

# THE SABBATH RECORDER.

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WHOLE No. 3007.

## TWO PICTURES.

Look here upon this picture, and on this.—Hamlet.

I.

The key of yesterday I threw away,  
And now too late  
Before to-morrow's close-locked gate  
Helpless I stand—in vain to pray,  
In vain to sorrow;  
Only the key of yesterday  
Unlocks to-morrow.

—Priscilla Leonard.

II.

If through some door of opportunity  
I pass to-day,  
It needs must be that somewhere on the road  
Of Life's long way  
I found some key of Knowledge, which I strung  
For future use  
Upon the thread of Life's experience.  
I now produce  
That key—By chance or purpose is it mine?—  
I question not!—  
But use it to unlock the door that leads  
To larger lot.

—Colby Academy Voice.

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The Sabbath  
of Repent-  
ance.

THE Sabbath next to the Jewish New Year is called "Shuba," or "The Sabbath of Repentance," a time when every devout Jew is urged to "return to the true path of union between man and man and man and his Maker." The thought involved in this Sabbath ought to be prominent in our observance of each weekly Sabbath. It is part of the true rest of the Sabbath that we find in it opportunity and desire to return to God's enfolding and forgiving love through repentance. Each week brings trials, and is marked by more or less of failure and mistake. The Sabbath should bring such genuine repentance and re-seeking of our place in the love of God that one of its chief glories will be that perfect rest of soul which those have who in sincerity and truth seek forgiveness through repentance.

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Character  
Higher Than  
Commentary.

MEASURELESS forces of mind have been concentrated and applied to determine what the Bible teaches. Much good has been gained in this way, but not the highest good. The limitations which surround every commentator leave so large an element of personal opinion in the results gained that the deepest meaning of the Divine Word often lies beyond the reach of his words. On the other hand, men less learned on the intellectual side gather the true meaning of the Word into their lives by simple study of the sacred pages, and transmute that meaning into character and deeds which bring abundant blessings to the world. Theories concerning truth and logical deductions concerning duty affect the world for good far less than lives do which, having found the simpler meaning of God's

Word, embody it in obeying both the letter and the spirit of the Bible. This fruitage of character is the one thing most prominent in Christ and in all he taught. While it is well that men of learning study the Word, that they may comment thereon, that which is to be sought above all else is the shaping of individual life and character according to the simple, but divine, life that pervades the Book, and which those gain who study it with devout and obedient hearts. Comment is something—character is the highest commentary on the meaning and power of the Bible.

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Inimitable  
Beauty in Di-  
vine Things.

ALL right conceptions of Nature see it as the direct results of Divine power and wisdom. It is not too much to say that a tree with leaves turning from green to gold at the touch of Autumnal ripening is beautified by Divine power. We saw a bunch of wild asters yesterday, in which the delicate beauty of form and color surpassed by far the best that human art can produce. Woodlands and fields are filled with the inimitable beauty of the Divine Presence during these October days. But the beauty which springs from Divine life and love in the souls of men is as much greater than golden leaves and purple asters as spiritual things are above material. The change, which begins in the new birth, and, developing, goes on toward spiritual ripeness, presents pictures of beauty and fruitage of surpassing glory. Through this unfolding of the Christ life in men, wickedness ceases, selfishness disappears, and the beauty and riches of righteousness appear. Much of this divinely-wrought beauty is discernible by others, but the most and best of it is known only to the soul in which it is unfolded. An artist can put a part of his highest ideals on canvas, but when he has done all, his soul sees more than can be transferred with brushes and colors. As one must go alone, and undisturbed, to forest and field, if he would enjoy the Divine beauty of Autumn at its best, so the soul in which Christ is dwelling in its best hours of self-communing finds far more of the inimitable beauty than it can express to others. Hence it is that we never can unfold in words the story of our deepest experiences. Hence we remain silent sometimes, lest the effort to describe in words that which the soul knows shall mar its beauty and lessen our peace. Happy are they who know of this divinely-wrought soul-ripening and beautifying measurelessly more than can be told or imitated. Any attempt to imitate or simulate it makes a hypocrite.

All attempts to cultivate and enjoy it carries one on toward sainthood. Earth-born beauty fades. Spiritual beauty increases unto the "perfect day."

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THE remarks of S. S. Powell concerning "Elders," in the RECORDER of last week, contained valuable suggestions. The improving and perfecting of methods of administration in the local church is an important feature in the pending readjustment and unification of our denominational work. As each individual workman in a great business needs to be at his best to secure the best results of combined effort, so each individual church must be at its best if highest ends be attained in the united and co-operative work of the denomination. There are certain fundamental elements of church polity which appear in all Jewish and Christian history. These elements enter into all religious organizations. As the RECORDER said a few weeks since, the earliest Christian communities—for there were Christian communities before there were churches, in the ordinary sense of that word—were modeled after the Jewish conception, and had much in common with the synagogue. The Eldership was a prominent feature in the Jewish state church. The Elders were originally the first-born in the chief families of each tribe. Moses chose seventy of these to form the National Council. Their duties were various. Sometimes they acted as Judges, and in some cases priests and Levites were Elders. After the settlement in Palestine the Elders were the governing body in each city and locality. Through them the first king was demanded, and they became his counsellors and supporters, or opponents, as the case might be. According to Jewish tradition, the "Great Synagogue" was made up of both priestly and civil Elders.

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The Eldership  
Meets a Natu-  
ral Demand.

THE development of the Eldership springs from a natural and universal law in human organizations. It embodies the fact that men of wisdom, experience and power are needed to direct the affairs of the organization, and the more important the organization and its purposes the more prominent is this need. Congregationalism demands a higher type of individual Christians than more closely organized bodies do, just as a political Republic can succeed only when the individual citizens are of a type capable of a large share of self-government. The development of Congregationalism in the

Protestant movement, as it appears among Baptists and Congregationalists, was a natural part of the Protestant movement. Seventh-day Baptists were Congregational as an unavoidable feature of their independent position as radical dissenters. But there are both Presbyterian and Episcopal elements which the most radical Congregationalism cannot ignore without loss; the Eldership is one of these. These elements may be called by different names, but they must exist if highest ends are gained.

**Value of the Eldership to Us.**

UNDER our polity the pastor is the teaching bishop or overseer. The extent and success of his administrations depend upon his personal characteristics, upon his conception of the nature of his position, upon his previous training, and upon the general character of his church and congregation. But even when the pastor is the ideal man, the best results cannot be attained by an autocratic bishopric. That destroys Congregationalism. The Eldership, organized and developed to aid and counsel the pastor, to form a cabinet of helpful, spiritual-minded and able men, ought to be a permanent and prominent feature in all our churches. Up to this time it has not been recognized nor developed in any adequate degree. Probably the best way of securing it is to make our present Diaconate an essential Eldership. The writer has plead for this for many years. The exalting of the office of deacon as it now exists among us is the simplest and least revolutionary of any method of securing the true Eldership. This exalting must come mainly by an actual and organic recognition of the spiritual side of the office, and of its value as a teaching and advisory function in the church. That we make the office a life-tenure is both favorable and unfavorable. If the characteristics of an Elder cannot be developed in one already a deacon, a new appointment should be made. But we believe that a just appreciation of the demand for the Eldership, on the part of the churches and of those who are now deacons, together with such initiatory training as can be secured, would add the Eldership element to our present Diaconate in a good degree.

**Our Present Eldership.**

ALTHOUGH certain men, ordained ministers who are not pastors, are now known as "Elders" in our statistics, they do not meet the demands of the New Testament Eldership. There are several reasons for this, but in securing the needed Eldership such men ought to be included in the office, unless there are special forbidding reasons. As those who have been ordained to the ministry, they ought to possess special fitness to act as Elders. Technically they are officially as near, or nearer, to the pastor as the regular deacons are, a fact which is not always recognized by either pastor or church as it should be. On the other hand it must be granted that in some cases the fact that such men are no longer pastors is due to reasons which unfit them to be actual and helpful "Elders." But in any case, there cannot be enough of such men to give the necessary plurality of Elders which existed in the early church, and is now needed. Hence, we urge pastors and churches to seek for the development of the Eldership in a degree

much greater than it now exists. There are several important practical functions which the Elders might assume in connection with the more spiritual duties that would strengthen the churches and forward that unity and strength which the proposed re-adjustment contemplates.

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 In the Christian Endeavor World "Stick to the Old Book." for Oct. 5, 1902, Rev. Dr. Cowan, writing on "Success," utters some valuable truths touching faithful adherence to the Bible. Whatever the Doctor may mean in the matter of being faithful to the Old Book, full and fair application of his words would make him, and all Christian Endeavorers, Sabbath-keepers in the true Biblical sense, and according to the example of Christ. This fact is so plain and imperative that every writer in favor of Sunday who appeals to the Bible as Dr. Cowan does stands self-condemned for not keeping the Bible Sabbath. If such writers do not appeal thus, they fall into the mire of No-Sabbathism, which is ruin. Note what is said about Christians who are leading in the disregard for Sunday. What Dr. Cowan says, and what he quotes from Dr. Warren, demonstrate the seriousness of Sabbath-keeping issues among Christians.

**"STICK TO THE OLD BOOK!"**

After all, that is the only truth which there do not come waves of reaction. The masses of people are coming to see more and more that after all the fuss that has been made about science and philosophy, they have made a very small contribution to the art of living and are powerless to touch the problems of daily life. The book to live by and die by is the Bible.

No wonder Joshua was given such strict instructions to "turn not from it to the right hand or to the left." Wherever men have experimented, evils have followed. Take the Sabbath, for example; how much of it do we owe to God? All day, says the Bible. But it is so easy to say, "Cut it down to one service. These are not the Puritan days. People must have some liberty." And it is just this taking liberties with the Commandments that is playing the mischief with modern society. It was the church people of Boston who first petitioned for Sunday trains, that they might get down town to their favorite churches. It is the church people of New York who are chipping off the corners of the Sabbath for their social affairs. When Dr. E. Walpole Warren was asked if he was not going to open a crusade against open Sunday saloons, he answered: "No, sir. I have got to shut up Sherry's and Delmonico's on Sunday first. The tables are engaged there three months ahead, and many of them by my own congregation. I have got to look after my own people; and until I have shut every man and woman of you out of Sherry's and Delmonico's I won't bother about shutting other ministers' congregations out of the saloons."

What is true of sticking to the Old Book in the matter of Sabbath-keeping is just as true in regard to marriage and divorce, in regard to heaven and hell, repentance, faith, temperance, unworldliness, and all of the teachings of Christ. The man who casts away his faith in the infallibility of the Bible always exchanges it for belief in the infallibility of himself, or the four hundred, or the almighty dollar, or molecules of matter, or some religious fakir.

One brief addition should be made to the last sentence by Dr. Cowan. After the word "fakir" place a comma, and write: "or the unscriptural and unhistorical theory of the change of the day of the Sabbath, or else in the infallibility of the traditions and claims of the Roman Catholic Church." With this addition, we commend Dr. Cowan's words to the thrice-careful attention of our readers. With the growing disregard for Sunday, which is certain to increase, even among Christians, the friends of the Sabbath, and notably the friends of Protestantism, will be compelled to make choice between returning to the Sabbath or finding deeper depths of failure.

**Electricity and Water Power.**

The results which California has accomplished in the transmission of electricity to distances greater than anywhere else in the world, leads to an interest in its peculiar type of water-power possibilities which in part make this great electrical development possible. The secret of the efficiency of California water-power lies in the excessive grades of the mountain streams rather than in an unusual volume of flow, the proximity of the Sierras to the populated valleys and their quick descent giving the streams unusual advantages in this regard. As the controlling factor in the planning for power plants is largely a question of minimum water supply, the Hydrographic Branch of the United States Geological Survey is making a system of low-water measurements of all the principal streams in the state from Mt. Shasta south to San Bernardino Valley. The work is under the charge of J. B. Lippincott, resident hydrographer for the Geological Survey. On many of these streams continuous records have been kept on the trunk system at points where they issue from the mountains, but few accurate data have been available as to the flow on the higher portions of the stream and its tributaries where the grades are particularly steep.

The method pursued during the present season is to place one gaging party on the trunk stream at the regular gaging station where records have been kept, and by means of an automatic register obtain a record of hourly flow at this point for a period of about a week. At the same time a second gaging party is making a circuit of the upper portion of the basin at elevations of approximately 3,000 feet, gaging all the tributaries as well as the trunk streams at these upper stations. As a result of these observations comparative volumes on each of the streams observed will be made available.

Another feature of interest in the work which is being carried on in Southern California during the present summer consists of making determinations of the underflow through the gravel beds which frequently occur in this locality. This is done by the electric method which has been invented by Professor Charles S. Slichter, of the University of Wisconsin. Observations have been made at the Victor Narrows, the San Gabriel Narrows, and the Narrows of the Los Angeles River, for the purpose of determining underflow.

**The Coal Famine.**

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 THE RECORDER has remained silent concerning the merits of the coal strike of the last few months, which has resulted in the present coal famine, and which at the best must bring much suffering. So far as we can reach the bottom of the question the primary trouble is with the "helpers" whom the miners employ. A "miner" in the anthracite region means a man who is licensed to do work as a boss miner. He drills and blasts the coal, throwing it down in great masses. He employs helpers to break up the coal thus thrown down, who also load it into cars and take it to the mouth of the mine. The miner is paid by the operators of the mine, and his profits are large compared with the actual work which he performs. The helpers began the agitation by demanding better pay from the miner. They form the largest part of those working in the mines and have no direct busi-



ness relations with the mine operators. To facilitate their demands for better pay, a movement was started to unite the soft-coal miners, who carry on their work in a different way, and the anthracite miners in one organization, a National "Miners' Union," which should regulate wages throughout the entire coal mining interests. The operators of the anthracite mines say that the demand, if acceded to, would place their business under the actual control of an irresponsible body of men, the bulk of whom are foreigners, unable to speak English, and having neither knowledge of American institutions nor sympathy with the principles of self-government. Hence it has come to pass that a state of things exists more serious than can be fully understood at this point in the history of the movement. It involves almost every interest, social, business and political. At this writing (Tuesday morning, Oct. 7) Governor Stone of Pennsylvania has ordered out all the state troops under his command to preserve order, and protect men and their families who desire to work. Final results do not yet appear. One great need is apparent, namely, better legislation, state and national, bearing on such cases. Undoubtedly both parties in this deplorable contest are at fault. Meanwhile winter is at hand with an untold amount of suffering to rich and poor, and an unknown amount of disaster to legitimate business of all kinds. Righteous indignation has a prominent place at the present time, but words are wanting to give it proper expression.



**The Coal Strike.** THE deplorable coal strike continues, in spite of the earnest and wisely-planned efforts of President Roosevelt, to secure a settlement of it. His request that President Mitchell call off the strike, under promise that he would appoint a commission to investigate the whole question, has been refused. About ten days have been consumed by the President in fruitless efforts to secure any concessions from either party. Under such circumstances, one dare not prophesy as to the end. On the 9th of October a conference was held in the City of New York, attended by Governor Odell and Senator Platt, of New York, and Senators Quay and Penrose, of Pennsylvania, with leading coal operators. No definite results have been announced at this writing (Oct. 10). On the 9th, numerous outbreaks of violence were reported from the coal regions, in consequence of which it is said that the operators are to make appeal for federal troops, claiming that the 10,000 state troops, now in the field, are not sufficient to preserve order.



**The Veterans.** THE Annual Reunion of the Veteran Soldiers has taken place in Washington during the week past. On the 8th of October the general parade occupied more than six hours in passing a given point, and it is said that more than 25,000 men were in line. In spite of his injured leg, and almost against the advice of his physicians, the President rode out and inspected the parade from his carriage. Such parades increase the pathos of the situation year by year. By a natural law, the number of veterans is rapidly decreasing, and the prominent features of these Annual Reunions are vacant places and shortened columns.

**Clogged Streams.** A CURIOUS feature of certain Southern rivers is that a floating plant, known as the "Water Hyacinth," has increased to such an extent as to greatly impede navigation. We think this is the plant known in Florida as "Water Cabbage." Similar plants are found in the Nile and in the Sea of Sargasso, where the accumulation, together with other floating material, causes great trouble to sailors. An application has been made to Congress from some points in the South for an appropriation to free the water from this troublesome plant.



**Shorter Study for A. B.** PRESIDENT BUTLER, of Columbia University, of New York City, has lately proposed that the degree of A. B. be given for a two-years' course of study. The proposition is creating considerable discussion in educational circles. Up to this time, most of those educators who have spoken concerning it have opposed it. President Harper, of Chicago, suggests the solving of the problem by giving a new degree of A. A. (Associate of Arts) for a two-years' course of study, still requiring four years for A. B. and the usual time thereafter for A. M.



**Accident on Pennsylvania Railroad.** A SERIOUS accident occurred on the Pennsylvania Railroad, at Menlo Park, N. J., Oct. 8. An express train from Chicago was standing on the track because of a heated axle; another express train from Philadelphia, because of the non-working of the brakes, ran into the Chicago train, and one man was killed and ten persons were injured.



**Death of Prof. Rawlinson.** CANON RAWLINSON, of Oxford, England, died on the 8th of October. He was one of the ripest and most learned of English historians. He was born in Oxfordshire in 1812, was appointed Professor of Ancient History in 1862, and in 1872 became Canon of Canterbury. He was the author of "The Five Great Monarchies of the Ancient Eastern World," "The Sixth and Seventh Great Monarchies," "History of Ancient Egypt," "The Origin of Nations," and "Historical Illustrations of the Old Testament." Canon Rawlinson was regarded as an eminent authority on Biblical subjects, and contributed on them to Dr. Smith's "History of the Bible," the Encyclopædia Britannica, and "The Speaker's Commentary." He was a member of the London Athenæum, the Royal Academy of Turin, and other bodies. His life and work made all scholarship richer, and his death removes an eminent authority in his department of work.

Prayer-Meeting Column.

TOPIC FOR OCTOBER 24, 1902.

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

Topic.—Law Fulfilled by Love.

Romans 12; and 13: 8-14.

1 I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service. 2 And be not fashioned according to this world; but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God.

3 For I say, through the grace that was given me, to every man that is among you, not to think of himself more highly than he ought to think; but so to think as

to think soberly, according as God has dealt to each man a measure of faith. 4 For even as we have many members in one body, and all the members have not the same office: 5 so we, who are many, are one body in Christ, and severally members one of another. 6 And having gifts differing according to the grace that was given to us, whether prophecy, let us prophesy according to the proportion of our faith; 7 or ministry, let us give ourselves to our ministry; or he that teacheth, to his teaching; 8 or he that exhorteth, to his exhorting: he that giveth, let him do it with liberality; he that ruleth, with diligence; he that showeth mercy, with cheerfulness.

9 Let love be without hypocrisy. Abhor that which is evil; cleave to that which is good. 10 In love of the brethren be tenderly affectioned one to another; in honor preferring one another; 11 in diligence not slothful; fervent in spirit; serving the Lord; 12 rejoicing in hope; patient in tribulation; continuing steadfastly in prayer; 13 communicating to the necessities of the saints; given to hospitality. 14 Bless them that persecute you; bless, and curse not. 15 Rejoice with them that rejoice; weep with them that weep. 16 Be of the same mind one toward another. Set not your mind on high things, but condescend to things that are lowly. Be not wise in your own conceits. 17 Render to no man evil for evil. Take thought for things honorable in the sight of all men. 18 If it be possible, as much as in you lieth, be at peace with all men. 19 Avenge not yourselves, beloved, but give place unto the wrath of God: for it is written, Vengeance belongeth unto me; I will recompense, saith the Lord. 20 But if thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou shalt heap coals of fire upon his head. 21 Be not overcome of evil, but overcome evil with good.

8 Owe no man anything, save to love one another: for he that loveth his neighbor hath fulfilled the law. 9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbor as thyself. 10 Love worketh no ill to his neighbor: love therefore is the fulfillment of the law.

11 And this, knowing the season, that already it is time for you to awake out of sleep; for now is salvation nearer to us than when we first believed. 12 The night is far spent, and the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. 13 Let us walk becomingly, as in the day; not in revelling and drunkenness, not in chambering and wantonness, not in strife and jealousy. 14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof.

The central idea of the New Testament touching law and love is that true obedience to law comes only through love toward God and man, and obedience to the letter and spirit of the law. Doing good simply because one must, and cannot help himself, does not come up to the mark. The divine law goes behind the external act, and searches out the motive that prompted it, the principle from which it springs. There is a law which says, Thou shalt not kill. Human courts, under that law, acquit a man of murder provided he has not laid violent hands on his fellow, nor incited another to do so. But God's law is not satisfied with that. That law, interpreted by Christ, insists that where there is hate in the heart, or the thought or desire to injure another, the law is broken. So of the law of purity, truth, honesty, and all the rest which define the relations of men to one another and lay down their duties.

The difference between law without love and with love is illustrated by the acts of a true father. Here is a little child that has wandered from home and is lost. The police pick it from the street and turn it over to the care of the county. The law provides that it shall be treated kindly, fed, clothed, schooled, and given a fair chance to reach a decent, self-supporting manhood. But the father of that child presently discovers it and takes it from the county house back to his home. That father is under the law and is obliged by the law to provide for his child, just as



the public was while it was in the poorhouse. But does love content itself with the poorhouse fare and opportunities? Love does not feed and clothe the child from constraint, but from interest in the child and desire for its good. Love does not refrain from abusing and neglecting the child out of fear of penalty of law, but because it delights in the happiness of the child. Love freely chooses to do all the good that the law commands, and it as freely refrains from all the law forbids.

This higher interpretation of the law of love intensifies all the obligations imposed by law, so that love enforces law by such fulfillment of its real nature and purpose. The too common notion that love abolishes law by fulfilling it is as foolish and illogical as it is unscriptural.

#### INTERNAL COMMERCE.

The summary of the internal trade movements for the current year up to the month of August has just been completed by the Treasury Bureau of Statistics. Account is taken of representative traffic operations in the interior, on the Great Lakes, at the North Atlantic seaboard, on the ocean and Gulf coasts, in the territory known as Southern Territory, on the Pacific coast, movements by rivers and canals, and special features of the coal, coke, petroleum and phosphate trade.

Reports from the interior give valuable indications of the tendency of commerce. In the live stock trade, for instance, the receipts of horses and mules for the first eight months at five leading Western markets prove to be the lightest for three years, 240,343 head having arrived to the end of August, 1902, and 301,766 head to the same date in 1901, and 290,160 head for the like period in 1900. Another suggestive movement is that of feeder stock from the two reporting markets of Kansas City and St. Joseph. These points show an increase of 7.29 per cent in the volume of demand for stocking purposes for the first eight months of the year; 529,458 head having been shipped and driven out to Aug. 31 this year, compared with 493,447 head last year.

On the Pacific Coast, red wood shipments from Upper California to the end of August amounted to 169,870,554 feet, compared with 146,783,842 feet in 1901. The weekly average shipments of oranges and lemons from Southern California for the first 44 weeks of the current season beginning Nov. 1 were 388 cars, compared with 545 cars for the preceding season. The total number of cars handled this year was 17,090, compared with 23,993 cars last season to Sept. 3. The inward and outward cargo tonnage at the port of Tacoma for the eight months ending with August amounted to 939,396 tons of freight this year, compared with 761,511 tons for the same period in 1901.

For the eight months ending with August this year, the Pennsylvania Railroad Company, east of Pittsburg and Erie, moved 17,131,805 tons of bituminous coal, compared with 13,111,148 tons for the corresponding period in 1901, and 12,921,221 tons in 1900. The Chesapeake and Ohio Railway coal and coke movement for 12 months ending with June this year was 5,972,667 tons, compared with 5,420,922 tons in 1901. During the first 35 weeks of

the current year the Connellsville coke shipments amounted to 399,069 cars, compared with 371,923 cars for a like period in 1901. The receipts of coal at St. Louis to the end of August this year were 3,192,424 tons, compared with 2,816,595 tons in 1901. At Chicago, the corresponding figures for coal and coke receipts were 5,684,968 tons, and 5,896,180 tons, respectively. The disastrous strike in the Pennsylvania coal regions will record a sad deficit for the last part of the current year, but no figures can ever tabulate the suffering which that deficit involves.

#### HOLINESS AND SABBATH-OBSERVANCE.

To the Editor of the SABBATH RECORDER:

The following is taken from an article which appeared in the "Christian Witness and Advocate of Bible Holiness" for July 3, 1902. Permit me, after quoting somewhat at length, to make some suggestions and an appeal to the "Holiness People" in particular, through the columns of the SABBATH RECORDER, as what I shall say bears on the Sabbath question in connection with "Holiness." The article says: "The Ten Commandments—Duties to God."

On the day when God established his visible church on earth he gave this command to Abraham, "Walk before me, and be thou perfect." This fact is very significant. It was therefore the original charter of the church. Any church that has a standard below that of Abraham certainly cannot be a Christian church, though it may so profess. After a time Abraham's church came into bondage for 400 years. As soon as God led his people out of bondage they came to Mt. Sinai, where they were given the Ten Commandments, which Jesus declared are perfect love to God and man, (see Golden Text, Luke 10:27). These commandments were simply a repetition of the old Abrahamic standard of perfect love. If people read their Bibles more they would not say that this is a new doctrine. These commandments were not given to Israel until they got out of Egypt, and men cannot keep God's commandments until they forsake the world and get converted; then they have power given them to keep the commandments. The only thing that hinders our loving God with all the heart is inbred sin. So he says in Deuteronomy, I will circumcise thy heart and the heart of thy seed so that thou shalt love the Lord thy God with all thy heart. Circumcision means taking *all* the sin out of the heart. See Col. 1:11.

There are *ten* evil ways in which inbred sin manifests itself, which prevent our loving God with all the heart. The Ten Commandments are given to convict them where their love is not perfect, and show them what it will be when perfect. These ten are the touch-stones that show whether our love is perfect. He who fails at any point of the ten has not yet been made perfect in love, and hence is guilty of the whole law of perfect love. No man can keep the Ten Commandments until his heart is made perfect in love. "But whoso keepeth his commandments, in him verily is the love of God perfected." 1 John 2:5. We notice then the ways in which inbred sin prevents perfect love:

1. "In putting other gods before Jehovah," etc.
2. "In substituting sensuous worship for spiritual worship," etc.
3. "In lack of reverence for God and his holiness," etc.
4. "In begrudging God our time. All our time belongs to him, but he generously gives six-sevenths of it and only requires one-seventh of it."

The writer will stop quoting here, because it is here that the beautiful theory of Perfect Love and the life and practice of most "Holiness People" separate. It is here that the devil picks up the "Puritan Compromise Theory" of Dr. Bounde and offers it to the brethren, and they, with a bound and hallelujah, swallow it, because the world, the flesh and the devil advocate it, and because a very small minority are on the side of God. God leads me to teach a "holiness" which is a spiritual conformity to the moral character of my Lord and Master, Jesus Christ, with no dishonest or misguided treatment of the Fourth Commandment, or any other law of

God. There is such an experience as Perfect Love, "the gift of the Holy Spirit" and the witness to it, for I have it. Praise the Lord! Amen. But according to the Theory of Perfect Love, as laid down by the Christian Witness and Advocate of Bible Holiness, we are forced to ask the "Holiness Brethren" and all true disciples of John Wesley, Fletcher and Finney: are you sure that you are converted according to your own theory and standard? "Because the mind of the *flesh* is enmity against God, for it is *not subject* to the law of God, neither indeed can it be." Rom. 8:7, Revised Version. If the carnal mind is not subject to the law of God, what then can be but the spiritual mind? If you are opposed to keeping the Seventh-day holy, and are not subject to the Fourth Commandment, have you any right to claim the spiritual heart and mind of him, who was one with the Father in theory, life and practice in entire sanctification. Now do not delude yourselves any longer on this matter with feeling only. "Sin is the transgression of the law," of which you claim no man can do and be right with God. "The wages of sin is death." "The gift of God is eternal life through Christ Jesus our Lord," if we keep his commandments. "This do and thou shalt live." Luke 10:28. "And hereby know we that we know him, if we keep his commandments. He that saith I know him and keepeth not his commandments, is a liar and the truth is not in him, but whoso keepeth his word, in him verily hath the love of God been perfected. Hereby know we that we are in him: he that saith he abideth in him ought himself also to walk even as he walked." "And he that keepeth his commandments abideth in him and he in him." "For this is the love of God that we keep his commandments: and his commandments are not grievous." "Love strives to realize in detail every single command, while love is the essence of them all."—Dr. D. Steele.

In closing we would like to say beloved, in the face of all the opposition shown for the past three years to the writer for keeping the Fourth Commandment according to this very theology, to which the "Christian Witness and Advocate of Bible Holiness" is committed as well as we; have we not by the mercy of Christ Jesus proven to you this much at least, that it is true that "great peace have they who keep the law, and nothing shall offend them?" "Yea, great peace have they that *love* thy law, and they have more occasion of stumbling," further, that "perfect love casteth out fear," and also that "here is the patience (steadfastness) of the saints, they that keep the commandments of God and the faith of Jesus."

If these commandments were simply a repetition of the old Abrahamic standard of Perfect Love, "walk before me, and be thou perfect," and "these commandments are the touch-stones that show whether our love is perfect. He who fails at any point of the ten has *not* been made perfect in love," is it not time to practice what you preach, brethren? Be honest before Almighty God and the world and admit that your theory and life of "holiness" has a hole in the middle of it, so that it is not wholeness, which fact makes you your own condemners "guilty of the whole law of perfect love." And better still in repentance with true humility toward Jehovah cry, Lord! forgive us, we have truly all been indeed adult-



ers in this particular; and since thy holy Word, the Scriptures, cannot be broken, our "holiness" is undone. We will henceforth keep thy law by keeping the Fourth Commandment. We will not make the law void through our faith; God forbid; nay, we will establish the law; for "the law is holy, and righteous, and good." Grant to us henceforth, we beseech thee, for Jesus sake, a life and experience which will perfectly correspond to our theory, so that the intent of our sanctification shall be seen to harmonize with thy commandments. We are weary of the fruit of disobedience; our teeth are set on edge. The grapes of Eschol we must eat; we will eat the Full Cluster, all, and call it glorious.

Hear brethren, O hear, his words who prayed "sanctify them in the truth, thy Word is truth," and obtain perfect freedom from the breaking of the law written in the hearts of man by a new covenant. The spirit of John Wesley speaks, O listen! "But the moral law contained in the Ten Commandments and enforced by the prophets he did not take away." Sermons, vol. 1, p. 221. The spirit and the word agree, else the word is not of the spirit. "And against the truth you can do nothing." "The sum of thy Word is truth, and everyone of thy righteous judgments endureth forever." Yea, and "thou art nigh, O Jehovah, and all thy commandments are truth, of old have I known from thy testimonies that thou hast founded them forever." "I have seen an end of all perfection (human); but thy commandment is exceeding broad." All God wants of us is obedience. "This do and thou shalt live."

THEOPHILUS A. GILL,  
100 7th Street, New York City.

JULY 9, 1902.

UNUSED SOURCES OF STRENGTH.

It is an inspiring thought for an earnest man that there may be sources of spiritual strength within his reach which he has not yet utilized. In the material world powerful resources have lain long neglected—steam, electricity, etc.; why may it not be the same in the world of spirit, including one's own individual spirit?

Perhaps the dream of discovering a great, absolutely new source of strength is vain; but it is somewhat more than probable that certain means of grace lie near at hand, recognized, but not used or not half used.

Nature is one such means of grace, a true sacrament. Not often, however, when we are in human company. Exclaiming, "What a pretty sunset!" conveys no real grace to speaker or listener. Once a week get away from the children. Get away from even your husband or your wife. Be queer, go out alone, and quietly observe the sky, the clouds, the trees, the shadows, the differently colored grasses. Soak nature in. That is one way to refreshment and calm.

Make the effort to have a little religious conversation with your fellowmen. More of them than you think know the language of faith and piety, and would like to use it, too, if there were some one to talk to. It is a wonderful help to find this out in men. Your own timid suggestion comes back to you, encouraged and braced. Your confidence in the spiritual and eternal things is broadened and brightened. We hazard the assertion that nine out of ten Christians do not use this source of strength.

Few people gain as much from religious

worship as they ought to. After a Christian Endeavor service, a man in passing out said to the pastor, "What a helpful meeting this was." The pastor stared at him in amazement; in his anxiety that the meeting should go well he had been watchful only for its defects. The other had cast that burden on the Lord. He had kept praying for the speakers. He had turned the exhortations into prayers for himself. He had prayed for his fellow-listeners. Every reader of these lines could do as much, and doing so will make every service he attends holy.

As every man needs a hobby outside his business, so every man needs a special philanthropy outside his inevitable duties. Many a useful life is positively drying up in emotional power and interest to itself for lack of an out-of-the-way invalid to look after, or a weak friend to be protected from himself, or a boy outside its immediate family circle who can be influenced for good. Have something to labor and pray for apart from your own home and your daily business. No man can be a strong Christian to whom the fields do not look "white to harvest." If they do not look so to you, it is because you are keeping too far from the harvest field.

"Above all, taking the shield of faith." Faith is still, above all, our source of strength, just as discontent with one's own gifts or lot is the chief cause of spiritual weakness. Your life is a plan of God. In his plan "all things work together for good." Trust him. He "is a sun and shield: he will give grace and glory." Stand in your lot.

Take then thy fate, or opulent or sordid;  
Take it and wear it and esteem it blest.  
Of all the crowns that ever were awarded,  
The crown of simple patience is the best.

—Congregationalist.

"SUPPOSIN' SO."

We waste our time supposin' things,  
Imagin' an' wonderin' how  
We'd act or what we'd do if we  
Were not the same as we are now.  
We worry over lots of things,  
When all the while we ought to know  
That guessin' isn't evidence—  
Supposin' so don't make it so.

Some fellows wear your patience out  
Supposin' things, an' askin' why  
You do the wicked things you do—  
Supposin' you sh ould up an' die!  
Supposin' you should lose your health;  
Suppose your friend should prove a foe—  
An' things like that. They got to learn  
Supposin' so don't make it so.

Supposin' isn't worth a cent.  
A man can fritter through his life  
Supposin' what the girl would say  
If he would ask her for his wife.  
The man who wins the swiftest race  
Don't think of anything but "Go!"  
He knows he might get beat—but, then,  
Supposin' so don't make it so.

So what's the use supposin' things  
When trouble's almost sure to come?  
It's best to wait until it strikes—  
There ain't no sense supposin' some!  
"Supposin' things" don't educate  
Us like the things we're sure to know,  
And some day we are sure to learn  
Supposin' so don't make it so.

—Baltimore American.

WHAT IS IT TO "BE PERFECT?"

H. CLAY TRUMBULL.

"Perfect" is a word used frequently in our English Bibles, even in its several revisions; and it is a word very commonly misunderstood by the ordinary reader, and therefore it has been a cause of sad misleading and practical error. Neither in the Old Testament nor in the New is this word "perfect" in any sense the equivalent of "sinless," or

"holy," or "spotless." Its ordinary meaning, as a Bible word, has reference rather to a state of entireness, or of completeness, or of being unalloyed, or unmixed, in the material world, than to a moral or spiritual state of purity.

This view may, indeed, be contrary to the popular or traditional understanding of the Bible word "perfect." Its use in many pulpits, and in widely-read commentaries, even by those who ought to know better, would seem to confirm the widespread error. But an examination of the Bible text, or of the Hebrew and Greek lexicons, ought to be sufficient to convince any inquirer as to the truth in the case.

Thus in the injunction, "Thou shalt not have in thy bag diverse weights, a great and small. Thou shalt not have in thy house diverse measures a great and a small. A perfect and just measure shalt thou have: that thy days may be long in the land which Jehovah thy God giveth thee" (Deut. 25: 13-15). So as to the golden candlestick in the temple: "the flowers, and the lamps, and the tongs [were to be made] of gold, and that perfect gold" (2 Chron. 4: 21). And thus, again, as to progress in one's course and character, as likened to a bright Oriental day:

"But the path of the righteous is as the dawning light,  
That shineth more and more unto the perfect day."  
(Prov. 4: 18.)

It is thus with evil as with good, with hatred as with love. As to God's enemies, the Psalmist says:

"I hate them with perfect hatred.  
They are become mine enemies."  
(Psa. 139: 22.)

Thus even in our common speech we speak of a man as a perfect scoundrel, as a perfect ingrate, without thinking that he is a holy or a sinless man.

It is in the New Testament as in the Old. When Jesus is enjoining his disciples to be impartial in their treatment of others, he points to the course of God with his good gifts, sending his sun and rain alike on all, the well and the ill-deserving. "Ye therefore shall be perfect [impartial, whole hearted], as your heavenly Father is perfect" (Matt. 5: 48). And, again, the inspired writer of Hebrews, speaking of our duty to complete the good work done by those who went before us, holds up as a motive for this, "that apart from us they should not be made perfect" (Heb. 11: 40). And so in the use of the word "perfect" continually in the Bible. A good many phases of "false doctrine" and errors in popular religious teaching would have been seen to be baseless had believers realized that the Bible word "perfect" meant something very different from the common thought about it.

This truth is to be borne in mind as we note the injunction in Deuteronomy 18: 13: "Thou shalt be perfect with Jehovah thy God." The surrounding nations worshiped many gods. The Hebrew people were to worship only the one true God. He wants the whole and entire heart. Nothing less than the complete and undivided heart counts with him. Let this truth control us continually.—S. S. Times.

EVERY man truly lives so long as he acts his nature or some way makes good the faculties of himself.—Thomas Browne.



## Missions.

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

### "ONWARD GO."

SELECTED BY JOSEPH AMMOKOO.

(2. Tim. 2: 3.)

Oft in danger, oft in woe,  
Onward, Christians, onward go.  
Fight the fight, maintain the strife,  
Strengthened with the Bread of Life.

Let your drooping hearts be glad,  
March in heavenly armor clad;  
Fight, nor think the battle long—  
Soon shall victory tune your song.

Let not sorrow dim your eye,  
Soon shall every tear be dry;  
Let not fear your strength impede,  
Great your strength, if great your need.

Onward, then, to glory move;  
More than conquerors ye shall prove,  
Though opposed by many a foe,  
Christian soldiers, onward go.

AYAN MAIM, June 30, 1902.

EVANGELIST J. G. BURDICK is holding evangelistic meetings at Lakeview, Ohio. When through with the meetings there he goes to Adams Centre, N. Y. Mr. Burdick has spent the summer at Jackson Centre, pastoring our church there and holding meetings in the country about, especially at Stokes, Lakeview, and made also a trip to Holgate.

EVANGELIST M. B. KELLY, after holding meetings with our church at Hornellsville, N. Y., nearly four weeks, has returned to Milton, Wis. After a short rest he will begin meetings with the Rock River church, Wis. Bro. Kelly was assisted in the meetings at Hornellsville by Rev. L. D. Saeger, pastor of the Farina church, Ill. He is a fine singer and an experienced and successful revivalist. The effort was a great blessing to the Hornellsville church, reviving and strengthening it. There were several converts baptized.

In a letter from Amos and James Ammokoo we are glad to note that six persons were added to our little church at Ayan Maim, Gold Coast, W. Africa, on the 10th of August. Pastor Joseph Ammokoo was assisted in the administration of the ordinance by most of the members of the church with the deacons. The solemn and interesting service was opened by singing "Rock of Ages," led by Dea. J. M. Ammokoo, then followed prayer and explanation of the Scriptures upon baptism, the immersion of the candidates and the benediction. It was a day of great rejoicing to the little band of Seventh-day Baptists at Ayan Maim. The school was resumed some little time ago by J. M. Ammokoo and is still continued. Our brethren there are earnestly praying and hoping that a laborer or two will be sent to them, a teacher and a missionary.

In the historical papers presented at our Centennial Conference we were deeply impressed by the loyalty and faithfulness of the fathers and mothers of our denomination to the principles and truths which make us a separate people. They were strong men and women. While loving and tender, they were firm and aggressive. They had the sacrificial spirit and were not only willing to sacrifice much for the truth, but actually made the sacrifice in many ways that God might be honored and his Sabbath advanced. They were earnest missionaries raying out the light of the gospel and the law. Have we not today in our people, young, middle-aged and old, the same loyalty, firmness and faithfulness which our fathers and mothers of a cent-

ury or more ago exhibited and maintained? I believe we have and that will not only preserve us as a people, but give us success in accomplishing our mission in the world.

### THE OLD, OLD STORY.

We need very often to come back from our wanderings, from our anxious search, from our studies, our burdens, our worries, and see how simple the way of salvation is according to the divine method. There is a beautiful story of an old man and woman, wrinkled with years and bent with the hard experiences of life, meeting suddenly in the woodpath their own youthful selves, fresh with their new life and radiant with joy and hope. Too often this young and radiant self never comes to meet the toiling, struggling man, with his cares and burdens, and then life grows monotonous and mechanical. In somewhat the same way we drift away the beautiful simplicity of the early gospel faith, and substitute for it a tangle of arguments and doubts, and we carry our religion as a weight, instead of having it carry us and buoy us and inspire us with the vision of an ever-better beyond. Think of the story! The Son of God dwelt among men! He was a door through which the eternal God came. For the first time human ears heard, in language they could understand, that God is not merely a sovereign Creator, but a loving Father, with a heart of pity and affection, who reveals himself so that men may turn their faces towards him.

In order that the world may understand that God is light, this Son of God becomes the light of the world and illustrates to the simplest souls what divine light means, and its effects upon darkness and evil. That he might show that God is spirit, he trains his disciples until they realize his presence and power with them after he has visibly departed incomparably more than they had when he stood among them, and their work in the spirit seems to us more miraculous even than the raising of Lazarus. But, after all, the marvel of this story is in its message of love. God might be light, and he might be spirit, and yet work no redemption for us from our sin and our selfishness. Nothing is more pitiful than the world's long search for some means to appease God and make him kind. The altars of the ages are but another attempt to build a tower, as at Babel, which should reach up to God and bridge the chasm from the human side.

But our old, old story reverses the whole process. The Father's search precedes the man's. His love antedates the need of it. The chasm is bridged from the divine side. The hand reaches down even before the weak, human hand stretches up in the darkness. The true picture is not a tower of Babel, going painfully up to touch the sky, but a new Jerusalem coming down from God, that his tabernacle may be among men. This manifested love of God, full of grace and truth, is the most wonderful message that has come, or that can come, to our race.

We rightly make the cross its symbol, for it is on the cross of Calvary that the work is consummated. God so loved the world that he gave his only begotten Son. Christ so loved the world that he gave himself. Calvary is our expression for the deepest revelation of God's love for men. It is the farthest earthly point which God's plummet has sounded. Calvary has rent every temple veil; it has quenched the fire on every altar; it has made

the priest as useless as the lightning rod above the clouds.

God himself loves men. God gives himself for men and to men that all men may freely become sons of the Father. The only reason anyone fails to receive and believe this old, old story of God's love is that it is too wonderful! or because he thinks his sins too great to be covered!

"The very God, think; dost thou think?  
So, the all-great were the all-loving too,—  
So, through the thunder comes a human voice,  
Saying, 'O heart I made, a heart beats here!  
Face my hands fashioned, see it in myself;  
Thou hast no power nor may'st conceive of mine,  
But love I gave thee with myself to love,  
And thou must love me who have died for thee!'"

—The American Friend.

### THE GOSPEL IN SHANGHAI.

There are twelve missionary societies represented in Shanghai, besides the agencies of the two Bible societies (the American and the British and Foreign,) the Diffusion Society, the Missionary Home on Quinsan Road, the China Inland Mission headquarters, Y. M. C. A., and independent workers.

The gospel is preached in thirty-six chapels, distributed as follows:

In the walled city.....	6
Around the city and in the French Concession.....	8
In the English Concession.....	8
In Hongkow and suburbs.....	16

There are 30 outstations around Shanghai which are visited by missionaries, or have native evangelists, or both.

Last October there were 105 missionaries in Shanghai, of whom 40 were male and 65 female. It is understood that many who are stationed here have no direct work among Shanghai people, but are working for the entire empire, *e. g.*, those engaged in literary work, printing, head offices, Bible distribution, etc. To purely evangelistic work 20 workers give their whole time, and 20 a part of their time. These hold 127 services per week, or 448 per month. Supposing that these services are conducted on the average ten months in the year, we have annually 4,448 meetings at which the Chinese are exhorted to repent and believe the gospel. But this only takes account of the foreign workers. There are besides 80 men and 38 women, a total of 118, 74 of whom give all their time to preaching, 26 give part of their time to that work, conducting 173 services per week in Shanghai and 67 round about, giving a total of 880 services per month, or 8,800 per year of ten months.

The following results of this work in and about Shanghai may be seen: Over 20 churches have been established and 2,147 adult communicants are on the church rolls. —The Missionary Review.

The Manual of the Saxon Missionary Conference recently published, gives the following statistics of the strength of German Protestant missions: There are 23 societies, with 834 male and 103 female missionaries in the field—the Moravians supplying 200, while the Basel, the Rhenish, and the Berlin societies send out upward of 100 each, and these are aided by 140 native pastors, and 4,300 teachers and assistants. Special attention is devoted to the schools, of which there are 1,918 (both elementary and higher grade,) accommodating 90,400 scholars. The expenditures of these missions, according to the last return, amounts to £350,000 (\$1,650,000,) of which total the sum of £300,000 is borne by the various societies, while the

balance is made up of contributions from native church and school grants.—The Missionary Review.

THE venerable body of the Scotch Established Church and Missions has no less than 6 missions in India, with 2 also in Africa, and 1 in China. The missionaries number 53, of whom 28 are ordained; the native agents 229, including 11 ordained and 25 medical; the communicants are 3,006, and the adherents 11,159; in the schools are 10,498 pupils. The home income last year was £54,875 (\$274,375.)

FOR several years in succession the Presbyterian Board has gathered at the headquarters in New York the missionaries under appointment and about to sail, to meet each other and the Board, to exchange greetings and farewells, and to take counsel together. A few weeks since 62 were thus assembled—7 bound for Africa, 14 for China, 9 India, 11 Japan and Korea, 9 Persia, and 4 the Philippines.—The Missionary Review.

## Woman's Work.

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

### BUILD A LITTLE FENCE OF TRUST.

MRS. MARY F. BUTTS.

Build a little fence of trust  
Around to-day;  
Fill the space with loving work,  
And therein stay.

Look not through the sheltering bars  
Upon to-morrow;  
God will help thee bear what comes  
Of joy or sorrow.

THE newspapers of the past week bring the sad news of the death of Mrs. Mary F. Butts, with whose writings most of our readers are familiar. She was a native of Rhode Island, and in early life a Seventh-day Baptist, and for many years connected with the church and society at Westerly. Her death occurred at Bristol, Vermont, near which place she had made her home for some time.

Her early literary work was done in the vicinity of Westerly, and her poems appeared from time to time in the local papers. She later became a valued contributor to most of the leading periodicals of the day. While there was nothing startling in her work, nothing that was particularly new or told in a new way, her verse as well as her stories for children always appealed to the hearts of her readers, and will be remembered long after others are forgotten.

The poem of hers that is, perhaps, the best known is the one at the head of this page. Collections of her verse have been published in book form, the United Society of Christian Endeavor publishing one book called from the first poem, "A Fence of Trust." This appeared in The Deeper Life Series.

In her work she was always painstaking, and seemed to write because she had a message to give to someone. We recall the editor, to whom much of her early composition went, saying one day, "Mrs. Butts never sends us anything that we do not want to publish."

### OPENING OF THE WOMAN'S EXHIBIT.

On Monday evening, October 5, the much-talked-of Woman's Exhibition, organized by the Professional Woman's League in order to obtain funds for a new club-house, will be opened at the Madison Square Garden. Everything will be conducted by women;

women will take tickets, usher, call carriages, arrest disorderly males, and be in evidence generally. The street of all nations will show the women of twenty-five different countries in characteristic occupations, and a woman's orchestra and band will furnish music while the spectator beholds in hundreds of booths the product of women's industry in all times down to the present. The exhibit after Monday will be open each afternoon and evening until October 18. The advertisement reads: "Conceived, Conducted and Controlled by Women."

### WOMAN'S BOARD—REPORT.

Receipts for September, 1902.

Milton, Wis., Woman's Benevolent Society, Education Fund, Scholarship for Milton College.....	\$ 50 00
Nortonville, Kan., Seventh-day Baptist Sabbath-school, Boys' School, Shanghai.....	30 00
New York City Woman's Auxiliary Society:	
Tract Society.....	\$ 3 99
Miss Burdick's salary.....	20 00
Medical Mission, China.....	28 50—
Total.....	\$132 49

MRS. L. A. PLATTS, Treasurer.

### AT EVENING.

MRS. MARY F. BUTTS.

The day's work that I meant to do  
Is not half done,—  
The victory over selfish ease  
Has not been won.  
"To-morrow," say I to my soul,  
To ease its sorrow,  
Ah, yes! but sometime there will come  
The last to-morrow.

### THE SOLUTION OF THE RACE QUESTION.

ELIZABETH CADY STANTON.

In starting I would say of the negro just what Shakespeare says of the Jew in "The Merchant of Venice." "Hath not a negro eyes? hath not a negro hands, organs, dimensions, senses, affections, passions, fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same summer and winter as a white man? If you prick us, do we not bleed? If you tickle us, do we not laugh? If you poison us, do we not die?"

A critical analysis of all the vital organs of the body and shades of the epidermis is not necessary in order to decide the comparative capacity for education of a black or white boy; long experience has proved that all races are capable of profiting by education. Alexander Dumas, Frederick Douglass, Robert Purvis and Booker Washington prove this fact.

We must use the same common sense in educating the impecunious classes in the South, whether white or black. Those who are to earn their bread with their hands must necessarily have an industrial education first and devote themselves to trade. If through genius and success they amass a fortune, and desire to enter the professions, the higher branches of education should be freely open to them, black or white.

In regard to society, no one asks that ignorant laborers, of whatever color, be admitted into the higher classes.

The chief panacea for the elevation of all races is education; as the influences in prenatal life are incalculable, the education of the mother of the race is of vital importance; next, kindergartens and day nurseries for their children, as suggested by Miss Dooly in her able contribution to a recent symposium.

To this end we must interest men of wealth to plant schools, colleges and libraries generously in the Southern states, that men, women and children may learn their own organiza-

tion and the laws that govern their being, which is far more important for them all to know than French and German, the Greek and Latin languages.

The starting point for all lasting improvement must begin in home life; when we have cultivated manners and conversation at the fireside, a higher development for every individual breathing this atmosphere is inevitable.—*Woman's Tribune.*

I HAVE found by making a careful investigation of the subject that there really is no law except that of custom which prevents us from saying the nice things about a man before he passes on to the silent majority, that we are all so prone to say after he has gone from among us.

The oft-heard admonition, "speak no evil of the dead," seems almost to have an understood companion piece, "speak no good of the living." Wait till they are too deaf to hear before you say the kind things you are carefully concealing in your breast. Wait until their eyes are closed in the long, long sleep before you pluck for them the pure, white lily and the rare, red rose. Bottle up all your sweet compliments that would be to the tired hand and the weary brain like a June shower to a field of thirsting clover, and keep them for post-mortem praise.

Do not waste any kind words on living subjects; kind words were given to us to be used only in the making of epitaphs and obituaries. It would be very dangerous to employ them in every-day life. Just think what might happen if anyone of tens of thousands of thoughtless husbands was suddenly to take within his own the hand of the most patient, painstaking, perfect woman on earth and say to her:

"My dear good wfe, I love you, love you, love you, more than I can tell. I love you for the rose I have plucked from your cheek, for the youth and beauty and strength you have given to make my world beautiful and my life a joy. I may be thoughtless at times—forgive me if I am—but my every moment, every hour has been blessed and brightened by your precious presence."

Yes, what would happen? Well, the surprise might prove so great a shock as to cause her to drop dead then and there, but if she survived the ordeal she would ever after be a happier, stouter, sweeter, better woman, capable of making a house more radiant and a home more like heaven.

And there are the other members of the household including, perhaps, the servants; and the neighbor, and the friend, and the chance acquaintance, all have done and are doing much that deserve a word of kindly encouragement. Why are not we sufficiently brave and human to tell it to them? For if we can see no good in them it is because we, ourselves, are narrow, mean, egotistical, blind; if we see excellences in them worthy of a word of praise and do not speak it, we are robbing them and ourselves of joy that belongs to them and to us. Let us not be sloppily profuse and indiscriminate with our compliments, but speak the true, intelligent word that good endeavor so well merits.

It is better to tell a few smiling truths to the living ear than to bellow a bushel of warm words over a piece of cold clay.—*Good Cheer.*

WAIT: my faith is large in Time.—Alfred Lord Tennyson.



**SOUTHERN WISCONSIN QUARTERLY MEETING.**

The next Quarterly Meeting of the Southern Wisconsin and Chicago churches will be held, Providence permitting, with the church at Milton Junction, beginning on Sixth-day, October 17, at 2 P. M.

No program can now be announced, further than to say that the first session will be devoted to a discussion of the general question: "How Can We Best Help to Promote the Work of the Denomination as Represented by Our Various Societies and Boards?" and, that, besides those who have been accustomed to assist in the work of the meetings, it is expected that President Daland of Milton College, W. D. Wilcox of Chicago, and M. G. Stillman of Walworth will preach and otherwise aid in the services, and that Bro. Kelly, President of the Young People's Permanent Committee, will aid in the Department of Young People's Work. Let us all turn out; and, bringing the Spirit of God in our hearts, make this Quarterly Meeting a grand success.

L. A. PLATTS.

**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.

DUNN'S CORNERS, R. I.—The fall rains have caused vegetation to spring up anew, and the green fields and warm, sunny days seem almost like summer repeated. It is a time of general health in this community, for which we are truly grateful. Our pastor, Rev. N. M. Mills, has bidden his parishioners farewell and started for his new field at Marlboro to-day (Oct. 8). His family will follow later. It has been hard for him and his estimable wife to break up and leave their home, which is healthfully situated on an elevation overlooking the surrounding country, and from which they have derived quite a little income in the way of fruit, vegetables, hay, wood, etc. They will be greatly missed in the community, in the church and the W. C. T. U., of which Mrs. Mills is President. Mr. Mills, although not an eloquent preacher, has the "courage of his convictions," and speaks the truth as it comes to him from the Word of God. The best wishes of his many friends go with him and his family, as they go to new fields and among new faces.

M. A. L.

Oct. 8, 1902.

SHILOH, N. J.—I was asked by one, who could not attend, to call a meeting of the lone Sabbath-keepers at some suitable recess hour during Conference. I fully intended to do so, for I think they especially need our sympathy and help as do also the small pastorless churches. There are also those who have made great sacrifices for the cause, ministers and their wives and laymen, who could not be present and enjoy Conference. When I think of these I feel very selfish, especially since I was permitted to spend the week before Conference at the Northfield Summer Conference. I wish my dish had been larger; that I might have carried away a greater supply.

Elder L. M. Cottrell often says: "I want my dish right side up when it rains porridge." It certainly did at Northfield. Sixteen Seventh-day Baptists were there; their dishes were right side up, and running over full at the little prayer-meeting held on Sunday afternoon on the mountain overlooking Northfield. Those showers would have won-

derfully moistened up our Conference could they have fallen on it. But there was not much time or room, for we were already historically full of ourselves. Do not misunderstand me, every paper of Conference was very good. Probably few, if any, Conferences have had the work put on the preparation of papers. "So much midnight oil burned." The President's address should be put into a booklet, read, reread and then filed in every Seventh-day Baptist home. Every paper should be carefully read by everyone of our people. But brethren, after all, we went home hungry, even after all the hospitality of that great-hearted Ashaway people. "Hungering and thirsting after righteousness"—many of us. Some will not dare to say this above a whisper.

My request is that we feed our own people, provide Bible messages and never again hold a six-day's meeting, but that everyone of the eighteen sessions be held around an open Bible; that be the center of attraction.

Cold, backslidden churches are losing their hold on spiritually-minded members, who are leaving them for warmer and more loving folds. No doubt such people are making a mistake, and will see later that they should have stuck to the old ship and helped to move it along, instead of deserting it. We must and can meet these demands or be the sad losers.

There are like requirements made upon Conference and Associational gatherings. Shall we meet them or share the same sad fate?

Conference was so full, all good, I did not see where a "lone hour" or half hour could be sandwiched in. Now the scattered ones are watching for RECORDER reports of an enthusiastic anniversary. It may be best as it was, but hereafter suppose we have two or three great Gospel meetings in the tent each day; say 45 minutes in length, one at 9 A. M. and at 4 or 7 P. M., or both. I certainly think we have in our denomination sufficient of the Moody executive and spiritual ability to meet these demands now upon us.

The church which has grown cold and worldly and in bad condition spiritually, may be just the one which repudiates this solution of the question. Some, in reading this article, may feel the same. This is only my thought, after prayerfully considering this matter.

Yours for the Quiet Hour,

E. B. SAUNDERS.

**A PLEA FOR THE DENOMINATIONAL COLLEGE.**

REV. CLARENCE G. MILLER, PH. D.

(Do not fail to read this article.)

Since we are now come to that period of the year when young people all over the land are making selection as to the college they shall enter this fall, will you permit a busy pastor to interject a few words in behalf of our own Christian colleges? God grant that the young people of our own Presbyterian homes may elect wisely. And may the parents be influenced by no ulterior motives when called upon for advice thereto.

Ofttimes the Christian denominational college puts the first effective weapons into a young man's hands with which to achieve life's great and lasting victories. Few parents realize what they do when for whatsoever seemingly plausible reasons they send their sons and daughters away to some all but Christless state institution. It does not lie

within the province of this article to go into a prolonged discussion of this question of such vital importance to the church of Jesus Christ. We may only hope to cast in a few seed thoughts with the prayer that they may germinate under future reflection and be harvested in beneficial results.

This is one of the serious problems before the church to-day, and especially the great Presbyterian church. Eternity alone will reveal how many noble sires have given the wrong bent to splendid sons, and in not a few cases wrought their temporal and eternal ruin by an unwise choice here. And all over our land this very thing is being done. What old pastor of even a dozen years' experience but has felt his heart ache at seeing his people, after his own most strenuous efforts to the contrary, at the parents' will and wish, going straight by their own denominational college, where the Bible is taught as a text book and Christ honored in its professorship, to attend some godless state institution? And usually for no other tangible reason than that many others were going and the number of students in attendance larger! And what pastor but, heavy and sick at heart, has witnessed the return home of the once reverent, religious young man, after a few years' absence, now a reckless, blatant scoffer?

Then every one knows that the very perpetuity of the church depends upon the small denominational college. From these, and almost nowhere else, lead the paths to the ministry. Here are some up-to-date figures so common they have ceased to startle. They are from 54 colleges, 35 of which are church colleges and the remaining 19 undenominational and state institutions. Among these the compiler finds 77 per cent of the seniors in Congregational colleges are Christians, 82 per cent in Presbyterian colleges, 68 in Baptist colleges, 72 in Methodist, 73 in other church colleges, 62 in the undenominational, and 47 in the state institutions. Of the seniors, he found 12 per cent studying for the ministry in Congregational colleges, 20 in Presbyterian, 29 in Baptist, 24 in Methodist, 20 in other church colleges, 8 in undenominational, and 2 in state institutions. But the statistics are simply overwhelming in their abundance and appalling in their story! What tremendous emphasis they put upon the importance and actual need of our denominational schools if the religious life and gospel ministry are to be maintained!

Then is it not a matter of serious debate whether education divorced from morals is valuable? The word value, here, of course, being tested in the crucible of the eternal verities. Who will challenge this statement of Dr. Gunsaulus? "Back of all intelligent life is the power to use it for good or evil, and very much depends upon the character of that power. The quality of that inner strength gives to life its flavor, and to experience its peculiar temper. If we educate horse-thieves we only add to their ability to do more evil. We enlarge their lives so that they may wreck railroads and then buy them up, adding to their wordly position that which wealth brings, and a culture whose dignity gains its power from the wealth and position it buys. It is like giving a fine temper to a steel blade, and then putting it into the hands of an assassin. Such a one is then better able to do the evil his heart desires. Such a one is a



greater injury to society than the one who through ignorance is not finely equipped for life. For the prowess of ignorance is not so powerful as the insinuating savor of good taste and good breeding. The gross and flagrant become very obnoxious when they have none of the refinement which culture carries with it. Refinement when lacking moral force may be inviting, yet very dangerous."

Is not manhood—splendid vigor of mind and morals—the very best possible commodity our colleges turn out? Pray then, can aught but manhood foster and develop manhood? Have not many of us to thank God for tutors and professors, who, in our formative days, not only charmed us with their erudition but most of all wrought within us a profound inspiration?

The teacher is ever more than the task which he sets. What he is—his personality—magnifies or minifies what he does. We cannot—we must not—undervalue the personal element in education. "The good old Dr. Black," of our college days, did not have an intellect of heroic mold, and yet he touched the student life but to uplift, transform and bless. Other members of the faculty had greater breadth of learning, deeper penetration of thought; yet to this one more than all others hundreds of the alumni trace their life's transformation—to the days when they sat with him in the mountain heights and in the rarer atmosphere of his being they were transfigured.

Says Emerson: "How can I hear what you are saying when all the time what you are is thundering in my ears?" Some one asks, "Would there have been a Plato had Socrates been at the head of a great university?" We know not; but certainly no one will question the fact that what Plato felt Socrates to be influenced him quite as much as what he heard Socrates say. Then we must not be blind to the fact that there are two sources from which an education may come. One from the books and the other from men. The one is a knowledge of dead languages, the other of living men. It is true as Emerson again says: "We send the boys to school and the schoolboys educate them." When President Quincy, of Harvard said, "If a man come hither and did nothing more than rub his shoulders against the college building for four years he would imbibe some tincture of sound learning by an involuntary process of absorption," he uttered a truth very simple of explanation and of much wider application. Yes, the schoolboys educate them, and in what an atmosphere about some of our colleges and great universities, so called! Like the deadly fire-damp in mines, there is a sort of feverish miasma that infiltrates its poison into the very atmosphere about some of these institutions, until it blights and finally destroys all moral aspiration.

The lamented Garfield, whose splendid breadth of conception upon these matters we scarcely yet put at par value, once addressed a convention of teachers in which this apt passage occurs: "It has long been my opinion that we are all educated, whether men, women or children, far more by personal influence than by books or apparatus of the schools. If I could be taken back into boyhood to-day and had all the laboratories and appliances of a university, with ordinary routine pro-

fessors, offered me on the one hand, and on the other a great, luminous, rich-souled man like Mark Hopkins in a tent in the woods alone, I should say, give me Dr. Hopkins for my college course rather than a university with only routine professors. The privilege of sitting down before a great, clear-headed, large-hearted man and breathing the atmosphere of his life, and being drawn up to him, and lifted up to him, and learning his methods of thinking and living, is itself an enormous educating power. But America is running too much to brick and mortar. Let us put less money in great schoolhouses, and more in the salaries of great teachers. Smaller schools and more teachers, less material and more personal influence, will bring forth fruits higher and vaster than any we have yet seen."

May all our young people now debating as to where they shall go this fall to matriculate for their college education, ponder these and kindred thoughts well, in both heart and mind.—Christian Work and Evangelist.

A PRAYER.

Our Father,  
More power I seek  
O'er sin and wrong.  
More grace  
Need I, so weak,  
To make me strong.

Lead me,  
My Master, dear,  
Through dangers wild,  
Keep me  
From thoughts of fear,  
Thy trustful child.

Nor yet,  
On flowery beds my day  
With sluggard ease  
Beguiled,  
Give work; thy way,  
Thou, Lord, be pleased.

H. N. S.

MANILA, P. I.

WHAT RAILROADS HAVE ACCOMPLISHED IN THIS COUNTRY.

In 1875 the states east of the Missouri river were sending food and clothing to the starving people of Kansas. Thanks to the facilities afforded by the railroads, they expect the corn crop of Kansas for 1902 to be the banner one; 8,000,000 acres have been planted, and at the previous average per acre would yield something over 300,000,000 bushels.

It seems but a very few years since I made my first trip to Colorado, and stopped on my way at the home of Buffalo Bill, at North Platte, Neb., on the Union Pacific. At Ogallala, fifty-one miles west of North Platte, the Sioux Indians were roaming over the prairies and making more or less trouble for the settlers who ventured so far out of the beaten paths of civilization.

The Nebraska corn crop for 1902 covers nearly 8,000,000 acres, and is expected to yield 40 bushels to the acre, or in the neighborhood of 300,000,000 bushels.

In the banner year of 1896 Nebraska planted 7,700,000 acres of corn and produced 298,600,000 bushels, or about 38 bushels per acre.

Previous to the construction of the Northern Pacific, the Great Northern, Northwestern, Saint Paul, Burlington, Rock Island and other railways that traverse that wonderful region known as the "wheat belt," there was nothing to be seen but prairie grass and an occasional band of untamed savages.

Minnesota and North and South Dakota in 1898 shipped 220,000,000 bushels of wheat. The prospects for the present season all point to a very large yield, although it is doubtful if it will exceed the crop of 1898.—George H. Daniels.

WHAT BRINGS THE BEST REWARD?

Our doing little things that God sets us to do is better and more than our undertaking, of our own motion or conviction, great things that we have no call of God to do. And even doing nothing but lying still in suffering, when that is God's ordering for us, is more than thrilling continents by our words, or even than winning souls by active evangelizing, in our land or in any other lands, when that is not what God calls us to just now as our mission and glad privilege in his service. Not the work performed or attempted, but the spirit of loving loyalty to him whose we are, and whom we serve, is what God looks at, as he watches us and others. Even the great, glad work of winning souls to Christ is not to be compared in importance with doing or not doing as Christ our Lord and Master commands for us just now. But we must be sure that suffering on a bed of inaction or lying helpless is the call of God to us, before we can find comfort in our inability to be active and efficient in efforts to lead other souls aright. It is God's present command to us, and not our estimate of the comparative importance of different kinds of service that is to decide our present duty and privileges.—S. S. Times.

HARMONY MAKERS.

"There are some lovely people in this great world of ours," says Alice Bertha Dawson in "Universal Truth," "who remind us of fragrant flowers. Whenever they draw near, we are glad, but know not why. They may not possess physical beauty, or riches, or marvelous intelligence, but their atmosphere is like themselves, pure. They rest us, for they are the embodiment of peace. They inspire us, for they are full of inspiration of the highest order.

"These people are like a quiet lake, beside which grow tall and beautiful plants, which, when reflected in the water, make a pleasing picture. There is no jarring, not a ripple on the mirror-like water. The colors of earth and sky harmonize exquisitely. Birds sing a soft lullaby into their ears. The world with its din is only a sweet song. They themselves make harmony.

"You and I meet these veritable soul-flowers every day, but little do we appreciate their worth until they pass away. Some few of us, however, catch a glimmer of their soul life; and, later on, when they drift away on that heaven-bound vessel, we feel,—oh, so strongly, as we watch them out of sight,—that what we call death is only transition.

"The perfume of their influence will be wafted to us through the days to come, and we are better men and women for having known them."

HIS DENOMINATION.

At the close of service one Sabbath morning the pastor of a city church went down the aisle, as was his custom, to greet the strangers in the congregation. "You are not a member of our church," he said to one of them.

"No, sir," replied the stranger.

"Do you belong to any denomination, may I ask?"

"Well," responded the other, hesitatingly, "I'm what you might call a submerged Presbyterian."

"How is that?"

"I was brought up a Presbyterian, my wife is a Methodist, my eldest daughter is a Baptist, my son is the organist at a Universalist church, my second daughter sings in an Episcopal choir, and my youngest goes to a Congregational Sabbath-school."

"But you contribute, doubtless, to some one church?"

"Yes, I contribute to all of them. That is partly what submerges me."



## Young People's Work.

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

### Reminiscences of an Old Soldier.

The veteran loves to recount the battles of which he was a part. It has been my fortune to grow up along with the Christian Endeavor movement, as it began at about the same time as my Christian service began. I was a member of one of the earliest Societies, at Walworth, Wis. In 1888 at the Conference at Leonardsville, I met for the first time a tall young man with a black beard, by name Boothe Davis. Some of you may know him. We worked there side by side to secure some denominational organization of our young people. Thus began a fellowship of service which has been carried on in these latter years with unbroken and increasing satisfaction. Going on my way to Cornell University from that Conference, I was moved to sit down and write a few lines for the RECORDER about the gratitude of one of the young people for the sessions he had just been attending. This was the first Conference, some of you will remember, to be held in August instead of September, the change being largely for the benefit of the student class. That little letter dashed off on the spur of the moment was destined to have a history quite beyond any thought of the writer. A big-hearted man out West, by the name of Ordway, happened to be the appointed President of the Conference for the year following. He had already been thinking a good deal about the young people, and those lines fell under his eye at "the psychological moment." He at once seized them and made them the text of his President's Address. That Conference at Alfred Station in 1889 completed the denominational organization of the young people.

It was my great privilege to be a member of the original student evangelistic quartet which, although not officially connected with the C. E., was yet a part of the same movement. Either as a singer, a preacher, or an organizer, I have had to do with eleven different student evangelistic quartets in relations which will always be cherished in memory.

I am now a humble member of the largest C. E. Society in Allegany county, N. Y.

Perhaps that history of our Christian Endeavor movement by Miss Babcock, published in the RECORDER of Sept. 8, may not be as intensely interesting to all, but to me its admirably written paragraphs read like a romance; for they tell of life and growth and achievement—of events which I followed with absorbed mind at the time of their occurrence.

### Three Old Principles in New Application.

The Christian Endeavor Society put into effect old principles in a new way. These principles were as old as the Bible. A new age needed a new application of them. They were essentially three.

#### The First Start.

1. The first idea was to get possession of the child and to keep possession. Forestall evil with good, get the first start. It is time we cast aside that oft-repeated saying, attributed to a Roman priest, "Give me the first seven years of a child's life, and then you may do what you like with him," or words to that effect, implying that the first seven years are the all-important ones. Not one iota

would I detract from the importance of the first seven years, but will you apply that saying to your boy or girl? How do you feel about them? Are not the years from seven on infinitely important too?

Many a man has died while still young, under circumstances so sad that his name is rarely mentioned in the home circle. But he was a beautiful boy, loved and admired by all, generous and good. His critical period began when he was entering his teens. Is it not so with many others?

"Train up a child," says the proverb, "in the way he should go, and when he is old he will not depart from it. The emphasis is on the word *up*. Don't leave him half way. Carry him through.

We passed a field the other day which, either on account of the wet weather or for some other reason, had not been planted in the Spring. There it lay, overgrown with weeds, a sad sight in the midst of an otherwise fertile country. That is what happens to the spiritual soil which is not planted with good seed in the springtime of life. Many boys and girls are grown up to weeds for lack of being enlisted in good things.

Slowly and almost imperceptibly habits grow and strengthen. A family left their beautiful city house locked up while they went to the shore for the summer. There was a tiny leak in one of the bath room pipes. The pipe was nickle-plated and beautiful to look upon, and the leak was but a trifling one. Just a drop,—and then bye-and-bye another drop. But the next week the drops came a little faster, and the next week faster still. Finally the people next door noticed water oozing through the cellar wall. They notified a policeman, but he had no keys. He telegraphed the owner to come home and see to his property. The lower floors beneath the bath-room were found in ruins. The water had become a little stream. The ceilings had fallen. Portieres, decorations and bric-a-brac were ruined. The basement was partially filled with water; \$1,500 worth of damage had been done. There are little faults, weaknesses, which if allowed to go uncorrected, will result in desolation. A damaged character! What a sad thought! Whether the damage is small or great, the principle is not essentially different. Sin is sin, and bringeth forth death.

Into this field the Christian Endeavor Society comes, to save and keep the young through the critical years.

#### The Training For Service.

2. The second idea of Christian Endeavor is to train for service. "Go work to-day in my vineyard," is the word.

A horse trader said to a prospective buyer, "This horse has a fault." "What is it?" "It is hard to catch." "O, I do not mind that." "But I ought to tell you of another too." "What is it?" "He is not good for anything when you catch him."

That is the serious trouble in Christian work to-day. The problem is not so much to bring people into the church as to make them good for something when brought in. This is what drags on the heart of many a pastor. The church should be like a great factory where each one has his work.

Are you saying to yourself, "What can I do?" Will you write that question out on a piece of paper, sign your name and hand it to your pastor?

A brother minister who was in very poor health has restored his strength and vigor to a large degree by the use of a system of exercises which you see advertised in the papers. These exercises are simple. The aim is to bring the unused parts into activity. That is the best medicine in the world for ailing Christians.

Everyone knows the story of the man who was so lazy that he was about to be buried by the neighbors who refused to support him in idleness any longer. But one tender-hearted man, thinking it was too bad to let a fellow-being pass away thus, offered to provide a bushel of corn for his sustenance. The story states that the candidate for the grave thereupon sat up in the coffin and asked, "Is the corn shelled?" "No." "Then go on with the funeral."

The incident may be apocryphal, but it is no exaggeration of the spiritual state of some church members. They not only want the corn shelled, but also ground and cooked—and it must be cooked just so, or they will have none of it. One service a week is about the limit, and it must be something they can *listen* to, and it must be in the form to please them, or their pew will be empty.

Oh, lazy generation, what you need is a good, hard training for service, and that is what the Y. P. S. C. E. aims to furnish.

#### The Pledge.

3. The third principle which Christian Endeavor has brought prominently forward is the pledge—holding yourself to duty because it is duty.

"Oh, I don't believe in the C. E. cast-iron pledge. Service ought to be spontaneous."

Here comes a man to my parlor with the woman that he loves. He asks me to unite them in marriage.

"Will you love her, and cherish her, and honor her, and help her?"

"Well, I expect I will love her, but I can't promise; I mean to cherish her, but there is nothing certain about it; it seems to me now that I will want to honor her, but I don't want to bind myself; I guess I'll help her, but I won't take the pledge."

"Then you will have to go somewhere else to be married. It is too solemn business joining two lives unless you are ready to take the most sacred pledges."

Our lives, if we amount to anything, are girt about with pledges.

"I will pay my vows," says the Psalmist in a burst of praise, "unto the Lord now in the presence of all his people."

The C. E. pledge lays down certain simple rules of Christian living. Life is too serious business to be satisfied with any less robust program. The really grown-up Christian looks upon these rules as the primer which he left behind years ago; but they are not despised because outgrown.

#### YOUNG MAN, DON'T DRINK.

In the SABBATH RECORDER of August 18, under the caption, "Methods of Fighting the Saloon," I read these words, "The daily press which floods our country, when put to the test, has shown itself to be in league with the saloon."

It is not with the intention of calling in question the truthfulness of this statement in general that I write, but to say that there are some marked exceptions to the rule.



Just before reading the RECORDER article I had read an article with the above title in the Omaha Daily News, one of the three leading dailies of this city. The article being fresh on my mind, I thought it must be an exception to the general rule laid down by the brother in the SABBATH RECORDER, if his statement was correct, especially as the article in the Omaha Daily News was an editorial and given to the public just before an important political campaign.

I am aware that some editors of our daily papers are in league with the saloon, and will do all they can through their organs to foster the saloons. It is a burning shame on the public press. On the other hand there are many men issuing daily papers who are as true as steel on the temperance question.

I enclose the clipping referred to because of the excellent advice it gives to young men.

F. O. BURDICK.

OMAHA, Neb.

The young man who drinks strong liquor is like the commander of a fortified city who deliberately admits a known enemy within its walls. Drink is more hostile and more deadly than any army. It has sent more men to destruction and death than have all the armies of the world.

There is nothing in it. You can't gain by it; you lose everything—health, position, reputation, self-respect, manhood, soul. The first drink admits a demon that every successive drink strengthens, until some day it may be strong enough to dominate and glut its ravenous appetite with your brain and blood.

You may think yourself strong enough to resist taking too much. Don't deceive yourself about your strength. You know nothing about that until the test comes, and then it often is too late. You may never be sure you have the strength to resist until you have asserted that strength by resistance.

To resist once or twice or a dozen times does not prove strength to resist always. It can be proved only by constant and unflinching resistance. Any man can resist sometimes. The only man who can have absolute confidence in his power to resist is he who never drinks at all. If you have strength, use it. Assert it now. One drink more is too much. Be strong right now. It is your best chance.

And do not fall into the dangerous delusion that only weak men over-drink. Weak men, as a rule, do not over-do anything. It is the strong, self-confident man who drinks as he does all else, with gusto and without fear, proud of his strength, who some day succumbs to the subtle, insidious poison that rots his body and palsies his brain.

Strong young man! If you can to-day mock at the assertion that one drink is too much, some day you may think the same of ten drinks, and later of twenty. And when that day comes the strength that could not resist one drink, before the appetite was formed, will be but a straw in a whirlwind.

If you have not the strength and sense to stop drinking right now, when will you have it? Will continued yielding give you added strength or better sense? When the raveled nerves of a disordered stomach and the flaccid tissues of a softening brain demand whisky, will you, who could not resist when strength and sense were whole and craving was unknown—will you be better able to resist then?

It is not an obtrusive question of piety, or

ethics, or morality; it is a simple question of common sense and health.

One does not need to become a drunkard in the gutter to be injured by whisky. It is poison even in small quantities. Few physicians prescribe it any longer for any purpose except in hopeless cases to dull the senses at the approach of death. No physician of learning and honor administers it to the young in any case.

When impure, as most of the commercial whisky is, it is full of unknown dangers. When pure it is more dangerous still. It is sometimes given to pups to stunt their growth and turn them into freaks. The young man hoping for the highest possible mental and physical development should think seriously of this when tempted to put himself in the place of the pup.

There is no good in drink. The only possible result is harm to yourself and sorrow to those that love you best. Refuse the first drink, or, if you have taken that and more, assert your strength now, and refuse to take another, and the spirits of all dearest to you, on earth or in heaven, will lean and listen and smile. Devils will laugh and leer and mock.

THE BLISS OF DYING.

SELECTED BY WILLIAM STANTON.

To feel the mild, delicious clime  
Where summer never fades;  
To breathe the glorious atmosphere  
Which sickness ne'er invades;

To reach at last that happy land  
Where tears are never known;  
To see the wondrous face of Him  
Who sits upon the throne;

All the great souls of all the years  
In heaven's high courts to meet;  
All kindred spirits, glorified,  
To join in converse sweet;

To burst the chrysalis, and soar  
On love's triumphant wing;  
To swell the hymns of mighty praise  
The ransomed armies sing;

To wear the robes of saints in light;  
To shine as shines the sun;  
To hear the Saviour's welcome voice  
Pronounce the glad "Well done!"

And oh, the crowning heights of bliss,  
Where all the glories blend;  
To know the bliss, the light, the love  
Shall never, never end!

Beyond the shades of sin and woe,  
With joyful speed to fly,  
And in God's loving arms to rest—  
Oh, it is gain to die

AMERICANS ARE FOREST LOVERS.

EBEN GREENOUGH SCOTT.

Of all the forest-loving races of Europe, none has sought the woods for the woods' sake like unto the English-speaking people; nor has any ever afforded the spectacle of an annual migration to the wilderness in such magnitude as do the Americans of to-day. They go with the eagerness of hounds loosed from the leash, and buoyant with the spirit of adventure, accept adventure's strokes or rewards with the indifference or delight of a knight of La Mancha. Nor have the Americans stayed at the mere enjoyment of their adventure; they have embodied it in their literature. They have been the first people to introduce into fiction the life, savage and civilized, of the forest, and to portray in classical accents the real life of the woods, the lakes, and the plains. Their first novelists of reputation, Cooper, laid his scenes in the forests of the upper Hudson, of the Susquehanna, and in the Oak Openings of Michigan; Irving descends the Bighorn in a bull-boat,

and follows the adventurers across the Great Plains and the Rocky Mountains, and through the desolation of Snake River to the Oregon; and Parkman, enlightened by his tribeship with the Ogalallas, has endowed history with the spirit of the wilderness, and has drawn inspiration from its woods and streams.

The greatest and best of the Americans, their writers, poets, philosophers and statesmen, all have worshiped great Pan in his groves. Bryant, Lowell, Emerson, Agassiz, made annual pilgrimages to the woods; Webster composed a part of his Bunker Hill Monument oration on a trout stream; death overtook Governor Russell on the banks of a salmon river; and the present President of the United States was called out of the Adirondacks to assume his office; while President Harrison, the moment his duties were done, turned his back on the White House and sought repose in a cabin on the Fulton Chain. These are a few only of the worthies of our land out of the great number who have hied to the woods for rest, recreation, observation and inspiration; who, indeed, have gone into the woods for the woods' sake. We can say of the American forest what Jacques du Bois said of the forests of Arden: Men of great worth resorted to this forest every day.—The Atlantic.

THE TOPOGRAPHY OF THE PLATTE RIVER VALLEY.

The United States Geological Survey has recently issued a reprint of the Freemont, Neb., sheet, which reveals, as does no other map of the region, many of the natural peculiarities to be found there. Besides giving the usual geographic information, such as settlements, boundaries, railroads and drainage, it shows with great clearness all the roads and highways and even the location of individual houses in the country districts. It is by reason of its topographic features that the map is unique, for by the use of contours, or lines passing through points of equal elevation, at intervals of every 20 feet, not only the elevations above the sea level are shown, but also the shape and extent of the river valleys large and small, are distinctly brought out. This is particularly true of the valleys of the Platte, whose wide, flat bottom, contrasted with the bluffs and rolling country which confine it, is admirably drawn. The map is one of a series now being issued by the Geological Survey, which will eventually cover the entire state.

RESOLUTIONS.

WHEREAS, It has pleased our Heavenly Father to remove from among us Mrs. Hannah Barnes Gardiner, wife of our esteemed President; and

WHEREAS, As teachers and students of Salem College, we feel that we have lost a true friend, whose life among us was one of faithful ministry; who encouraged by kind and cheerful words, and inspired by the sweet simplicity of her own life; therefore

Resolved, That we the faculty and students of Salem College bow in humble submission to the will of our Heavenly Father, and strive in our daily walk to emulate her cheerful Christian character.

Resolved, That we hereby extend our heartfelt sympathy to the bereaved family in this their hour of sorrow.

Resolved, That a copy of these resolutions be forwarded to the Salem Express and the SABBATH RECORDER for publication, and that a copy of them be presented to the family of our departed sister and friend.

In behalf of Salem College,

S. O. BOND,  
ORA VANHORN,  
L. L. SADLER, } Com.  
C. R. CLAWSON,  
NANCY DAVIS, }

SALEM, W. Va., Oct. 8, 1902.



## Children's Page.

### PICTURE-BOOKS IN WINTER.

ROBERT LOUIS STEVENSON.

Summer fading, winter comes—  
Frosty mornings, tingling thumbs,  
Window robins, winter rooks,  
And the picture story-books.

Water now is turned to stone  
Nurse and I can walk upon;  
Still we find the flowing brooks  
In the picture story-books.

All the pretty things put by,  
Wait upon the children's eye,  
Sheep and shepherds, trees and crooks,  
In the picture story-books.

We may see how all things are,  
Seas and cities, near and far;  
And the flying fairies' looks,  
In the picture story-books.

How am I to sing your praise,  
Happy chimney-corner days,  
Sitting safe in nursery nooks,  
Reading picture story-books?

### "ME'N BOSE."

A sharp bark testified to the presence of a dog in the court room.

"Whose dog is that?" asked Justice Murray.

"Mine," said the prisoner, and his small brown fist gripped the hair on the dog's neck.

A curly, brown-haired, brown-eyed boy; a curly, brown-haired, brown-eyed dog.

"What have you been doing?" demanded the Justice.

"Noffin," replied the boy, with conviction.

"Vagrancy," said the big blue-coated man.

"Now Judge," remonstrated the prisoner, "'taint vagrancy, is it, jest to sleep in a box w'en you have to, 'long of Miss Rose bein' gone to the country an' her room locked up?"

"Where is this Miss Rose?"

"Gone to the country for her health."

"Where?"

"County Farm."

"You'll be much better off in the House of Refuge, or the Reform School, or the Industrial Farm"—

"No, I wouldn't," said the prisoner, emphatically. "Them's the places for bad ones. I ain't a bad one. Me'n Bose is all right; ain't we, Bose?"

Bose assented, waving his bushy brown tail—we had almost said vociferously, so intense was the affirmation conveyed by the action.

After this defense the officer thought best to proffer a more definite charge.

"Have you paid your dog tax? You have broken the law against letting dogs run at large."

"I don't have to pay dog tax, 'cause I never bought him. You see, Judge, it way jes' this way. I was walkin' 'long Water Street when up comes this dog an' puts his cold nose right into my hand, an' my hand kinder went to pattin' his head; an' we've been together jes' like brothers ever since; 'cause I ain't got no folks, an' he ain't. I didn't know his name, so I called him Bose, an' he liked it; didn't you, Bose?"

The dog settled upon his haunches and gave an affirmative double rap on the floor with his tail.

"The dog may go to the pound. Put the boy in a cell until the Children's Aid Society can look after him."

"No, no, Judge!" shrieked the boy, great tears welling into his brown eyes, a note of agony in his voice. "No, I can't be put from

Bose! Don't take him from me, Judge! We're are all alone in the world; ain't we, Bose?"

Bose licked the face bent toward him and gave a consenting howl.

"I cannot send a dog to jail, and they won't take him at a Reform School," said the Judge.

"Then let me go to the pound with him," cried the boy eagerly. "Say, may I Judge?"

"Why, boy, if you go to the pound you'll be put in the cage with dogs, and to-morrow you'd be drowned," said the Justice, smiling.

"Never mind; I don't care, so me'n Bose keeps together. Yer see, Judge, I tried twict to buy a shoe-black's kit and make my livin'; but when I had mos' got enough some one stole it. Nobody dast steal from me when Bose is 'round. Iv'e tried to set up for a newsboy too. If you'll let me'n Bose off, mebby we'll have better times, 'n make it yet. I can't if Bose ain't along."

Bose's brown tail wagged frantically.

"How old are you?"

"I dunno; mebby 'bout 'leven."

"Where did you come from?"

"My folks all got drowned when the flood was up the river. Some other folks brung me to the city, an'—I've—been 'round since."

"Maybe I'd better put them both in the cell until the pound-wagon comes round," said the policeman, with a sly wink at the Justice.

The big officer put his double charge into a cell. It was warm and clean. The boy promptly lay down on the floor, clasped his arms under his head, and took up the thread of those slumbers broken earlier in the morning by his arrest. The dog crouched by his side, laid his head on his master's chest, put one ear up in an attitude of expectancy, trailed the other low, as a banner in the dust, and so remained on guard, growling soto voce if anyone neared the half-open door.

The reporter, who had been making a telling item of "Me'n Bose," lounged into the street, then looked alert, and lifted his hat to Mrs. Randolph Nugent.

"I have an item here that will suit you exactly." He held forth his tablet with "Me'n Bose" fairly written out for the printer.

"He is asleep in there now, with his 'brother Bose' lying on his breast."

Mrs. Nugent entered the police station. The Lieutenant of Police privately dropped his cigar into a box behind his desk; the Sergeant took his feet from the top of the stove, and two "blue-coats," seemingly asleep on leather sofas, awoke and sat up.

Mrs. Randolph Nugent treated them to a smile apiece, after which she remarked: "I came to see that boy and dog."

"Here they are," said the Sergeant, pushing the cell door wide open. At sight of the blue-coat Bose gave a long, low, warning note, intended to strike terror to the heart of an invader. When the Sergeant gave place to Mrs. Nugent, Bose fell into silence. His eyes were steadfast, his muzzle quivered, his tail moved slowly through an arc of a half circle, he breathed deeply.

Mrs. Nugent understood him; she was on terms of intimacy with dogs, cats and small boys. Bose saw kindness in her eyes. He returned to Richard, licked his ear, and the lad sat up, alert.

"I came," said Mrs. Nugent, "to ask you and Bose to make me a visit."

"All right! Come on, Bose!" said Richard, for here was a Christian who said "You and Bose." They departed under a fire of respectful smiles of relief from the representatives of the police force.

Justice Murray came in with a big silver dollar. "I thought I'd set him up in the shoe-blackening business," he explained.

"They're gone—with Mrs. Nugent."

"Mrs. Randolph Nugent? Oh, then they are all right."

"Mornin', ma'am; brought me another stray?"

Mrs. Nugent handed over the boy and dog to a very big and dignified negro barber, splendid in white shirt, white apron, white jacket, and with an orange silk necktie pulled through an enormous ring.

"Now, my little man, you see, here's soap and towels and tub; you pull this out to let off the water, and you turn this on for hot, and this for cold. So go for yourself now."

What a most delightful china tub; what delicious smelling soap; what warm floods that cradled and soothed and made supple the wanderer's little body! Bose, with his nose over the edge of the tub, endured as long as possible the enticing spectacle, then he flounced in with a mighty splash.

"Now we'll go for you," said Richard; so the brown coat was soaped and rubbed until Bose had enough of it, and leaped to the floor, shaking himself.

That did not matter; the room was lined with china tiles. Bose repaired to the register and alternately warmed and shook himself as if he had taken baths all his life. Richard ran the water off from the tub; ran in more. Oh, blessed water! Every fiber of his frame was relaxed and comforted. Could he ever be cold and aching again! Rub, snap, dive, splash, splutter! The door opened, a black hand introduced to the room a complete suit of clothes with the remark, "Dress yo'sef, youngster." There lay an undershirt of red flannel, long black hose, gray jacket and trousers, and a red tie.

How could one boy wear so many clothes? Richard thrust his head into the hall, calling: "Ho, Mister! I dun no how to get into two suits to once."

The big black man had him dressed, stockings braced up, and his hair was shampooed, combed, trimmed, while a man buttoned his feet into such a pair of shoes as forced him to say: "Reg'lar swell, ain't they, Bose?"

Then a sudden light flashed on his mind. Mrs. Nugent came and held out her hand. "Come to dinner, Richard. Send Bose with Mary; she will give him plenty of bread and meat."

That table! Dare he sit down! White napery, china, silver, a tall central bouquet. Mrs. Nugent cast down her eyes and said a few soft words, not as though complaining of the dinner; oh, no! she seemed to be thanking some One who was not there.

The sight and smell of food brought a strange goneness and dimness. On his plate stood a cup of brown, warm, enticing drink.

Mrs. Nugent said: "Drink your beef tea, Richard." When he drank it he was so strengthened that he could eat his dinner. Yes, two dinners; for one dinner being ended, straightway the maid cleared the table, gathered the crumbs up in a silver tray, and set forth—was there ever the like!—another dinner, "all the same as a baker-shop window."



"She asked you an' me, Bose, to stop for a week; an' I tol' her I'd learned to read off'n signs an' posters an' sech." Thus Richard said during the first opportunity for private conference with his dog.

Over six years later a young collegian ran briskly up Mrs. Nugent's front steps one April day; a dignified dog with advanced doghood stood waiting for him.

It was the old story told to Justice Murray: "He held up his cold nose and put it into my hand, and my hand dropped down and began to pat his head."—*The Advance*.

PUSSY GRAY'S DINNER.

The lobster and fish on the long table lay, When, smelling and sniffing, in walked Pussy Gray. "I've had breakfast, of course, but fresh fish is rare, And while no one's looking, I'll just take my share. For once, I am sure, I shall really rejoice," She remarked, "to dine first and make my own choice. A lunch of fresh fish! Now what could be nicer? I'll eat of you raw, the rest may have fry, sir. What hinders my dining at table to-day? The first bite shall be mine," said smart Pussy Gray.

But poor Puss, alas, had no chance to be first! The lobster was living, his temper the worst, And when Puss began to poke around him and claw At his shell, he suddenly seized on her paw And held it with a grip so exceedingly tight That no one could question that he had the first bite. Puss mewed and she squalled, and made such a clatter, That cook rushed in to see what was the matter. "Served you right!" she cried, crossly, as Puss limped away.

"'Tis best to be honest," mourned poor Pussy Gray. —*The Sunbeam*.

PRESIDENT ROOSEVELT AND THE KITTENS.

President Roosevelt and Secretary Root, relates the Saturday Evening Post, were returning from a horse-back ride when something occurred to throw a new light on the character of the strenuous fence-jumper and lion hunter. They heard sharp cries near.

"What is it?" asked Secretary Root.

"Kittens, I think," replied the President, turning his horse around. "And they seem to be in distress."

Then the chief magistrate began an investigation, and discovered that the melancholy chorus issued from the open catch-basin of a sewer.

The President beckoned to two urchins who, from an awed distance, were admirably watching the performance.

"Will one of you boys crawl into the opening while the other holds his legs?" President Roosevelt asked.

Sport like that with the greatest personage in the United States as umpire could come reasonably only once in a lifetime, and the boys fairly tumbled to the opportunity.

"That's the stuff!" exclaimed the President. "Now, what do you find there?"

"Cats in a bag," shrilled the boy with his head in the sewer. The other boy sturdily clung to his companion's legs. The kittens, unaware that their plight had stirred the sympathies of the head of a nation and that their deliverance was at hand, wailed as if a new calamity was about to strike.

"Drag them out," came the command.

In a moment the President of the United States, the Secretary of War, and two excited youngsters stood around the rescued litter. Three forlorn kittens struggled feebly.

Then the wrath of the leader who has slaughtered wild game, and shot down armed men in battle, blazed into epithets upon the wretch who had flung the kittens to die in slow agony.

The commotion brought out a wondering butler from a neighboring residence.

"Will you care for these little kittens?" asked the President; "give them milk and a place to live?"

Had the man been asked to accept a Cabinet portfolio, he could not have responded with more heartfelt eagerness.

The President thanked him, told the astonished urchins they were little men, and, joining Secretary Root, moved on to the White House.

FAIR TREATMENT FOR MINISTERS.

Our churches are not just at present praying very earnestly the Lord of the harvest that he would send forth laborers into his harvest. One reason is that a good many laborers are standing in the market place saying, "No man hath hired us." Another is that the prospect of a fair support for those working in the vineyard is not encouraging.

On another page of this paper the secretary of the National Council presents some figures that our churches cannot afford to overlook. It appears that three out of every four young men entering the ministry will never receive a salary of more than \$1,000, while a large proportion of them must content themselves with much less. In these days \$2,000 a year is hardly a competency for an educated man with a family, but only about one in thirty ministers can expect so large an income, however diligent or successful his labor. The liberality of the churches does not encourage the average minister graduated from college and seminary to expect that he will receive so much money as he could earn as a carpenter or a skilled workman in any trade. If he dies early he will probably leave his family without support, to struggle for themselves.

There are frequent laments among the churches over the inefficiency of ministers to meet present day needs. It is said that they don't understand the people, that they don't draw, that they don't preach the straight gospel. It is to the credit of the ministry that so little complaint is heard from it of the failure of the churches to deal fairly with their ministers. It is right to insist that ministers should be spiritual and not mercenary. But churches ought not to subject their pastors to the constant temptation of seeing their parishioners living prosperously while they share none of the prosperity. The message of an apostle to American Congregational churches is: "He that ploweth ought to plow in hope, and he that thresheth to thresh in hope of partaking. If we sowed unto you spiritual things, is it a great matter if we shall reap you carnal things? . . . Even so did the Lord ordain that they that proclaim the gospel should live of the gospel."

It is a simple axiom of business to say that if it is worth while for the churches to exist at all, they should put their choicest young men into their ministry. There lies the crux of their usefulness. They want leaders, men who are spiritual, who also are capable, manly, all-around men. That it is worth while for the churches to be maintained, we are convinced nine-tenths of the people of this country believe. United States Senator Hoar lately said, and his is the conviction of most intelligent citizens—"If all our churches were closed, and the public worship of God and the preaching of the gospel were discontinued, it would in my judgment be impossible to maintain liberty, self-government, or any form of republic which depends for its success on the

character of its citizenship." If the churches are to have the leaders they need, they must give them as fair an expectation of financial support as is held before ordinarily intelligent and ambitious young men. They will not otherwise command the respect which is essential to leaders of the churches, nor in the end will the churches respect themselves or be respected if they put forward as their representatives men whom they support inadequately and grudgingly. The time is ripe in many of our churches for a reconsideration of ministers' salaries.—*Congregationalist*.

TOO CULTURED.

A writer in the Critic speaks somewhat scoffingly of the requirements of "Boston culture" as applied to all walks of life. Of course her tone is satirical, and gives humorous illustrations, the best of which is this:

Learning, like religion, has in all ages its martyrs, its Galileos, its Giordano Brunos. Visiting in Nebraska a few years ago, I was told the following story: A brakeman from Boston was employed on the line of railroad running from Nebraska City to Beatrice. When it became his duty to call out the name of this last station, he pronounced it in the most approved Tuscan, "Bay-ah-tree-chay!"

The passengers, simple souls, were at a loss what to do. They rose from their seats and hesitated. Some sat down again, and so were carried past their destination. This sort of thing continued, the brakeman was complained of, and he lost his place.

SELF CONTROL reaches its highest discipline in the absolute giving away of the whole life to the care and service of God.—*Thomas Parker*.

Literary Notes.

OUTLINES OF MODERN CHRISTIANITY AND MODERN SCIENCE. By George E. McCready Price. Pacific Publishing Company, Oakland, Cal. 8½x6 inches. pp. 271.

This book represents the effort of an earnest man to point out what he deems to be the contradictions between Modern Science and "Modern Christianity" and the actual teachings of the Bible. The author is free in denouncing that which he deems to be incorrect. Many of the theories which he condemns are passing by, so far as the highest scientific and religious circles are concerned, and not a little force is expended in bombarding the grave-stones of departed, or departing, theories. A larger knowledge of Cosmology, Geology and Biology would have saved Mr. Price from several blunders, and more accurate information concerning "Higher Criticism" would have prevented him from some unjust denunciations. Had he grasped the idea of "Evolution" as God's method of Creation, much of this book would not have been written. Mr. Price is evidently a materialist as to philosophy, and his book is a plea for certain theories in theology which need enlarging, in order to secure greater correctness and conformity with the Bible.

PREPARATIONS for Thanksgiving exercise an important influence in the conduct of the cuisine at this time, and a group of articles full of value in this direction, appearing in *The Delineator* for November, may well be laid aside by prudent housewives. There are two beautifully illustrated pages entitled: "A Colonial Thanksgiving Dinner," a lengthy paper on the serving of vegetables, a chapter on doughnuts and crullers, another on the use of almond paste, and several columns, in addition, that are full of bits of housewifely knowledge.

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, 18 cents, postpaid. WILLIAM H. MOYER, 3143 Sheridan Street, Philadelphia, Pa.



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

### JOSHUA AND CALEB.

For Sabbath-day, October 25, 1902.

LESSON TEXT—Josh. 14: 5-15.

Golden Text—He wholly followed the Lord.—Josh. 14: 14.

#### INTRODUCTION.

Caleb was one of those who did not have the blood of Jacob in his veins, but was nevertheless a true son of Israel. He with Joshua had not agreed with the report of the other ten of the twelve spies sent out by Moses. In several of the passages referring to the spies, Caleb is so prominent that Joshua's name is not mentioned. All the spies agreed that the land was fertile; but the majority thought that the dangers and difficulties were insurmountable. Caleb may deserve some praise for his discernment and for his opinion that the Israelites were able to overcome the Canaanites. But his especial virtue is not his wisdom or his foresight, but his faith in God. He not only reported favorably as to the prospect of conquering the land; but he exhorted the people to go up and take the inheritance which Jehovah had promised to them.

They were, however, negligent of their duty, and in their disloyalty turned away from the Promised Land. That generation paid the penalty of their distrust and folly by falling in the wilderness.

For his distinguished service Moses promised to Caleb "the land that he had trodden upon." Now while this promise may have had reference especially to the privilege of entering the land of Palestine, it is probable that Caleb had personally examined the country about Hebron and had that in mind as his inheritance. He comes now to claim his promise after waiting till Joshua is about to assign to the tribes and families their respective portions. But even now after these forty-five years of waiting we cannot charge Caleb with a selfish seeking after a choice possession. Hebron is yet unconquered. Caleb seems to ask a favor; but he is really asking the privilege to do distinguished service for his countrymen in driving out from their midst a well-fortified foe.

TIME.—Seven years after the entrance into the land of Canaan. The traditional date is 1444 B. C.

PLACE.—Gilgal.

PERSONS.—Joshua and the children of Israel; Caleb.

#### OUTLINE:

1. The Land is Divided. v. 5.
2. Caleb Recalls the Promise of Moses. v. 6-9.
3. Caleb Makes his Request. v. 10-12.
4. Joshua Grants the Request. v. 13-15.

#### NOTES.

5. **As Jehovah commanded, etc.** The land was apportioned among the various tribes and families according to the command of Jehovah. Joshua with the high priest Eleazer and the representatives of the various tribes served as a sort of land office commission to allot the land among the various families. The final apportionment was made by lot. It may be said therefore that God gave each family its portion. The first five verses of this chapter serve as an introduction to the account of the division of the land in Canaan proper among the nine and a half tribes. This section extends as far as chapter 19: 51.

6. **Then the children of Judah drew nigh.** These two paragraphs concerning Caleb, which form our lesson, find a logical place in this connection since they give an interesting incident concerning the distribution of the land to the tribe of Judah. The princes

of this tribe joined with Caleb in presenting his request. **Gilgal** seems to have been the headquarters of Joshua and his army during the conquest of the land. **The Kenizzite.** That is, a descendant of Kenaz, the grandson of Esau. Caleb, or perhaps his father Jephumeh, had thrown in his lot with the Israelites and become an adopted member of the tribe of Judah. In the genealogical list of 1 Chron. 4, the fact that Caleb was an adopted son is ignored; but the definite statement of this verse, and of Gen. 36: 15 and other passages in the Pentateuch give more trustworthy information than Chronicles. The spelling of the Revised Version "Kenizzite," is to be preferred to that of the Authorized Version "Kenczite." Compare Gen. 15: 19, where the same Hebrew word occurs. **That Jehovah spake unto Moses.** See Numb. 14: 24 and 30. That is, the promise in the one case that Caleb, and in the other that Caleb and Joshua should enter and possess or dwell in the land. **Kadesh-barnea.** The place from which the spies were sent out, and which served as the place from which the tribes wandered and to which they returned during the thirty-eight years of their wilderness life. The addition "barnea" perhaps means "of the Wilderness Wandering."

7. **As it was in my heart.** That is, according to my thorough conviction.

8. **Made the heart of the people melt.** That is, they intimidated them, filled them with fear. They not only failed in their own duty through lack of trust in God, but also caused the people to sin through fear. **But I wholly followed Jehovah my God.** His conduct was in sharp contrast with that of the others.

9. **And Moses swore on that day, etc.** There is no record of this oath in Numb. 14 or elsewhere in the Pentateuch. Very likely Caleb is referring to some especial promise made in the hearing of Joshua.

10. **And now behold Jehovah hath kept me alive as he spoke.** That is, in accordance with his promise to bring him into the land of Canaan after the forty years of wandering. **Four score and five years old.** The word "score" is not very common in modern English. It is much better to translate literally "eighty-five."

11. **As yet I am as strong this day, etc.** In spite of his age Jehovah has kept him in full bodily vigor.

12. **This hill country.** That is, Hebron. **Whereof Jehovah spake in that day.** It seems probable that Caleb had a specific promise of Hebron from the time of his return to Kadesh; but of this we have no previous record. **For thou heardest in that day how the Anakim were there, etc.** This and the following line probably serve as a description of the locality, so that Joshua could be sure that it was the place to be given to Caleb. We may guess that when Caleb was trying to encourage the people to go up to take the land that he had said that he would like nothing better than to have the country of the Anakim with their fortified cities for his inheritance. **It may be that Jehovah will be with me, etc.** He expresses this very modestly; but he means that with the help of Jehovah he will certainly be able to drive out the giants in spite of their strong fortifications.

13. **And Joshua blessed him.** Joshua cheerfully granted to Caleb this rightful request and invoked for him a blessing in his conflict with his powerful enemies.

14. **Therefore Hebron became the inheritance of Caleb, etc.** That is, after he had conquered it. We infer, however, from 10: 3, 37; 11: 21, that the city of Hebron itself had already been captured and that there remained only the district round about to be subdued. We are not sure however that chapter 11: 21 is in its proper chronological place. It is possible that the capture of Hebron and the defeat of the giants is there attributed to Joshua because accomplished in his lifetime, although Caleb may have been the leader of the expedition. From Judges 1: 13 it appears that Caleb did not complete the conquest of his inheritance till after the death of Joshua. From Joshua 21: 11 it seems that the city of Hebron was transferred to the Levites for a city of refuge. It is possible that the family of Caleb still reckoned it as in a certain sense belonging to them.

15. **Now the name of Hebron before-time was Kiriath-arba.** That is, the city of Arba. We find the place called Hebron in the narrative concerning Abraham.

#### GAMBLING.

Certain of our exchanges are just now debating anew the ever recurring question, "Does the Bible forbid gambling?" It reminds us of the story we read when a boy—it may be going the rounds of the press somewhere yet—about an old farmer and his wife who sat down to read the latest news out of their country paper. The old gentleman began with "Fatal Accidents." "Goodness alive!" exclaimed the listening wife, "was anybody killed?" "I d'no," said the husband; "just wait till I read on farther." And so he slowly toiled through the story told by the rural reporter. He found that it was an account of a run-away. The man in the case "had every bone in his body broken," and the woman "barely survived to be carried to the nearest house." The "one breathed only a few short gasps," and the other "never seemed conscious of what had occurred." At last the impatient wife broke in again and sharply demanded; "But what I want to know is, was anybody killed?" "Well," slowly responded the reader after glancing down the list of horrid details, "well, Maria, that is the one thing that it don't tell."

Does the Bible forbid gambling in so many words? That is the one thing that it does not do. The thing that it does do is, it forbids the spirit that leads up to it, the aims that enter into it and the passions that result from it. Disguise it as one may, covetousness is the soul of gambling. Take away the stake and "you have taken away all interest from the game." Whether it is a sin to bet on a horse race, or a game of cards, or the number of hits it will take to make a hole at golf, depends simply upon the question whether the tenth commandment, which forbids to covet, means what it says.

The question often occurs, What becomes of the immense sums staked and lost in gambling? Why does the successful gambler die poor as well as the unsuccessful player? Simply because no man regards the money obtained by gambling as he looks upon the wages of his toil. The first thing a successful gambler thinks of is to have a good time. Success in gambling begets folly in spending. The loser loses; the winner squanders. The whole is gone. Both die broke. Those not buried by the county are usually buried by "passing the bat."

Gambling is to-day the most fashionable, the most prevalent and the meanest of all vices. It has not one single redeeming trait in it. It has not one generous impulse behind it; not one beneficent result from it. It honeycombs the soul with the basest of passions. The confirmed gambler is always a cheat; and the young man infatuated with its excitement is on the sure road to the penitentiary as a thief. The gambler is first a fool and last a scoundrel. Does the Bible forbid gambling? Well, is there anything that the Bible does forbid? If there is it forbids a vice whose root is greed, whose trunk is cruelty and whose fruit is fraud.—The Interior.

#### THE CHINESE WHO WAS PECULIAR.

Some time ago, so The Pittsburg News says, an insurance agent wrote a policy on the life of a Chinaman—the first ever written for a man of that race in Pittsburg.

How the insurance man did it, he alone knows. The Chinaman had no very clear idea. He only understood that if he paid the premiums promptly he would be entitled to five thousand dollars sometime. He began bothering the agent for the money after a couple of weeks had passed, and the agent tried to explain to him that he would have to die before anyone could get it. Then the Chinaman fell down a cellarway and was badly hurt. His friends tried to attend to him without calling in a doctor. When they did call in one, two days later, the doctor was angry.

"Why didn't you call me sooner?" he asked. "This man is half-dead now."

Next day the injured man's brother was at the insurance office with a claim for twenty-five hundred dollars.

"You're entitled to nothing on this," said the insurance man, "until the man is dead."

"Doctor say him half-dead," answered the brother, "Why he no get half?"



## Popular Science.

H. H. BAKER.

### Volcanoes.

The second eruption of Mont Pele'e on the Island of Martinique, in September, far surpasses in extent the first, that of May, when St. Pierre was destroyed.

This last eruption includes a very broad area; upward of three hundred persons were killed in a few moments. Another thickly-settled place near at hand, called Morne Rouge, which it left with a death record of over eleven hundred, that took that sulphurous blast, causing almost instant death, while another village was passed by, leaving the people untouched. Great cinders fell over a great region, and the surface was covered with ashes in some places fully a foot deep.

The city of Morne Rouge was burned with the exception of four houses.

The death-dealing blast did not confine itself strictly to a section, or area, in this last eruption as it did in the former, but skipped places between the currents. This separation of the blast into rays or streams is hard to be accounted for, except upon the theory that in the mouth of the crater there were some obstructions that stopped the force of the blast and turned it aside, thus producing the severance. This multiplying the number of streams of hot air, liable to go in any direction at any moment, has induced the government to order the people to remove to a safe distance, and evacuate all places within a radius of eight or ten miles.

The deaths, in both eruptions, were produced by coming in contact with the swift blast of hot sulphurous gas, which not only burned, but suffocated. The sulphur permeated the ashes which fell on the surface to such an extent as to perceptibly affect the throat and lungs.

The barometer gave no indications of the eruption, but the electrical operations were something truly wonderful. For several days Mont Pele'e was in a terrible state of activity. It is not to be wondered at that the people on the island of Martinique were troubled all over the island, and many left through fear that more disastrous results might soon take place.

### Stromboli in Eruption.

Stromboli is the most northern of the Lipari Islands in the Mediterranean off the north coast of Sicily. The island is small, only containing about eight square miles. Its volcano is 3,040 feet high, and is always active. There is another on the side of the mountain at a height of 2,150 feet, and is in eruption, throwing great columns of fire and lava, and emitting clouds of smoke.

The whole mountain appears to be internally a seething caldron of fire and brimstone, yet, strange to say, that notwithstanding there are so many places where there are no volcanoes, and where pretty villages could be built, about 500 persons have chosen to build themselves homes on the east side of this mountain. They may some night share the fate of the people of Martinique.

### Vesuvius.

Vesuvius is showing signs of having another eruption. The people of Naples saw large volumes of flame issuing from the crater on the evening of September 6.

## MARRIAGES.

HISCOX—LANGWORTHY.—In Westerly, R. I., June 25, 1902, by Rev. S. H. Davis, Mr. William Webster Hiscox, of Chicago, Ill., and Miss Flora Belle Langworthy, of Westerly, R. I.

MAXSON—COLLINS.—In Wood River Junction, R. I., June 3, 1902, by Rev. S. H. Davis, Mr. Charles DeLoss Maxson, of Westerly, R. I., and Miss Elva Melvinna Collins, of Wood River Junction.

## 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.

DAVIS.—Elnathan Davis, oldest son of Jeramy and Keziah Davis, was born Aug. 3, 1846, near Shiloh, N. J., and died of heart trouble, Sept. 20, 1902, at his home in Chicago, Ill.

A wife and six children, one brother and one sister are left to mourn their loss. Burial services were conducted by the pastor of the Chicago Seventh-day Baptist church. W. D. W.

HARRIS.—At Shiloh, N. J., Sept. 11, 1902, John Harris, aged 73 years, 11 months and 26 days.

He was the son of Alvah and Sarah Cook Harris, born near Shiloh, and lived in this vicinity all his life. When twenty years of age he married a Miss Dare, who, with one daughter, Mrs. Lydia Spofford, are left to mourn their loss. Five children have blessed his home. Mr. Harris was a Christian, a member of the Pearl Street Baptist church, of Bridgeton, N. J. For some years past he has been nearly blind; and for a year rapidly failing in health with heart disease, which compelled him to sit night by night in his chair until less than a week before the end. A few weeks ago I called on him, with the Alfred Quartet. He very much enjoyed the singing and prayer. A large funeral was held at the Roadstown church, conducted by the writer. Text, John 14: 1. Buried at Roadstown. E. B. S.

POTTER.—Mrs. William H. Potter died at her home, 19 Greenman Avenue, Westerly, R. I., Sept. 11, 1902, being nearly 82 years of age.

She was born in Stonington, Conn., lived after her marriage to Mr. Potter for some years in New York state, returned to Stonington for a time, and in 1861 removed to Westerly, where they lived till death claimed them both—her husband preceding her some eleven years. For some years Mrs. Potter has been in failing health, and for the past few months has been quite helpless from paralysis. For weeks she had longed to go and had bright visions of the society of loved ones with whom she longed to be reunited. In her more active life she was an earnest worker in the Pawcatuck Seventh-day Baptist church, of which she was an esteemed member; and though much of sickness and sorrow came to her home, her faith never wavered. Three sons and two daughters survive her. Her funeral service was conducted by the pastor, assisted by Rev. A. H. Lewis. She will be missed by many who knew and loved her. S. H. D.

GLASPEY.—Sarah T. Ayers Glaspey was born near Shiloh, N. J., Jan. 20, 1817, and died at Farina, Ill., July 10, 1902.

Early in life she gave her heart to God and united with the Shiloh Seventh-day Baptist church. She was ever a loyal, devoted Christian. March 13, 1843, she was married to Henry W. Glaspey, with whom she lived more than fifty-five years. In 1869 they removed to Walworth, Wis., and to Farina in 1871. L. D. S.

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

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

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

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

THE Seventh-day Baptist churches of Minnesota will convene in Semi-Annual Meeting with the church at Dodge Centre, on Friday, the 17th day of October, at 2 o'clock, P. M. Elder E. H. Soewell, 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.

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