Baptist Education Society was held at Alfred, N. Y., Sept. 21, 1902, at 1.30 P. M.

Present: Prof. E. M. Tomlinson, Prof. A. B. Kenyon, E. E. Hamilton, Rev. W. L. Burdick, Rev. Stephen Burdick, Mrs. A. B. Cottrell, Mrs. Belle G. Titsworth, Dr. B. C. Davis, Prof. E. P. Saunders, Prof. W. C. Whitford, V. A. Baggs.

The meeting was called to order by the President, Prof. E. M. Tomlinson, and prayer was offered by Rev. W. L. Burdick.

The Annual Report of the Treasurer was read, including the certificate of auditors; and on motion, was adopted.

On motion, the Minutes of the Forty-Seventh Annual Session of the Seventh-day Baptist Education Society were adopted, after changes as suggested.

On motion, it was voted to have the fiscal year close July 31.

On motion, it was voted that Prof. E. M. Tomlinson be appointed to represent this Society on the Advisory Council created by the late Conference, with power to appoint a substitute.

On motion, E. E. Hamilton and Rev. J. B. Clarke were reappointed as Auditing Committee for the ensuing year.

On motion, Prof. A. B. Kenyon, Rev. J. B. Clarke and Prof. E. M. Tomlinson were reappointed as Investing Committee for the ensuing year.

The Treasurer asked for further instructions as to procuring certificates of Life Membership, and, on motion, it was voted that the President and Secretary be added to that committee, and it be a committee with power.

Adjourned.

EDWARD M. TOMLINSON, *Pres.*

V. A. BAGGS, *Sec.*

Prayer-Meeting Column.

TOPIC FOR OCTOBER 10, 1902.

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

Topic.—Best Things Yet To Be.

Hebrews 11: 17-40. 39th and 40th verses the central point.

17 By faith Abraham, being tried, offered up Isaac; yea, he that had gladly received the promises was offering up his only begotten son; 18 even he to whom it was said, In Isaac shall thy seed be called: 19 accounting that God is able to raise up, even from the dead; from whence he did also in a figure receive him back. 20 By faith Isaac blessed Jacob and Esau, even concerning things to come. 21 By faith Jacob, when he was dying, blessed each of the sons of Joseph; and worshipped, leaning upon the top of his staff. 22 By faith Joseph, when his end was nigh, made mention of the departure of the children of Israel; and gave commandment concerning his bones. 23 By faith Moses, when he was born, was hid three months by his parents, because they saw he was a goodly child; and they were not afraid of the king's commandment. 24 By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter; 25 choosing rather to share ill treatment with the people of God, than to enjoy the pleasures of sin for a season; 26 accounting the reproach of Christ greater riches than the treasures of Egypt: for he looked unto the recompense of reward. 27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. 28 By faith he kept the passover, and the sprinkling of the blood, that the destroyer of the firstborn should not touch them. 29 By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were swallowed up. 30 By faith the walls of Jericho fell down, after they had been compassed about for seven days. 31 By faith Rahab the harlot perished not with them that were disobedient, having received the spies with peace.

32 And what shall I more say? for the time will fail me if I tell of Gideon, Barak, Samson, Jephthah; of David and Samuel and the prophets: 33 who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, 34 quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens. 35 Women received their dead by a resurrection: and others were tortured, not accepting their deliverance; that they might obtain a better resurrection: 36 and others had trial of mockings and scourgings, yea, moreover of bonds and imprisonment: 37 they were stoned, they were sawn asunder, they were tempted, they were slain with the sword: they went about in sheepskins, in goatskins; being destitute, afflicted, ill-treated 38 (of whom the world was not worthy), wandering in deserts and mountains and caves, and the holes of the earth. 39 And these all, having had witness borne to them through their faith, received not the promise. 40 God having provided some better thing concerning us, that apart from us they should not be made perfect.

The eleventh chapter of Hebrews is a record of the great men who lived by faith, and the last part of the chapter shows how some things were kept in reserve for us which those ancient worthies were not able to secure for themselves even with their splendid faith in order that they and we might be perfected together. One thing made evident in this chapter is the oneness of God's people and the dependence of one generation upon another. We are linked to the past and the far away generations of the past are to have their full measure of spiritual blessing and benefit reserved to them through the fullness of spiritual life in each coming generation. No one of us can know of the fullness of our blessings "till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." As we come to consider these things belonging to us and our generation as compared with the olden time, we may well call them better things if not the best things. Contrasting

the privileges and benefits offered to the Christian through the gospel with those offered by the world, we must say the things of the gospel are the best.

The atmosphere of this world, morally, like that of the great cities where soft coal is burned, is usually so full of smoke and mist that it is difficult to see spiritual things. A look through the Scripture lesson here is like looking through a telescope on a clear day from a mountain top. We see some things distinctly which we had not discovered before, or had not seen in their right relations. Some better things are offered us in the fuller revelation we possess. The ancient men of faith believed that a deliverer would come. They had some idea of the character of his reign, but we have a Christ who was manifested and of whom we know fully concerning his character and work and purpose, and it ought to be much easier for us to believe in him than it could have been for the patriarchs. Then, too, we have the Holy Spirit to enlighten and guide us. The incarnation, crucifixion, resurrection and ascension of Christ are great facts for us to build on. From these also we ought to be able to have a much clearer hope than did the patriarchs. Let us cultivate a deeper love for the best things yet to come through the riches of infinite love.

THE SUCCESSFUL MINISTER.

REV. THEODORE L. CUYLER, D. D.

The highest aim and ambition of every true minister of Jesus Christ is to achieve spiritual success. For this he prays and for this he labors; and for the lack of this neither fame nor popular favor nor large salary can be any compensation. He is not blind to the fact that in his success two factors must be reckoned with—the human and the divine. The planting of the wisest Paul and the watering of the most eloquent apostles will avail nothing unless God gives the increase. Not by human might or power, but by the agency of the Holy Spirit can success be secured. The minister may pray ever so fervently for the blessing of the divine Spirit, but he cannot dictate and demand that blessing. Yet there are certain things that the ambassador of Jesus Christ must be and must do if his ministry is to bear spiritual fruits. For doing his duty he is responsible; for spiritual results he rolls the responsibility over upon the Master he serves. He works, but he does not worry.

1. The first essential to success is that a minister should not only love his work, but love that divine Master and Owner whose blood-redeemed servant he is. Paul clove to the root and the core of the matter when he said, "the love of Christ constraineth us." Not only his love for us, but ours for him. The curse of a vast deal of preaching and teaching is that self is—in some shape—at the bottom of it, and Christ is not there at all. "Whose I am and whom I serve." The more entirely a minister can fulfill this vital and indispensable condition, the stronger he will be, the happier he will be, yes, and the holier he will be, also. Just as sure as the heart-thermometer shows a lowering of the Christ-love, just so surely will the sermons and the prayers feel the chilling effect; and a cold pulpit sends its frost through the whole congregation. On the other hand, when a minister brings Jesus Christ with him into the pulpit, then there is a "tongue of fire" there

which will burn its way into the hearts and consciences of the auditors. Genius, scholarship, rhetoric, are but "tinkling cymbals" in comparison with this indwelling, o'er-mastering grace of personal love for a personal Saviour. If such men as Brainerd, McCheyne, Summerfield, Spurgeon or Moody were sitting by my side, they would say "Amen" to every word I have just written. "More love to thee, oh, Christ," is the prayer that should be oftenest on every minister's lips.

2. As the spiritually successful minister is a man whose highest inspiration is a supreme love of Christ, so it is his foremost aim to induce his hearers to give their hearts to Jesus. He knows no other way to save a life but to save the heart that animates and controls that life; and the only way to save that heart is to enthrone Jesus Christ there. Winning people to trust, to obey, to follow Christ—that is his "high calling." There is a constant temptation with ministers to ignore this, or to substitute something else for it. One minister who lives much in an atmosphere of books is tempted to preach chiefly to the intellect, and gives much valuable instruction. Another is deeply interested in sociology, and aims to reform social wrongs, to promote humanitarian enterprises and Christian citizenship. The Gospel of Jesus Christ goes infinitely deeper than mental instruction or social reforms, or excellent philanthropies of various kinds. It aims to change human hearts and to put Jesus Christ there. His message was, "Come unto me," "Follow me;" and no minister ought to feel that his work is successful unless (by the Holy Spirit's aid) he can win people to the service of Christ. His vital purpose is to form character—to make bad people good, and good people better; this means heart-work; this means regeneration; this means salvation for this world and another. My brother, do you fail right there? Then there must be something wrong in your aims or your methods, or your spirit; for the Christian ministry that yields no fruits of Christian lives is about equivalent to a medical practice that heals no sick folk, or a legal practice that gives no verdicts. To search honestly for the causes of failure is often the first step to success.

3. The minister who intensely loves his Master, and with singleness of heart labors for the salvation of his fellowmen, works at an immense advantage. He is not obliged to manufacture his weapons, or invent his arguments, or construct his own motive power. "Preach my Word" is his divine commission; "Lo! I am with you alway" is his promise of divine support. My observation has been that those ministers who have had the most spiritual success (for that is the point I am discussing) have been men who had an implicit faith in the supernatural inspiration and the divine authority of their Bible, and who have kept at the front the great central themes of revelation. They have wasted no time or breath in defending God's Book, which they hold to be self-evidencing; they have planted themselves on the adamant of God's unshakable truth and preached with the light of eternity flashing in the faces of their auditors. They have never frittered away their sermons on secondary topics, or blinked at human depravity, or concealed hell, or beclouded the indispensable need of the Holy Spirit at every step. They have aimed to make sin horrible, and Christ lovable, and

a life of fruitful service the only life worth living. Such preaching the promise-keeping God has stamped with success, and will do it while the world stands. Try it and see.

4. One day in seven is not enough for such a minister. He proclaims boldly, yet lovingly, God's glorious message from his pulpit and then follows it up through the week. A sermon that will not bear to be followed up is not worth preaching. In his pastoral visits a minister can come to close quarters with individual souls and preach eye to eye. No one can dodge such preaching or go to sleep under it. As many souls are won to Christ outside of the pulpit as in the pulpit. Eloquence or fine music may attract a crowd; but a mass-meeting is not a church. Nothing but thorough pastoral work (in its widest sense) can organize, train and develop a compact, praying, money-giving, mission-working, society-leavening and soul-saving church. No earthly throne comes within ten leagues of such a pulpit; no monarch's crown compares in splendor with the diadem which the glorified Jesus will place on the brow of every successful minister—whose success was only won by burying self out of sight and exalting, like Paul—"Christ and him crucified." What this old sinning and suffering world needs most is more such ministers at home and in foreign fields. Shall it not have them?—Evangelist.

SABBATH SCHOOL BOARD.

SPECIAL MEETING.

The Sabbath School Board of the Seventh-day Baptist General Conference met in Special Session on board the steamer City of Worcester, en route from New York City to New London, Conn., Aug. 19, 1902, at nine o'clock P. M., with the President, Rev. George B. Shaw, in the Chair.

The following members were present: Rev. George B. Shaw, Rev. Lucius R. Swinney and Rev. Ira Lee Cottrell.

The President presented the Annual Report of the Board to the General Conference. On motion to adopt, remarks were made by each of the members present, when the report was adopted by a unanimous vote.

Adjourned.

GEORGE B. SHAW, *President.*

REGULAR MEETING.

The Sabbath School Board of the Seventh-day Baptist General Conference met in regular session at 220 Broadway, New York City, Sept. 21, 1902, at ten o'clock A. M., with the President, Rev. George B. Shaw, in the Chair.

The following members were present: Rev. George B. Shaw, Edward E. Whitford and Corliss F. Randolph.

Visitors: Eli F. Loofboro and Robert Whitford.

Prayer was offered by Eli F. Loofboro.

The minutes of the last regular meeting were read; and the minutes of a special session held Aug. 19, 1902, were read and approved.

The President reported the *personnel* of the Board for the current year as follows:

Rev. George B. Shaw, President, 511 Central Avenue, Plainfield, N. J.

Frank L. Greene, Treasurer, 490 Vanderbilt Avenue, Brooklyn, N. Y.

Corliss F. Randolph, Recording Secretary, 185 North Ninth Street, Newark, N. J.

John B. Cottrell, Corresponding Secretary, 1097 Park Place, Brooklyn, N. Y.

VICE-PRESIDENTS.

Edward E. Whitford, 471 Tompkins Avenue, Brooklyn, N. Y.

Moses H. VanHorn, Salem, W. Va.

Rev. Lucius R. Swinney, DeRuyter, N. Y.

Rev. Ira L. Cottrell, Hornellsville, N. Y.

Rev. Herman D. Clarke, Dodge Centre, Minn.

Oakley Hurley, Gentry, Ark.

The Recording Secretary reported that he had sent the usual notices of the meeting to all the members of the Board.

Rev. George B. Shaw was appointed a Standing Committee on The Sabbath Visitor and the Helping Hand.

Voted that Corliss F. Randolph, Edward E. Whitford and Frank L. Greene be a Standing Committee to continue the preparation of a series of tracts on subjects of denominational history and doctrine, of which "A Catechism for Children of the Seventh-day Baptist Church," by Mrs. Henry M. Maxson, recently published under the auspices of the Sabbath School Board, constitutes the first number.

The President presented bills for printing supplies for the use of the Home Department, and for printing Sabbath School Institute programs. These were approved and ordered paid.

The Board engaged in a general discussion of the different interests of the Board, touching upon the work of the past year and the demands now upon us. Plans were discussed for improving The Sabbath Visitor and the Helping Hand, and for arousing a more active interest in Bible-study.

While recognizing the perplexity of several important problems concerned with our work, the Board took a hopeful view of the future and entered upon the work of the year with spirit and enthusiasm.

Minutes read and approved.

Adjourned.

CORLISS F. RANDOLPH, *Rec. Sec.*

A GREAT ENGINEERING FEAT IN EGYPT.

With the laying, on the first day of the present month, of the last copingstone of the great dam across the River Nile at Assouan the ancient land of the Pharaohs sees the completion of a national work, which is not only the greatest of its kind in existence, but in its beneficent results will probably outrank any scheme carried out in Egypt, either in ancient or modern times. The completion of this dam and a similar structure at Assiut will provide in the Nile Valley a vast reservoir capable of supplying over a billion cubic yards of water every year. The surplus waters of the river will be stored during the flood season, and then drawn upon for the irrigation of wide tracts of land which for many centuries past have lain waste for want of water. As a result of the new system of irrigation, there are extensive tracts of land which henceforth will bear two crops a year where formerly they bore but one; while the area devoted to sugar cultivation will be greatly increased.

The Assouan dam itself is one of the greatest engineering works in existence. It is no less than one and a quarter miles in length and it is pierced by one hundred and eighty sluice gates twenty-five feet in height and seven feet in width, by means of which the regulation of the waters will be secured. The total cost of the two dams will be about twenty-five million dollars.—Scientific American.

LETTER FROM SABBATH SCHOOL BOARD.

Dear Fellow-worker in the Sabbath-school:

The President of the Sabbath School Board wishes to call your attention to several matters of importance in relation to the work of the schools; and we trust that you will promptly consult with others and so far as possible act along the lines suggested.

1. Mrs. Henry M. Maxson, under the direction of our Board, has prepared a thirty-two page tract in the form of a catechism for use in Seventh-day Baptist Sabbath-schools, Christian Endeavor Societies and homes. This has been published by the Tract Society and is for free distribution. No provision has been made for the expense of distribution. Being anxious to avoid any delay and uncertainty in having these catechisms reach the places where we want them to go, we are sending them to the schools and Junior Endeavor Societies with the hope that those receiving them will be glad to send to the Publishing House the postage which we have advanced. If other copies are desired by any who may see this notice, they may be obtained by sending postage to the publishers.

2. The Board takes this opportunity to call attention to the great desirability of organizing more Home Departments in connection with our schools. Why should not every Seventh-day Baptist be enrolled as a member of a school? In this connection we wish to call attention to the fact that, at your earnest solicitation, we have had printed Home Department supplies suitable for Sabbath-schools. This was done at an expenditure of more than twenty-five dollars, and the sales of the first six months has not reached one dollar. A word to the wise is sufficient. Organize a Home Department and get the supplies at Plainfield.

3. We believe in Sabbath-school Institutes, but have no money to pay traveling expenses. We therefore urge you to write to the Vice-President of the Association in which your school is located, and see if some arrangements can not be made by which you can have the benefit of a gathering of your Sabbath-school workers without expense.

4. We recommend that as far as it can be done without large loss to the regular lessons much be made of special "days," Rally Day, Decision Day and Sabbath Lesson Day, etc. Be conservative in your methods, but manage to keep up enthusiasm and keep out of ruts. Suppose, for example, that our superintendents should occasionally "exchange pulpits" as the pastors do.

5. We need money. We plan not to go in debt, but to spend all that you will trust us with, in Sabbath-school work. Our system is simple and working well, thanks to your loyalty and generosity. "One collection from each school each year." Please take the collection early in the year and give notice in advance, so that all may understand and be prepared to give us a generous collection.

6. We wish you all to remember that while the Tract Society has assumed the responsibility of publishing the Helping Hand and the Sabbath Visitor, the Sabbath School Board has not only undertaken to furnish all the editorial work, but also agrees to do its best to extend the paid circulation of both these publications. The circulation of the Visitor ought to be increased to the point of being self-supporting. Will you not try to

do that this year. Let us not be a drag on any Society. We have not been in the past, and it is too late to begin now.

7. We invite suggestions. Write us about the publications. How can we improve them? Write us about the special lessons or the catechism. Make suggestions about Institutes and other work. What about the lessons that appear in the Visitor? Be frank and write to us.

This letter is prepared under the direction of the Sabbath School Board by its President, who is your servant and fellow-laborer.
GEO. B. SHAW.

THE KING'S HIGHWAY.

ISABELLA R. HESS.

The hills against the turquoise sky
Are clothed, each one, in a robe of mist
Daintily woven on airy looms,
As the sunbeams gently the dewdrops kissed;
And the river, winding the hills between,
Is singing its low-voiced roundelay,
And the elm-tree boughs sway in measured time
As they softly shadow the King's Highway.

I know not the name of the dusty road,
Stretching before me up the hill and down,
And tho' I can see the gleaming spires,
I know not the name of the yondertown.
But on each side of the roadway gray,
Far as my eye can fairly see,
Purple, and golden, and crimson gleam,
Olden colors of royalty.

So I know that I am on the King's Highway!
For what else meaneth the colors rare
That gaudily flaunt in the autumn breeze,
Rioting mad by roadside there?
The goldenrod, with its glowing crest,
Regally slender, of grace divine;
The purple astor of fainter light,
And the crimson glow of the sweet woodbine.

Even the field walls of unhewn stone
The woodbine covers in green and red;
The grasses beside the hedge bend low
In shame 'neath the goldenrod o'erhead;
But the purple astor swayeth down
And gently croons in her tender way,
"Oh dainty grasses! lift your heads,
For are you not on the King's Highway?"

Oh, every road is the King's, I ween!
'Tis he who weaveth the colors rare,
And decketh the world in its autumn garb,
That we of blood royal may find it fair;
And never a prince of the days gone by
His palfrey rode on a path more gay
Than I, 'mid the crimson and purple and gold
That broider the sides of the King's Highway.

—The Jewish Messenger.

THE BACK PASTURE.

MAY L. FELT.

[We are sure our readers will enjoy a trip to the "Back Pasture" by reading the following.—Ed.]

Nothing to my mind is more beautiful than a back pasture in August and early September. Wandering down the cart-path or cow-lane of the farm, with the small fields to the left and right, like hotel bedrooms opening from the hall, I come to the back pasture of one of our village farms. Not yet has the real estate agent cut it up into small building lots, as has been the fate of the front fields near the main road. It lies undisturbed in all its primitive beauty. Years ago it must have been entirely cleared land, but like nearly all New England farms it is growing up. All over the fields there are clumps of bayberry with long, shining leaves, and bluish, gray, waxy berries. Near the bayberry is the sweet fern; both sisters of the sweet-gale family. As the August sun shines on them what a mingled fragrance of bayberry and sweet-fern! Towering above them is a bush of sumach. Its panicles of acid fruit have a red hairy covering like bright red plush. Standing off by itself, in a vain sort of way, is a barberry bush. The seeds of this bush were brought over by the early settlers of Narragansett. The birds scattered the seeds, so that now all over pastures in Eastern

Massachusetts are dotted with the shrub. In the spring it gladdens us with its bright yellow blossoms, and now it presents us with clusters of fruit. The berries are just turning red, but need, like some characters, a sharp touch of frost to bring out their full beauty. Here are several patches of stone huckleberries. They come later than the high bush black huckleberries. The berries are very black, and shiny and full of hard seeds. Near them is a clump of low bush blueberries. A few berries are still clinging to the bushes. Near the wall there is a thicket of high bush huckleberries. The berries are as large as thimbles, and worth gathering for winter preserves, even if the bushes do resent my interference by sticking every thorn on every branch into my hands and arms.

Standing like sentinels all over the pasture are the cedars. Their dark peculiar green forms a background for the lighter greens of the deciduous shrubs and trees. Near by is a common juniper shrub, which demands considerable room for itself. When I was a child it was the firm belief among the village children that all the snakes in the pasture hid under the juniper branches, so I find myself, even now, avoiding this harmless evergreen shrub. Near the woods stands a cluster of young chestnut trees, which has sprung from the stump of a gigantic tree. Graceful green birches with their white bark form a pleasing contrast to the dark trunks about them. Surrounded by these trees is an old apple tree—the survivor of some ancient orchard, or else a tree of natural fruit which sprung from the seed. As I get into the woods I find the bushes and trees are wound together with dog brier, so pretty for festival occasions, as its thick glossy leaves do not easily wilt. Beyond are the wild grape vines, forming a jungle not to be penetrated. The grapes have reached their full size, and will soon turn purple or red. In a few weeks they will be gathered for jelly and sauce.

"And before the month was ended
The fruit that looked so fair
Had vanished from among the leaves,
And the vines were stripped and bare.
They were all of them in pickle,
Or in some dreadful scrape.
'I'm cider,' sighed the apple;
'I'm jelly,' cried the grape."

Coming out into the open again, to a particularly barren spot, I find the thistles all in bloom. When I was a little girl, the other children and I used to come over here and cut the thistles. Then we pulled out and threw away the pink blossom part and carried the thistles home and put them in the oven. The gentle heat caused the thistle down in the seed pods to fluff out, so in the morning we had beautiful white pompons to trim our own and our dolls' hats with. Near the thistles is a bunch of hardhack. I believe that in years gone by, when the times were very hard, its leaves were dried and used for tea. In a richer spot grows a bunch of clover, which is still in bloom. I notice that the blossoms of the thistle, hardhack and clover are all crimson pink, and the colors nearly match. Next comes a tangle of woodbine about a cedar tree. If you wish to see a color scheme which rivals a French milliner's, come and look at this woodbine a month later, when it has turned a bright red, and is wound around the dark, dead green of the cedar. Here and there a golden rod has begun to blossom, and a bunch of yellow field-daisies, or black-eyed Susans, enliven the scene. The wild parsley

nods its white umbels in the breeze. The pennyroyal and everlasting sends up a pleasant herbal smell from their low bed at my feet.

Everywhere are the rocks. They stick up from the soil like plums in a giant plum-pudding. Rock upon rock forms the stone wall, so characteristic of New England, and such a wonder to Westerners who are accustomed to see stump, rail, or wire fences. Near by is a half-acre of little stones which are too small to be used for stone walls. Think of the patience of our forefathers! Picking up one by one these stones from their barren, rocky fields! Verily the stone heaps on New England farms are monuments to the patient industry of the ancient owners of the land. What a fortune these rocks would bring their owner if the farm could be removed to Cape Cod, or some other region lacking stones.

All the insects in the grass give me a grand chorus. Occasionally a bird sings. Perhaps he is bidding farewell to his Northern homes, for John Burroughs tells us that many birds begin to fly to the Southland by the middle of August.

As I wend my way home, some of Whittier's lines come to my mind:

"I know not how in other lands
The changing seasons come and go;
What splendors fall on Syrian sands,
What purple lights on Alpine snow!
Nor how the pomp of sunrise waits
On Venice at her watery gates;
A dream alone to me is Arno's vale,
And the Alhambra's halls are but a traveler's tale.

"Yet, on life's current, he who drifts
Is one with him who rows or sails;
And he who wanders widest lifts
No more of beauty's jealous veils
Than he who from his doorway sees
The miracles of flowers and trees."

—The Sharon Advocate.

MARK TWAIN ON YORK.

Mark Twain spends his summers in York, Me., and when that town the other day celebrated its two hundred and fiftieth birthday, Mark had to make a speech. This is part of what he said:

"I can't find any fault with the weather—it has agreed with me. A little rain don't affect me. It seems to me it only rains here when you go out, and I don't go out.

"I was overlooked this time and had no place on the floats. I will be here next time, two hundred and fifty years from now, to advertise the place.

"You have got facilities here found nowhere else. For instance, there are thirty-five post-offices here, and if you throw a brickbat you cripple a postmaster. Then they call you fellow-townsmen, but how do they know? With York Harbor, York Corner, York Village, York Beach, and all the other Yorks, I don't know where I live, and I can't find my way home, even by trolley. This has been called the land of milk and honey, but it grows more post-offices than milk and honey even; that is, I think it does, for we use the condensed articles and I know about the post-offices. Then we don't have mosquitoes up where I live, or if we do they are gentlemen, for scientists say only the lady mosquito bites.

"This place is full of lovely things. There is only one criticism; there is not a match procurable, or at least one that can be set fire to. I tried, implored and supplicated, but everywhere there is only one match to be had, a safety one, so safe you cannot set it afire. Even Satan, and I know about him, can't use that match down here. He can't make it go, and is building cold-storage vaults out of it."

SALEM, W. VA.

We thought to give a brief of the way we had the report of Conference. It was had the first Sabbath in September. We followed the program given below:

"Conference from a business man's standpoint"; many good things were said about the management, by Dea. F. J. Ehret.

"Conference as a social factor in our denominational life" was then spoken to by Mrs. G. H. Trainer. In this a graphic picture of the benefit of the social spirit from home to Conference and back again was given.

"Conference as a promoter of our spiritual and denominational life" was spoken to by Dea. Wardner Davis.

All the speakers emphasized their remarks by referring to the fact that Conference was to be held with us next year.

The Pastor then spoke upon "Conference as an educational factor." E. A. WITTER.

WESTERN NEW YORK LETTER.

You will find few more beautiful churches anywhere than that little stone church nestled away in the valley at Hebron Centre. We expected to see a nice building. The architecture is of a high order and the decoration is beautiful. We did not know such a quality of stone was native to the country. There were no happier men present at the dedication than Bro. Hemphill and Bro. Ball, who had worked untiringly for the end which has now been accomplished. Many others have given loyal help, not the least among which are to be mentioned the ladies who furnished the church in excellent taste. The basement floor yet remains to be laid, but the building is paid for so far as they have gone. By appointment of the church, Pastor Kenyon preached the dedication sermon Sunday afternoon, September 14. The house was crowded with an interested and gratified congregation. The Quarterly Meeting, of which this dedication service was a part, was strong and spiritual. Two adults offered themselves for baptism, one of them a convert to the Sabbath. Others rose for prayers the closing night. We rejoice with our Hebron brothers and sisters, and pray that this new house of God may be wonderfully used in the upbuilding of his kingdom.

Bro. Kelly, assisted by Bro. Seager, has been holding strong and spiritual meetings at Hornellsville for about three weeks. Interest has deepened much in the past few nights. Baptism is to be administered tonight (September 23). It is announced that the series will close next Friday night with a presentation of the Sabbath question on this and the night preceding; we are hopeful, however, that the interest will be such as to demand a further continuance of the meetings, and that a greater victory will be gained.

Alfred University opens again with increased registration, the freshmen alone numbering about forty. An excellent class is beginning study in the theological school. The work done in the newly reorganized seminary last year was of a high order. The opinion has been expressed in our hearing that the superior of Dr. Main as an exegete is not to be found. Those who have come under his teaching will not be likely to dissent from this view.

F. E. Peterson, after a stay of ten years in the east, turns his face toward the setting sun again this fall, entering the pastorate at West Hallock. He was the first of the six

student evangelists to come east, and is now the first of the six to return to the Mississippi valley. However, we are not superstitious.

M. B. Kelly has received an unanimous call from Second Alfred, to which he has as yet given no answer. No one could be a better neighbor than Bro. Kelly, yet we can but think too of that great evangelistic field to which his heart is drawn and in which he is prepared to do such mighty work.

Ira Lee Cottrell enters the pastorate at Leonardsville, December 1. No definite decision has yet been reached as to his successor or successors in Hornellsville and Hartsville; but the prospects are bright that pastors will be secured under whose leadership the good work will go steadily on.

Richburg, Main Settlement and Shingle House have no permanent pastors, but there is a more resolute spirit among the people in regard to the matter which bodes well for the future. Your correspondent has a growing feeling that we must stand by these churches, and he has pledged his co-operation toward the end in view. We are confident that some satisfactory plans will be matured ere long. During the summer vacation, Nelson Norwood, of the University, has been the much appreciated acting pastor of Main and Shingle House. Miss Emma Cartwright, now entering the Theological Seminary, has supplied the pulpit at Richburg to the approval of the congregation. Hubert VanHorn, recently pastor at Berlin and Marquette, Wis., and now a student in the Theological Seminary, has engaged to preach for the Richburg people for three months.

Pastor W. L. Davis, at Hickernell, being a stranger in the Western Association, may properly be reported in the words of a correspondent, as "a [good pastor; the people like him very much." It is planned to begin revival meetings in October, and we hope that Bro. Seager may stop to assist them in the work. One letter makes this request, "I wish to ask your especial prayers for the little church at Hickernell. The most of the members are strong, but some have grievous trials and temptations. There are many who have not united with the church] who believe that the Sabbath is right. Some of these are not converted. I believe that, if the proper kind of work is done there soon, a large number will be gathered in."

Mrs. Angeline Abbey, one of our brightest lower lights, still holds the fort in Erie with two others. With her usual brave spirit, she offers to be responsible for the entertainment of a quartet, if one can be sent there next summer.

And what shall I more say? For the time would fail me to tell of Gideon and of Barak.

NOTES FROM A SERMON.

It is very important that we choose wisely as to our occupation for life. He who leaves out of his category the work of tilling the soil has left out one of the most important of occupations.

The temptation to choose the expedient rather than the absolutely true, is, perhaps, more prevalent than in the past.

To refrain from entering any of the ways of pleasure or sin because our parents or friends do not want us to is not enough to keep us safe, but when we are kept by the influence of the pure, sweet life and example of Jesus it is enough.

E. A. W.

Missions.

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

ANNUAL REPORT.

MISSIONARY PASTORS.

Thirty-six (36) churches have been helped during the year by the Missionary Society in the support of pastors. The number of missionary pastors serving these churches were twenty-five (25). Some of these pastors have had charge of their churches the entire year, others only part of the year. Some of the number have been joint-pastors, over two or three churches that were so near each other as to make quite a convenient parish. These churches thus aided are in the following states: Rhode Island, West Virginia, Pennsylvania, New York, Ohio, Wisconsin, Minnesota, Iowa, Colorado, Missouri, Arkansas, Texas, Louisiana, Alabama, North Carolina. There have been revivals in some of the churches. Good work has been done in all of them. Added to the churches, by baptism, 29; by letter, statement and experience, 79; total, 108. There have been one church and two Sabbath-schools organized; converts to the Sabbath, 2.

GENERAL MISSIONARY WORK.

Four general missionaries during the year, two employed all the time, two part of the time. They labored in Iowa, Arkansas, Indian and Oklahoma Territories, Texas, Alabama, New Brunswick and Nova Scotia, Canada. They report 225 sermons; 407 visits; 5,675 pages of tracts distributed, also 200 papers; added to the churches by baptism, 10; by letter, 2; one church and one Sabbath-school organized.

WORK OF THE EVANGELISTS.

Two evangelists employed the entire year. Have labored in seven different states in the Union. Aggregate sermons and addresses, 471; visits, 688; added to the churches, by baptism, 69; by letter, experience and restoration, 21; total, 90; converts to the Sabbath, 1; pages of tracts distributed, 7,490; a meeting-house dedicated; two Junior Endeavor Societies organized; one Sabbath-school graded.

STUDENT EVANGELISTIC AND QUARTET WORK.

Four quartets of 16 young men; 1 of 4 young women; 7 evangelists and preachers at different times; time of labor, months of July and August; the summer vacation; conversions, 48; reclaimed, 11; baptized, 35; added to the churches by baptism and letter, 46; converts to the Sabbath, 6. Their labors were in West Virginia, Pennsylvania, Ohio, Wisconsin and Minnesota. The pastors who went with the quartets as preachers and leaders were given their time by their churches, their salaries going on during the time, their traveling expenses paid out of the Student Quartet Evangelistic Fund. The traveling expenses and wages of the quartet were paid from said fund, raised by contributions from the churches and individuals, collections on the fields, and appropriations by the Evangelistic Committee.

WORK OF THE CORRESPONDING SECRETARY.

He has labored the entire year; sermons and addresses, 75; communications received, 766; sent out, 880; reports and blanks mailed, 200; sent out also quite a quantity of monthly pledge cards and envelopes to the churches. He has attended all the regular Board meetings and all the special meet-

ings, but one; also the Eastern, Central, Western and North-Western Associations, conducting the Missionary Hours at three of them. He has held four open parliaments at our Associations in regard to our missionary and other lines of denominational work, our financial condition and systematic giving; and also concerning our mission as a people, and the interest or lack of interest in it. The Secretary has edited the Missionary Page of the SABBATH RECORDER, and prepared the Annual Report and presented it at the Anniversary of the Society held in connection with the General Conference at Alfred, N. Y. The Secretary has made four trips during the year, viz.: 1. After the Conference he visited in the forepart of September the Hornellsville, Andover, Friendship, Richburg, Little Genesee, Shingle House and Portville churches, in the interest of our missions, and in regard to the settlement of a joint-missionary pastor over four small churches in the Association. 2. His second trip was to North Carolina and Alabama. He held twenty meetings with the Cumberland Seventh-day Baptist church. The church was revived and strengthened, two young men were baptized and joined the church. He assisted the church in the ordination of Dea. J. H. Biggs to the gospel ministry, acting as moderator of the council and examiner of the candidate and preacher of the ordination sermon. The Secretary also in this trip spent twelve days at Attalla, Ala., visiting the Sabbath-keepers and holding meetings. 3. The third trip was a short one to Northboro, Mass., at the request of Mrs. H. Alice Fisher. 4. The fourth trip was to the Central, Western and North-Western Associations. In these trips the Secretary was away from home in all five months.

The Secretary has served as Chairman of the Evangelistic Committee and on a number of other committees the past year. Several fields and the workers thereon have been put under his supervision, and he has looked after their interests with promptness and care. All the duties which have come to him as Corresponding Secretary he has endeavored to discharge to the best of his ability, with a conscientious regard for the salvation of men, the spread of the gospel, and the building up of Christ's kingdom in the world.

OUR FINANCES.

Our method of securing funds for the support of our missions is the pledge card and envelope system. It is systematic, and successful in raising funds when faithfully carried out. No system will run itself. This needs looking after every year. There is no better one to see that the system is carried out in each church than the pastor. He should see that pledge cards and envelopes are furnished and that thorough canvassing for pledges has been made each year. The Corresponding Secretary or the Treasurer of the Missionary Society cannot visit and canvass each church each year for funds. Such a course is impracticable and too expensive, hence the Society has to depend upon the pastor to have it done. The Corresponding Secretary keeps in touch with the pastors in regard to it, and furnishes the pledge cards and envelopes whenever needed. Our income for missions the past year has fallen off a good deal. One cause of it is, that the past year much money has been raised by special

appeals and canvass for special objects. This always at any time diminishes the income of the general fund. Our appeal then is to the pastors to see that systematic giving for missions is maintained and sustained in their churches.

GENERAL SUMMARY.

In China there have been five workers and sixteen native workers; added to the Shanghai Seventh-day Baptist church, eight; present membership of the church, 66. The Medical Mission moved to Lieouoo, Feb. 28, 1902.

In Ayan Maim, Gold Coast, West Africa, one foreign worker and two native workers. Peter H. Velthuysen died soon after he began his work.

In Holland, at Haarlem and Rotterdam, two workers.

On the Home Field there have been 60 workers during the year, some all the time; others part of the time. Through their labors there have been added to the churches 141 by baptism; 115 by letter, experience and statement; total 256. Two churches; four Sabbath-schools and four Endeavor Societies organized; ten converts to the Sabbath.

CONCLUSION.

In looking back over the year's work on all the various mission fields there are causes for joy and thanksgiving for the success and gains on some of the fields; and also causes for sorrow from discouragements and losses on other fields. The death of a noble, active and consecrated worker on the Gold Coast field, just as he began his work, is a source of deep sorrow and trial to us all, and it is a cause of discouragement and sadness to the little church at Ayan Maim. However, in it all God will bring out of it good, and we will trust in his wisdom and goodness. We praise God that he has preserved the workers on other fields, and graciously blessed their labors. The gospel of Jesus Christ and the law of God have been preached on all the fields with earnestness and zeal. Souls have been saved from ruin of sin, and some have accepted the Sabbath of Jehovah.

The churches have had seasons of refreshing from the Lord, been revived and strengthened, and additions have been made to their membership. Many have been renewed in their spiritual life, and have become more active in the service of Christ. There is a good missionary spirit pervading the people, especially the young people in our churches and schools. This all is a cause for rejoicing, a source of encouragement, an indication of progress, and a call to us all to greater endeavor and a more faithful service in the work of evangelizing the world.

HISTORICAL SURVEY.

This is our Centennial Conference. It leads us as a people to take an historical survey of our work for a century or more. It is a survey of more than a record of events. There are underlying causes which as operative forces make history. There is no event in history without a cause. Then our historical survey is a view of the causes that have brought to us as a people prosperity or adversity, success or failure, gain or loss. Our mission work as a people is more than a century old. It began 231 years ago when the first Seventh-day Baptist church was organized at Newport, R. I. At the beginning, it was missionary work by the local church, then of several churches united in sending out the

evangelist and preacher; until it eventuated in organized missionary effort, and that gave birth to the General Conference.

In the first century the work was purely home missionary effort, in the formation and organization of churches in new settlements, in a new country being settled by those who moved away from the old mother churches. In the second century we as a people enlarged our missionary borders and engaged in foreign mission work.

From these beginnings the fields have widened and the work has grown apace with the years on our hands, increasing our duty, our responsibility, to meet the increasing demands, with ever widening doors of opportunity for missionary and evangelistic labor. So from the very beginning of our existence as a people in this country up to the present time, we have been a missionary people. We owe to this missionary spirit, which has ever been ours, our preservation and what we are to-day as a people, our growth and success, in the face of all prejudice and opposition. For a people not having large numbers or great resources, we have done well through these years in missionary effort, and have good reason to take courage and press forward in the good work.

WHAT SHALL BE THE OUTCOME OF THIS SURVEY?

This Centennial Celebration of our General Conference, and this historical survey of all the lines of our work as a people for a century past, should be of future value to us. If we only notice the events, and the leading men and women in these events, we shall reap no good harvest from this survey. It should bring to us such a stock of wisdom, power, and inspiration that shall enable us to make another century more successful and more glorious in every line of denominational work. It should unfold and bring to us a deeper, clearer, and broader view of our mission in this world as a people, and imbue us from center to circumference with the spirit, purpose, inspiration and enthusiasm of that mission. It should lead us before God to possess the requisite to accomplish successfully the mission for which we have been kept these two centuries. It should lead us to a thorough study of the causes that have brought us success and those as well that have produced failure and loss. Henceforth from this Centennial historical celebration and survey we should be a wiser, better and stronger people. It should bring to us a greater joy in service; a deeper and firmer faith in God and Christ and in the Holy Spirit. It should deepen our love of souls, deepen and broaden our missionary spirit, our love of the Sabbath, its better observance, give us the spirit of Sabbath Reform as we have never had it before, make us one solid phalanx in all lines of denominational effort, that will bring sure victory to the cause and the truth for which we stand, and crown Jesus Christ Lord of all.

In behalf of the Board, and approved by them Aug. 11, 1902.

O. U. WHITFORD, *Cor. Sec.*

ASHAWAY, R. I., Aug. 21, 1902.

THE avalanche that has slid a mile does not stop for trifles. And the soil of any man who has gathered momentum by years of consistent living shall not stop at a trifle like dying.—Thomas K. Beecher.

CIVIL LAW AS A FACTOR IN THE TEMPERANCE REFORM.

C. S. SAYRE.

What is the province and power of civil law as a factor in the Temperance Reform?

In our Sabbath-school Lessons lately we saw clearly two divisions of the Decalogue. The first division, consisting of four Commandments, comprised Man's Relation to God; the second, consisting of the last six Commandments, comprised Man's Relation to his Fellowmen. The first four Jesus summarized as love to God, or the "first and great commandment," and the last six he summarized as the second commandment and as love to our fellow men.

Now, all civilized people who believe in religious liberty hold that no man or set of men, no state, government or set of governments have a right to specify how any man shall conduct himself in regard to those first four Commandments, because those are questions that lie between the man and God primarily, and nowhere touch the rights of other men.

But the last six Commandments. No one will deny the right of every state and every government to enforce their observance upon every citizen in their borders; because they deal with questions that exist between man and man primarily. The laws of every civilized country are founded upon these six precepts, because every state is bound by the enforcement of its laws to protect the life, property and welfare of all its subjects from any encroachments imposed upon them by other citizens. That is, every state requires each citizen to respect the rights of every other citizen.

"Honor thy father and thy mother." There is a sense in which the state forbids a child to dishonor the father or mother, because the state is bound to protect its citizens, it matters not what relations those citizens sustain to each other.

"Thou shalt not kill" is another precept that concerns man and his fellowman and the state sees fit to place its hand on every man's throat and say, "Thou shalt not kill."

"Thou shalt not commit adultery," "Thou shalt not steal," "Thou shalt not bear false witness," "Thou shalt not covet," are all precepts that relate to the interests of the citizens of the state. And the state prohibits every man from violating any of these laws, because by doing these things they infringe upon the rights of other subjects whom the state is bound to protect.

Now in trying to decide what the province of the civil law as a factor in the Temperance Reform is, it will be necessary to decide where the crime of intemperance belongs in the great moral code—the Decalogue. No sane man will deny that it belongs to that part of the moral law that relates to man's relation to his fellowmen. If this reasoning is correct, then the answer is that the province of civil law as a factor in the Temperance Reform is to prohibit the manufacture and use of spirituous liquors.

A young fool at Milton College once delivered an oration on "Is Prohibition Sound?" and took the position that "You can't compel men to be good," just as if that was what Prohibition proposed to do. Though honest enough then, he has since learned that Prohibition does *not* propose to "make men be

good" any more than the state proposes to make a man be good when it prohibits him from killing or stealing. He has since learned that the object of the prohibition of the liquor traffic is just exactly the same as the object in prohibiting murder and theft, because these acts all deal with man's relation to his fellows, and they all jeopardize the life, liberty and welfare of every other citizen. Hence Temperance Reform is no more a moral reform to be relegated simply to the pulpit and the Sabbath-school and the day-school than reform in theft or murder is a moral reform to be relegated to those sources *alone* for their promulgation.

When a man has handed a drink of intoxicating liquor to a fellow-citizen he has committed a crime against that man. It matters not how much that man wanted that drink, it matters not how much he was willing to pay for it, nor how much or how little he expected to drink of the accursed stuff, it is a crime of man against man, because it opens the switch on the great railroad of life and runs that man's train right straight toward a drunkard's hell. I don't mean the hell that men fear after death, but the hell that a drunkard gets in this life.

I say it is a crime of a man against a man, to say nothing of the crime it is against the poor, little, hungry, ragged children, and paled-faced wives and broken-hearted mothers, and the innocent, law-abiding citizen, who is pierced by a ball recklessly fired by this bloated imbecile's unsteady hand.

It is the province of civil law to prohibit that crime just as surely as it is the province of the civil law to prohibit any other crime against man; and it is only a dirty dodge when a man will say that "Prohibition don't prohibit," and then points to the "Blind Tigers," just as if he had by so doing killed the province and power of civil law on the Temperance question, when he can just as truthfully say of the law prohibiting murder, "Prohibition don't prohibit," just see the murders. Also the law prohibiting theft don't prohibit. Just see the robberies. Also the law prohibiting slander don't prohibit, just see the slander. And the same is true of the others also. So it is inconsistent, illogical and unfair to say that "Prohibition don't prohibit," just because some men will murder and rob and slander and run "Blind Tigers."

Devoutly religious people have been at the head of every great reform, because great reforms are essentially moral, and no one else cares to champion the unpopular cause.

Now no one will deny that the interests of the rum business have entered into and figure largely with politics. Therefore, religious people must go into politics to fight this evil. We cannot fight a fortified enemy without going to the fort.

Now then, if we have fairly established that it is the province of the civil law to stop the liquor business—and we think we have, both logically and theologically—then, since the *power* of the civil law depends entirely upon the *enforcement* of the law, and since the enforcement of the law depends upon the officers in charge, it takes no great logician to decide that the duty of every Christian is to put his influence with those who seek to empower men who will make the much-needed laws and who seek to empower the men who will enforce those laws.

Woman's Work.

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

LIFE.

HENRY VAN DYKE.

Let me but live my life from year to year
With forward face and unreluctant soul,
Not hastening to, nor turning from, the goal.

Not mourning for the things that disappear
In the dim past, nor holding back in fear
From what the future veils; but with a whole
And happy heart, that pays its toll
To Youth and Age, and travels on with cheer.

So let the way wind up the hill or down,
Though rough or smooth, the journey will be joy;
Still seeking what I sought when but a boy,
New friendship, high adventure, and a crown;
I shall grow old, but never lose life's zest,
Because the road's last turn will be the best.

THE friends of Mrs. Rebecca T. Rogers will be glad to learn of her safe arrival at New Market, N. J. She is with her sister, where she will remain for some time in the hope that the change of climate will prove beneficial to her. She stood the journey very well, has gained in strength in the last few weeks, and her physician speaks in encouraging terms of her probable return to health and strength.

RELIGIOUS TRAINING OF CHILDREN.

KATE A. BABCOCK.

Read at the North-Western Association, June, 1902.

This is a matter of vital importance, and should be carefully and prayerfully considered by every parent. In every well-regulated home the parents hold the balance of power; their influence is supreme, and they cannot commence too early the moral culture of their child.

The tendencies and mode of thought in children are determined by their immediate surroundings. It is then that their minds are the most susceptible to home teachings and home influences, and parents have the power to mold and direct their plastic minds as they will. If we look upon our own life, we can remember the lasting impressions made upon us at a very early age.

It is with relation to this fact that the mother should set her standard of early teachings, and ask herself, Have I taken hold of the mighty spirit which must vitalize all seed sown for my child, and bring light to it after it has, perhaps, lain dormant for years in his soul? We must remember, it is not so much what we teach our children, as what we are in their presence. Children are apt to be the echo of their parents.

How important, then, that parents teach by precept their loyalty to the Sabbath and keep it as a sacred day set apart for the Master's use. Teach your child to love and reverence the Sabbath. Make it for them the pleasantest day of all the seven, one that they can look back to in after years as the golden mile-stone that marked each week, and was to them the day of days. The Bible tells you, "Train up a child in the way he should go, and when he is old he will not depart from it."

There is also a moral obligation resting upon parents as regards the education of their children, a responsibility they cannot shirk. The schools of our own denomination are of the very best, and should be patronized by our Seventh-day people as far as possible. Parents should send their children where the influence of a Sabbath community will be thrown about them, and where they will have the watchcare and privileges of a Sabbath church. They may not always be

able to do this without some sacrifice; but it is the duty of parents to consider the best good of their children, and be willing to practice a little self-denial, if need be, for their Creator, for their own sakes, and for the children who will soon follow in their footsteps.

Next to the teachings of the parents is the influence of the church, the Christian Endeavor and the Sabbath-school. The church should have a tender watchcare over their young people, and make them feel the responsibility that will soon rest upon them. In a short time the older members will have passed away, and they will be at the helm. They will soon possess the power to direct the affairs now in other hands. May the young men and women of our denomination realize the responsibility that will soon rest upon them! May you be loyal in every respect to your early teachings and your Sabbath! And as you are called upon to fight life's battles for yourselves, be brave and true. Engage in no occupation that will infringe upon your Sabbath. Never put a dollar in your pocket that is gained at the sacrifice of principle. You will often be battered with ridicule and encounter opposition and reproach, but make up your minds you will meet them fearlessly. "Dare to do right, dare to be true" to your own convictions, to your Master, and the high standards you have marked out for yourselves to follow.

Others may think you are singular, but care not. The good old prophet Daniel dared to be singular, when he refused the meat and wine the king offered him; and when called upon to face the lions, he did not ask God to muzzle them, nor did he expect a miracle to be wrought in his behalf. Martyrs when they make up their minds to suffer for the right always expect the "lions will bite and the fire will burn."

If facing a duty, and standing up for Christ and his teachings costs dearly, it pays gloriously in the end. There is no greater honor than in being loyal to your Master and to the Sabbath loved and kept by him.

ALBION, WIS.

IDLENESS NOT ALWAYS A SIN.

There is no more serious mistake than that women are constantly making of shaking their lives as if neglected work was only another name for committed sin. This error lies at the root of much of the broken vigor, disordered nerves, fretful temper and dejected piety of the day. Our duties cease to be angels beguiling us into all lovely and loving works and ways, and become taskmasters that pursue us with frown and scourge. We have all the time there is, and we see how slowly God works and how patiently he waits; yet we feel we have never time enough for what we ought to do, and least of all, have we patience with our laggard selves.

If every burdened house-mother who reads these lines would, in the face of her never-ending cares, resolutely say to herself, and to her husband and children, that she proposed to take out of every day one blessed hour for herself, for her body, soul or spirit, whichever may need it most, it would be, we believe, the beginning of a real reform in many a heart and home. Not reform in her own heart, perhaps, though many a tired woman would be better and happier if she ceased to feel she stole from her family every moment she gives herself, but in the hearts of the children, who

might thus learn to recognize and respect the mother's claims and needs, and minister to the same.

WOMAN'S EXECUTIVE BOARD.

Receipts in July.

Shiloh, N. J., Ladies' Benevolent Society:	
Dr. Palmberg.....	\$10 00
Home Missions.....	10 00
Board expenses.....	1 00—
Ashaway, R. I. Ladies' Sewing Society, unappropriated.....	5 00
Plainfield, N. J., Woman's Society for Christian Work:	
Tract Society.....	\$26 00
Special Offering, Tract Society.....	31 00
Missionary Society.....	25 00
China Mission.....	1 00
African Mission.....	10 00—
93 00	
Lost Creek, W. Va., Ladies' Aid Society:	
Miss Burdick's salary.....	\$ 5 00
Unappropriated.....	5 00—
Milton, Wis., Ladies' Benevolent Society, Local Work.....	15 00
Leonardsville, N. Y., Ladies' Benevolent Society:	
Education Fund.....	\$10 00
Evangelistic Fund.....	10 00—
20 00	
West Hallock, Ill., Ladies' Missionary Society:	
Miss Burdick's salary.....	\$10 00
Native Helpers.....	2 00
Board expenses.....	1 50—
13 50	
Hornellsville, N. Y., Ladies' Aid Society:	
Tract Society.....	\$ 2 50
Home Missions.....	2 50—
5 00	
North Loup, Neb., Woman's Missionary Society:	
African Mission.....	\$12 00
Unappropriated.....	25 00—
37 00	
Independence, N. Y., Ladies' Aid Society:	
Tract Society.....	\$ 4 00
Miss Burdick's salary.....	5 00
Native Helpers.....	1 00
Home Missions.....	4 00
African Mission.....	1 00
Education Fund.....	1 50
Board expenses.....	1 00—
16 50	
Boulder, Colo., Woman's Missionary Society, unappropriated	\$14.25, \$1.25.....
15 50	
Alfred Station, N. Y., Woman's Evangelical Society:	
Tract Society.....	\$ 5 87
Missionary Society.....	5 87
Miss Burdick's salary.....	25
Home Missions.....	25—
12 24	
Chicago, Ill., Ladies' Society, unappropriated.....	10 00
Alfred, N. Y., Woman's Evangelical Society:	
Tract Society.....	\$ 2 00
Yung Yung.....	30 00
Missionary Society.....	1 36
Dr. Palmberg.....	1 00
Miss Burdick's salary.....	15 00
Boys' School.....	1 20—
50 56	
Ablon, Wis., Woman's Missionary and Benevolent Society	Miss Burdick's salary.....
10 00	
Nile, N. Y., Woman's Aid Society, Board expenses.....	2 00
Nile, N. Y., Woman's Missionary Society:	
Native Helpers.....	\$ 3 00
Home Missions.....	5 00—
8 00	
Hartsville, N. Y., Ladies' Aid Society, unappropriated.....	10 50
Farina, Ill., Ladies' Aid Society:	
Tract Society.....	\$10 00
Missionary Society.....	10 00
Girl's School.....	30
Unappropriated.....	13 40—
33 70	
Wellsville, N. Y., Ladies' Evangelical Society:	
Tract Society.....	\$ 3 00
China Mission.....	3 00
Gold Coast.....	2 00
Home Missions.....	3 00
Board expenses.....	1 00—
12 00	
Nortonville, Kan., Miss Angeline Babcock, Education Fund,	M. C.....
5 00	
Nortonville, Kan., Mrs. Jacob Brinkerhoff, Education Fund,	M. C.....
3 00	
Berlin, N. Y., Ladies of Seventh-day Baptist Church, unappropriated.....	13 00
West Edmeston, N. Y., Ladies' Society:	
Tract Society.....	\$ 1 00
Missionary Society.....	1 00
Miss Burdick's salary.....	4 00
Native Helpers.....	1 00
Home Missions.....	1 00
Boys' School.....	1 00
Gold Coast.....	1 00
Education Fund.....	1 00—
11 00	
Norwich, N. Y., Mrs. F. A. Lewis, Missionary Society.....	2 00
Norwich, N. Y., Miss Agnes Barber:	
Missionary Society.....	\$ 7 00
Tract Society.....	3 00—
10 00	
Milton Junction, Wis., African Mission.....	12 00
Edgerton, Wis., Mrs. H. W. Stillman:	
Tract Society.....	\$15 00
Missionary Society.....	15 00—
30 00	
Peninsula, Ohio, Miss Frances E. Stillman:	
Tract Society.....	\$ 1 00
Missionary Society.....	1 00—
2 00	
Coloma, Wis., Women's Benevolent Association, unappropriated.....	2 00
Total.....	
	\$490 50
Receipts in August.	
Little Genesee, N. Y., Woman's Auxiliary Society, Miss Burdick's salary.....	\$ 5 00
Little Genesee, N. Y., Mrs. M. A. Brown, Boys' School, Shanghai.....	5 00
Hebron, Pa., Mrs. Esther Burdick, unappropriated.....	1 00
Collection at Conference, Ashaway, R. I., Education Fund.....	29 00
Total.....	
	\$ 40 00

In the May receipts, as published, the following item was omitted by mistake in copying:

New London, N. Y., Sunbeam Society, unappropriated.....\$5 00

Mrs. L. A. PLATTS, Treasurer.

I HAVE always observed the thread of life to be like other threads or skeins of silk, full of snarls and encumbrances.—Geo. Herbert.

LOOK FOR THE BEAUTIFUL.

J. LINCOLN BROOKS.

"Why, Mr. Turner," said a lady who had been looking, with the artist, at one of his wonderful landscapes, "I cannot see those things in nature." "Don't you wish you could, madam?" inquired the artist.

The world is full of beautiful things, but very few have the power to discern them.

Fortunate is the person who has been trained to perceive beauty in everything; he possesses a heritage of which no reverse can rob him.

There are some people, who, like the bee, gather honey from every flower, extracting sweetness even from the thistle, while others seem to distill bitterness from a clover blossom, a lily, or a rose. The difference between men lies in their early training or their habitual attitude of mind.

Every soul is born responsive to the beautiful, but this instinctive love of beauty must be fostered through the eye and the mind, or it will die. The craving for beauty is as strong in the child of the slums as in a favorite of fortune. "The physical hunger of the poor, the yearning of their stomachs," says Jacob A. Riis, "is not half so bitter, or so little likely to be satisfied, as their æsthetic hunger, their starving for the beautiful."

A life that has been rightly trained will extract sweetness from everything; it will see beauty in all things. Every sunset, landscape, hill, mountain and tree will reveal some new charm of nature. In every patch of meadow or wood, in every leaf and flower, the trained eye will see the beautiful; the cultured ear will hear melody in the babbling brook, and harmony in the sighing winds.

There are superb personalities that go through life extracting sunshine from what to others seems but darkness, seeing charm in apparent ugliness, discerning grace and exquisite proportions where the unloving see but forbidding angles and distortion, and glimpsing the image of divinity where less beautiful souls see but a lost and degraded human being.

Yet it is a heritage possible to all who will take the trouble to begin early in life to cultivate the finer qualities of the soul, the eye and the heart.

It is said that the most disgusting object, if put under a magnifying glass of sufficient power, would reveal beauties undreamed of; so even in the most unlovely environment, in the most cruel conditions, there is something of the beautiful and the hopeful, when viewed through the glass of a trained and disciplined mind.

A beautiful character will make poetry out of the prosiest life, bring sunshine into the darkest home, and develop beauty and grace amid the ugliest surroundings.

It is not circumstances, so much as the attitude and quality of the mind, that give happiness, contentment, and divinity of service. —Success.

A DRAWING CANDIDATE.

REV. JOSIAH POETON.

On a winter night a young theologian was speeding from the frigid upper peninsula of northern Michigan to Chicago. Occasionally he took from the inside of his preacher's coat, which he was wearing for the first time, a bottle of rather suspicious looking liquid. Once he removed the cork and tasted. It was a bottle of raspberry shrub that a good old

sister had given him to make up into hot drinks when the cold winds should blow across the lake into the Windy City.

Toward the end of the journey, when he felt again to see if all was well, he pulled forth his hand all dripping with the sticky stuff, and knew that the old lady's token of good will had stolen from its confines and was working its passage downward between the broadcloth and the lining of the precious coat.

Six times in as many weeks he sponged the outside of that coat, each time to have the big stain reappear after a few days of invisibility. The next cleansing took place about fifteen months later, and was so thorough that he felt assured that the work would not need to be repeated.

The time came to don the coat for a candidating tour. Not a ghost, even, of the stain was to be seen, and the wearer felt that none but he would be conscious of the state of affairs in the region of his left breast pocket. The cloth was still stiff and a little sticky on the inside, but what did that matter, so long as nothing could be seen from without?

Sunday morning all went well and there were rumors of a unanimous call. The evening, however, was hot and sultry; and as all the town and half the country round about came to church, the janitor thought to add to their comfort by opening wide the windows.

A storm was brewing and every fly in town was in search of shelter. The church on the hill was an inviting one, from its location, its number of bald pates, and the brilliancy of the illumination. Half the local flydom came to hear the new minister preach, and in time proved much attracted by him. A few were content with back seats, but most sought a place on the rostrum. They acted rather familiarly with the sole human occupant thereof, though he waved his handkerchief vigorously in a rather deprecating welcome. They sought that part of his person for which Shylock had shown marked preference in their forefathers' time—the pound of flesh nearest the heart. It was with difficulty that they were persuaded that in the strict course of justice they were not entitled to what they sought.

The people were amazed at the speaker that night. They were fairly carried away with him. They had thought, in the morning, that his sermon would have taken better if he had shown more life and vigor, but they were not disposed to criticise him now. He had his sermon well in hand, for he had preached it seven times previously, and so was at liberty to put in the motions, which he did in the most approved style. He moved gracefully up and down and back and forth, and swung his arms, especially the left, in a way beautiful to be seen. Perhaps he used his handkerchief overmuch, but observers made allowances for the sultry atmosphere.

Next morning at breakfast his host asked the company if they had observed the swarms of flies in meeting the evening before. "Why, yes!" said his wife; "and did you notice how all seemed to congregate around Brother Candidatus?"

The preacher had a unanimous call and pleased the people well, though he did not keep up his reputation for activity in the pulpit. His new wife showed him that by alternately soaking the stained part of the

coat in water, and squeezing it in his hands, the syrup could be disentangled from it; but this information was only a tantalization to a man who had already bought a new coat to be married in!—Selected.

DRINK MORE WATER.

Writing on the practice of drinking water, Dr. G. T. Palmer strongly emphasizes the drinking of more water. "Just as truly as the gathering of filth from the city in the 'sewerage veins' endangers the lives of the inhabitants," says Dr. Palmer, "so do the poisons generated by the bodily metabolism collect in the excretory organs and jeopardize the lives of the millions of inhabitants of the body—the living cells. Every action of muscle or of nerve is accompanied by the destruction of cells, which, if not eliminated, will accumulate like clinker. Aside from the mere 'choking of the flues,' we must bear in mind," he says, "that the body is constantly generating poisons, which, if eliminated freely, will do no harm; but which, if retained, will be productive of disease. Such a poison is uric acid, which is charged justly with causing rheumatism, gout, constant headaches, dizziness and a train of other symptoms, and it must be seen that if the accumulation of refuse is the cause of such conditions the logical means of cure is its elimination. A beginning of kidney trouble lies in the fact that people, especially women, do not drink enough water. They pour down tumblers of ice-water as an accompaniment to a meal, but that is worse than no water, the chill preventing digestion, and indigestion being an indirect promoter of kidney disease. A tumbler of water sipped in the morning immediately on rising, another at night, are recommended by physicians. Try to drink as little water as possible with meals, but take a glassful half an hour before eating. This rule persisted in day after day, month after month, the complexion will improve and the general health likewise. Water drunk with meals should be sipped, as well as taken sparingly."

BUT what is sainthood? It is not a state of negations. It is not an abrogation of common sense. It is not afflicting one's self with long fasts, nor separating one's self from innocent pleasures. It is not giving up honest work in the interest of conferences and conventions. Nor is it being a master of the vocabulary of can't. It is not a worship of one's own will, or of one's own opinions—it is not bigotry. What is it, then? It is a well-rounded character; it is meeting one's destiny grandly; it is health of soul; it is charitableness in action and thought; it is benevolence; it is a readiness to help the weak and fallen; it is innocent and frank geniality; it is the possession of the instinct of a fine courtesy; it is living in spiritual companionship with the Spirit of the manliest Man that ever lived—the man who is also the believer's Redeemer! it is to recognize prayer as a necessary and vital life element; it is Love.—Rev. George Francis Greene.

SOME boys were asked what they knew about the Pharisees. "They are a mean lot, sir," said one boy. "Why do you say so?" "Because some of them brought a penny to Christ once; and he took it in his hand, looked at it and said: 'Whose subscription is this?'" It will pay to read this twice.

Young People's Work.

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

Young Peoples' Rally, Who Next?

"Say, the more I think about it, the more I want to see an all-day rally for young people at the next Conference. We need it. We want it. We ought to have it. Heard some Leonardsville young people speak yesterday of your suggestions at Conference along this line. You see, they are thinking about it. It will be a red-letter day in many a life."

DR. A. C. DAVIS.

A Capital Bible-Study Class.

I have attended Northfield and Moody Bible Institute, Baptist Union Theological Seminary and the University of Chicago, summer assemblies and religious conventions; but I have never seen a Bible-study class better conducted than was Dr. Main's opening reading in Genesis last Sabbath afternoon. He was invited by the C. E. Society to conduct a series of four sessions on this book in place of the regular Christian Endeavor prayer-meeting, the idea being to enlist the interest of as many people as possible, and later to have further courses of Bible study in the evening.

A systematic effort was made by the Christian Endeavorers to invite people to this class, and the large number who came, Bible in hand, was gratifying. Thirty slips of references were placed among the congregation, these references being called for in order as needed. In an admirable manner Dr. Main led the discussion along, asking questions which the different readers answered through the quotations assigned them. The first two chapters of the old Book took on a new beauty and grandeur to many who thought they were already pretty familiar with the Book of Beginnings. We hope at least an outline of the course may be secured for publication.

UNCLE 'LIJ'S OPINIONS.

JUDSON KEMPTON.

CONCERNING BIRDS' NESTS.

It was a warm day, and nothing doing in town. The farmers were plowing corn. Uncle 'Lij', Doc Bier and the groceryman were sitting on the store steps. The grocer was looking up and down the deserted street; the liveryman was contemplatively smoking a cigar; Uncle 'Lij', with his head cocked to one side, was looking skyward in a northeasterly direction. For ten minutes none of them had said a word.

Finally, the liveryman broke the silence.

"What you lookin' at, Uncle 'Lij'? You seem to be studyin' the weather. Don't look like rain t' me!"

The old man gave a start, and smiled. "Eh?" he said. "I waan't thinkin' 'bout the weather. I sorter skipped the clouds."

"How uz that?" said Reube.

"Well, my eyes was a long ways this side of 'em, an' my cojutashins was a long ways t' other side of 'em."

"Begin with yer eyes," said the grocer; "what was you lookin' at? I've been watchin' purty clost, but there's nuthin' in sight for me."

"I was noticin' the sparrers buildin' their nests up under the crosstrees of the flagstaff there. They 're workin' away ez busy ez nailers, carryin' up straws an' feathers, regardless of work, an' makin' themselves a home."

"Then," said the grocer, "I'll bet you was thinkin', 'Ef I was Reube, I'd tare down them nests, an' drive the pesky little things away.' I spoze I orter do it; sparrers is the most unpopular bird there is, I reckon; and the state pays a bounty for killin' 'em; but it allus seemed t' me like small pertaters fightin' little birds, an' as to these sparrers overrunin' nature, I say, leave nature alone, an' she'll find sum way t' keep ahead uv 'em, even ef they are English. But—ef you want ter tare 'em down, Uncle 'Lij'—go ahead."

"No, no," said the old man, "I never teched a bird's nest in my life; but many's th' time I've left a tree standin' so's not to disturb 'em, an' often on the prairie I've plowed a leetle round so's not to turn 'em under in the furrow. No, I was thinkin' 'bout the things the birds could teach us humans, ef we wasn't such numskulls in our larnin'. The minister mentioned an old-time saint by the name of St. Francis, who used to go into the woods to preach to the birds. Now that was all right, an' my heart kinder warms up to the ole feller, ef he was a Catholic; but I hev an idee 'at when he got through his sermon he sot down on a log, an' the birds preached a sermon to him, an' that their sermon done more good than his."

Doc Bier's cigar-stump was growing short and hot; so he cast it away, thrust his hand into his jeans, drew forth and opened a very sharp knife, and proceeded to whittle down a slat from a berry-box, first asking his philosophic friend if the birds had ever preached a sermon to him.

"Many's the time," said Uncle 'Lij', "an' all sorts of sermons. The' aint no sameness to 'em. Las' summer, at the Sabbath-school picnic, while I was settin' down by the Crick, watchin' of the folks, a catbird lit on a walnut bough jest above me, and says 'e, 'so yer eating' a meal with God out-o'-doors!' Says 'e, 'I shud think y' 'nd find it a treat, after bein' cooped up all winter, breathin' carpet dust an' ashes!' A catbird is great on criticism' an' makin' fun of a feller. He went on fer quite a while like that, askin' questions in a tantalizin' way,—why didn't we come oftener, an' ef a meal o' vittals cost any more outdoors 'an it did in the house, an' ef we cal'lated our dinin-rooms an' kitchens was ekal to Almighty God's; an' then he quit that provokin' inquiren' way o' his, and begun t' pour out his eloquence on the subjec' of God's great dinin'-room, where you have green grass for carpets, moss for rugs, tree-trunks for statuary, water-reflections for paintings, rocks and ferns fer wallpaper, blue sky and green leaves fer ceiling, and robins, thrushes and warblers fer orchistry. Well, sir, I tuk it to myself; an' when I got home, I says to the folks, 'Look here; what's to hender us a-havin' a meal outdoors once a week er so?' an' we done it! Sometimes we'd hitch up and drive down the crick; sometimes we'd jest go out in the orchard; didn't seem to matter much where t' was—

"T is enough for us now that the leaves are green," ez the poet says.

"Nuther sermon every kind of a bird preaches—sparrers, crows, bob'links, jays, thrushes, robins, bluebirds, orioles, all uv 'em—is, 'that you can't size up a man correct till he opens his mouth. You see a blue jay struttin' aroun' puttin' on airs,—pompadour

top-knot, blue overcoat, an' you'd say, ef you didn' know him, 'My, but there's a fine bird!' Then he flies into a spruce-tree a-screamin' as he goes, an' you say: 'Was that you? I'm right glad you spoke. I mistook you for a gentleman, but I'll not do it again. You remind me of a boodler politician on the stump, an' I b'lieve you'd eat eggs out of a neighbor's nest. Then mebber you come to a plain little critter settin' on a fence, no collar, ner necktie, ner colored vest, jest a neat little business suit; an' you don't take no notus of it tell it rises an' sails away over the prairie, singin' as it goes, an' you stops in yer tracks, takes off yer hat 'thout knowin' it, an' says you: 'Jerusalem! I thought you was jest a little bird, but you've got the soul of an angel!'"

A sparrow was flying with a large feather to its lofty nest. The old man stopped to watch it. Arrived at the flagstaff the feather dropped, and, with much clattering, the bird darted after, caught it before it reached the ground, and succeeded in stowing it into his uncouth-looking nest. Then Uncle 'Lij' went on.

"The fust time I remember hearin' the birds preach was when I was a boy a-leavin' home, an' 't was a flock of wild geese done the preachin'. I was feelin' pretty much down in the mouth; I didn't know where I'd fetch up, er what I'd find to do; an' world looked mighty large and onsartin; but jest ez I got out o' sight of the house and of mother standin' by the gate a flock of wild-geese flew overhead and hailed me from the distance. 'Honk, honk,' says the leader, 's if he knowed what he was about, an' reckoned I did. On they went, doo north, making S's an' V's, an' I watched 'em tell they was out of sight.

"Then says I: 'They 're bound for the weedy lakes of Labrador. An' they've come clear from Floridy. How kin they find the way so straight 'thout chart er compass?' Then the meanin' of the 'honk, honk,' come t' me, an' says I: 'Yes, 'Lij,' He will guide you, too. Ef He gives the wild-geese his bearin's, an' watches the sparrer's fall, h's got his eye on you, an' he'll show you a place where you kin build your nest.' Ez a poem says, that I cut out of the Mirror a long time ago an' pasted in my scrap-book:

"He who from zone to zone
Guides through the boundless sky thy certain flight,
In the long way that I must tread alone
Will lead my steps aright."

"Say," said Doc Bier, "did you ever take notes of the swallers' nests down the Crick, under the ledges of the cliff? I was down there this mornin' looking after the gray mare, an' I couldn't help watchin' 'em. They couldn't found a safer place in the county. You know the rock is worn away, an' sets right in the water, so nothin' could git at 'em from below, an' there couldn't anything crawl down from above—not even a mouse er a snake."

"Yes," said Uncle 'Lij', "an' by that the swallers teach us where we should build our home. Says the swaller as he plasters his mortar on the solid rock: 'Build where you'll be everlastingly safe; build where disease can't come creepin' on you, where death cannot crush your hopes, where temptation can't overcome you, and where the old sar-pint can't git near you.'"

"Uncle 'Lij', said the grocer, "yov 've got

a good sermon you've ben givin' us on the birds' nests, ef you only had a text for it."

"Hev you got a Bible?" inquired the old man, rising to go.

"They's one in the desk; I'll bring it out."

"Now turn up the eighty-fourth Psalm." The grocer found it after a little, and read until he came to the verse:

"Yea, the sparrow hath found her an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King and my God."

"That's it," said Uncle 'Lij' "and that's the place for us to build our everlasting home."—The Christian Endeavor World.

BIDDING GOOD-BYE TO GOD.

What would you think of a man who had plainly heard the voice of God—heard it so plainly that it made him tremble—and who yet had the awful courage to reply, "Go away for the present. When I have a convenient season, I will send for thee?" We hold our breath at the very thought of such very stupid, lordly defiance of Almighty God; and then we breathe more freely again as we remember that such a thing could not be. It could not be? Nay, but it has been. There was a man who rolled those very words off his thoughtless tongue, and there are other men—have we not ourselves been among them?—who have cherished such thoughts in our hearts, and sighed for God to go away, though the blasphemous words may never have crossed our lips.

Felix was the man—the cruel, the powerful, the gorgeous Felix. Beside him is a prisoner speaking to him with deadly earnestness of a judgment to come. The voice is Paul's but the words are God's, and they smite with terror into his seared Roman conscience. Paul is right, God is right, and Felix can stand it no longer. "Go away," he says, in a sudden access of terror. "Go away for the present. When I have a convenient season I will send for thee." It is to Paul that he is speaking, but what are those awful words but a tragic farewell to God—the God who was pleading with him through the mighty presence of Paul?

What a prayer! "O God! go away." It is a fearful thing to bid good-bye to God, but oh the presumption, the pathetic, the unspeakable presumption, of expecting that the God to whom we have haughtily said good-bye will come back at our summons, and alter his plans to suit our convenient season!

We do not indeed suppose that we ourselves could ever be so haughtily disobedient to the heavenly voice. If only we could be sure that a voice was God's, we would obey it swiftly and gladly; but the pain of life is that its silences are so long, and so seldom broken by a voice which we can with confidence welcome as divine. But is that voice so very rare? or is it not rather that we have not schooled ourselves to understand the language in which it speaks? For it sometimes speaks as a rising terror in the heart. So it was with Felix. His conscience was alarmed by the vision of a judgment to come, and in that terror God was speaking to him. That is one of God's ways of speaking to men. When the still small voice would be lost upon us, he will sometimes let us hear the distant roll of his judgment thunder. Then let us not pray in our terror, "O God! go thy way for the

present." Rather, let us make our peace with the God of the storm, lest his lightnings consume us.

But his voice is not always terrible; it can be gentle too. Sometimes it is borne to us upon the breath of holy impulses or simple affections. But whether that voice thrills us with terror or with sacred resolve, it is for us unhesitatingly to obey its promptings. That is the art of life. God is with us in such a moment, laying his kindly hand upon our stubborn life. How do we know that he will ever be with us again?

Procrastination is the secret of failure. A noble thought, a holy resolution visits us. It stands knocking at the door. But it will disturb our comfort if we suffer it to enter and possess our life, and that will not do. So we give it a courteous dismissal. "Go thy way for the present. When I have a convenient season, I will send for thee." And before that season comes we may have reached some place where there is no repentance, though we seek it carefully with tears.

In all that affects the welfare of body, mind and spirit, we are so easily tempted to ignore the most obvious and clamant duty, and to indulge in a delay which may involve our life in irremediable and eternal ruin! The busy man about town will dine at irregular hours. The student will read through the long night into the early morning. The woman of society will stimulate her jaded nerves by the use of drugs. Growing nervousness and failing strength come as ministers of God to convince them that they must conform to the great laws of their being, or pay a ruinous penalty. They will not listen. "Go thy way," they say, "for the present." The awful prayer is heard. The glow of health, which is more than half the joy of life, goes away, perhaps forever, and there is no strength left to enjoy the dear-bought triumph. He is not wise who defies such voices.

So with the mind. Our mental and emotional nature will die if it is starved. Every man with any pretense to culture knows this, and he inwardly resolves to read at some more convenient season the books which he knows will minister to his finer nature. Some day, but not to-day, for professional interests claim him to-day. So he promises himself a future which he may never see. He passes through life with his nature stunted, and enters the awful presence of his God a sorry fragment of the man he might have been. To such a man Darwin's words should be an immortal warning: "Up to the age of thirty, or beyond it, poetry of many kinds gave me great pleasure. I have also said that formerly pictures gave me considerable, and music very great, delight. But now for many years I cannot endure to read a line of poetry. I have also almost lost my taste for pictures or music. If I had to live my life again, I would have made a rule to read some poetry and listen to some music at least once every week; for perhaps the parts of my brain now atrophied would thus have been kept active through use. The loss of these tastes is a loss of happiness, and may possibly be injurious to the intellect, and more probably to the moral character, by enfeebling the emotional part of our nature."

The body, the mind, and, most of all, the spirit, suffers from procrastination. Warnings enough there come to every man. Every

time we are appalled, like Felix, at the thought of the judgment to come; every terror that shakes our conscience; every funeral procession that passes up the busy streets, with its silent mockery of their crowded haste; every experience that awes and humbles us—is another voice of the God who loves us too dearly to leave us alone. The man who says to such a voice, "Go thy way for the present," is either a coward or a fool—a coward if he cannot bear to look at those stern facts with which he will one day have to make his bed, and a fool if he supposed that the God whom he is deliberately rejecting will come in mercy when he summons him. "When I have a more convenient season I will send for thee." Yes, but will he come? He will come indeed, be sure of that; but he will demand the utmost farthing. Even that demand, however, is not the demand of vengeance; it is the demand of offended love. And just there lies the hope. Love may be offended and baffled, in its sorrow it may have to show itself as sternness, but it does not cease to be love. The divine passion is to win men, not to destroy them; and, if men only show themselves willing to be won, the love which is following them will find them and save them.—S. S. Times.

FAITH IN THE UNSEEN.

PROF. ADDISON BALLARD, D. D.

It was only by the most skillful use of machinery that the Egyptian obelisk was raised and set securely on its base in Central Park. We would hardly have believed our own eyes even, had we seen the huge monolith lifting itself up slowly from the ground and at length standing upright on its pedestal. Yet something like that we do actually see. We see the sequoia rising steadily from the earth in opposition to the same down-pulling gravity, towering at more than thrice the height of the granite needle; and all without ropes, chains, levers, pulleys, steam or men being employed in its erection. To refer us by way of explanation to the outward-swelling and upward-pushing life energy of the tree is not to solve the mystery; it is only to remove it one step back.

The bolt of muslin we accept at once as a genuine product, because, as we say, it is so easily accounted for. We know just how it came to be what it is. We saw the raw cotton taken through the successive stages of cleaning, roving, spinning and weaving. Yet with equal readiness we accept as an equally-substantial fact the cotton-plant itself, although on this more wonderful product no one has ever yet seen the fashioning loom or heard the click of the tiny shuttle weaving stalk, leaf, blossom and ball.

No navigator has yet been found foolish enough to decline or postpone making practical use of the astronomical knowledge which he already possesses unless or until there be further revealed to him the secret of the mysterious force by which the places and movements of planet, sun and star are determined and controlled.

There is, indeed, no science of nature that is not quite as much unclassified ignorance as it is "classified knowledge." That we find things in both nature and the Bible beyond our comprehension is an indication to us that God is great. That we can comprehend much, all and more than is sufficient for our life, is an indication to us that God is good. That we find ourselves capable of faith where we cannot understand is the surest indication to us that God is true.—The Interior.

THE SOUTH AFRICAN PROBLEM—A HISTORICAL PARALLEL.

REV. HENRY W. HULBERT, D. D.

The question just fought to a finish in South Africa is singularly like that threshed out in the American Civil War—as similar as could be possible, for history never quite repeats herself. It has been, in the first place, a question of blacks and whites. The destiny of the 7,000,000 of the Bantu race living south of the Zambezi River has hung in the balance. With this has clung the future of the Bantu peoples throughout Central Africa. It is of the highest importance to that continent and to the world that this vast army of toilers shall have fair chance to accomplish their legitimate destiny; for it is useless to plan otherwise than that the natives of Africa must, in the end, do the brunt of the work of that continent, the bulk of the brain work as well as the whole of the muscular work. The Bantus of Africa will have their standards set by their fellows in South Africa. Those standards have, in this war, been hanging in the balance.

While commercial greed has of late been put under special temptations in that section of the world, it is not permanently to have the controlling influence. The English conscience and heart are on the side of the Bantus and are fully aware of the gravity of the situation. President Steyn, one of the most enlightened of the Boers, set forth this phase of the issue most clearly when, in publishing an address to the Boer sympathizers in the Cape Colony, he held up the inevitable result of English success with expressions of deepest concern, namely, that black men would in the end take their seats beside the white in every legislature of the land. He was right in his prediction but wrong in his prejudice against the native.

Undoubtedly Boer victory would have set back the progress of the Bantu race a full generation. The Spaniards were as fitted to control the destinies of the Filipinos as the Boers were to develop the resources of the Bantus. Livingstone's testimony and his example make clear his opinion of the animus of the Boer and the one hope of the black men of South Africa. English supremacy in those regions means the gradual elevation of the Bantu millions of that continent. It means primary and industrial education for all as well as practical, social, and economic development. It will probably be some time before the dire "calamity" predicted by ex-President Steyn will come true, but come true it must sooner or later.

As in our Civil War 3,000,000 blacks stood by and silently witnessed the titanic struggle of brother with brother for supremacy, so in South Africa 7,000,000 blacks have watched the issue without lifting an arm, although the destinies of their race were at stake. To a man they have sided with the English.

A second point of special significance in this historic parallel is the fact that a main question at issue has been the union or disunion of continental forces. Confederate success would have brought America out into the world arena divided not only in two, but probably in the end into a half-dozen republics, the majority of them insignificant in size and importance. The success of the Boer republics would not only have broken up the possible unity of South Africa, but would have barred the road to Central Africa. It is

of first importance that that part of the continent that reaches furthest down into the south temperate zone or farthest away from the equator be a unit in its development. Agricultural interests demand this that the best results may be obtained. Divided and rival communities in close juxtaposition invite the ravages of vegetable and animal pests. Recent years have witnessed the decimation of the cattle of these very regions, all of which might have been largely avoided by a vigorous central political executive and the enactment of wise laws. The mining facilities of that whole section need the strong hand of an enlightened and united government. Along the whole line of material development the same holds true. Railways, telegraph lines, steamship routes on the Zambezi and along the coast call particularly for a steady and judicious control.

A united South Africa has on hand an unusually difficult social problem. It is probable that it must be worked out mainly by the people themselves. The rationale of this fiercely contested war is the assumption, on the part of a very small minority of whites, of the right of isolating themselves from the rest of the country, of blocking the way of ordinary customs and even necessities and of denying to all outsiders, who for any and every legitimate reason are brought into the restricted territory, what they consider to be essential to the life of themselves and their families. It is distinctly a social problem. It is a case of an overzealous individualism asserting itself against the common interests of an important territorial unity. Every reason that held good for the unity of the United States of America, as against the principle of "home rule" which would have disintegrated politically the North American continent, holds good for the unity of the United States of South Africa.

In this contest for union or disunion in South Africa we see what we saw in the Confederate States, a comparatively small body of a landed aristocracy looking backwards rather than forwards, conservative and tenacious of personal rights, medieval rather than modern in their ideals, contesting the issue with a majority among whom the commercial and industrial instinct was more evenly matched with the agricultural life. While great differences can quickly be pointed out between the Southern planter and the Boer farmer these will be seen to be after all superficial. Both live a comparatively isolated life, largely on horseback and in the open, commanding an inferior group of workers. When it came to fighting, the advantage was on the side of the man inured to the saddle.

In both cases the technical aggressive was taken by the minority who had secretly gotten together the munitions of war, largely paid for by their opponents. The Jameson raid is curiously paralleled by the John Brown attack on Harper's Ferry; both escapades having no justification under law and both looking forward to the rising of the oppressed. The fighting in both cases was done almost altogether on the territory of the assailants, who knew every inch of the ground. The early battles were won by the party finally defeated. The religious element was not more evident among the Boers than among the Confederates who, under Stonewall Jackson, went into battle with prayer and hymn. The struggle for recognition by the European

Powers is another noticeable parallel. The first English generals were unsatisfactory as were the Union leaders. Lord Roberts had the dash of a Sherman marching to the sea, and Kitchener had the tenacity of a Grant. In both cases an overwhelming majority, after a stern struggle, overcame a brave foe; and generous terms were made with the defeated.

The problem of South Africa to-day is much the same as that faced by the United States after Appomattox Court House; the political, commercial, industrial and social unification of the whole continent south of the Zambezi River is to be so wrought out that in the end the whole continent shall be affected, much as the United States sets the pace for the Western Hemisphere. We may hope for the nation builders there better success than we had in the dark days of reconstruction. The Bantu of South Africa has great advantage over the colored race in America. He is in his own land. The preponderance in the population is so overwhelmingly black in South Africa, and is so certainly to continue so that the Bantu is sure to receive consideration at the hands of the minority of dominant whites under English rule, and work out for himself and the whole continent a civilization which will explain why in the very ancient days Africans were the leaders in the world's life, and help justify the prophecy of Victor Hugo, who styled Africa "the continent of the future."—The Congregationalist.

SEPTEMBER SOWING TIMES.

The thistle bird is September's true philosopher. No melancholy days for him, "the saddest of the year." He finds the sunny autumn hours a time of gayety and mirth. Past are the cares of his housekeeping. His children have been trained to flight and song. There is plenty all about him in the ripening seeds. From thistle-top to thistle-top he speeds in dipping flight, singing his brief but happy song.

If God cares for thistle birds, shall he not much more care for you, ye autumn mourners who cannot see the reddening leaves without the pang of a regret? Would you have the summer all the year? Have you no joy in ripening fruits and accomplished responsibilities? Go watch the pleasure of the birds and change your grief to praise.

Study this gay and golden fellow hanging under a great sunflower head. Wee glutton, overflowing with the ripened year's delight, he is September's small embodiment of labors ended and of hopes fulfilled. The present holds a cup of joy for him, as it should hold for every one who believes his life to be a plan of God. There is no foreboding of the shivering, wintry days and nights to come in the black hemlock wood, of long springtime waiting, while other birds are finding loves and homes, till the first seeds are ripened for the nestling's food. The labors and the risks of family life, the thieving arts of the ribald jay, the impudent, pitiless squirrel, the wise and stealthy crow, are all forgotten.

September is the sowing time, and in this labor even the careless thistle bird has part. If he takes his full commission, he distributes goods, just as our human merchants do. A tilt upon a thistle-top he scatters ten seeds for one which he consumes. The quick beak sends them drifting, soaring, whirling on white pinions in the warm September wind.

For nature harvests hopes with all her seeds and scatters them with lavish hand to keep the world alive in coming years.

Into this service of scattering the seed she presses man and beast, the breath of the air, the flow and flood of waters. A walk across the weedy fields or in September woods will make us instruments of her autumn sowing. By hooks and spines, by the clinging of filaments to our rough garments, we may bring home hundreds of seeds, besides those which have been brushed off and dropped along the way.

Since, then, September is the time of hope, why not adopt the thistle bird's philosophy and be sharers of its joy? Why should we think of sowing time with sadness? In its ripenings and distributions the whole year's life has culminated, as the whole life of a school tends toward the day when its trained scholars go to find their place of work. See the wise mistress of the school, watching her graduates as they wander forth and wondering what their place in life will be! So wise September looks from the shadow of her reddening wood to see the children of her school go forth in venturesome journeys to find their home and work in life.

Away, then, with dirges and laments these bracing autumn days! Spare us lugubrious sermons on the falling of the leaf, and grim forebodings of the winter time. Let sonnets of lament about the leafless forests and the dying year go to feed the cheerful evening fire. Visit wise nature's school, and see her follow her graduates forth with hope and cheerful expectation. Go to the thistle bird, O grumbler! and be wise. What should the ripened leaf do but fulfill its destiny? What should follow summer labor but winter rest? And why, when mother nature is so busy with her seed-sowing, so alive with hopes for years to come, should we, like faithless children, mourn about her knees? Are there no thoughts of hope for us to scatter? Has all our life experience resulted in mere vapor of despair? Are there no future harvests depending on our present scattering of the seed?—Congregationalist.

WHY YOUNG PEOPLE HESITATE TO MARRY.

The standards of social decency and respectability are constantly rising; the amount of money supposed to be necessary to begin the married life increases decade by decade. Young men say that they will not marry until they are able to support a wife in good style, and as the wealth of the land increases and their neighbors live more and more luxuriously, the phrase "in good style" is constantly undergoing changes of meaning. Young women become accustomed in their parental homes to a certain amount of comfort and of leisure, and they do not relish the thought of beginning to live more plainly and more laboriously in homes of their own. Thus an increasing number of young men and women decline or postpone marriage.

It is true that the family life does require of both men and women the relinquishment of a certain amount of liberty, the assumption of new burdens, the incurring of pain and privation and sacrifice. The unwillingness to meet these demands is the prime cause of the diminution in the number of marriages which the census reports to us. And one of the inevitable consequences is the increase of social immorality.

Many parents discourage the marriage of their sons and daughters under conditions which would be far more favorable than those under which they themselves set out in life bravely and happily. They are unwilling that their children should meet the responsibilities which they met and bear the burdens which they bore, and in meeting and bearing which they won their own manhood and womanhood. Many a father refuses his daughter to a young man whose circumstances and prosperity are far more favorable than were his when he was married; many a mother warns her son against alliance with a girl whose heart is as brave and true as hers was when she set up her own home.

The father and mother, in their prosperity, have lost their sense of the value of character; they have come to put far too much emphasis on the mere accidents of life. For it is true not only of a man's life, but of the life of a man and woman together, that "it consisteth not in the abundance of the things that" they possess. They can be happy and true and brave with but few things. To begin together as their parents began, to live simply and frugally, to face the problems of life without flinching, to exercise their wits together over a limited *menage*, what is this but the discipline in which all the best qualities of life are won?—Dr. Washington Gladden, in Social Salvation.

SEEKING SIN.

A long time ago it was written that man's sin should find him out. And history and experience has proven the writing true. Not that all sin is made known to those from whom it would hide, but it is true that much is made known in ways little expected, though not unnatural. Some things which are done in closets are ultimately made known from housetops. It is well that such is the case, too. Were it not, the probability of escaping detection would add strength to the temptation to walk in forbidden paths of apparent pleasure.

This fact has been sadly illustrated recently. A man connected with a family whose founder occupied a leading place among American statesmen, himself an acknowledged leader in certain lines of business, with a family to make his home-life pleasant, was killed at the door of a saloon by a stranger whose jealousy had been aroused by the attention shown to two women of doubtful reputation. Investigation showed that the gentleman was probably a stranger to the women, but that he had accepted their nod of recognition as an invitation to enjoy their company in a near-by saloon. While there the party was joined by the second man, and he, impelled by jealousy because of the attention shown one of the women, began a quarrel, which was followed in the street, where the first man was struck down and given injuries from which he soon died. Then it came out who the murdered man was, and with that followed the shame to those whom he had promised to protect from shame. His past will never be remembered without being shadowed by the circumstances surrounding his death.

There are two things about this incident which must come home to every person. The first is that the fact of the one time in which he was discovered is the best of proof that he had been in similar positions before. Instead of being the high-minded, honorable man that he was popularly supposed to be,

he was playing double, deceiving his family and his friends, and deceiving himself with the thought that he could forever go on in this dual way. That is a pretty mean way to live, if given no higher plane. A life of deception, appearing to be what you well know you are not must be a continuous burden. The dangers which come to him who once begins to deceive are proverbial. Indeed, the first burdens of deceit must weigh the heaviest on the deceiver; later they may crush the deceived also. But how such a person must jump at his own shadow sometimes!

The other thing is the terrible awakening which came to the man's family. Wife and brother and sister, who had known in him a husband and a brother, suddenly forced to see him revealed before the world as recreant to the confidence of all! That is a burden which will be lifted from innocent shoulders only with death. It may be carried more cheerfully at times than at others, but it will be always a conscious load. The name which it should be a pleasure to recall will be recalled only with a sense of shame. It will make this load no less to bear because others have had similar loads, nor can it be lightened by the frivolous reply that "They all do it!" That would be a lie, since they do not all do it. Honor and manliness are not dead in all, even if they are dead in some. It is the consciousness that they are not dead which makes it hard to bear the burdens of dishonor and unmanliness. But when the burden is placed upon innocent hearts, and they are made to bleed, by one who could have prevented their being gathered, the weight is inconceivable.

It is a hard story, is it not? Take it home, however. Are you, too, liable to bring upon others a burden of shame? There is no such burden borne in this world. Think it over quietly, and decide what it is best to do. Be sure that sin will some day find you out.—Westerly (R. I.) Sun.

OPPOSITION AS A HELP TO PROGRESS.

How dependent we are on obstacles in our every effort at progress! The aspiring eagle, in its lofty flight heavenward, could never rise above the earth except as every motion of its wings meets with resistance from the surrounding air. And thus it is with the smaller birds of song or of beauty, filling the air with praise and delight. Wings, large or small, have their value according to the resistance which they meet, and by which they make progress.

"Resistance to its pinions light
Uplifts the bird in airy flight;
Resistance to the winged soul
Uplifts it to the lofty goal."

Bird or man can fall by its own weight to its own harm. But if it would use its God-given wings for progress or aspiration, it must do so by resisting and overcoming opposition. Are we sufficiently grateful for opposition as a help to progress in the world?—S. S. Times.

How's This.

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligation made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, O.
WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c per bottle. Sold by all Druggists. Testimonials free.

Hall's family Pills are the best.

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

INTERNATIONAL LESSONS, 1902.

THIRD QUARTER.

Oct. 4.	Joshua Encouraged.....	Josh. 1: 1-11
Oct. 11.	Crossing the Jordan.....	Josh. 3: 9-17
Oct. 18.	The Fall of Jericho.....	Josh. 6: 12-20
Oct. 25.	Joshua and Caleb.....	Josh. 14: 5-15
Nov. 1.	The Gates of Refuge.....	Josh. 20: 1-9
Nov. 8.	Joshua's Parting Advice.....	Josh. 24: 14-25
Nov. 15.	The Time of the Judges.....	Judges 2: 7-16
Nov. 22.	A Bible Lesson About the Sabbath.....	
Nov. 29.	Gideon and the Three Hundred.....	Judges 7: 1-8
Dec. 6.	Ruth and Naomi.....	Ruth 1: 16-22
Dec. 13.	The Boy Samuel.....	1 Sam. 3: 6-14
Dec. 20.	Samuel the Judge.....	1 Sam. 7: 2-13
Dec. 27.	Review.....	

CROSSING THE JORDAN.

For Sabbath-day, October 11, 1902.

LESSON TEXT—Josh. 3: 9-17.

Golden Text—When thou passeth through the waters I will be with thee, and through the rivers, they shall not overflow thee.—Isa. 43: 2.

INTRODUCTION.

The tribes of Reuben and Gad and half the tribe of Manasseh found an inheritance to their liking on the east of the Jordan. They sent, however, their fighting men across the river with the rest to help in the conquest of Canaan proper.

Joshua informed himself more carefully concerning the people they were first to meet on crossing the Jordan by sending two spies to Jericho. Their romantic adventure is recorded in the second chapter of Joshua. Rahab is an example of remarkable faith developed in a true heart. She arose by faith from her degradation, and became so highly honored as to have her name mentioned in the genealogy of our Lord. We are not to think lightly of her sinful life or of her treachery to her people. She was saved not in her sins, but in spite of her sins.

The verses of the third chapter that precede our lesson tell of the preparation for the crossing. The ark was to be the visible token of the divine presence. The people were to follow it at a distance of 2,000 cubits [a little more than half a mile]. Some have conjectured that this space was to show reverence for the ark, and others that it was in order that none might be shut out from view of the ark by some who might crowd up near it. Very likely both of these suggested reasons for the command may be correct.

TIME.—On the tenth day of the first month; that is, about the first of April. According to the traditional chronology in the year 1451 B. C.

PLACE.—At the Jordan opposite Jericho.

PERSONS.—Joshua, and the children of Israel.

OUTLINE:

1. The Significance of the Crossing. v. 9-13.
2. The Waters are Cut off and the People Pass Over. v. 14-17.

NOTES.

9. Come hither and hear the words of Jehovah your God. Joshua wishes to impress upon the people the importance of exact obedience to the instructions of Jehovah.

10. Hereby ye shall know, etc. God's miracle in making a way for the children of Israel to cross the Jordan was not altogether for the sake of getting them across the river, but also that they might trust in God and in their leader Joshua [v. 7], and that they might have confidence that they could effect the conquest of the land, or rather that God would accomplish it for them. **The living God.** So called in contrast with the lifeless idols which the heathen worshiped. He is the source of all life. **The Canaanite,** etc.

The same seven nations are mentioned in Deut. 7: 1, and Josh. 24: 11. The nations of the land are variously enumerated in Gen. 15: 19-21; Numb. 13: 29, and elsewhere. The districts occupied by these nations are somewhat in doubt. Probably their territory varied from time to time. The Canaanites lived in the lowlands along the border of the Mediterranean; the Hittites were in part in the vicinity of Hebron; the Jebusites occupied the stronghold afterwards called Jerusalem; the Amorites also were in the south, and had some possessions east of the Jordan and the Dead Sea; the Hivites were in the north; the Perizzites seem to have had various locations. The name Perizzites sometimes means "countrymen;" perhaps it is used in this passage to refer to a nation scattered about not dwelling in walled towns. The expression "Canaanites and Perizzites" is used for all the nation of Canaan in Gen. 34: 30.

11. The ark of the covenant. It is noteworthy that there is here no mention of the tabernacle or of its other sacred furniture. **Lord of all the earth.** Jehovah is not the God of Israel alone; his authority extends over all the earth.

12. Now therefore take you twelve men, etc. It seems that the passage in the fourth chapter, from the middle of the first verse to the end of the third, is out of its proper place and should be inserted between verses 7 and 8 of this chapter. Otherwise we would have Joshua giving direction according to the tenor of a commandment subsequently received from Jehovah. The people are asked to appoint their own representatives; doubtless that they might have a deeper interest in the monument to be set up.

13. When the soles of the feet of the priest . . . shall rest in the waters of the Jordan. The priests bearing the ark were to step boldly into the water. It might seem that they would imperil the safety of the ark; but such was not the case.

14. And it came to pass, etc. The priests and people proceed to carry out the instructions given them.

15. The feet of the priests were dipped. We are to understand that the waters did not recede upon the approach of the priests, but when they actually had stepped into the water. **For the Jordan overfloweth,** etc. The children of Israel did not cross the Jordan when the water was low, but in the spring when the river was flood width and depth, on account of the melting snow from Mt. Hermon and vicinity. It was ordinarily ninety or a hundred feet in width; but swollen by the floods it was certainly several hundred feet wide, and not improbably a mile. **The time of harvest.** The flax and barley harvest is here referred to. The wheat harvest came nearly two months later. Compare the fact that Rahab had the stalks of flax spread out upon the roof.

16. The waters which came down from above stood, etc. There was not a narrow passage way like that through which Elijah and Elisha seem to have passed, but the water was restrained far above the place of crossing, thus leaving the river bed practically dry for miles both above and below the place where the priests entered the stream. **At Adam, the city that is beside Zarethan.** The location of these places is unknown. It seems probable that Adam was about seventeen miles above Jericho, a little below the mouth of the Jabok. The translation of this verse is much improved by the Revised Versions.

17. The priests stood firm, etc. When the priests who bore the ark reached the middle of the river bed they waited there until all the people were passed over. **Were passed clean over the Jordan.** Much better "had finished passing over the Jordan." **4: 4. The twelve men whom he had prepared.** That is, according to the direction of God and the choice of the people. See note on v. 12.

5. Every man of you a stone upon his shoulder. Thus was a simple memorial provided from undressed stones, each no heavier than a man could carry.

6. When your children ask, etc. This memorial would serve to remind each succeeding generation of the power of Jehovah and of his care for his people. It seems that Joshua made also another heap of twelve stones in the middle of the river; but how this could be seen after the waters returned is not apparent. Possibly the twelve stones were set up upon a heap of rocks.

BANK STATISTICS.

The bank deposits of the people of the United States aggregate eight and a half billion dollars, an average of \$108 per capita. Ten years ago they aggregated \$4,232,000,000, or just half the amount of to-day, and twenty years ago they were \$2,600,000,000, or a little more than one-quarter of those of to-day.

These figures are presented in a table just prepared by the Treasury Bureau of Statistics for publication in the forthcoming issue of its Monthly Summary of Commerce and Finance. They are compiled from the reports of the Comptroller of the Currency, and include the deposits in National Banks, Savings Banks, State Banks, Loan and Trust Companies, private banks, and cover the official figures of the year 1901. The figures for the various classes of banks stand as follows:

DEPOSITS IN	TOTAL DEPOSITS IN 1901.
National banks.....	\$2,937,753,233
Savings banks.....	2,597,094,580
State banks.....	1,610,502,246
Loan and Trust Companies.....	1,271,081,174
Private banks.....	118,621,903
Aggregate.....	\$8,535,053,136

The figures thus compiled by the Bureau of Statistics show the total individual deposits in the various banking organizations of the country so far as they can be obtained, from 1875 down to the present time; though it is proper to add that the figures for private banks include, since 1887, only such banks as voluntarily report to the Comptroller of the Currency; in other words, only about one-fourth of the total number of private banks in the United States; while during the period from 1875 to 1882 the figures cover the deposits in practically all private banks. Taking the figures at intervals from 1878 to 1901, the total deposits in all banking institutions stand as follows:

YEAR.	DEPOSITS.
1878.....	\$1,878,434,270
1882.....	2,755,938,053
1887.....	3,255,772,134
1892.....	4,630,490,156
1897.....	5,196,847,580
1901.....	8,535,053,136

During recent years the growth has been very rapid. From 1878 to 1882, the increase was \$377,503,783; from 1882 to 1887, \$499,834,081; from 1887 to 1892, \$1,374,718,022; from 1892 to 1897, \$566,357,374; and from 1897 to 1901, \$3,338,205,606.

An analysis of the same deposit figures of each class of banks is interesting, and in cases may be carried back over a much longer term of years. The published figures cover the deposits in certain classes of banks at a much earlier date than that covered by the reports upon loan and trust companies and private banks.

The individual deposits in National Banks, for example, grew from 500 million dollars in 1865 to 618 millions in 1875, 1,111 millions in 1885, 1,720 millions in 1895, and 2,937 millions in 1901 to 3,111 millions in 1902.

For Savings Banks the figures extend back to the year 1820, and show the total deposits in that year at \$1,138,576; in 1830, \$6,973,304; in 1840, \$14,051,520; 1850, \$43,431,130; 1860, \$149,277,504; 1880, \$819,106,973; 1890, \$1,524,844,506; and in 1901, \$2,597,094,580.

For State Banks, the figures extend back to 1840, and show for that year total deposits to the value of \$75,693,857; 1850, \$109,586,595; 1860, \$257,229,562; 1880, \$208,751,611; 1890, \$553,054,584, and 1901, \$1,610,502,246.

For Loan and Trust Companies the figures begin with the year 1875, and show deposits for that year at \$85,025,371; in 1880, \$90,008,008; 1890, \$336,456,492; and 1901, \$1,271,081,174.

The figures of deposits in private banks are complete from 1875 to 1882, by reason of the fact that deposits in such banks were taxed during that period and therefore returns were complete; but on the repeal of the law placing a tax on such deposits, only about one-fourth of the total number of private banks continued

to make reports to the Comptroller of the Currency. The figures for private bank deposits subsequent to 1887 are therefore materially less than those of the period 1875-82, when complete returns were available. In 1875 the figures were, \$321,100,000; 1882, \$295,622,160; 1890, \$99,621,667; and in 1901, \$118,621,903.

The following table shows the total deposits in the five classes of banks named—National, Savings, State, Private, and Loan and Trust Companies—in each year from 1878 to 1901, except the years 1883-6, for which complete figures are not obtainable:

1878.....	\$1,878,434,270.	1893.....	\$4,586,213,170
1879.....	1,940,701,712.	1894.....	4,638,931,485
1880.....	2,306,986,630.	1895.....	4,872,035,276
1881.....	2,309,518,492.	1896.....	4,888,089,119
1882.....	2,755,938,053.	1897.....	5,196,847,530
1887.....	3,255,772,134.	1898.....	5,927,489,098
1888.....	3,458,266,965.	1899.....	6,675,471,743
1889.....	3,751,514,183.	1900.....	7,464,719,145
1890.....	3,998,973,105.	1901.....	8,535,053,136
1891.....	4,232,059,335.	1902.....	not available.
1892.....	4,630,490,156.		

Popular Science.

H. H. BAKER.

Lieutenant Peary's Return.

Extracts from Peary's report after leaving Erik Harbor, on the Ellsmere Coast, Aug. 29, 1901: About a week after this time the Esquimaux began to fall sick, not one escaping. Nov. 19, six adults and one child had died; others weak, but out of danger. In January, more Esquimaux joined us. In February, a large depot of dog-food established sixty miles north of Sabine. March 3, advance party; six sledges left for Conger. March 6, main party started, all reached Conger about same time. Next move took us to Cape Hecla. From Hecla a supporting party returned.

April 1, started over Polar Sea six sledges and four Esquimaux. After six marches, open leads and floes in motion were encountered. Two natives sent back. Each day's march became more perilous. Finally, at 84 degrees and 17 minutes, it became impracticable to advance. Our return was more trying than the advance by reason of fog.

Hecla regained April 29, and Conger on May 3. Left Conger May 5. Reached Cape Sabine on the 15th. A few days later went north and completed the survey of Babbit Bay, returning on June 1.

A trip across Ellsmere Land westward was proposed, but prevented by open water in Buchanan Bay.

The ice broke up earlier in 1901, and Payer Harbor was blocked almost continually. The Windward entered the harbor on the morning of Aug. 5, and left the same afternoon; no time to spare, when the harbor closed again.

Forcing our way across Smith Sound, we landed our Esquimaux in Anglefield. After several days hunting walrus, the Windward started south, reaching Cape York on Aug. 28. Calling at Godhaven, Greenland, Cape Haven and Baffin's Bay, the Windward arrived at Chateau Bay, Labrador, on Sept. 14, and then sent despatches.

The year at Payer Harbor was spent comfortably, though the ravages of disease were not light. Food was abundant, and our supply of musk-ox and deer meat continued throughout the year.

Further advance was vetoed by insuperable natural conditions. The Windward has

on board the instruments, chronometer and Arctic library, abandoned by the Greeley expedition. Also numerous specimens of natural history, the skeleton of a two-horned narwhal, and living specimens of musk-ox, walrus, Arctic hare and Esquimaux dogs. The anchor and chain lost by the Erik are on board.

Captain Sverdrup Returns.

Stavanger, Norway, Sept. 19, 1902.—The Fram, Captain Sverdrup, from an Arctic expedition, arrived here this afternoon.

For the last three years the Fram has been imprisoned in the ice in Jones' Sound, a channel between Baffin's Bay and the Arctic Ocean. All attempts to liberate her proved fruitless, but in July last a southern stream broke the ice and let her free. She left Gothaab, Greenland, Aug. 16, and came home under sail.

Surgeon Braskrud died, and he was buried in a grave dug in the ice. The districts explored were the south and west coasts of Ellsmere Land. The members of the expedition killed over one hundred musk-oxen for their supply of meat.

Captain Otto Sverdrup was in command of the Fram on Dr. Nansen's expedition to the North Pole in 1895. He sailed again on the Fram, from Christiana, Norway, for the Arctic regions, on June 24, 1898. The Fram is owned by the Norwegian Government. This expedition was for exploration and surveys, and not to make a grasp for the "pole." We may refer to Captain Sverdrup again when we get further news.

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.

FORD.—George Ford, son of Thomas and Elizabeth Ford, was born Oct. 13, 1820, and died at his home in Buckeye, W. Va., Sept. 16, 1902.

Mr. Ford was converted when about 22 years of age and united with the Salem Seventh-day Baptist church, and continued more or less active till death came. He was married to Polina A. Davis Nov. 6, 1845. She survives him, and with a large family mourns his loss. Burial services were conducted by the Pastor, assisted by Rev. S. D. Davis. E. A. W.

PALMER.—Mrs. Hulda Sabin Palmer, wife of Deacon Norman Palmer, was born at Petersburg, N. Y., May 13, 1811.

After a life journey of more than ninety-one years she began the Sabbath on the evening of September 19, 1902, surrounded by children, grandchildren and friends, in Nortonville, Kansas, when, at 7.30, she passed to her heavenly rest to continue it on high. At the age of four years, on the death of her father, she was taken to live with her aunt, Hulda Babcock, who lived at Baker's Bridge, N. Y., now Alfred Station. When she reached the age of fourteen years, her mother married Thomas Palmer, of Cortland County, N. Y. This union afforded a home in which mother and daughter could again be united. She gave her heart to her Saviour in early childhood, and during her long life manifested great Christian fortitude and development in a rich experience and a close walk with the Lord. On January 5, 1834, she was married to Norman Palmer, at McGrawville, N. Y. She, with him, began the observance of the Bible Sabbath in the year 1845, while living at Ulyses, Pa. During the last twenty years this aged couple have lived in the family of their son-in-law, Dr. H. R. Maxson, in Nortonville, Kansas, where their declining years have been made pleasant by loving hearts and tender hands. Verily she has "a witness in heaven and a record on high." G. W. H.



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.

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

HAVING been appointed Missionary Colporteur for the Pacific Coast, I desire my correspondents, and especially all on the Coast who are interested, to address me at 302 East 10th Street, Riverside, Cal.

J. T. DAVIS.

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.

THE Seventh-day Baptist churches of Minnesota will convene in Semi-Annual Meeting with the church at Dodge Centre, on Friday, the 17th day of October, at 2 o'clock, P. M. Elder E. H. Socwell, of New Auburn, is expected to preach the Introductory Discourse, with Elder W. H. Ernst, of Dodge Centre, as alternate. An essay will be prepared by Mrs. Lottie Langworthy on the subject of "Sabbath-school Work," and one by Mr. Elvan Clarke on the subject of "Young Peoples' Work." There will also be an essay from New Auburn.

D. T. ROUNSEVILLE, Cor. Sec.

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.

AN OPPORTUNITY.

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

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

FARM HAND WANTED!

A general helper, unmarried man, on a farm of 160 acres. A good place for the right man. Prevailing wages paid.

Address CLARKSON HERITAGE,
R. F. D. No. 3. HARVARD, ILL.

PERMANENT EMPLOYMENT

to Seventh-day Baptist men and boys.

Apply in person, or by letter, at the office of the CELADON ROOFING TILE CO., Alfred, N. Y.

