

THE SABBATH RECORDER.

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OCTOBER 6, 1902.

WHOLE No. 3006.

THREE MEASURES.

AMOS R. WELLS.

Of all things far, I love the best
The distance from the east to west;
For by that space, and all within,
God's mercy parts me from my sin.

And best I love, of all things high,
The space between the earth and sky;
For by that height beyond all ken
God's love exceeds the love of men.

I love of deep things undefiled,
A father's pity for his child;
For by that depth, so far, so clear,
God pities all that faint and fear.

O Father, Father, endless kind,
I thank Thee for my human mind;
But chief of all my praise shall be
That mind cannot encompass Thee!

—S. S. Times.

WE hope that all our readers re-
member that item in the late
annual report of the Tract Society
which showed that if the unpaid
subscriptions due the RECORDER had been
paid, the report would have showed a credit
balance of \$2,000 instead of a debit of
\$1,500. If your subscription is paid you
have good reason for asking your neighbors
whether they are in arrears. If it is not paid
you should hasten its payment and use that
fact as an argument with those who are de-
linquent. The value of the RECORDER to in-
dividuals and to the denomination is beyond
question, and those who fail to support it as
it deserves, and as is their duty, fall into
double wrong. In this connection please
read "The Need of Religious Journalism" on
another page.

A CORRESPONDENT from the North-
west,—Dodge Center, Minn.,—to
whom the RECORDER was sent as
a wedding gift, writes as follows:

I see that the time for which my RECORDER was to be
sent has expired. Now we shall be at home with our
parents for the next two years. It seems entirely un-
necessary for us to have two papers. So you need not
send the paper to us. However, we wish to show our
interest in the RECORDER and our appreciation of it, as
well as of the work of the Society in general. Therefore
I enclose \$2.00 which you may place in the RECORDER
fund, or else send it to some needy person, just as you
think best.

Just as soon as we are by ourselves again we will by
all means have the RECORDER in our own home.

Such expressions of interest in the RECORDER
and the work of the Tract Society are full of
help and encouragement, and the good that
will come to some one else, who will read the
RECORDER because of the above, will be one
of the unknown treasures which the writers
of the letter have laid up for themselves to be
revealed in God's own time and way.

Ministers' Salaries.

REV. ASHER ANDERSON, D. D., Sec-
retary of the Congregational Na-
tional Council, has compiled an
important array of figures touch-
ing the payment of ministers in Congrega-
tional churches. He says that the reports
for the year 1900 show that there were 5,604
Congregational churches of which 4,435 re-
ported as to salaries. The totals are: 1,796
churches paid salaries from \$300 to \$500;
1,785 from \$501 to \$1,000; 637 from \$1,001
to \$2,000; 140 from \$2,001 to \$3,000; 46
from \$3,001 to \$4,000; 19 from \$4,001 to
\$5,000; 12 over \$5,000.

Probably these figures from one denomina-
tion are a fair index of the state of things
among Protestants in general. Every one
knows that when the demands now made up-
on the theological students and ministers are
considered, no other profession is so under-
paid as is the Christian ministry. On this
point Secretary Anderson says:

"Surely there is no financial attraction to
encourage young men to study for the Gos-
pel ministry. The large majority must begin
with salaries of \$1,000 and less, after having
spent seven years in preparation, all of
which time they might have been earning
something, with the probability that at the
period of entering upon the ministry they
would have been earning a larger income
than they will ever receive in that calling.
The charge that the ministry is selfish is far
from the truth."

An Unselfish Class.

No JUST estimate of the Christian
ministry in general will fail to
grant that there is no profession
in which unselfishness is more
prominent. Churches owe it to themselves
quite as much as to the ministers who serve
them, that they be liberally supported. No
man can do good work,—to say nothing of
best work—who is hampered and hedged in
by financial difficulties. That ministers as a
class are "poor financiers" is utterly at vari-
ance with the facts. No people accomplish
as much on the same income as do ministers
and ministers' wives. Lawyers and physi-
cians, of whom less rather than more is de-
manded by way of preparation than is de-
manded of candidates for the ministry, are
supported far better than are those to whom
the highest interests of society are entrusted,
and who are often condemned soundly if they
do not accomplish the impossible in making
worldly-minded men and frivolous women
model saints. Facts like these presented by
Secretary Anderson are trumpet-tongued in
demanding better financial support for the

Christian ministry. If the average minister
does good work in spite of financial difficul-
ties, the wrong of putting that necessity upon
him is none the less, and the final ill results
to him and those whom he serves cannot be
avoided.

Jewish New Year.

THE Jewish New Year began at
sunset, October 1. This *Rosh*
Hashana marks the opening of
the year 5663 since the Creation,
according to the current Jewish chronology.
A time honored feature of the *Rosh Hashana*
service is the blowing of the ram's horn, or
Shofar, calling the Israelites to worship. The
New Year marks the beginning of a series of
Jewish autumn holy days forming a prominent
season of solemnity and devotion. Ten days
after the first day of the year, on Sabbath,
October 11, occurs the Day of Atonement
(Yom Kippur), the great fast day of the
Jews, and on Thursday, October 16, five days
thereafter, begins the Harvest Festival (*Suc-
coth*), ending on October 23.

No one can become familiar with the history
of these sacred days in Jewish history with-
out being deeply impressed with the fact that
the idea of sacred days, representing God,
and religious obligations, is an essential fea-
ture of all permanent religious systems. In
this fact is found one of the abiding argu-
ments for the unchanged Sabbath of Jeho-
vah.

Death of Edward Eggleston.

THE descendant of a Virginian
lawyer, self-educated, a Methodist
circuit rider, a Bible society agent,
an editor of Sunday-school peri-
odicals, literary editor and editor-in-chief
of the New York Independent, pastor of the
Church of Christian Endeavor, Brooklyn, and
author of works of fiction, juvenilia and his-
tories of the United States, Edward Eggleston,
died at his summer home, Lake George, N. Y.,
early in September, aged 64. There was a time
when Mr. Eggleston, by his gifts of narrative,
his charm as a thinker and writer on religious
and educational themes, and his profound
spirit of altruism was quite a notable figure
in our national life, wielding considerable in-
fluence through his spoken and written word.
At a time when American fiction was almost
exclusively confined to depicting the life of
the colonies or states along the coast, his
books, *The Hoosier Schoolmaster*, *The*
Hoosier Schoolboy, *The Mystery of Metropo-
lisville* and *The Circuit Rider*, came like a fresh
wave of ozone from the prairies to brace the
mind and heart of America and open the
eyes of men to the best aspects of life in the

Interior and West. Mr. Eggleston's last books, dealing with the transfer of the European type of civilization to this continent, have been highly praised by competent critics. He was not a great man among authors, but as a whole one whose work was attractive and whose influence was wholesome.

 As England Sees Us. THE labor question in the United States presents some difficult problems, but as seen through English eyes it is less difficult than in Europe, and has not a little to do with our prosperity. Labor conditions in the United States is the subject of a chapter in the recently published report of the Commission from the British Iron Trade Association, which visited the United States a few months since and reported upon industrial conditions, and especially those relating to iron and steel. Discussing this important question of the condition of labor in the United States as viewed from the standpoint of the English citizen and manufacturer, the report says:

"The conditions of labor in the United States is another matter that has received a good deal of attention, as being fundamental in the progress of American industries, if not also in the relative progress of some of our own. The influence of trade unionism is not nearly so strong nor so aggressive in the United States as in Great Britain. The reason is largely capable of mathematical demonstration. A recent Report of the New York Department of Labor shows that, while in Great Britain at a recent date there were 1,905,000 trade unionists, there were only 1,600,000 in the United States and Canada, for about twice the population, while Germany is credited with 995,000, or about one-half the British figure. The trade union is not generally recognized as a militant force in the United States, except now and again. Few employers are ready to acknowledge that it has any influence worth naming."

 The Human Factor. THE differences noted by our English friends are due mainly to the character and surroundings of the men and women whose hands carry forward industrial enterprises. This "personal equation" is much greater here than in Europe. There is greater independence and freedom of action in almost every particular among American workmen. The general intelligence of workmen, touching their business, and also concerning other questions, is a prominent cause of these fundamental differences. The families of American workmen are not compelled to "live from hand to mouth," as much as Europeans are. Shorter hours have to do with their situation, but the school-house is one of the larger factors in raising the standard of life and character among the masses in the United States. When the still higher factor of higher moral and religious character is added, the better results are increased in a corresponding ratio. It is often said that the late war with Spain was quickly determined by the "Man Behind the Gun;" still more must it be said that in the larger field of industry character counts. Muscle is something: brain is more. Muscle and brain are much, but intelligence and conscience back of brain and muscle are the dominant and determining factors for

good, and without these, best results are impossible. In the realm of industry "Godliness is profitable."

 Imported Goods.

THE growth in the importation of manufacturers' materials and the increasing share which such materials form in the total imports is the most remarkable feature of the foreign commerce of the United States in the fiscal year just ended. Manufacturers' materials form in 1902 nearly one-half of the total importations, and show a remarkable increase over preceding years, while other classes of imports show but a very slight increase. A table, showing the importations by great classes in each year from 1880 to 1902, is printed in the Annual Report of the Chief of the Treasury Bureau of Statistics, and affords an opportunity to study the growth in imports of manufacturers' materials and the growing share which they form in the total imports. The Bureau of Statistics distributes the imports into five great groups, namely: 1. Articles of food and animals. 2. Articles in a crude condition which enter into the various processes of domestic industry. 3. Articles wholly or partially manufactured for use as materials in the manufactures and mechanic arts. 4. Articles manufactured ready for consumption. 5. Articles of voluntary use, luxuries, etc.

 Some Figures.

COMBINING the two classes of articles for use in manufacturing, those "in a crude condition," and those "wholly or partially manufactured for use as materials in the manufactures and mechanic arts," it is found that the total value of importations for use in manufacturing, which amounted in 1881 to \$217,571,551, were, in 1902, \$418,776,681, or practically double those of 1881. They formed in 1881 33.44 per cent of the total imports, and in 1902 46.36 per cent of the total imports. This phenomenal growth becomes even more striking when it is compared with the growth in importation of all other articles than those for use in manufacturing. The table in the Report of the Chief of the Bureau of Statistics, which sets forth the imports by years of the great groups above referred to, shows that the total value of "imports other than manufacturers' materials" amounted in 1881 to \$433,047,448, and in 1902 to \$484,550,390, and formed in 1881, 66.56 per cent of the total imports, and in 1902 but 53.64 per cent of the total imports. Thus, while importations of manufacturers' materials have practically doubled from 1881 to 1902, importations of articles other than manufacturers' materials have increased but about 12 per cent.

If the foregoing be compared with other general facts, it will be seen that our nation is becoming a great food-producing center of the world. The inflow of manufactured articles is far less, comparatively, than the outflow of food products. We are illustrating the fact that a nation of farmers possesses superior advantages for its personal interests as well as for the aiding of others. It will be a hopeful sign if the development of agriculture increases through new systems of irrigation in the West, and through more thorough working of lands already devoted to food-production. Such an enlarging of the agricultural interests of the nation would be of great good in many ways.

Prayer-Meeting Column.

TOPIC FOR OCTOBER 17, 1902.

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

Topic.—Triumphant Faith.

2 Cor. 4. Note especially the last three verses.

1 Therefore seeing we have this ministry, even as we obtained mercy, we faint not: 2 but we have renounced the hidden things of shame, not walking in craftiness, nor handling the word of God deceitfully; but by the manifestation of the truth commending ourselves to every man's conscience in the sight of God. 3 And even if our gospel is veiled, it is veiled in them that perish: 4 in whom the god of this world hath blinded the minds of the unbelieving, that the light of the gospel of the glory of Christ, who is the image of God, should not dawn upon them. 5 For we preach not ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake. 6 Seeing it is God, that said, Light shall shine out of darkness, who shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

7 But we have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves; 8 we are pressed on every side, yet not straitened; perplexed, yet not unto despair; 9 pursued, yet not forsaken; smitten down, yet not destroyed; 10 always bearing about in the body the dying of Jesus, that the life also of Jesus may be manifested in our body. 11 For we who live are always delivered unto death for Jesus' sake, that the life also of Jesus may be manifested in our mortal flesh. 12 So then death worketh in us but life in you. 13 But having the same spirit of faith, according to that which is written, I believed, and therefore did I speak; we also believe, and therefore also we speak; 14 knowing that he that raised up the Lord Jesus shall raise up us also with Jesus, and shall present us with you. 15 For all things are for your sakes, that the grace, being multiplied through the many, may cause the thanksgiving to abound unto the glory of God.

16 Wherefore we faint not; but though our outward man is decayed, yet our inward man is renewed day by day. 17 For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory; 18 while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

When we look from a distance at a great building we see results in mass, not the thousands of single stones that had to be cut and put in place. When we stand with awed souls in the presence of a painting like "Christ before Pilot," as the writer once stood until forced away, we do not see the countless strokes of the artist's brush which wrought that marvelous picture. We see results, not process. We look at a great life such as Paul's through the vista of years, and it is the same way,—we see magnificent results, full-orbed character, royal achievements, but we do not see the heartaches and weariness that measure the cost of great results.

The life of Paul is a notable instance. Through the intervening centuries he towers up one of the giant figures of the past, a man who sowed the seeds of a new life in two continents, uprooted the superstitions of ages, dethroned the gods of Greece and Rome, and planted the Christian church in the great centers of the world's civilization; but we are too likely to forget the cost, the struggles, temptations, fears, conflicts through which he came to his victories. This fourth chapter of Second Corinthians enables us to catch a nearer view of his great soul, and learn something of the dangers he went through, the sufferings he endured, the foes he overcame.

How was he sustained through these years of constant draft upon his strength? What was the inspiration of his courage, devotion, zeal and hope? Was it some peculiar gift of God to him? or is it something others have

shared, and that is available for us all? The answer is found in the words of the closing verses of the lesson, which give the secret of his victory, and it may be, ours: "Wherefore we faint not, but though our outward man perish, our inward man is renewed day by day; . . . while we look not at the things which are seen, but at the things which are not seen." This is but another way of stating the truth which John put in the words, "This is the victory which overcometh the world, even our faith."

Faith gives the Christian a larger universe than the man of the world possesses. It acts as a new sense, enlarging the boundaries of life for the believer, just as the power of locomotion and the physical senses enlarge the boundaries of the bird's world over that of the plant. President Allen loved to talk of the Faith Faculty. Faith recognizes things as real that the natural man knows nothing about. By it the believer is brought into relationship and correspondence with the spiritual world, and the future and eternal become to him as substantial facts as the present and material. He lives under the power of the world to come. He walks with the unseen God, and feels the presence of Christ as his yoke-fellow. So let us walk to-night.

ALAS, FOR THIS EVIL.

That our national prosperity is not un-mixed with evil is shown by the following figures from the pen of a western correspondent. All too slowly do men learn that the highest prosperity, material, and otherwise, must be based on righteousness.

To the Editor of the SABBATH RECORDER:

In the RECORDER of Aug. 25, 1902, page 535, the article, "Our Commercial Relation," gives the value of our exports of merchandise to our non-contiguous territory for the fiscal year 1902 as compared with 1897. Now, would it not be well to itemize just enough in order that the readers of the RECORDER may know how much of this imported merchandise was malt and spirituous liquors? from the fact that our General Conference in 1900 endorsed a declaration that for "more than 200 years in the United States the Seventh-day Baptists have been foremost in all reforms such as total abstinence and prohibition."

If you will publish the following statistics taken from United States Monthly Reports no doubt it will stimulate our people to more faithfully live up to that Conference endorsement.

Respectfully,

ALEX. B. CAMPBELL.

ALBION, Wis., Sept. 23, 1902.

PORTO RICO.

Export of liquors, 1902.....\$155,155
1897..... 2,369

PHILIPPINES.

Export of liquors, 1902.....\$675,762
1897..... 663

HAWAIIAN ISLANDS.

Export of liquors, 1900.....\$331,360
1896..... 148,023

Itemized report of liquors is not made from April 27, 1900, up to June 30, 1902. But the July report on page 337 compares July, 1899, with July, 1902, as follows:

Export July, 1902.....\$25,789
" " 1899.....\$11,815

LETTER FROM REV. S. S. POWELL.

To the Editor of the SABBATH RECORDER:

Our church organ for the present week has just come, and I feel that I must send you a communication in answer to your call for a discussion upon the question, "What are some of the more important things to be attained in any given church to make that church an efficient unit in denominational work?"

I am very greatly interested in this whole subject of readjustment. There recently came

into my hands a volume which I am reading with intense interest: "A History of the Sab-batarians, or Seventh-day Baptists in Amer-ica, containing their Rise and Progress to the year 1811, with their Leaders' Names, and their Distinguishing Tenets, etc., by Henry Clarke, pastor of the First church in Brookfield, county of Madison, state of New York." This book was printed in the year 1811 in Utica. Two suggestions that have come to me, or, at least, have been greatly strengthened by the reading of this book, are that it would be well for us if we could restore our former practice of maintaining a plurality of elders in the local church and the laying on of hands upon all converts after baptism. The latter practice was one of the six "principles" of the doctrine of Christ" of Heb. 6: 1, 2, and gave rise to the Six Prin-ciple Baptists, once quite numerous in South-ern New England.

The plurality of elders in every church, es-pecially in the larger churches, would call out some of the best working talent in the church, afford the pastor a strong body of helpers; and if their high calling were suffi-ciently discerned, would maintain a working force in the church, under the direction of the pastor, who would keep in motion, more or less, a perennial stream of activities, hold-ing Bible readings, conducting prayer-meet-ings over a wide extent of territory within and without the church, visiting, distribut-ing tracts and other printed matter, con-versing, holding meetings for Bible study, teaching the catechism—for I am looking for the day when we shall have a Seventh-day Baptist catechism, *in extenso* [let me say that I consider our present one an admirable beginning]—and collecting and administer-ing our denominational finances, so far as the local church is concerned.

In active co-operation with these elders I would have an order of deaconesses. Such a body of consecrated workers in all our churches would wonderfully increase the stream of beneficence flowing into the treas-uries of our denominational societies. It would be quite necessary that the pastor have an oversight over all this work, that there might be unity. He might be able to maintain a training-class, whenever needed, for his workers for all the different lines of his work.

The office of elder, as we now view it, pre-supposes that our elders may be, or are, pastors of churches. This was not the New Testament conception. Paul ordained elders in every church. This early conception of the eldership, which I believe to be the true one, and which must have been one of the factors in the rapid dissemination of Chris-tianity over the Roman Empire, would greatly broaden our view of the sacred office of the Christian ministry. The pastor would be just as truly an elder as his helpers, the *episcopus inter pares*, "the bishop among his equals." Elders and bishops, which latter signifies "overseers," were convertible terms originally. In effect, the pastor would be the bishop surrounded by his elders. All pastors are at present bishops, from the New Testa-ment standpoint, but we have not yet the plurality of elders.

ADAMS CENTRE, N. Y., Sept. 18, 1902.

GOD must have loved the plain people; he made so many of them.—Abraham Lincoln.

CONFERENCE MINUTES.

At the recent session of Conference in Asha-way, it was voted that the minutes, exclusive of the historical papers, should be printed at once and distributed in the usual manner, and that later the papers and minutes should be published together as a historical volume of permanent value.

The minutes will be issued soon, and I wish to call general attention now to the import-ant volume that is to follow later. Every Sabbath-keeping family ought to possess a copy of it as a history of the cause we repre-sent, and the price has been put so low (\$1) that it is possible for every family to buy it. We wish to print 2,000 copies, but it is desir-able that before printing we should know prettily nearly how many will be taken; accordingly, the Committee is planning to send at an early date, to the pastor of each church, subscrip-tion circulars with an appeal that he shall arrange that each member of his church shall have opportunity to subscribe for one or more copies. Lone Sabbath-keepers and those re-mote from a church may send subscriptions direct to Orra S. Rogers, Plainfield, N. J. The book will be delivered post paid, when ready.

HENRY M. MAXSON,
Chairman of Publication Committee.

TRACT SOCIETY—TREASURER'S RECEIPTS.

September, 1902.

Mrs. F. H. Tucker, Boulder, Colo.....\$ 2 00
J. W. Crofoot, Shanghai, China..... 15 00
Mrs. Sarah Hurley, Welton, Iowa..... 1 00

Churches:

Hornellsville..... 5 00
West Edmeston..... 3 05
Plainfield..... 8 62
Boulder..... 2 50
First Alfred..... 26 06
Milton..... 12 31
One-third addition to Conference collection..... 1 67

Publishing House Receipts.....\$ 77 21
675 32

\$752 53

E. & O. E.

F. J. HUBBARD, Treasurer.

PLAINFIELD, N. J., Oct. 1, 1902.

"WHAT HATH GOD WROUGHT?"

(Numbers 23: 23, last clause.)

Sermon delivered on Sabbath-day, at Conference, 1902, by Rev. D. Burdett Coon.

The children of Israel were encamped in the plains of Moab. Balak, king of Moab, was much worried because of their presence. Call-ing his princes together, it was determined that certain positive steps must soon be tak-en toward driving the Israelites away. To make their way sure for this end they sought the services of a certain Balaam, a heathen prophet, or sorcerer. He seems to have been a man of wide influence. Balak, knowing the power of Balaam's word, thought that the quickest and best way to be rid of his enemy was to get Balaam to pronounce a curse against Israel. To make sure, as he thought, of Balaam's help, he frankly told him that he would promote him to honor in his kingdom if the desired curse were pronounced. In these hopes Balak was sadly disappointed. Balaam had met God on the way, and, for the time, seemed to be wholly under his influence and power. He had heard "the words of God," and had seen the "vision of the Almighty." As the Spirit of God came upon him he could do no other than to utter the words of Jehovah.

In the midst of the wonderful parables which he spoke upon this great occasion we find the words of our text, "What hath God wrought?" This text is not a query; but is rather calling attention to some tremendous facts. Whether Israel should die or live was wholly dependent upon whether God

was working with them. This text was a forcible reminder to Balak and all his subjects that God was with the Israelites, and therefore all the machinations of man against them would be vain.

We are here to-day to celebrate what God hath wrought among us as a people. We are here to learn the lessons that God would teach us from our past. Some one has wisely said, "He who regards not the past, cares little for the present and less for the future." This Centennial Anniversary should give us a higher regard for our past and greater hope for the future, because we may here the better see the wondrous ways in which God has led us.

Anniversaries ever have been and ever will be our teachers. The little girl calling her friends together to celebrate with her her fifth anniversary is on the way to knowledge. She has begun to mark the meaning of the years as they come and go. The children of Israel held their three great annual feasts, and in them learned what God had wrought. True words were those uttered by Mr. McKinley last September, in that great, last memorable speech, given to the people at the Exposition in Buffalo, when he said, "Expositions are the time-keepers of progress." And if expositions mark the progress that man hath made in material and intellectual things, our religious anniversaries as truly mark what God hath wrought for us in moral and spiritual attainments. For we are not here to-day to celebrate the progress we have made in material things. As happy as the comparison may be to us of the poor and simple homes of a hundred years ago with the large and beautiful ones of to-day; as cheering as may be the thought that we have discarded the ox cart and now take our journeys in the palace or Pullman car; and as awe-inspiring as may be the many material changes we have witnessed on land and sea within the century, it is not of these we must think and speak to-day. It is of greater wonders than these.

Neither do we celebrate to-day our moral and spiritual perfections, for we have them not. It would have been vain for priest or prophet to have claimed that the Israelites had made no mistakes, and had committed no sins. For all that they might say could not blot out the record that the children of Israel had often wandered far from God and duty. The facts remained that they had complained of Moses and of God. They had longed for the leeks and garlicks and flesh-pots of Egypt. They had been guilty of making and worshiping the golden calf. They deserved not the protection they enjoyed. God could as easily and as justly have blotted them from the face of the earth as you, by a turn of the hand, brush away a troublesome fly. The wonder was not at their perfections, but that God could see any possibility of good in them, and could forgive them, and had preserved them in spite of their weaknesses and sins. And so the wonder to me is not that our numbers are not larger, but that we are as many as we are; yea, that we exist at all. Seeing the many things that have crowded upon us from without, and the inconsistencies from within, the many numbered with us whose hearts are not with the Lord, the marvel is that God hath preserved us as a people. It is a miracle of divine grace that we are here to-day.

And if we look for what God hath wrought for us we shall find that grace manifested in places and ways usually unsought and unseen by man. It will not be seen so much in our more splendid homes, in our thriving industries, in our manifold material comforts, or even in our more compact organization of church and denomination, as in the cross-bearing and self-sacrificing spirit of our forefathers.

Not a child is born, not a mind grows, not a soul develops, not a church prospers, not a denomination endures, not a reform advances without pain, sorrow and suffering. Man's reaching toward wisdom and perfection hath ever been attended with expenditure of blood, treasure and life. Going from darkness to light, from poverty to wealth, from weakness to strength, from sin to righteousness, from bondage to liberty, from earth to heaven, means toil, struggle, sacrifice. From the excellent historical papers to which we have listened in these sessions we have heard much concerning the struggles of our forefathers. And it is in these struggles we shall find the hand-dealing of our God with us. A few days ago I was in the home of an old lady in Little Genesee, who was born among these Rhode Island rocks, ninety-eight years ago. She is still alert and active, working in her garden every day. Her mind is keen, and it is a real pleasure to visit with her. In talking of the Conference soon to convene here, she had many things to say touching our history of nearly one hundred years ago. Among the most striking things I noted the spirit of sacrifice that the Lord put into our people in that far-off day. She told of how, because of the love of Christ, whole families, men and women and boys and girls, walked six, eight, or ten miles, and how others went long distances with ox teams to attend "meeting" upon the Sabbath. We have heard here of how they used to drive a hundred miles with ox teams to attend the "Great Sabbatarian Yearly Meeting." And when these sturdy men and women pushed through the wilderness westward, they went, not so much to make themselves rich in this world's goods, as to make Christian homes, to establish Christian churches, and to build up Christian schools. They went prepared to do these things at whatever cost. Witnessing their perseverance in and endurance for the truth of God in the midst of the most adverse circumstances, we can but say, Behold "what hath God wrought?" None but an infinite God could have kept them. None but an infinite God can keep us to-day under the changed circumstances in which we live. With faith divine they founded the home, the school and the church, that the whole truth of God might be taught.

God hath preserved our schools, not for the sake of the schools, not that the teachers in them might have a place for service, not that young men and women going from them might fill important places in governmental, professional, or industrial affairs; but that the boys and girls we send there, while getting intellectual culture, may obtain heart culture that shall fit them for sticking to the truth of God forever. We praise God because in these latter days he hath put it into the hearts of so many of our fathers and mothers to take their boys and girls from the large opportunities offered in the High Schools and place them under larger opportunities offered in our

denominational Colleges. Not larger because of material advantage, but far larger because of moral and religious advantages. We rejoice because there are so many who prefer to sacrifice the material advantage offered their children now than to sacrifice the children themselves to the world a few years later.

God hath wondrously wrought in that he has put it into the hearts of so many to go to the uttermost parts of the earth as his missionaries to proclaim his entire truth when there could be no natural expectation that large numbers would soon be converted through their preaching. The self-sacrificing labors of these men and women of Jesus Christ in home and foreign lands declare to us what God is doing in human hearts to-day. God hath been very kind and merciful unto us in preserving our churches when things without and worse things within threatened their destruction. We marvel at the goodness of God when, in the midst of those things, we discover so many homes that are homes of prayer, homes where God's name is revered, his Word is read, and his commandments observed. We rejoice because there are so many going into the world to-day to stand, everywhere they go, for God and his holy Word. The voices and lives of our young men and young women foremost for the truth and love of God in home and church, and school, and state, declare to us in no mistakable terms what God hath wrought.

God hath chosen us to stand among other denominations much as the children of Israel stood among other nations, *and here we shall stand*. Great honor and dignity hath God placed upon us in calling us to stand for such spiritual ends. Our strength for the conflict that must come lies not in our great learning, not in our wealth, not in our numbers. We look to these things in vain for victory. "Not by might, nor by power, but by my Spirit, saith Jehovah of hosts." We shall win by our willingness to be filled with the love of God. We shall win by following the track that our forefathers trod, the track of toil and sacrifice for the sake of Christ and his truth. By willingness to obey his Word even at the cost of business or life itself.

We cannot do otherwise than look into the future for a moment. Coming on the train the other day from New London to Westerly, I overheard two men, sitting a little ahead, talking about Seventh-day Baptists. They were, apparently, business men, and thought they were looking at the question from a business standpoint. I judged that they were of the Moabites. One said to the other, "These Seventh-day Baptists have got to go pretty soon. They cannot last much longer. Everything indicates that they are near the end of their history." Poor, deluded man! I thought, Have you read the words of the prophet in reference to the query and hope of the Moabites of old? They hoped for the early destruction of the Israelites. The prophet answered them according to the Word of God, that the history of the children of Israel had but just begun. They would live to enter the promised land, and would drive every enemy from the field. Listen to his words. Immediately after he asks Balak and his subjects to behold "what hath God wrought" in Israel's past, he calls upon them to see what God will do for them in the future. "Behold the people riseth up as a lioness, and as a lion doth he lift himself up;

he shall not lie down till he eat of the prey, and drink of the blood of the slain."

No pity need be expressed for us and the position we occupy. Pity for him who is with the majority in the wrong. Under the blessing of God the Seventh-day Baptists are here, and the Seventh-day Baptists *are here to stay*. I have no discouraging note to sound to-day. "If God be for us who can be against us?" Our history is but just begun. The promised land lies before us. Contrary to the predictions of the world, we shall possess it. In the name of our God, through the grace of his Son, and by "the sword of the Spirit which is the Word of God," we shall drive every enemy from the field. God's truth shall triumph and his people be led to victory.

LOWER LIGHTS.

For Christ and the Sabbath.
2 Cor. 4: 6.

JOY IN SERVICE.

"Look pleasant."

We do not mean, of course, that one should wear the smirk of the photograph gallery, or a "made smile"; for, as Shakespeare says, one may "smile and smile, and be a villain still"; but some Christians go about with such a long face that one would think they thought it a sin to be cheerful. We remember a country school-teacher who professed Christianity, who claimed that it was "wicked to smile," and that Christ never smiled. She said that she laughed sometimes, but she knew it was wrong.

One little girl said that she thought that Jesus must have smiled sometimes, or else the little children would not have liked him. Another said that whenever she thought of Jesus it made her "feel just like smiling." That is what we need, to think often of Jesus and what he has done for us, that we may be filled with joy, and that our countenances will be illuminated, showing our love toward God, and for our fellow-creatures.

Two Christian women come down the walk from the church. One has a serene, joyous expression upon her face; the other has lines denoting care and worry. The first has the reputation of "having more religion than most people." Her companion remarks: "I like to go to church, but I do not seem to enjoy it as much as you do."

"Have you laid all upon the altar, my dear? Do you trust him in everything?"

"Why, I believe in God, and trust him, and am trying to do right as far as my light goes; but there are so many discouragements—so many trials!"

"Trials are sent for our good. The trial of your faith worketh patience. Did you ever hear the hymn, 'It is not Try, but Trust?' That is where all of your trouble comes in; you do not trust him with your burdens as you should. Perhaps earthly cares creep in sometime even while you are trying to listen to the sermon. Cast "all your care upon him; for he careth for you." He wants us to give ourselves, and all that we have."

"I have given myself to him, but I fear that I am not as consecrated as I ought to be. Will you pray for me?"

"Indeed I will, and I have been for a long time—you seemed so worried and vexed. But you must make the offering; just make an inventory of all that you have, of all your talents, and of all of the members of your body, something like this: 'Lord, take my heart, let it be filled with love to thee. Take

my voice and lips, let them always sing thy praise—never worldly songs; grant that I may be always ready to speak for thee. Let the words of my mouth, and the meditation of my heart be acceptable in thy sight, oh Lord, my strength and my redeemer. Take my ears, Lord; let them ever be listening to something which will help me to be a more worthy follower of thee. I give my eyes to thee; I would use them to see opportunities to do good, and to study good literature. Take my feet; let them ever be ready to carry me on errands of mercy. I will not weary them in making fashionable visits. Where I am called to go, whether into the humble cottage, or into the pretentious mansion, I will do something for thee, following the example of my Saviour, who went about doing good.' This, of course, is only to give you an idea; as I said, make an inventory, consecrating one after another to Jesus; then he will consecrate you to his service, and you will live in the atmosphere of God. You will not be worried by these small trials; they will seem to you as egg-shells, which you can easily crush."

"Oh, thank you so much!" exclaims the other, gratefully. "I did not understand how to become consecrated before. I have often said that I wanted to be consecrated, and have said that I would consecrate myself, in our C. E. prayer-meetings; but I never made the offering in such a thoughtful way."

"'Prayers without thoughts never to heaven go,' said the great Shakespeare, and it is true," replied her friend, with a smile.

In order to have joy in God's service, we must give him whole-hearted service—Christ filling the heart, and self out. Then we will seldom be tempted to frown or look melancholy.

ANGELINE ABBEY.

OUR COUNTRY COMMERCIALLY.

Commercial conditions in the United States are now the subject of very close attention by the financial and commercial journals of Europe. A copy of the London *Financier*, just received by the Treasury Bureau of Statistics, discusses in great detail commercial and manufacturing conditions in the United States and their bearing upon the manufactures and commerce of Europe, and especially of Great Britain. Commenting upon the reduction in exports during the last fiscal year, it says:

"This large decrease is chiefly owing to the partial failure of the Indian corn crop last year, and partly owing to the decrease in the value of iron and steel goods exported. The exports of all kinds of iron and steel, with the exception of iron ore, amounted last year to \$117,319,330. This last year (1902) they amounted to only \$98,552,562, showing a falling off of \$18,766,738.

"This shortage of certain iron and steel goods in proportion to the demand is chiefly due to the great prosperity of the railways. It is estimated by steel rail manufacturers that the railways will require at least 2,000,000 tons of steel rails for the year ending June 30, 1903. Orders for 1,000,000 tons have already been given. It is said that 1,250,000 tons of the 2,000,000 tons will be required for renewals, the remainder being used for extensions. Another great factor in the iron and steel trade is the agricultural implement industry. A third is the unprecedented demand for steel in the building of dwellings and

factories. The total imports of iron and steel goods amounted to \$27,180,247, as compared with \$17,874,730 in 1901, an increase of \$9,305,458. This increase is general throughout the whole list of articles, but is largest as regards raw and semi-manufactured material. Notwithstanding the enormous demand for iron and steel, prices have been kept at a reasonable level. This has been largely due to the United States Steel Corporation, who firmly refused to raise their prices unduly. This policy has, doubtless, caused a prolongation of the period of great activity, by encouraging greater consumption. As long as the United States continues in its present prosperous condition, absorbing all it can produce in the way of iron and steel, British manufacturers need not fear serious competition. But this prosperity cannot last indefinitely. The home demand must fall off to a greater or lesser extent when, owing to the present increase of output all over the country, we shall probably see an overproduction exceeding anything hitherto experienced. Preparations are being made to meet this contingency, so that when supply greatly exceeds demand in America everything will be in readiness to carry the surplus to Europe and other countries more economically than ever before. British manufacturers should, therefore, put their houses in order meanwhile.

"A notable feature of the imports is the large proportion of manufacturers' materials, as compared with what may be considered as luxuries. Thus, raw cotton, silk, wool, fibres, tobacco, hides, rubber, tin, copper and chemicals form the bulk of the importations of raw materials for use in manufacturing. In nearly all of these a comparison of the quantities and value of the importations of 1902 with those of preceding years shows that the increase in quantity is greater than the increase in value.

"While the whole country is in a condition of great prosperity, perhaps it is more noticeable, comparatively speaking, in the South than in any other part. Not that the Southern States are really more prosperous than the Northern, but the contrast is so much greater than what it was a few years ago. The increase in exports and imports in the principal Southern ports in the last two years is a reflection of the growth of commerce and trade. Railway traveling has been very much improved, and the railway companies are assisting the farmers and manufacturers, knowing that their profits depend upon the resources of the South, and as a consequence no effort is being spared to encourage the development of the industries along the various lines. The development of the oil industry has done wonders for some of the states. Not only has it brought immense sums of money, but the low cost of oil has caused it to be used as fuel on steamships, locomotives, etc., reducing costs of manufacture and transport to no inconsiderable extent.

ALWAYS be as solicitous to shun applause as assiduous to deserve it.—Earl of Chesterfield.

A TRUE life is just a tarrying in the tent for Christ until we go into the mansion with Christ.—T. L. Cuyler.

CONFIDENCE is a plant of slow growth in an aged bosom.—William Pitt.

Woman's Work.

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

HUSHED as the silence that follows praise
Is the mystic peace of the autumn haze,
That, soft and mellow, and touched with gold,
Wraps hill and vale in its lustrous fold,
Here and there by the sunshine kissed
To violet, amber and amethyst;
Or blown by the breath of the breeze away
From the meadows shorn and the woodlands gray.

A NEW field of work for women that has been opened of late is that of Inspector of Tenement Houses in New York City. The office is one that requires a good degree of ability and intelligence, and calls for rare tact and a clear judgment. A salary of \$1,200 will be paid for this work, and it is expected that much good will be accomplished through this means toward better living among the dwellers of the tenements.

A woman has recently been made Sanitary Inspector of the city of Orange, N. J. She will not only look after the general sanitary conditions of the city, but will endeavor to teach the people how to keep their homes so as to better conform to the laws of health and good living.

Another position that has also been recently opened to women is that of Assistant Superintendent at the House of Refuge for Women, at Hudson, N. Y. Candidates for this place must pass a civil service examination. For years many men and women have been urging the appointment of women to such positions as these, and the success of these women will be watched with great interest.

HISTORY OF THE WOMAN'S BOARD.

EMMA TEFFT PLATTS.

So far as can be learned from the earliest records, the first person upon this continent to begin the observance of the Bible Sabbath, March 11, 1671, was a woman, Tacy Hubbard, wife of Samuel Hubbard, who commenced its observance a little later. The two were prominent members of the first Seventh-day Baptist church of Newport; but before their separation from the First-day Baptist church, when they, with several others, were called to account for absenting themselves from the "breaking of bread," it was Tacy Hubbard, who, before the stern assemblage, "gave in the grounds," numbered consecutively 1, 2 and 3, with great clearness and force. Among the forefathers of our people, men of sterling worth, intellectually and spiritually, eminently fitted to stand shoulder to shoulder, as they did, with Roger Williams, in the maintenance of religious liberty, let this pre-eminent foremother retain her first place—ever first, down through the generations of loyal successors, in reverence and affection. (Every family of Seventh-day Baptist daughters ought to have a Tacy.)

Since that auspicious beginning, the women of our denomination have never ceased to stand fearlessly for their conscientious convictions of right and righteousness, and side by side with their brothers, to work valiantly and efficiently for all that has made for the strengthening and enlargement of the interests of our people.

In the first company of missionaries to China, it was the gifted pen of Mrs. Lucy Clarke Carpenter, pointed with the devotion of a pure, lofty, consecrated spirit, which touched the entire denomination with a thrill of missionary ardor which has never been, and, we trust never will be, lost.

Mrs. Ann Lyon, in her grief at the loss of her talented, only son, made the first large gift to Alfred University, in the establishment of the Industrial Mechanics Department as his memorial. Other and larger benefactions have since been received; hers led the way.

Outwardly, Milton College was founded by Joseph Goodrich; the real, true foundation was laid in the of prayers the saintly woman, his wife, Nancy Goodrich, of blessed memory, whose devout spirit is preserved in the institution to this day.

In later years, a desire has been growing in the minds of many of the most active and progressive of our women that we, like the women of other denominations, might be organized, especially for missionary work; that we, too, might have our Woman's Board,—believing that by this means we would be more universally enlisted in the work being carried on by our people at large.

ORGANIZATION.

This thought had entered into conversation and correspondence, and finally culminated in the calling of an informal meeting of our women in attendance upon the General Conference at Lost Creek, W. Va, in 1884, to consider the advisability of such a measure. Previous to this session thus called for, that there might be something definite upon which the meeting should take action, Mr. and Mrs. L. A. Platts, then Secretaries of the Conference, drew up a very simple plan for the organization of such a Board. This was approved by the meeting, which was fully attended by both ladies and gentlemen, and was presented by Miss Mary F. Bailey, Secretary of the meeting, to the Conference, which adopted the plan and referred the nomination of the contemplated Board to its own regular Committee on Nominations. This plan, with some slight modifications as to the officering, has remained the working plan of the Board in its relations to the Conference during the past eighteen years.

Since its organization the Woman's Board has been courteously and cordially recognized by similar bodies, and has been ably represented in International and World Conferences by such delegates as Miss Bailey, Dr. P. J. B. Wait, Mrs. George H. Babcock, and others.

LOCATION.

The Board was located for the first two years at Alfred, during which time, as stated in its first Report to Conference, 1885, the effort made was principally to secure the cooperation of existing Ladies' Societies, the organization of such Societies in all churches where they did not already exist, and to make of these Societies strong radiating centers for the work of the Master in the home churches and outward throughout the denomination. This first Report showed a creditable amount of work accomplished and several new Societies organized. During the second year it became more apparent that the ruling spirit of the movement represented in the founding of the Board was Miss Bailey, of the Northwest; that she was privileged with rare opportunities for observing the workings of similar organizations in other denominations, and that her native abilities and force of character developing powerfully through this channel, were making of her the natural leader of our body of women. Accordingly, an urgent request was forwarded to the Conference at Milton that the Board

might be located there, with Miss Bailey as Corresponding Secretary. This was done by the Nominating Committee, and for sixteen years Milton ladies have done the work of the Board; Miss Bailey filling the position of Corresponding Secretary with extraordinary ability until a few months before her death, in the spring of 1893.

RECORDER WORK.

About the time of the removal to Milton the Tract Society was publishing that bright little paper, The Light of Home, and the Woman's Board procured for it large lists of names, and addressed them for mailing, relieving the Society of considerable expense and much routine work. Miss Bailey also became connected with it editorially, having charge of the Home Department. This little paper was discontinued after a time, but during the spring of '88 a Department of Woman's Work was opened in the SABBATH RECORDER, occupying about one page of that paper. This was very ably conducted by Miss Bailey, chiefly along missionary lines, her fertile pen furnishing most of the material for the page, and her own personal enthusiasm arousing general interest and zeal. After her death, the Board appointed as its editor of the page Mrs. Rebecca Titworth Rogers, who greatly endeared herself to our women by her gentle, loving fidelity. After seven years of faithful service, failing health compelled her to relinquish the work, in which, like her predecessor, notwithstanding its exactions, she had taken great pleasure. The Board was again fortunate in securing the present incumbent, Mrs. Henry M. Maxson, who, joining culture and refinement to a broad view-point, continues to hold firmly this silken cord that binds us more closely together and keeps Societies, isolated Sabbath-keeping women and all in touch with each other.

MISSIONARY TO SHANGHAI.

The pressing need upon the China field for a lady to have sole charge of the girl's school work appealed strongly to our women, and Miss Bailey opened correspondence upon the subject with Miss Susie Burdick, of Alfred. Under date of Jan. 21, 1888, then at Wellesley College, Miss Burdick writes: "If it is the work for me I am sure that I shall do it gladly, joyfully." In November of the same year she committed herself fully to that work. Carefully defined agreements had been made between the Woman's Board and the Missionary Board relative to their mutual relations and obligations in sending out missionaries, and in February, '89, the Missionary Board duly appointed Miss Burdick to the China field as teacher of the girl's school, the women of the denomination, through the Woman's Board, becoming responsible for her support. At the Annual Session of the Missionary Society at the Second Alfred church, in August, '89, in a tender farewell service, Miss Burdick was consecrated to the foreign missionary work, leaving the homeland for her field of labor in November of that year. Since then she has been the successful and beloved missionary of all our people, though we women claim her as belonging, in a very near and dear sense, to us.

FOREIGN AND HOME MISSION BOXES.

Early in the history of the Board, regular, systematized correspondence was taken up with our China missionaries. This led to the

wish to do something practical in their work, and this to the sending of what was called the Christmas Box, including articles for the missionaries themselves, and such things as might be useful to them, for others, in the prosecution of their work. Miss Sarah Velthuysen, of Haarlem, Holland, has been remembered in the same way. Acknowledgment of the good cheer and practical help thus received naturally turned the eyes of our women toward the Home Mission fields, where occasional work of that kind had been done and where it would be equally as beneficial as upon the foreign field. Accordingly, boxes, or Christmas gifts of money, under the direction of the Board, have been sent to different points, by different Societies, changing about from year to year, and in the year 1890 aggregating in value on the home field over one thousand dollars. In carrying forward this work mention should be made of the following ladies who have been especially helpful: Mrs. O. U. Whitford, Westerly, R. I.; Mrs. I. A. Crandall, Leonardsville, N. Y.; and Dr. P. J. B. Wait, New York City.

THANK-OFFERING BOXES.

For several years, thank-offering boxes were distributed by the Board and used with much spiritual profit to the individual worker and also with material benefit to the treasury of the Board. They have gradually fallen into disuse since their novelty has worn away, but the box-openings held regularly in many Societies were occasions of special interest, and the rich experience gained in their use must have led to a more conscientious laying aside of means for the work of the Master.

NATIVE HELPERS.

Our women have always been deeply interested in the Medical Mission, at Shanghai, and contributed from the first to the support of Dr. Swinney. Her work increased upon her hands, until she was carrying a burden of labor almost superhuman; and a request to send her a nurse for hospital work bore heavily upon all hearts. Under the urgency of this call Miss Rosa Palmberg was impelled to offer herself with the understanding that she be given time to take the training necessary to fit herself for the position. She finally took a full course of medical study, and so qualified herself not only to be the helper of Dr. Swinney, but to take her place, which she is doing so nobly at the present time. The Woman's Board wished her to go out for them, but the Young People, through their Permanent Committee, insisted that she be considered their charge and special representative on the foreign field, and our Board yielded.

Early in '91, two native Chinese women of marked ability and experience gave themselves unreservedly to the help of Dr. Swinney. These were Lucy Tong and Mrs. Ng, the sister of Erlow. These two women had been accustomed to receive high wages as amahs, or nurses, in the families of foreigners. As helpers and Bible women, they wished to receive a comparatively slight remuneration, that their influence with their countrywomen might not be lessened through the imputation of any mercenary motive. The payment of the salary of these two women has been joyfully met by the Woman's Board, year by year. Others now take the place of Mrs. Ng who is incapacitated for active service by partial paralysis. Living near Dr. Palm-

berg's new station, she is regarded by her as a dear friend and counsellor.

EDUCATION FUND.

The young women among our people who are dependent upon their own resources in obtaining an education are compelled to surmount greater difficulties than our young men, for reasons which are evident. The time required for a young woman to complete a course of study in either of our schools, when she must needs earn her own means, is so great as many times to discourage to the extent of the abandonment of the purpose. This is particularly true of the Northwest, where the location of the Board has given abundant occasion for observation. Four years ago, in 1897 and 1898, the Board asked for contributions to a fund for the assistance of such persons in paying tuition in each of our schools, and has continued this line of work since that time.

The sums raised for this purpose have not been large, but by this means many most worthy young ladies have been enabled to begin and to remain in school who must otherwise have been compelled to prolong indefinitely their school course, if not to drop out of it altogether. Pres. Whitford, who was always on the alert for occasions to inspire, encourage and help students, told the writer that, during a certain recent term, sixteen young women in Milton College, some of them our very best students, and who must be helped in this way if they remained in school, were being assisted. We strongly commend this line of work to all our women.

FINANCES OF THE BOARD.

Despite the difficulty experienced from the beginning, of securing the entire co-operation of all our Ladies' Societies, and the fact that personal gifts from many of our women are not made through our treasury, the financial showing of the Board for the eighteen years of its existence has been, we are profoundly confident, far beyond what would have been done by our women without this organizing agency. It has united our forces, directed in our planning and given a new and powerful impetus to our efforts. For the first few years, while organization was necessarily incomplete, estimates of values and actual money expended were not carefully kept distinct. Including these estimates, the amount raised by our women aggregates \$53,877.45, while the amount of money passed through our treasury, beginning with the report in 1887, is \$39,869.71.

The general fund of our denominational societies have received regular unappropriated contributions, and many special sums have been raised, such as \$1,000 to increase Dr. Swinney's dispensary facilities, the sum necessary for her return to the homeland for rest, outfits for missionaries, a fund of over \$1,100 to send the teacher for the boys' school, \$1,000 to diminish the debt of the Missionary Society, various amounts to send RECORDERS to lone Sabbath-keepers, the work for African women, and others which need not be mentioned, but which have touched hearts and busied the hands of our women in cheerful acquiescence to repeated calls for increased giving.

ASSOCIATION HOUR.

At the sessions of the Associations in the spring of 1886, the interests of the Woman's Board were presented successively by Mrs. O.

U. Whitford, in the Eastern; Rev. Perie F. Randolph, in the Central; Mrs. Platts, in the Western; and in the North-Western was held a "Deliberation on the Organization of a Woman's Missionary Board," led by Miss Bailey. In the following Spring presentations of efforts and aims were again made before these bodies, and these have continued, until the "Woman's Hour" is a recognized, legitimate part of each Association program, arranged for and presided over by the Associational Secretary.

CONFERENCE SESSIONS.

The first Report of the Board to the Conference, 1885, was made as a part of the business of the evening of Wednesday. The Corresponding Secretary included in her own the Report of the Treasurer, only a very small sum of money having passed through her hands, the work of the Societies being almost entirely reported to the Board. Much had been accomplished in the first year, and a most hopeful outlook was expressed. The second Report, in 1886, was made on the evening of the first day of Conference, and was accompanied by a program, in which Mrs. A. H. Lewis treated ably of "How the Woman's Board Can Aid in the Work of the Tract Society;" and Mrs. O. U. Whitford, of "What Can the Woman's Board Do for Missions?" On the adoption of the Report, Dr. A. H. Lewis spoke, emphasizing the importance and possibilities of woman's work for the Master. So began the series of woman's sessions in the Conference, to which has been given the best thought of the ablest minds among our women, and which is anticipated by the lady delegates to Conference as a means of information, inspiration and encouragement in our own special work. For several years, the evening after the Sabbath has been given to this department of the Conference.

CONCLUSION.

Such, in briefest outline, is the history of the Woman's Board. Of the unwritten history, the anxious planning, the painful solicitude, the earnest, united prayers of our body of women, secured through the use of the prayer-calendars, the glad fruition of hope long deferred, the looking forward to the oncoming future with unfaltering trust, who shall speak?

With unshaken faith in the purpose and ability of our women, born of the manifold experience of the past, we confidently leave the unfoldings of the future in their hands; believing that they will be directed and blessed by Him who is all-patient, all-loving and all-powerful.

MANAGING OFFICERS OF THE BOARD.

Presidents—Mrs. L. A. Hull, 2 years; Mrs. H. S. Clarke, 8 years; Mrs. O. U. Whitford, 2 years; Mrs. J. B. Morton, 3 years; Mrs. L. A. Platts, 3 years.

Honorary President—Mrs. H. S. Clarke, 4 years.

Corresponding Secretaries—Mrs. L. A. Platts, 2 years; Miss Mary F. Bailey, 6 years; Mrs. O. U. Whitford, 1 year; Mrs. Albert Whitford, 9 years.

Recording Secretaries (Made a separate office in 1889)—Mrs. C. M. Bliss, 3 years; Mrs. E. M. Dunn, 5 years; Mrs. E. D. Bliss, 5 years.

Treasurers—Miss Susie M. Burdick, 2 years; Mrs. M. E. Post, 1 year; Mrs. Nellie G. Ingham, 6 years; Miss Elizabeth Steer, 1 year; Mrs. E. B. Saunders, 1 year; Mrs. George R. Boss, 5 years; Mrs. L. A. Platts, 2 years.

I AM convinced that it is by his personal conduct that any man of ordinary power will do the greatest amount of good that is in him to do.—John Ruskin.

Young People's Work.

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

New Century Ideals.

To weigh the material in the scales of the personal, and measure life by the standard of love; to prize health as contagious happiness, wealth as potential service, reputation as latent influence, learning for the light it can shed, power for the help it can give, station for the good it can do; to choose in each case what is best on the whole, and accept cheerfully incidental evils involved; to put my whole self into all that I do, and indulge no single desire at the expense of myself as a whole; to crowd out fear by devotion to duty, and to see present and future as one; to treat others as I would be treated, and myself as I would my best friend; to lend no oil to the foolish, but to let my light shine freely for all; to make no gain by another's loss, and buy no pleasure with another's gain; to harbor no thought of another which I would be unwilling that other should know; to say nothing unkind to amuse myself, and nothing false to please others; to take no pride in weaker men's failings, and bear no malice toward those who do wrong; to pity the selfish no less than the poor, the proud as much as the outcast, and the cruel even more than the oppressed; to worship God in all that is good and true and beautiful; to serve Christ wherever a sad heart can be made happy or a wrong will set right; and to recognize God's coming kingdom in every institution and person that helps men to love one another.—William DeWitt Hyde.

READ the above over carefully and see if there is not a good deal of true living packed into a small space. A young man said last night that he did not agree with the resolution "to harbor no thought of another which I would be unwilling that other should know." I do not think, however, that President Hyde would have us go about telling everybody what we think of them. He would cherish no thoughts of another which he would be unwilling that other should know, if occasion demanded. It is a good thought to bear in mind, for there are troops of unlovely thoughts which hover about the doorway seeking admission when the light of social scrutiny is turned off. It would be interesting to trace out parallel texts to each thought, and see how these are really New Testament ideals in a little different form of statement. I suspect that the author is saturated with the Bible ideals; has, as it were, assimilated them into his life. He has issued the coin with the mint stamp of his own individuality, but the gold was mined in the Book of books.

A Christian Endeavor Lecture Course.

The Wide Awake Society of the First Verona church has inaugurated a lecture course for the season. Not all of you who read may be able to attend; but you all may find stimulating suggestions in what others are doing. We copy the intellectual menu provided from the neat folder sent us by the chairman of the Social Committee. He is evidently one of those chairmen who are not content to follow the old routine, but is looking about for new ruts of usefulness. May his tribe increase.

PROGRAM.

All lectures begin at 8 o'clock.
No. 1. "Ad Valorem." Rev. Mrs. Pierre R. Burdick. Seventh-day evening, September 13, 1902.

No. 2. "Social Life and Customs in the Celestial Empire." David H. Davis, D. D., of the Seventh-day Baptist Mission, Shanghai, China. Seventh-day evening, October 11, 1902.

No. 3. "Travels in the Holy Land." Boothe Colwell Davis, Ph. D., President of Alfred University. Seventh-day evening, October 25, 1902.

No. 4. "Push." Leon D. Burdick, B. D. Seventh-day evening, November 22, 1902.

No. 5. "An Evening of Mirth." Mr. Harley Ressegue. Seventh-day evening, December 13, 1902.

Appropriate music, instrumental and vocal, arranged with each number.

Come and enjoy such opportunities as were never before offered in this section.

Invite your friends. Single tickets, 20c.

JUNIOR WORK.

A. C. DAVIS.

One of the interesting features of Conference was the Junior work. Junior Superintendent, Mrs. H. M. Maxson, called the Junior Workers together, and the suggestions that were given were very helpful. You who could not attend that meeting will want to hear about it, and we who were there can review with profit the points brought forth. The following are some of the things mentioned:

1. Have the Junior Christian Endeavorers well organized, letting the Juniors conduct their own meetings as a rule.

2. Secure the new Catechism. (You can obtain as many copies as needed for your Society by addressing the Superintendent.)

3. Have the Juniors drilled each Sabbath in the Catechism, taking up as many questions as can be handled (three to six usually). This drill work is to be accomplished by the Superintendent of each Society.

4. Secure the little book entitled "The Life of Christ." (Write to Mrs. Maxson concerning it.) The Society is then to be divided into classes, with a competent teacher for each class. Spend some time each Sabbath studying this book.

This Conference meeting for Junior Workers was very practical. It gave us some clear-cut points. Bear these points in mind. They will help us to make our work count for the Master.

THE CATECHISM; LIFE OF CHRIST.

MRS. HENRY M. MAXSON.

The Catechisms, mentioned by Dr. Davis, have been sent to the Junior Superintendents, and Sabbath-school Superintendents where no Junior Society exists. If any of you fail to receive them, please let us hear from you, and we will see that you are supplied. It is hoped that a thorough study will be made of the Catechism by all our children and young people.

As said in Mr. Shaw's letter in last week's RECORDER, the Catechisms are free, so far as the printing goes, but no provision has been made for the expense of distribution. It is desirable that each Society or school using the book shall make a contribution that shall at least cover the cost of postage. Extra copies can be obtained as desired by sending request, with the necessary postage, to the RECORDER office.

"Lessons on the Life of Jesus, by Rev. Geo. B. Stewart," consists of two courses of forty lessons each. The price is ten cents each; \$1 a dozen; the book can be obtained from the United Society of Christian Endeavor, Tremont Temple, Boston, Mass. This work is admirably suited for Junior Societies wishing to take up a systematic study of the life of Christ.

ORIGINALITY.

Oration before the Commencement Session of the Orophilian Lyceum, Alfred University, June 21, 1902.

Originality is the faculty of producing new ideas or new combinations of ideas. It presupposes the power to maintain continued logical thought. It is the faculty which enables man to discover the fundamental principles underlying the aims and actions of life, and thereby to recognize and to work toward noble ideals, and to escape the slavery to environment, which is the lot of the lowest forms of life. It is a gift to man which distinguishes him from, and places him far above, the rest of creation.

Let us inquire, What is the value of originality in the world's economy? and what is its relation to education and to the student? This ability to produce new ideas through the power of thought is the mightiest factor in the world's progress. Let us digress a moment. A great unmeasured eternity of time lies in the past, another lies in the future. The world has evolved through one great unknown and is traveling toward another. We are advancing from that which has been and is to that which ought to be. The law of evolution is slowly, surely and unpitifully rejecting the weak, the unfit and the incompetent, and perpetuating the physically, mentally and morally strong and competent. This conflict resulting in the survival of the fittest was waged in the distant past on a purely physical basis. This was doubtless true of its relation to the human race, but in the course of events this has all changed, and the law of the survival of the fittest in human society has passed into the realm of ideas. Instead of the battlefields where the brute strength of a tribe or clan met its first and final test, and decided its future position among its neighbors, we have the battlefields of ideas. Congress, our state legislative halls, conventions in endless variety, the pulpit, the press, the platform are fields where these mighty conflicts are waged. Here ideas collide with each other, ideas supersede each other, ideas are added to and modify each other, until the survivors, when put into practice, are likely to prove the wisest policies. Under the new regime it is evident that that nation will be supreme which possesses the greatest number of trained original thinkers in any line, and allows the fullest, freest and widest discussion of their ideas. This is an age of ideas; the demand for ideas is pre-eminent. Wherever the highest mental activity prevails, coupled with recognition of, and loyalty to, a Creator and his eternal laws, there will occur the quickest changes in society, there will evolution have its richest and most fruitful field, there will the greatest progress be made, and there will the glorious millennium sun shed his first bright rays.

People fall into three classes according to their attitude toward progress. Those who are so indifferent to advancement and everything else, that they constitute a drag on the car of progress; next, those who are interested enough, are stirring enough, but are untrained, unbalanced, people who, when once an ideal or a supposed ideal gets possession of their erratic minds, are determined that society shall immediately adopt it, though the act instantly disorganize our whole system, and subject it to the danger of total wreck. Lastly, between these extremes are found our well-balanced, well-trained original

thinkers. These save society from the stagnation and decay of the indifferent, from the revolution and chaos of the fanatic, and enable us to make a net gain of progress. They are the leaders of men, and since their qualities are the key to progress, the world is looking for such in their successors.

Our Kelvins, our Roosevelts, our Moodys, our Edisons are going or must soon relinquish the leadership to take rest after having borne the burden and heat of the day. Where are the leaders of the next generation? Where are the men who will continue the investigation of the laws of the physical world, harness nature more effectively for man's service, and contribute to the advancement of his material welfare? Where are the men with trained mind and originality, who will solve our complex political and social problems, questions of tariff, education, concentrated wealth, and colonial possessions? Where are the men who will steer the bark of democracy safely through the shoals of a critical industrial era; men who will champion the grand principles of individual liberty, for which was "fired the shot heard 'round the world," and for which the word "America" is a synonym? Where are the men with deep conviction and thundering voice, with all their God-given powers firmly anchored to the Rock of Ages, men who can measure the ever-changing facts and theories of life, by the eternal principles of right and truth; men who can stem the tide of atheism and false philosophy which is sweeping like an overwhelming flood over our great universities, and avert the threatened blow to our religious and democratic ideals, the roots of our national life?

These are serious questions society is asking, and an answer to them will be involved in our last general question. What is the relation of originality and progress to education, and to us as students? Society has a right to expect an answer to her appeal from her schools. She has dotted this fair land with schools and colleges, endowed them from her treasury, and excused you and me from direct participation in the world's affairs, that we might have leisure to train our thinking powers, develop our minds, and prepare to render expert service in the settlement of the great questions that perplex. The world wants originality, ideas, thinkers. Education is the process of developing these. And here the question becomes a personal matter for us as students. Our opportunities are equalled only by our responsibilities. Our time belongs to our fellow-men. What account shall we give of it? Are we getting an education? Do we mistake learning, scholarship merely for education? Do we imagine as a professor of mathematics or literature is prone to do, that his speciality is the magic something that will transform one into a useful and ornamental member of society? Are we narrow? Are we merely grinds, having no time even for so stimulating and strengthening an exercise as a thoughtful conversation, to say nothing of other and wider opportunities of college life, all of which must be utilized to make us the kind of men and women the world demands? A great grind is not always a great thinker. A walking encyclopedia may be useful in his place at the elbow of some great thinker, but he is not exerting the highest faculty of the human mind. A man has no right to be merely a storage battery when he can be a dynamo!

Let us not be narrow. Let us not mistake the appearance for the reality in our education, but let us utilize every interest of school life—the text book, the conversation, the religious society, the athletic field and the lyceum—to the degree that will best provide us with what we want—AN EDUCATION. Let us get a real education that we may be strong and useful for service in our day and generation.

We are students. Education is the development of originality, or the power to think. Originality is the lever of progress and moves the world. Society looks to the students of to-day for the leaders of to-morrow. Grave problems confront us, and dangers threaten on every hand, but with this ideal of education and service animating our college men, we may look forward with confidence. For, as a shaft of sunlight gleaming aslant the murky face of a thundercloud, from a rift in the mass, flings hope for the morrow athwart the gloom, so will this spirit light our uncertain path, peacefully adjust our troubles, bring our faith, our free institutions, and our material welfare safely through the dangers that threaten them, and hasten that happy era of perfection, which revelation and the very nature of evolution predict.

J. NELSON NORWOOD.

THE PATHOS OF NEBO.

RICHARD CORLDEY, D. D.

We cannot always help feeling that the fate of Moses was a hard fate; to endure the toil and fail of the reward. And yet it is a common fate with those who do the world a service. Abraham left his home for the land of promise, but never possessed it. Moses led the people through the desert; but never entered Canaan. David made the temple possible; but was not allowed to build it. And so it was with prophets and martyrs and heroes all along the Bible record. The prophets foretold a brighter day; the heroes helped to bring it on; the martyrs died that it might come. But neither prophet nor hero nor martyr saw the day they foretold, or hastened, or died for. Here were men who foretold the coming of better things, but never touched them; who helped to bring on a better day, but never saw it dawn; who were the bearers of promises they never saw fulfilled; the inspirers of hopes they never saw realized.

Time would fail me to name the multitudes who suffer a similar fate; who plant vineyards for others to gather; sow fields for others to reap; gather fortunes for others to spend. The world is full of men working for a day they never see. Wickliffe and Huss were fore-runners of the Reformation, but never saw its day. Lincoln was cut down just as the peace was coming for which he had toiled so long and suffered so much. Milton received but a pittance for creating *Paradise Lost*, and never knew of the immortality which awaited him. Bunyan, dreamer as he was, never dreamed what a wonder he had produced. Goldsmith received but \$300 for writing "*The Vicar of Wakefield*," while his publishers made fortunes for printing it. So a countless multitude of gifted men and women have toiled and suffered; but never saw the day they helped to usher in. As men judge, there is something hard and unfair in this common lot of men.

But there is another thought which puts a different face on this matter. To every true

man the work is more than the reward. His heart is in the work he is doing, and where the heart is there the treasure is also. A genuine man finds his best reward in being able to do something worth doing. It was enough for Moses to lead the children of Israel out of Egypt, and to transform a nation of slaves into a commonwealth of freemen. It needed no season of rest in Canaan to enrich a life which had been spent in a work like this, and had been crowned with such success. He could afford to leave the crossing of Jordan to another. It was enough for Milton to be the author of *Paradise Lost*. It was a small matter that he should receive petty royalties from the bookmakers of his day. Honors and titles and rewards look very cheap beside the name of Milton. Grant wanted the Presidency for a third term. But ten terms could have added nothing to Grant. They say Garibaldi could have been king of Naples. But a crown would have added nothing to the fame of Garibaldi. It was enough for him to have set his country free, and made possible a United Italy. It is enough for a really great man to do a great deed. He need not concern himself with the record or the reward. The men who have given the world its best things have never stopped to ask what the price might be. The hope of achievement surpassed the hope of reward. When Jesus called Paul his reply was: "What wilt thou have me to do?" It was the traitor Judas who said: "What will you give me?"

If God has given us a worthy work to do, we should be thankful it was laid upon us. Responsibility is not a burden, but a privilege; service is not a hardship, but a favor. We may bless God if he has given us a work to do and enabled us to do it. Better than the reward is that which earns it; better than appreciation is that which deserves it; better than a promise fulfilled is permission to help in its fulfillment. Our service may be unseen, but it will not be lost. Our lives may be hid, but if they are true lives, they are hid with Christ in God, and when he shall appear we shall appear with him.

Great souls are always glad to be of use to somebody. Reward or no reward, recognition or no recognition, they rejoice in achieving something worthy. Theirs is always the spirit of Whittier.

"Others may sing the song;
Others may right the wrong;
Finish what I begin;
What I fail in, win.

"What matters, I or they;
Mine or another's day;
So the right word be said,
And the world the better made?"

—The Advance.

DISAPPOINTMENT is like a sieve. Through its coarse meshes the small ambitions and hopes and endeavors of a soul are sifted out relentlessly. But the things which are big enough not to fall through are not in the least affected by it. It is only a test, not a finality. —Wellspring.

If Christianity is a life, it must begin with a birth; if a journey, it cannot be taken unless we set out; if an education, we must determine to commence the education; if labor in God's vineyard, we must go into the vineyard and begin.—James Freeman Clarke.

It is almost as presumptuous to think you can do nothing as to think you can do everything.—Philips Brooks.

Children's Page.

HOW WILLIAM GOT LOST.

FRANCES BENT DILLINGHAM.

Preston stood in the pretty grove watching the children as they drove up in the barge. Preston's Sabbath-school was to give a picnic to these poor children who seldom saw the country, and Preston was to help them have a good time. The boy who had been riding on the step of the barge must have known this, for he at once stepped up to Preston.

"Hullo," he said; "How soon's dinner?"

"I don't know," answered Preston; "are you hungry?"

"You bet," said the boy nodding his head, "haven't had a bite to-day."

"Not any oatmeal—or fruit—or breakfast?" asked Preston.

"Nope! Never was much on oatmeal or fruit, but I haven't had any breakfast. Knew you'd give us something to eat so I saved up for it. Never have mor'n one square meal a day, sometimes don't have that."

"Perhaps I could get you something to eat," suggested Preston.

"No, you needn't. Bein' in the country makes me feel special hungry, but I guess I can stand it. Say, it's great out here, ain't it? Jim says it scares him drivin' along and not meetin' anybody; he likes the city."

"That's what Mr. Wilton said," put in Preston.

"Who's he? What did he say?" The boy turned very bright eyes on Preston.

"He said that the boys and girls that came out here wouldn't like it as well as the city and he wouldn't let us have his grove for the picnic. His house is over there through the trees." The boy's bright eyes followed Preston's finger which was pointing toward a large white house among the trees. The boy gave a little grunt as if he did not like Mr. Wilton, and Preston added, "He hasn't got any boys or girls, so I guess he doesn't know."

"Is that him out in front?" asked the boy, stretching his neck.

Preston stretched his, too. "No that's his man cutting the grass."

"Ain't that fun? Click, click! Hard to run?"

"No, it goes real easy; I run ours."

The boy said nothing more, but watched the figure till they were called away to join in some games.

Preston regarded this boy, whose name was William Atkins, as his especial charge, so when it was time for the children to go back to the city and William was nowhere to be seen, Preston felt as if he had lost him.

"What shall I do?" said the lady who had the children in charge. "William hasn't any parents or relatives to worry over him, but I can't lose him this way. And he's such a nice boy. But we must start for the train, and I'm afraid it's going to rain, too."

Everybody began to hunt for William Atkins. Preston shouting, "William, William," ran off into the woods by himself in the direction of Mr. Wilton's house. Presently he gave a shout of joy:

"Hello, there! I've found you. They lost you"—

But the boy pounced on Preston and put his hand over his mouth; "Sh! They'll hear you! Don't yell so! Are they 'round here?" And William looked over his shoulder as if afraid.

Preston pulled himself indignantly away. I want them to hear me. They've lost you and they've got to go for the train right off."

"P'raps they've lost me, but I ain't lost them."

Preston stared. "They'll go"—he began. "Let 'em go," said William. "I'm goin' to stay right here."

"You—you'll get hungry."

"Don't never feel as if I'd be hungry again, you gave me so much dinner. S'pose I will, but I guess I can git along. I'm thinkin' about something I'm goin' to do." He nodded mysteriously.

"What'll your mother say? Won't she worry?"

"No," said the boy—he looked away from Preston—"she—she's dead. She lived in the country once, though; she told me 'bout it. Jim likes brickt streets with lots of doorsteps, but I like stones that grow out of the ground and trees. Just lay down and see the sky between the leaves."

"I can't. Iv'e got to go back and tell 'em you ain't lost, that you're going to stay right here."

The boy sighed loudly. "All right, go and tell 'em and then they'll make me go back with 'em. I've been trying to get lost all day. But when I fell off the step of the barge, they stopped, and Mrs. Brown came running down the road to pick me up. Thought she'd think I was killed and leave me, but she didn't. Should think you'd want to stay here with me."

"And get lost too?" asked Preston. The boy nodded. "I s'pose they're gone now, anyway," added Preston. Then he lay down on the ground and watched the sky between the leaves.

But presently the blue beyond the green turned a dark purple; a sudden light flamed through the woods and there was a sound as if some great building had fallen out of the sky. The city boy started up.

"Are you struck?" he cried.

"No," said Preston, glad of a chance to appear brave. "I ain't afraid. God'll take care of us."

"Let's—let's go somewhere," panted the boy, and the next moment he was running through the wood. Preston did not want to be left alone, so he followed after the boy, who ran straight toward the Wiltons' house, across their lawn and up to their side door.

The boy opened the door and disappeared, but Preston rang the bell and waited for the maid to let him in. When he came into the handsome dining-room, William Atkins, wet and out of breath, was standing by the door saying to the lady and gentleman who were sitting at the table:

"If you'd like to hire me, I'll run that clicking thing for you out in the grass."

"I have a very good man, thank you," said Mr. Wilton; he had kind eyes, though his voice sounded sharp.

William looked over at Mrs. Wilton's sweet and lovely face. "If he doesn't want a man—p'raps you'd like a boy," he said, and tried to smile.

"Why, there's Preston," said Mr. Wilton, suddenly. "Preston, who is this boy?"

"He—he came from the city," began Preston, "and when they went back, he—he—got lost; they—they lost him. Didn't they?"

He nodded at William and William nodded at him.

"I saw the barge go by here just before the rain," said Mr. Wilton, "but you can get back to the city alone, can't you, if we get you to the station. They're probably worrying about you."

Preston cried out in dismay, "O, he doesn't want to go back, he got lost on purpose."

"I—I didn't s'pose anybody'd care where I went to," put in William; I haven't got any folks. Thought I'd live in the woods. I didn't know it thundered so loud in the country."

"Preston," said Mrs. Wilton's soft voice, "won't you and your friend sit down and have some dinner with us? You can go out into the kitchen first to wash."

"Yes'm, thank you," said Preston, starting toward the door of the kitchen. William started to follow him, then stopped.

"I guess—if you don't mind—seein's I've had one square meal to-day, I'll take my dinner with me so as to save it till to-morrow—if you don't want to hire me to run that thing in the grass."

"Well, wash up first," said Mr. Wilton, suddenly. "I never hire anybody with dirty hands."

"Now," said Mr. Wilton when the boys returned from the kitchen, "you sit down and have one square meal and I'll see that you have enough to-morrow." But after that he asked William so many questions that only a boy could have known how to answer them and eat at the same time.

Their meal was finished just as it stopped raining, and Mr. Wilton said: "Now, Preston, I'll harness up and drive you home."

Preston rose. "I've been thinking," he began hesitatingly, "that p'raps mother'd let him sleep in our hall bed-room."

William jumped up with a smile, but Mr. Wilton turned on him.

"I thought you were going to mow my lawn for me. If I hire a man I expect him to live here."

William stammered, opened-eyed, "I—I didn't know you wanted a man."

"But I want a boy, William," said Mrs. Wilton, softly, "and I don't want you to get lost again."

"O, I ain't the kind to get lost unless I want to," said William, smiling broadly. "Guess I never shall again, now I've found you."—Congregationalist.

FUN IN THE TROPICS.

J. L. HARBOUR.

One is not quite sure whether the negro of Jamaica laughs on principle or provocation, but the visitor to that beautiful island is sure to note the fact that there is a great deal of merriment among the negroes who form considerably more than nine-tenths of the population of the entire island. A look or a word is enough to bring a smile to the faces of the blacks, and it takes very little to set them off laughing immoderately. One will hear their soft, liquid laughter in the market-places and in tiny bamboo huts in which they live, and it is certain that there must be some sense of humor where there is so much merriment.

Some of the things that amuse these ebony natives of Jamaica do affect the risibles of the American visitor, and compensate him in part for the *mal de mer* he is apt to suffer

while on the way to this "Gem of the Antilles." The attempts of some of the native blacks to engage in epistolary effects produce some amusing results. One of them, wishing to write a letter to a gentleman and his wife, began his letter in this wise: "Revered Massa and Veneered Missis."

Another one wrote a letter announcing his intention of being married within a short time if "dat fool gal" did not change her mind. He added to this statement one to the effect that, if the "fool gal" did change her mind, he knew of another "gal creature" who would marry him, thereby giving proof of the fact that he was wise enough to have "two strings to his beau."

One of the missionaries on the island who had been ill was somewhat embarrassed by a prayer offered in his behalf by one of the black members of the church on the occasion of the missionary's first appearance in public after his illness. Lifting up his voice in fervent petition, he asked that strength might be given to "de ministah's weak body an feeble mind."

A visitor to the island was walking along a country road one day when he met a black man on the way to market with one of the diminutive donkeys one will see in all parts of the island. The little creature was burdened with an enormous load of market "truck," and on top of it all was the man, the whole making a burden under which the patient and suffering little donkey fairly staggered. Moved to sympathy for the little animal, the gentleman stopped and remonstrated with the owner of the animal for burdening him so heavily.

"You ought to lighten his load," said the gentleman.

"Yes, mistah; yes mistah," said the acquiescent owner of the donkey as he climbed down from his perch and examined the load to see if it could be lessened in any way.

A large cask containing about twenty gallons of a liquid of some sort formed a part of the load, and a happy thought came to the donkey-driver. Removing the cask, he elevated it to his own head, balanced it carefully thereon, and remounted the donkey, serenely confident that he had now lightened the creature's load to the extent of the weight of the cask and its contents.

The signs to be seen in some parts of the island contain bits of unconscious humor that set the tourists to tittering if they happen to have any sense of humor. A tailor who seems to have made a specialty of fashioning garments for ministers announces the fact on a sign-board in this wise:

"A. Brown, Tailor of Divinity."

On the sign of a blacksmith one may read: "Blacksmithing in all his branches dun to ardor."

Most of the blacks leave much to be desired in the grammatical construction of their sentences. The driver of a span of bony little mules met a party of tourists in a carriage. The mules resisted the efforts of the driver to have them turn aside so that the carriage might pass on its way. Rising in his seat, the irate black gave the mules a cut with his whip and said severely, "Don't you could turn out some more? I say!"

A humorous admonition to industry is found in this favorite saying of the natives: "Too much sit down break out trousers."

A native preacher thus expresses himself in regard to the comparative sinfulness of male and female offenders: "The heart of men is desperately wicked and deceitful above all things; but the female, them are worsen."

That marriage does not always result in unalloyed happiness in Jamaica is evidenced by this significant proverb of Jamaica origin: "Marriage has teeth."

The writer asked a well-dressed black man whom he met on the street in Kingston whether he knew where a certain place was.

"Yes, mistah; O yes, mistah."

"Where is it, please?"

"Go down de road a li'l piece, den tu'n off not so ve'y far, den keep on up de hill not so ve'y far, and dat de place"; and he went on his way, feeling that he had made the way clear enough to me.—Christian Endeavor World.

A BLESSING IN DISGUISE.

Most men make mistakes about their afflictions. They consider them distinct losses and misfortunes. Many look on them as evidences of the displeasure of God. Even Christians fall in this error. We often hear men and women in the furnace of affliction say, "We do not know what we have done that the Lord should afflict us in this way." Such reflections show that those who indulge in them have not learned the lesson of affliction at all. Tribulation is, in many cases, an evidence of God's favor. "Whom the Lord loveth he chasteneth." "What son is he whom the father chasteneth not." Why, then, should the children of the Heavenly Father be surprised when afflictions come upon them as though some strange thing happened unto them? Or why should they become discouraged and depressed, as though God had concealed his face or withdrawn his favor? Why not rather say when the scorching fires kindle about us, "Surely the Lord loves us with a supreme love or he would not scourge us in this way, for is it not written, "Whom the Lord loveth he chasteneth?"

Affliction is a blessing when it drives the soul to God. It does not always produce this result. In time of storm some of the passengers on board the imperiled ship cry to God for help, and some fly to their cups. When a city is devastated by the plaguesome of the citizens assemble together for humiliation and prayer, while others become more wicked and profane. A sore bereavement will melt the heart of one and cause him to repent and pray, while it will harden the heart of another and make him more rebellious. Thousands of wanderers have been turned back to the Father's house by the sore famine which is sure to visit the land of the wicked. When affliction causes us to relax our hold on the things which are seen and fix our affections on those things which eye hath not seen, it is a great blessing.

To all those whose attitude toward God is one of submission and confidence every loss, every pain, every sorrow is a blessing. "All things work together for good to them that love God." "Tribulation worketh patience; and patience experience; and experience, hope." Therefore we glory in tribulation. Loss is gain, pain is pleasure, sorrow is joy, everything is good. It is the love of God that sanctifies all, transfigures all. Who has not discovered in his own life the softening, refining, beautifying influence

of affliction? Where is the Christian who has not been made better by the darkest experiences?

Let no one become confused by the apostle's declaration that "we glory in tribulations." Some one will say, "This is not my experience. I groan in tribulation. I fear that I am destitute of grace." This is a hasty conclusion. It is not every holy man that can sing and shout while in the fires. Fire burns. The thorn pierces. The flesh is sensitive. The nerves quiver and throb. Grief is natural, and to repress it is not wholesome. Let the heart bleed and the tears flow like rain. It is nature's method of relieving the pent-up agony of the soul. "No chastisement for the present seemeth to be joyous, but grievous." The apostle does not teach any absurd doctrine of deadened sensibilities. The Christian is tender-hearted. His sufferings are intense. But grace is sufficient. And afterward the peaceable fruits of righteousness spring from the sorest afflictions.

We may see the good fruits of our afflictions in this life; but even if we should not we shall not count them loss. "Count it all joy." This reckoning is correct, and shall be verified though we may die without the sight. For "these light afflictions which endure for a moment shall work out for us a far more exceeding and eternal weight of glory." Heaven's eternal bliss shall abundantly compensate the children of God for all they suffer here.

"Deem not that they are blest alone
Whose days a peaceful tenor keep;
The anointed Son of God makes known
A blessing for the eyes that weep."

—Sel.

MODERN LEBANON CEDARS.

At an elevation of about 6,000 feet above the sea, on the left of the road to Baalbek, is a group of the noblest specimens of the vegetable kingdom in the East, which are believed to be thousands of years old and the remnant of the far-famed cedars of Lebanon, of which David and Solomon sang, and from which came the timbers for the temple.

* * * * *

Of all the mighty forests which formerly covered the slopes of Lebanon only five remain to-day, and they are limited in area. The loftiest trees and those most celebrated for their antiquity are found near the town of Becherre at an altitude of 6,300 feet, and are known as "The Cedars of God"—"The cedars of Lebanon which he hath planted;" and according to the botanists, who count their age by the circles in their trunks, they are 3,000 or 4,000 years old. Like the immortal cliffs that tower above them, they have watched the passage of a procession of kings down the centuries led by David, Solomon and Hiram, with a rear guard commanded by Kaiser William II. of Germany.

They are not so large nor so lofty as the great trees of California, but their antiquity and associations make them the most sacred and the most interesting groves in the world, and pilgrims come here to worship them. The best authorities are sure that we make no mistake when we revere them as the survivors of that forest whence Hiram obtained the timber for Solomon's Temple. The logs must have been carried down to the coast by hand, conveyed by sea in rafts to Jaffa, and thence carried over the mountains to Jerusalem.

It is said that 30,000 men were at work

in the forest for twelve years and relieved each other every month in bodies of 10,000 men, who were organized and managed like an army. David obtained here the timber for his palace, and Zerubbabel in constructing the second temple. The timbers in the temple of Diana, at Ephesus, and in the temples at Baalbek came from the same forests, and we know that the Phœnicians shipped much cedar to Greece, to Egypt, and to other places on the coast of the Mediterranean, not only before but for centuries after the days of Hiram, the mighty king of Tyre.

The remaining forest consists of about 400 trees. The tallest exceeds 100 feet, and the largest is 56 feet in circumference.

In the midst of the forest is a small chapel in which the Maronites worship and where they hold great feasts on the Anniversary of the Transfiguration and other ecclesiastical holidays. Below the forest is a beautiful lake, about half a mile in length and a quarter of a mile in breadth, fed by innumerable springs that gush from the surrounding rocks. Upon the bank was once a temple to Venus, and according to mythology (and the same story is told of the Egyptian goddess Isis), that amiable lady took refuge here when she fled from the Typhon who had killed Adonis, and transformed herself into a fish. Her daughter, Dorcetis, was her companion, and suffered a similar fate.—Chicago Record-Herald.

Our Reading Room.

"Hence then as we have opportunity, let us be working what is good, towards all, but especially towards the family of the faith."—Gal. 6: 10. "But to do good and to communicate, forget not."—Heb. 13: 16.

PLAINFIELD, N. J.—Our Sabbath-school held a very interesting Rally Day service last Sabbath afternoon. A most cordial invitation had been sent to all the members of the school and many of their friends, to which about one hundred and sixty responded.

"God's Care" was the key note of the service. His care for the children of Israel was shown in the review of each lesson of the quarter by different members of the school. The story of the birth and boyhood of Moses was well told by one of the children, Hannah Shaw.

The lesson on the death of Moses was made very impressive as the superintendent sang "After the Toil is Over."

The music was a prominent feature of the entire service. Our usual offering was taken in the interest of the Sabbath School Board, amounting to over twelve dollars.

In the Rally service God's care of his children now was shown.

The Superintendent, D. E. Titworth, gave a hearty welcome and a cordial invitation to those present whose names were not on the roll to become members of the School or of the Home Department. He stated that during the summer months God had graciously spared the life of every member of the School, and he asked a member to lead in prayer thanking our Heavenly Father for his watchcare. The choir sang an anthem of thanksgiving, and the children of the primary department added their note of praise in the song, "God Cares for Me."

"What Rally Day means" was told by the Assistant Superintendent, H. M. Maxson. The Superintendent spoke of President Roosevelt's interest in Rally Day. He then asked, "What has shown God's care over our nation?" The answer was, "In the preservation

of the President's life," and Boardman Mosher told the facts of the recent accident to the President's party. A prayer of thanksgiving was then offered and a petition for his complete restoration. The school also voted to send a letter of congratulation to President Roosevelt. The service closed with the enthusiastic singing of "America."

Pastor Shaw has gone this week to West Virginia, in the interest of the Sabbath School Board.

J. D. SPICER.

Oct. 1, 1902.

CORWAN, TENN.—We have just closed a series of meetings, conducted by Eld. W. H. Godsey, at the Gas Schoolhouse, in which many have been converted, and a general revival of religious interest has taken place. These have been days of feasting on the love of God, and a time of increasing love among his children. Much has been gained through the earnest labors of Bro. Godsey, and the people have been greatly blessed by his labors. He has urged all men to obey God in all things; he has secured the confidence and esteem of the people, and we hope he will come to us again. We desire the prayers of our Seventh-day Baptist brethren, that we may grow in grace and increase in the fellowship of Christ. Eleven were baptized and covenanted together to take the Bible as their rule of faith and practice.

I have been reading the RECORDER for two years and like it very much.

L. A. MORRIS.

Sept. 21, 1902.

FLORIDA.

Brother M. B. Kelly, in his letter to Elder Whitford, strikes the key-note when he says, I am coming to be more concerned about our churches than I am about the unconverted. We must hold up a higher standard of Christianity to the world before we may hope to attract thinking people to us. When they really see that we have something of superior value—the pearl of great price—they will seek the same thing, and I wish to thank our brother for expressing his convictions in the manner he has. I, too, have had the same views and concern about our churches for some years. Now, as we are thinking of a readjustment of church and denomination policy, would it not be an opportune time for us to examine the foundation on which rests our superstructure, and see if we cannot enlarge and strengthen the same by encouraging greater faith in God, and a deeper work of consecration?

On my desk is a paper edited and published some three-score years ago by Elder James Bailey, under whose preaching the writer was converted. This paper contains a short sermon, the text of which is, "Let us go up at once and possess it, for we are well able to overcome it."

Twenty years more time has elapsed since the publication of this paper than was wasted by the Israelites in their wanderings in the wilderness. Can we as a people say that we are in possession of this goodly, spiritual land? Have the giants, the walled cities, been overcome, and God given the glory? or are we still singing,

"Prone to wander, Lord I feel it,
Prone to leave the God I love?"

Truly, judgment must begin at the house of God.

We desire and pray for pentecostal blessings, but are we willing to pay pentecostal prices? If we are willing to take that lonely tramp up to Mt. Moriah and then build an altar and offer up our Isaac, our best, our all, and want the blessing for the glory of God, we believe that in each case this pearl of great price will be found; the altar sanctifies the gift, we are told. The faith to believe together with the willingness to pay the price finds the precious gem. Jesus tells us that it costs all we have to possess, also "Whosoever he be of you that forsaketh not all he hath he cannot be my disciple." We may be a follower of him without paying so great a price, but to have the disciple relationship we must sacrifice all, be it little or much. This relationship sometimes comes through trials, sorrow and affliction of various kinds. Our Heavenly Father allows them to come upon us that we might learn this one great lesson and come in closer touch with, and know, him.

When we adopt pentecostal methods, exercise pentecostal faith, and tarry until we receive pentecostal power, then it is certain we shall have pentecostal results. Without this power we are told that our worship only has the form of godliness.

One church member having this more abundant life, we believe, can do more effectual work for the Master than a large church of worldly members; and let us bear in mind that it is the individual member that makes up the church, and, as the individual members are, spiritually, so is the church and denomination.

If we would lay hold and wrestle, Jacob-like, for this pearl of great price, saying, "I will not let thee go except thou bless me," then we believe that the blessing would come to each one. The Lord might have to cripple us financially or otherwise, as he in his infinite wisdom might see best, but he would not withhold any good thing, and the Christian standard would go up and would attract thinking people, and all alike.

It is the fruit of the spirit that the world is looking for, that joyous, overflowing, contented life. Will we have it?

"Say, missus, 'spose you had ter scrub
Or wash ter earn y'r libbin',
Could ye find Jesus in y'r tub
And jas keep on thanksgibbin'?"

D. D. R.

DAYTONA, Fla., Sept. 22, 1902.

MERCHANTS OF HAPPINESS.

REV. GEO. T. LEMMON.

"Sonny," said Uncle Eben, "don you neber wase yoh time tryin' ter define what happiness is. It kin be anything fum a million dollars down to a cirkus ticket." Eben had it about right. Happiness is seldom or never happily defined. But it can be most blessedly enjoyed and very helpfully shared. One of the best definitions of happiness was that of the genial Autocrat of the Breakfast Table, when, with a smile at his wife as together they sat before the fire, he said, "Happiness is four feet on the fender." To a friend who came to console him on the death of his wife, and who found him alone before the fire, he said, with a sad shake of his gray hair, "Only two feet on the fender now."

Happiness is not a thing of the self alone. It is hard to build a cheery fire with one stick, and you have only to try and warm your heart by your own life to realize what a poor, smoldering stick you are. Happiness is not a thing of the ego but of the cosmos. It is

the ego giving itself for the good of the cosmos and the cosmos crying, "Well done. I like that." Did you ever feel bad when somebody patted you on the back, or laid their hand on your head and said, "Good for you! God bless you?" Not a bit of it. If ever you felt good in your life, you did then. That was happiness. Somebody knew you were alive, was glad you were alive, and was good enough to tell you so. Folks like to know that their existence is realized. You do, don't you? Well, then, you are capable of producing happiness in the world, and if you do not manufacture and distribute all you can of it, it would serve you just right if you never enjoyed a bit of it yourself. You are a good share of the cosmos to each ego about you. Pat them on the back. Put your hand with blessing on their heads. Pull pennies or dollars from your pocket and help them on in the world. Be a cheerpudist. They are merchants of happiness, and they who make others happy are the only folks in the world who are happy themselves.

The great mistake of people who want to be happy is in the seeking of happiness. It is a quest as vain as that for the fountain of eternal youth. Not seeking but giving is the method of attaining happiness. To pursue happiness is to chase a shadow, and they are hard to catch. It is quite likely if you speed your feet with your eyes in the air rather than watching where you plant your heels, that some time you won't plant them at all, but with an injured nose or a sore spot on the back of your head you will find yourself sprawling on the walk. Quit seeking; give, and you will find flesh covering your ribs as you laugh at the good cheer you distribute.

"I have never made anybody happy—not myself, nor my family, nor anybody else. But how many I have made unhappy! But for me three great wars would not have been fought, 80,000 men would not have perished; parents, brothers, sisters and widows would not be bereaved and plunged into mourning." These were words wrung from the dying lips of Bismarck. It is no wonder he added, "I have had little or no joy from all my achievements; nothing but vexation, care and trouble." Should he have expected more? You readily answer, "No." Well, then, should you expect more unless you do your level best not to curse but bless the throng about you?

Happiness is not to be found where people most often seek it. As long ago as the days of Epictetus they heard such words as these: "You must teach men that happiness is not in strength, for Myro and Ofellius were not happy; not in wealth, for Cræsus was not happy; not in power, for the consuls are not happy; not in all these together, for Nero and Sardanapalus and Agamemnon sighed and wept and tore their hair and were the slaves of circumstances and the dupes of semblances." Were the Greek living to-day, I am sure he would as sagely observe that happiness is not to be sought in an ice cream parlor, or theatre, or dance-hall, or circus. It comes not to the life when the mouth munches either gingerbread or chocolate or tongues the cud of white or brown. It is not to be found in a pipe or a cup, nor in any indulgence, no matter how grand or trivial. To seek happiness through the gratification of your own desires is but to run your life into the countless snares spread for those who, while seeking all, never think of giving. Happiness is unselfish-

ness. You will never be happy if you spend your days contriving what others should do for you and repining because they come not to do it. But if you will use your brains contriving how to cheer and "happify" others and then see that the plans end not as dreams, behold! you have made others happy and their joy runs the sun up high and bright upon your own life.

Have you heard how the peach came to earth? It is an old Japanese legend and declares that one day a dear old mother as she trudged along the highway found a most beautiful and tempting fruit on the grass. She was nearly famished, yet remembered the old husband back in the hut, and without tasting the inviting treasure, journeyed home with it. Then with a knife they cut it, when lo! out sprang a god. To the startled couple he declared himself Shin To, and said that while playing in the heavenly orchard he had tumbled from its trees to the world. He was so pleased that the old woman had run to share the fruit with her husband that he left them the seed of the heavenly fruit into which he had resolved himself when falling to the world, and by planting this the aged pair found the happiness of plenty, lived many years in comfort, enjoying the delight of "four feet on the fender," and gave food and blessing to thousands in their native land.

It is thus unsought that innumerable opportunities come to us to share our finds with those about us, and as we share we find that the goddess of happiness is liberated and leaves seeds of future enjoyable hours and days with us.

The happiest folks in all the world are not those who are helped, but the helpers. We enjoy the lift, but the satisfaction of lifting is far sweeter than the ease of a lightened load. It is blessed to receive, but far more sweet to behold the face of another light up with delight, their eyes flash with tears, their lips vainly strive to mouth their heart talk, and at last, perhaps, all other forms of expression failing, to feel the arms you love thrown about your neck and the caress of sincere joy pressed upon your lips. They who, receiving, thus express themselves, tell of great joy within them, but, ah! they have but to remember when they gave to know that the joy tears in the giver's eyes came from the deepest fountain.

Merchants of happiness! How the world needs them, and what vast surprises of bliss it has in store for them. As you love to smile strive to do that which will make others smile. As you long to be cheered send a cheer along the line. As you desire to be uplifted on the wings of kindly appreciation, prove thine own appreciation of every good thing, word or work about you. Happiness comes as you make happy the lives of those about you.

In all this you will note that I have written concerning the good time we all long to enjoy in the world. I have written of happiness as we commonly look on it. It is good. May you and I and all who live know and spend more of it, but there is a better thing—the joy of the Lord. This comes not from the cosmos, but from the creator of the cosmos. It is God glorifying the ego with his indwelling, filling the spirit with heavenly delights, feeding the soul with celestial manna, and making us to joy in the Lord and rejoice in his good work in our heart and in the world. This is the joy that gives us the right look on both earth and heaven, and enables us in everything to give thanks and rejoice evermore. It was the joy of the Lord, not merely the happiness of right living, which rang its cheer in the ears of Haydn and was by him put down for us to sing. Said he, when once the poet Carpini asked him how it was that his church music

was always cheerful and melodious with joy: "I cannot make it otherwise. I write according to the thoughts I feel; when I think upon God my heart is so full of joy that notes dance and leap, as it were, from my pen; and, since God has given me a cheerful heart, it will be easily forgiven me that I serve him with a cheerful spirit."—Congregationalist.

MARRIAGES.

FROST—GRANBERRY.—At the home of the bride's parents, Mr. and Mrs. B. F. Granberry, of Fouke, Ark., Sept. 16, 1902, by Rev. G. H. Fitz Randolph, Mr. Wesley Frost, of Roberts, Ark., and Miss Mae Granberry, of Fouke, Ark.

VAN HORN—ASHLEY.—At the home of Pastor Babcock, and by him, in Albion, Wis., Sept. 16, 1902, Mr. Arthur L. VanHorn and Miss Hattie E. Ashley, both of Milton Junction, Wis.

DAVIS—HYDE.—At Verona Mills, N. Y., Sept. 27, 1902, by Rev. L. D. Burdick, Mr. Henry E. Davis and Mrs. Flora W. Hyde, both of New London, N. Y.

DEATHS.

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

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

GREEN.—Mrs. Selinda Green, daughter of Wm. and Mercy Sheldon Green, and wife of Gideon Green, was born at Berlin, N. Y., May 23, 1811, and died September 23, 1902, at the home of her son, Alvaro J., of Canisteo, N. Y.

She was married in the year 1832, and became the mother of eight children, three of whom are still living: Alvaro J.; Mrs. Elvira I. Howland, of Seattle, Wash.; and Mrs. Mercy A. Holt, of Norwich, Conn. Most of her early life was spent in Jefferson County, N. Y. In 1840 the family moved to Alfred, N. Y., and later to Nile of the same state. Mr. Green died in 1859, and in 1860 Mrs. Green returned to Jefferson County, which was her home until the death of her youngest daughter, about twelve years ago, since which time she has lived with her other children. It is supposed she held her church membership at the time of her death with the Adams Seventh-day Baptist church of Adams Centre, N. Y. She was much attached to her church and people, a woman strong in body, in intellect, and in religious faith. She has seen much sorrow in her long life of ninety-one years, having been a widow forty-three years. She also lost five children, two of them by accident, but she did not murmur. Much of the time of her last few days was spent in audible prayer, until at last she came to her grave, like as a shock of corn cometh in in its season.

I. L. C.

BARBER—Blanchard A. Barber was born in DeRuyter, Madison County, N. Y., Aug. 7, 1827, and entered into rest from Main Settlement, N. Y., Sept. 8, 1902, aged 75 years.

In 1845 he moved with his father's family to what became known as Barbertown, near Portville, N. Y. He lived in this vicinity fifty-seven years. In 1849 he married Miss Olive A. Hamilton. She and three children survive him. He was converted and baptized under the labors of Rev. Phineas Crandall in 1852, and united with the Portville Seventh-day Baptist church. He was ordained deacon of this church Sept. 8, 1874. He faithfully performed the duties of his office till the twenty-fourth anniversary of his ordination, when the Lord called him from the church militant to the church triumphant. Bro. Barber was held in high regard by the church and community, and will be greatly missed. He had been in feeble health for some time. The funeral service was at Main Settlement, Sept. 11, 1902, conducted by the writer, who preached from Isa. 38:1 and Rev. 21:5.

D. B. C.

CONGER.—Marion Amelia Marsh Conger, daughter of Isaac and Abigail Moore Marsh, was born Nov. 2, 1841, and departed this life Sept. 2, 1902.

Dec. 17, 1863, she was married to Jeremiah Conger. She was converted during the series of meetings held by Eld. C. M. Lewis, and accepted the Bible Sabbath about the year 1874, soon after her conversion. She was self-sacrificing and affectionate, untiring in her efforts to help her loved ones, and a ready helper in the homes about in times of sickness and sorrow. She was a faithful worker in the Ladies' Benevolent Society, and devoted to the church she loved. The First Verona church loses a faithful member and worker.

L. D. B.

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 Cities 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.....	Judges 7: 1-8
Nov. 29.	Gideon and the Three Hundred.....	Ruth 1: 16-22
Dec. 6.	Ruth and Naomi.....	1 Sam. 3: 6-14
Dec. 13.	The Boy Samuel.....	1 Sam. 7: 2-13
Dec. 20.	Samuel the Judge.....	
Dec. 27.	Review.....	

THE FALL OF JERICHO.

For Sabbath-day, October 18, 1902.

LESSON TEXT—Josh. 6: 12-20.

Golden Text—By faith the walls of Jericho fell down.—
Heb. 11: 50.

INTRODUCTION.

After the renewal of the covenant of circumcision and the celebration of the feast of Passover at Gilgal, Joshua was ready to begin in earnest the conquest of the land. The first place for them to attack was naturally the strong city Jericho, which was only three or four miles from their camp, and concerning which they had already information from the report of the two spies. The city was well fortified by a wall, and humanly speaking was ready to withstand an attack from hundreds of thousands of men not armed with siege-engines. Again Jehovah interferes on behalf of his people with a miracle.

At the first reading of this narrative there are two matters that trouble us: the apparent disregard of the Sabbath and the indiscriminate massacre of men, women and children.

Some have said that the Sabbath law was only a matter of arrangement, and not founded upon unchangeable obligation, and might well be suspended upon an important occasion. But this supposition is contrary to fact. We are not required to think that the seventh day of the siege was the seventh day of the week. The solemn procession about the city was not really an offensive operation, but rather an act of worship, a symbol of their faith in God.

Concerning the indiscriminate slaughter, we must bear in mind the age in which it was done. It was a time when human life was little valued and compassion toward one's enemies seemed a weakness rather than a virtue. We may not question the justice of God in directing this massacre. We can not explain how in later times men, women and children, the innocent and the guilty, have perished through the providence of God, by flood, by fire, or by earthquake. The measure of the iniquity of all the inhabitants of Canaan was full; they had forfeited their right to life.

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

PLACE.—Jericho. The camp of the Israelites was at Gilgal.

PERSONS.—Joshua, the priests and the people; the people of Jericho, Rahab.

OUTLINE:

1. The Daily Circuit of the City. v. 12-14.
2. The Seven Circuits of the Seventh day. v. 15, 16.
3. Jericho is Devoted and Destroyed. v. 17-20.

NOTES.

8. It is probable that we should follow the rendering of the Greek version (the Septuagint) in this verse and in the next, and translate the verbs in the future rather than in the past tense. We have here directions for the priests and the armed men rather than the statement of what they did.

10. **Ye shall not shout**, etc. The requirement for silence was probably that the people might realize the solemnity of the act in which they were engaged, and perhaps also that the men of Jericho might be awed by the silence of the encircling host.

11. **So he caused the ark of Jehovah to compass the city**, etc. The narrative of this verse is evidently parallel to that of the next two. The argument for the theory that

we have different documents combined in this passage is very strong. **Going about it once.** This would seem indeed a very inadequate means for the capture of a city.

14. **And Joshua rose early in the morning.** Thus did he show his zeal to carry out the directions of Jehovah.

13. **Seven trumpets of rams' horns.** These were not the long, straight trumpets ordinarily used by the priests; but the trumpets specially designed for the proclamation of the year of jubilee. They were however used at other times. Of modern instruments the cornet resembles this ram's horn trumpet. **Went on continually, and blew the trumpets.** Much better, "went on blowing the trumpets as they went." This was to be the only sound to break the stillness of the significant procession. It does not seem probable that they blew the trumpets all the time. If they did it is difficult to see how the trumpet would serve as a signal. Compare vs. 16-20. The use of the number seven in this narrative and elsewhere in the Bible is significant. **And the rearward came after the ark.** The rearward was the rear-guard. This company was, doubtless, also composed of soldiers equipped for battle. The whole impression of the procession was, however, that of a religious pageant, rather than of a formidable military display.

14. **And the second day**, etc. This solemn procession was repeated once a day for six days. We may imagine that the men of Jericho became used to it, and smiled at the peculiar methods of the Israelites.

15. **They arose up early at the dawning of the day.** So as to have ample time for the seven circuits of the city. Each circuit must have required a considerable time, for the Israelites evidently had to keep beyond bow-shot from the walls of the city.

16. **Shout for Jehovah hath given you the city.** Their long silence was at length broken by their shout of triumph.

17. **And the city shall be devoted.** The translation "devoted" is much better than "accursed" of the Authorized Version, and so also in the next verse. The meaning is that the people and the animals should be devoted to destruction and the material things of value devoted unto the service of Jehovah. **To Jehovah.** The destruction of the people as well as the seizing of the gold and silver vessels was to be regarded as service to Jehovah. **Only Rahab**, etc. Rahab and her relatives were to be saved in accordance with the promise made to her. Even if it had not been for the promise they would make no mistake in sparing a woman who in that age of darkness had such faith in Jehovah.

18. **Only keep yourselves from the devoted thing.** By failure to obey this injunction, Achan brought destruction upon himself and his family. See chap. 7. **Lest when he have devoted it.** It seems almost certain that we should disregard the usual Hebrew text [the Massoretic] and follow the Septuagint. Thus we would translate "Lest when ye have coveted it." This makes much better sense. **So would ye make the camp of Israel accursed.** It is better here also to translate "devoted" instead of "accursed." By this act of appropriating to private use the devoted thing which was under the ban of Jehovah, the whole camp of Israel would become devoted or under the ban.

19. **Holy unto Jehovah**, etc. Without this explanation, it might have been supposed that all the things were to be destroyed as well as the people and animals. The word translated, "vessels" refers also to implements or utensils. **Shall come into the treasury of Jehovah.** There must have been spoil of great value. We do not know for what this treasure was used.

20. **When the people heard the sound of the trumpet.** Evidently an especial signal. **The wall fell down flat.** By no act of man, but through the power of God. In our Golden Text we read that the walls fell by faith. By abstaining from every attempt to take the city by force, and by following the directions of Jehovah, the Israelites showed their faith in him. Their faith was rewarded and the city was an easy prey for them. **Every man straight before him.** The forces of Israel were doubtless spread so as completely to encompass the city. They rushed in from all directions over the fallen walls, and easily overpowered the terror-stricken inhabitants of Jericho.

A REMARKABLE DINOSAUR.

The hind legs of a herbivorous dinosaur have just been mounted in the Peabody Museum at Yale. The rest of the prehistoric reptile was omitted because there is not a room large enough in the museum for the entire specimen.

Professor Edward Beecher, who has had the restoration of the animal in charge, said:

"We have in the cellar of the museum the entire animal, but as he would be over sixty feet long when completely restored we haven't space enough in the building for him, that is, unless we put his head out of the south end of the building and let his tail protrude from the north end of the museum. If restored he will weigh about twenty tons."

This specimen was unearthed by W. H. Reed in 1877, under the direction of the late Professor O. C. Marsh. It was found near Lake Como, Wyo. It is called *Brontosaurus excellus*.

The creature belongs to the order of Sauropoda, which includes the most primitive and gigantic forms of reptiles ever found. In age it dates back to the American Jurassic period.

The Sauropoda of this time are divided into four families. The largest specimens are the Atlantosauridae, to which this belongs. This specimen is the largest and finest ever mounted in the country.

When alive this huge creature, according to Prof. Beecher, must have stood about twenty feet high. On each of his feet he had five toes. Each footprint would measure about a square yard.

If he should raise himself on his hind legs he could look with ease over the museum, a five-story building. His neck was long and flexible. The body was short and the abdominal cavity of moderate size.

The head of this specimen is particularly small, in fact, smaller in proportion than in any other vertebrate known. The entire skull is less in diameter and weight than the fourth or fifth cervical vertebra. The animal was found mired in the position in which he probably died. The very small head and brain and slender neural cord indicate that when alive he was a stupid, slow-moving creature. In habits he was more or less amphibious and his food was probably aquatic plants or succulent vegetation. The beast was wholly without offensive and defensive weapon or dermal armature.

The hind legs and pelvis as they stand in the museum now are sixteen feet high. The hind legs are larger and heavier than the fore, and weigh two tons. Each thigh bone or femur weigh five hundred pounds. The measurement across the feet is thirty-four inches and the middle toe is about two feet long. The femur is about five feet in length.

Professor Beecher and his corps of assistants have been working on the restoration of this specimen since last November. It stands directly back of the *Clasaurus annectens*, or the dinosaur which was placed in the museum at the time of the bicentennial. The specimen was then the largest mounted dinosaur in this country, but the new one makes it look like a baby.

WHEN David Graham Phillips, author of "Her Serene Highness," was a very young man, he applied for work on a Cincinnati paper.

"What can you do?" said the editor.

"I can try anything," replied the young man.

Thinking to rid himself of further importunities for an assignment, the editor said:

"Well, write an article on bread."

It was a trying moment for the ambitious youngster, but he never flinched. All that night he collected material, and the next day reported to the surprised editor with a bright and newsy article on "The Bakeries of Cincinnati."

The young reporter was immediately engaged.

THE best sign that a man believes anything is not his repetition of its formulas, but his impregnation with its spirit.—Phillips Brooks.

Popular Science.

H. H. BAKER.

The South Pole First.

Mr. Borchgrevinck, of Christiana, Norway, will arrive here in a few days to arrange for the fitting out of two Norwegian ships to sail next year for the South Pole in the interest of the National Geographical Society of Washington, D. C.

Mr. Borchgrevinck is an Antarctic explorer of considerable note. It is generally conceded that the South Pole will be found on land, and therefore can be approached by an overland route.

It is stated that as the earth is elastic, that its diurnal motion enlarges it at the equator and flattens at the poles. If the theory that the rotary motion produces pressure from the inside outward, why may not the two forward motions of the earth, one in its orbit around the sun, and the other motion taking the sun and all the other planets where, we don't know. It is said to be going at the rate of 724 4-10 miles in one minute. Why should not this produce a pressure on the forward end to flatten and greatly reduce the pressure on the hind end? If the surface surrounding the North Pole should be flattened, why not around the South Pole extended, in the form of a cone? Why may not all these theories be determined scientifically when they get there?

Mr. Borchgrevinck proposes that instead of taking dogs to draw the sledges that they will take with them trained reindeer, which will greatly facilitate their progress.

There are a number of explorers down there now on various sides, outside of the Pole, but none have any reindeer. We think we would rather like taking a ride behind those reindeer, for Bayard Taylor said he enjoyed taking a ride after them, dressed in the furs, for if the sledge went over, he was in no danger of breaking his neck or any of his limbs.

Lieutenant Peary.

The question is often raised, "What is going to be done now as to reaching the North Pole?"

Peary, after spending several years in the Arctic regions, has returned, having reached 84 degrees and 17 minutes, when he had to turn back.

Lieut. Peary is a United States soldier, and it is for his Government to say when he shall cease his northern explorations and join his regiment. He had one of his feet badly frozen while on this last expedition, which will require an operation, and evidently disable him for some time.

Mr. Baldwin started for the Pole last year with one of the best equipped expeditions ever organized, and when we were expecting soon to hear of a great achievement, his vessel hove in sight on her way home.

Between 1893 and 1896, Mr. Fridthof Nansen went for the "Pole" and outstripped Mr. Peary. Peary fell short 2 degrees and 3 minutes of Nansen. By 2 degrees and 3 minutes means very close to 150 miles.

In 1900, Capt. Cagni of the Duke of Abruzzi's expedition to reach the "Pole," exceeded both Peary and Nansen, for he reached 86 degrees and 33 minutes, which gives Capt. Cagni the honor of standing the nearest to the "North Pole" by 19 minutes of all other explorers so far as known.

We are of the opinion that further efforts will be made to reach the "Pole," regardless of expense, and who so well qualified for such an undertaking as Lieut. Peary? His additions to geographical, astronomical and scientific subjects will give his name world renown for ages, yet we think should his life be spared he will yet diminish the number of Capt. Cagni's degrees and minutes by about 3 degrees and 27 minutes.

"SOME OTHER WAY."

ANNIE L. HOLBERTON.

Some other way than that our Lord commanded
To turn aside and follow in the wake
Of steps obedience to man demanded,
Is this to bear the cross for Jesus' sake.

Another day from Pagan rule accepted
Usurps the Sabbath sanctified and blessed;
The solemn voice at Sinai rejected,
Ignored and trampled on, God's sacred rest.

Servants of God his holy Word expounding,
Why dare to teach, and this one truth deny?
Jesus in all the Father's work abounding
Came to perpetuate, not to defy.

Sabbath of Christ, preserved throughout the ages,
Still loyal hearts this precious day revere;
Unchanged it stands in Scripture's hallowed pages,
The rest of him who suffered for us here.

A faithful few extend their light, believing
Not void of fruitage shall His word return,
A host with God, his purposes achieving,
Whose mandate error will not always spurn.

RESOLUTIONS.

WHEREAS, Our Heavenly Father, our Ruler and our God, has removed from our midst and taken unto himself our much beloved brother, Blanchard A. Barber; and

WHEREAS, He was the oldest deacon of our church, and one of our most prominent members; therefore be it

Resolved, That we, the members of the East Portville church, have lost in him a dear friend, a wise counsellor, an efficient worker, whose words and association with us during the past have been a help and inspiration to a higher and nobler living.

Resolved, That we, as a church, strive more earnestly to carry on the work that he has laid down, thus keeping his memory ever present with us.

Resolved, That while our own hearts are saddened, and we deeply feel our loss, we extend our love and sympathy to the bereaved family.

Resolved, That a copy of these resolutions be presented to his widow and also a copy be sent to the SABBATH RECORDER.

JAMES S. MAIN,
RHODA J. MAXSON,
ROSETTA S. BURDICK, } Committee.

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.

Literary Notes.

THE September-October number of The American Antiquarian and Oriental Journal is especially rich in illustrations of "Ancient Temple Architecture." Among the articles appearing in this issue is a valuable one on "Primitive Man and His Stone Implements in the North American Loess."
Chicago, Ill., \$4.00 per annum, 5,817 Madison Ave.

WANTED.

A woman under 35 years of age, Seventh-day Baptist, competent to serve as nurse and governess to children under 8. One who appreciates a good home rather than a high salary. Address

GOVERNESS,
Care SABBATH RECORDER.

**At one
HALF THE COST
Lion Coffee**

has better strength and flavor than many so-called "fancy" brands.
Bulk coffee at the same price is not to be compared with Lion in quality.
In 1 lb. air tight, sealed packages.

Special Notices.

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. VAN HORN, 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.

JUST OUT, a beautiful new waltz song entitled, "The Last Waltz." To quickly introduce same, we have reserved a limited number of first edition, regular 50 cent piano copies, which we will mail, postpaid, upon receipt of 10 cents. We also publish a beautiful Ballad entitled, "She Sang the Song My Mother Loved." Regular 50 cent piano copies mailed, postpaid, upon receipt of 10 cents. Complete words and music of both songs, 15 cents, postpaid.
WILLIAM H. MOYER,
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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. **AI opportunity for Seventh-day party.** Correspondence solicited. Address A. B. JONES, Milton Junction, Wis. Reference, W. B. West, Milton Junction, Wis.

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