

# THE SABBATH RECORDER.

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WHOLE No. 3008.

## WHAT CAN YOU DO?

That's what the world is asking.  
Not who you are,  
Not what you are;  
But this one thing the world demands,  
What can you do with brain or hands?

What can you do? That is the test  
The world requires; as for the rest,  
It matters not,  
Or who, or what  
You may have been, or high or low  
The world cares not one whit to know.

What can you do? What can you do?  
That's what the world keeps asking you  
With trumpet tone,  
And that alone!

Ah, soul, if you would win, then you  
Must show the world what you can do!

Once show the world what you can do,  
And it will quickly honor you  
And call you great;  
Or soon, or late,  
Before success can come to you,  
The world must know what you can do.

Up, then, O soul, and do your best!  
Meet like a man the world's great test,  
What can you do?  
Gentile or Jew,

No matter what you are, or who,  
Be brave and show what you can do!

—The Watchman.

A BROTHER has just gone out, The Comforter whose life has had an unusual of the Gospel, testing by what we call affliction and sorrow. We talked of the results which such experiences bring, of the soul-training that results from them, and of the compensations. As must be true in all similar cases, only one source of light, comfort and healing was found. Under such circumstances all light must come from above. Comfort is a sweet and helpful word, and when our translators chose the name Comforter for the Holy Spirit their choice must have been divinely guided. Such experiences as we talked of come to all lives, more or less as to extent and frequency, and without the faith and hope which come through God's promises in the Gospel there is neither healing nor relief. It was faith that wrote:

But Love will dream, and Faith will trust  
(Since He who knows our need is just)  
That somehow, somewhere meet we must.  
Alas for him who never sees  
The stars shine through his cypress trees!  
Who, hopeless, lays his dead away,  
Nor waits to see the breaking day  
Across the mournful marbles play!  
Who hath not learned, in hours of faith,  
The truth to flesh and sense unknown,  
That Life is ever lord of Death,  
And Love can never lose its own!

We are comforted, not only by the fact that love can never lose its own in human experiences, but that Divine love can never lose its own children, however much they may be stricken, smitten and afflicted. Herein is the one all-embracing comfort of the Gospel.

There is glory in the Gospel, when it tells of forgiveness and peace, but far greater glory is in it, because when our hearts are wounded, and the dearest human ties are severed, when the blood-drops which sorrow demands seem to come from a fountain that cannot be closed or healed, the Gospel rises above earth's sobbing with: But our light affliction, which is but for a moment, works out for us a far more exceeding and eternal weight of glory, while we look at the things not seen, which are eternal. All ye whose hands have lost the hands that yesterday you held so lovingly, take hope and comfort. They are not lost, but only gone on a little sooner to the land of rest. All ye who to-day hold with unutterable tenderness the hand that you may not hold again in any to-morrow until you grasp it by and by in the unending day, find comfort in the truth that the shadows will sometime flee away. The curtain will swing wide and the eternal reunion in the Home Above will come—will come! If these experiences did not bring hurt, they would show that we have no pure or helping love for those who walk beside us or lie in waiting helplessness while we minister to them. But God does not forget his sorrow-burdened children. Blessed comfort: "Weeping may endure for a night, but joy cometh in the morning" to the souls whom sorrow cleanses, and to whom trials bring strength. I will send to you the COMFORTER.

THE Congregationalist speaks somewhat at length under the "Pulpit Prerogative." above head. Aside from the discussion of some points under which our contemporary condemns men who speak unadvisedly, from impulse or prejudice, and without due "sense of responsibility," the line of thought which it awakens is of no little importance. It goes without saying that the minister, in the pulpit, while he stands as a representative of Christianity in general, stands as a specific representative of his own denomination, its faith, and its work. A church gives to its pastor place and power as a leader and instructor. The denomination gives honor and influence to him, through ordination and fellowship, and he, in turn, is the logical and legitimate exponent and advocate of the faith and work of his church and denomination. He does not, necessarily, declare the whole judgment nor all the specific opinions of his church and denomination on particular subjects; but in general he must be in full accord with these, and should be earnest and untiring in their prop-

agation and defense. The RECORDER believes that such is the attitude of Seventh-day Baptist pastors in a degree larger than in almost any other denomination. This is as it should be, for our position and work, as churches and as a denomination, demand this in an unusual degree. Reformers must be clear-eyed, intense and clear-cut as to opinions and practices. The independence of thought, and the conscientiousness which creates reformers contribute much to these desirable results. Not a few tendencies of our times are opposed to a legitimate and effective denominationalism by making too much of general discussion and of generalized principles and issues. Specificness, definiteness, pith and point are essential to successful denominationalism and to actual reform. Seventh-day Baptists, pastors and people, cannot give too much heed to these facts. Our past history has been possible because they have been recognized and applied; and our future will depend upon the extent and success of continued recognition and application.

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THE Sabbath of Christ aims to disseminate information and truth concerning the Sabbath in a broader field than any other movement or form of work the Tract Society now has in hand. Our readers understand that the success of the magazine in covering a large field depends upon its support by direct subscriptions among our churches. Up to this time the efforts of the publishers to secure favorable responses from pastors and churches have not met with any success which compares with the demands of truth and duty involved. It is difficult to find a reason for the slowness with which the churches respond to the appeals of the Board for subscriptions. The failure to respond cannot be from financial inability. When ten "nickels," or less at club rates, will insure one copy of the magazine to the person who subscribes and another to some one who is now a stranger to Sabbath Truth, the Post-office ought to be laden with orders from the churches. The Board still hopes for adequate responses.

As the Board of the Tract Society faces the new year of its work, these hopes for larger responses from the churches grow more intense. The calls for enlarged plans and for new movements are too apparent to be ignored, but the means are not at hand to meet the demands. A deeper, more abiding and more responsive faith in our work as a

people is the remedy for such a state of things. That this will soon come we hope and pray.

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REV. A. P. ASHURST, who represents the Tract Society at its branch office in Columbus, Ga.,

continues his work, distributing about 25,000 pages of literature a month. His latest reports indicate the hope of organizing a Seventh-day Baptist church in Georgia at no distant day. The facilities in reach enable him to make a canvass of the state of Georgia more in detail than has been done heretofore in any similar instance. His reports show an unflinching faith that the seed thus sown will bear fruit in some way and time, as God pleaseth. He has frequently spoken of the need of some form of industrial enterprise which will enable those accepting the Sabbath to combine in self-supporting business.

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REV. JOHN T. DAVIS, who represents both Societies on the Pacific Coast, has just made his first quarterly report. This quarter has been spent mainly in Southern California. He is now in Oregon. We expect that items from his report will appear in Dr. Whitford's department of the RECORDER. The work being done by these brethren, and any similar work which the Tract Board may inaugurate, or which the two Boards may yet undertake conjointly, deserves a high place in the sympathies, prayers and financial support of our people. We know of no church which is doing similar work in its own locality, but all can join in the work being carried on in these larger fields. God's providence indicates such seed-sowing as our duty and privilege in these years.

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REV. GEORGE SEELEY, who represents both the Tract and Missionary Societies in Canada, is steadily at work distributing literature on the Sabbath question. He has sent 300,000 pages of Sabbath literature into the Maritime Provinces and Bermuda Islands since his work began. He has now begun similar work in the West, toward the Pacific coast. As shown in his last Report to the Board, dated Oct. 8, 1902, his present field of operations will include the provinces of Quebec, Ontario, Manitoba, Northwest Territories and Vancouver. In addition his list includes Canadian Baptist missionaries in India and South America. His last report closes with the following hopeful words:

"Will not this truth in such multiplied forms reach some responsive hearts, hearts longing for some information on Sabbath truth? Lord, grant it, for Jesus' sake. I am anxious that our dear people who love the true Sabbath of the Lord so much, and who give of their means to send it abroad, as well as publish it so freely, shall accompany its promulgation by increased, fervent and importunate, as well as believing, prayer—no denial prayer—that it may appear like bread cast upon the waters after many days. We must never yield to discouragement in our self-denying work of faith and our labor of love. There are open doors for Sabbath truth, but many adversaries and many obstacles to its taking hold of men's hearts and enlightening their eyes. May the Lord hasten its success and triumph in this our time."

Public  
Protection.

THE suffering and loss which have come to all the land through the coal strike, and the still greater evils that are certain to come from it, emphasize the inquiry whether the people can protect themselves against such a state of things. So far as can be seen now, there is no legal redress. As to the moral rights of the people in these premises there can be no question. Coal is a factor in our civilization so important that life, health, comfort, all depend upon it. Helpless childhood, helpless invalids, the food supply, and every detail of ordinary life, whether of the individual, the family or the nation, are thrown into disorder and difficulty at the present time; and yet the trouble goes on and the strike has entered [the sixth month with only promises of the prospect of a hope of its adjustment.

The right to live implies the right to protect life, and the right of the public to protect itself is as inherent and absolute as the right to life itself. The question is not whether the public has such a right, but whether, under our present system of jurisprudence, it is able to enforce that right. On this question some of our most eminent legal authorities disagree. In this country the rights of property have been held to be paramount, and legal possession has been held sacred. Such right of actual possession has carried with it the right to occupy and use, so far at least as such occupancy and use do not interfere with or endanger the rights of others. So far the differences have been supposed to be between two parties only, and without regard to any third party who may be more or less benefited or inconvenienced by the final adjustment of the differences of the former two, but whose interests are only remotely affected, and who really has nothing to do with the case so far as its actual rights are concerned—either morally or legally.

When the matter of dispute or difference between the original two parties involves or affects the inherent rights of a third party, it is evident that this third party is as much entitled to representation as either of the others. No one will dispute this; and yet, while the inherent and absolute right of the public to protect itself in this matter of the coal strike must be admitted by all, our learned legal authorities assure us that they are not fully satisfied that there is any way, in our present system of jurisprudence, whereby it can enforce that right.

Thus it has come to this, that a band of irresponsible strikers and a powerful monopoly can so far trample upon these inalienable and inherent rights of the public as almost to deprive it of one of the absolute necessities of life with impunity, and without redress.

There is ample legislation touching disorder, rioting and anarchy; and it seems clear that if Governor Stone, of Pennsylvania, had done his duty as Chief Executive, the strike would have been ended months ago. His dilatoriness and inefficiency are a painful feature of the history of the past six months of peril and suffering. How much other political interests besides his own have entered into the case it is impossible to say; but the attitude of Judge Pennypacker, candidate for the place now occupied by Stone, promises no improvement should he be

elected. It is to be hoped that the people, who are proverbially too long-suffering in such cases, will make the power of outraged public opinion felt, even after the shameful situation is ended, until some adequate legislation, State or National, or both, will be secured, by which the public can gain possible protection against such serious invasion of its most sacred rights.

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IN point of general interest, and in value from an historic standpoint, the status of the temperance issues in Vermont is of more than passing interest. Rev. Evan Thomas, writing of the situation in one of our New England exchanges says:

"The whole situation is, in all probability, correctly summed up in the brief statement that prohibition in Vermont is doomed. To many people this is a hard saying and difficult to believe. Prohibition has been in force in Vermont for fifty years, and to these people, [Prohibitionist] among whom are the choicest in the state, this is a time for a semi-centennial celebration and for the adoption of measures for the better enforcement of the law rather than for its repeal. Many wish most earnestly that this might be so. Certain hard facts, however, must be reckoned with."

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VERMONT is sharing in a wave of opinion which is more or less dominant through New England at this time. But there is a little comfort in the fact that the sentiment, though turning against Prohibition, still opposes the licensed saloon, which is now the main stronghold of the liquor traffic. On this point Mr. Thomas says:

"Signs of promise are not wanting. One of the most significant is the strenuous opposition to the open saloon of such influential papers as the St. Albans Messenger. This paper is owned by ex-Gov. E. C. Smith, and has for several years stoutly opposed the prohibitory law. It was generally expected that in the present crisis it would champion a regular high license policy, but to the surprise of many it has maintained vigorously that Vermont does not need and does not want saloons. It favors the licensing of hotels, restaurants and drug stores to serve liquors with meals or sell them for medicinal or mechanical purpose, but without an open bar."

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THE first fruits of the International Peace Congress at The Hague were rendered on the 14th of October, and they are welcome to the United States. The first trial before the Permanent Court of Arbitration, established as an outcome of the Peace Congress, was ended and the decree was announced. It was a suit between the United States and Mexico, the only two American powers which took part in the Congress. It was a suit in which there had been no bitterness of feeling, and in which no important current issues were involved, but which dealt with the interpretation of a business compact made half a century or more ago. Such a result is gratifying from more than one point of view. The fact that the United States wins and that Mexico is required to pay a considerable sum of money is by no means the chief ground for rejoicing. The result confirms the wisdom

and practicability of the United States' doctrine of international arbitration, and vindicates the tribunal of The Hague, in the establishment of which the United States played so prominent a part. Since the first great example was set at Geneva, a generation ago, the United States has participated in a number of arbitrations. It has not been a winner in all, but it has unhesitatingly accepted and abided by every verdict. Now comes a new step in the establishment of this unique tribunal. It was a grateful privilege for the United States to be a party to the first case before it. The trial thus ended was concerned with what is called the Pious Fund; and we may well hope that this will be the opening wedge for a long series of international trials at law through which disputes shall be settled, bitterness allayed and menace of war averted.

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 "THE Cement Age" is the suggestive caption under which a Toronto publication calls attention to the increasing demand for cement in the Dominion of Canada. Indications are not wanting that cement is soon to become an important factor in the industrial and commercial development of the United States. Its ready adaptability for use as building material, decorative purposes and street improvement is not only suggested by the erection of costly manufacturing plants in many parts of the Union, but is even more strongly suggested by the rapid increase in the production of cement during the past decade, and especially during the past five years. According to figures received by the Treasury Bureau of Statistics, the production of cement in the United States has actually doubled in five years, the total for 1901 being twenty million barrels, as against ten million barrels in 1897; while during the period from 1892 up to the beginning of 1896 the production had remained practically stationary at about eight and a half million barrels per annum.

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 At the great Catholic Council held in Baltimore a few years since, Archbishop Ireland said, "The duty of the hour is to make America Catholic." A few days since, the New Century, an able Catholic journal, said, "The church has set herself to the work of converting America." The last century was wisely and adroitly used by Catholics to secure recognition, position and influence in the United States. To accomplish this they have made new adjustments of their plans and methods consonant with the demands of our Republic. These have had special regard for the future. Catholicism always plans for the centuries, and never has this been done better than in the United States. Its purposes are favored by the fact that Protestants have not sustained themselves along the original lines of their faith, and it is increasingly easy for men to pass from Protestant circles to Roman Catholicism on one side, or to Rationalism and non-religion, or irreligion, on the other. Roman Catholicism embodies certain methods and tendencies which appeal with great force to that large class of people who desire to be free from much personal responsibility in matters religious, and are glad to embrace a faith in which the "church" takes the responsibility of insuring their salvation on certain prescribed conditions. It

goes without saying, that in point of effective organization for the purpose of self-preservation and of propagandism, the Catholic system surpasses all others, many times. The genius of world empire lies at the heart of Catholicism, and it is not unmeaning nor unworthy of thoughtful consideration that far-seeing Catholic leaders say that Protestantism "is no longer a foe to be feared," and that "the church has set herself to the work of converting America." One thing is settled as to the agency which Protestantism must employ for self-preservation and advancement. The chief agent must be the Bible as the actual source of faith and practice. The Bible at the front as the standard was the one agent which wrought more than all else in the birth of Protestantism. If that be exchanged for any other authority, Catholicism and Rationalism have the field in easy victory. A Biblical Protestantism will be a Sabbath-keeping Protestantism. That verdict of history is plainly written.

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 King Corn. THERE are many evidences that corn is coming to the throne in American agriculture. The exportation of that cereal for use as food in other countries has grown within a few years as rapidly as corn grows in July in the great "corn belts" of the United States. The light crop of last year lessened the volume of our export trade. Beginning with October, 1901, the export movement went downward steadily. In October the loss was \$145,000,000, and in July, 1902, it reached the enormous sum of \$88,000,000. In August of the present year a favorable reaction began, with a gain of \$94,000,000, and the figures just published from the Treasury Bureau of Statistics show steady and large gains each month since, including September. Cotton is still an important factor in our export trade, but the failure of the corn crop last year was so marked a factor that we must recognize that it is more and more a determining factor in the food products of the world.

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 Coal Strike Ended. On the morning of Oct. 17th the welcome news came to the people of the United States that the calamitous coal strike which has held up the business and comfort of the nation for six months past was virtually ended. The details demanded by a convention of the striking miners which shall officially declare the end, and necessary preparations for resuming work, will delay results a few days. But when this paper comes to the hands of most of our readers, work will have been resumed, and the output of coal will be crowded forward as fast as possible. A great calamity to all the interests of the nation is now averted, though at almost the last moment of endurance. For this the country owes President Roosevelt just meed of thanks and praise. At the risk of loss in many directions, he espoused the cause of the people without regard to political issues or personal favors. His open, manly, strenuous presentation of the case to both the parties involved and his unwavering persistency won. Less of manliness, moral fibre and back-bone would have failed. The plans for the adjustment of differences through a commission is wise, and the commissioners already named by the President are men of eminent fitness for the task. Sing the Doxology.

Prayer-Meeting Column.

No date is given to this topic. Dates have been given heretofore in keeping with the general custom in such cases, with the idea that if a pastor announced to his people that the topics would be followed, each one could study the topic beforehand, and thus be better prepared to take part in its consideration. But since the fixing of a date may be interpreted as directing when a topic shall be used, dates will be omitted hereafter. The publication of these topics was undertaken with the hope that they would be found helpful to some, if not all, prayer-meeting leaders. Since this is the first year in which they have appeared in the RECORDER, the editor would be glad to secure many opinions, through brief notes, from pastors and others as to the desirability of publishing topics in 1903.

Topic.—The Grace of Patience.

The central thought under this topic is embodied in verse 36 of Romans 10. The leader of the meeting can select any lesson he chooses to introduce the topic. The special trials of the Hebrews drew out the theme, and that masterful discussion of faith which follows in the eleventh chapter. Whatever may have been the circumstances surrounding them, the topic considers an universal need. Genuine patience is more than passive, mute endurance, although it often demands that rare attainment in us.

A good definition of Christ-like patience is "the endurance of evil, out of the love of God, as the will of God." It is not our insensibility to present ills, nor our indifference to future good. It is a disposition which keeps us calm, steady and persistent in the practice of duty, whether circumstances favor us or not, and all under a sense of love to God and a willingness to submit to his will as being best for us. Having done the will of God, his children may well rest in patience and hope as to the results. He who has not done God's will by effort to obey has no good ground for either hope or patience. The first and all-embracing experience which will open the way for true patience is the consciousness of having sought to know and striven to do what God requires. But best results from the lives of the most obedient seem to be delayed or thwarted in many instances. At such a time our only anchor is patience. The lack of patience, in the ordinary sense of that word, in our relations with each other is a prominent source of evil and sorrow. To be "out of patience" is a phrase of deep meaning. The home circle, which is always a central point of happiness or misery, is a place where the grace of true patience and forbearance bears choicest fruit, and its absence cultivates "Apples of Sodom." The consideration of this theme will bring rebuke and regret, or comfort and rest, in proportion as each one has done the will of God, and thus secured that enriching of soul that patience brings.

CALVIN WHITFORD.

He was the son of William and Hannah Clark Whitford, born in Brookfield, Madison county, N. Y., Oct. 22, 1823. After a lingering illness of several months, preceded by several years of gradually failing health, he died Sept. 29, 1902.

In 1855 he was married to Emeline Burch, who survives him. They had three children, Angie, who died in 1869; Prof. W. C. Whitford, of Alfred University, and Prof. E. E. Whitford, of Brooklyn, N. Y. Edwin, a brother, living at Leonardsville, is the only one of a family of four sons now living. Such are the brief data of a long and useful life. Its passing was awaited with the deep sympathy

and solicitude not only of immediate neighbors and friends, but also of the people of a large section of country who have felt the beneficent influence of a career of more than ordinary usefulness. Of his life the Brookfield Courier of Oct. 8, speaks as follows:

"It is safe to say that no person of our village has been more representative of the highest type of citizenship or has been longer or more devotedly identified with its social and business interests than Calvin Whitford. He was born in this town in 1823, springing from the sturdy pioneer families that builded their homes and hewed their fortunes from the original forest.

"Mr. Whitford depended upon the schools of the town for his education, but in early manhood had fitted himself for the duties of a teacher, and in 1840 took up teaching as his first business pursuit. Teaching for a time in this and the Waterman district, he later occupied the position of instructor in the select school conducted by Lodowick C. York. In 1850, the year of the founding of the Brookfield Academy, Mr. Whitford was elected Town Superintendent of Schools. In 1853 he was appointed Deputy County Clerk, and after one and a half years' employment in this capacity he returned to Brookfield and filled for ten years the position as General Agent for the Brookfield Manufacturing Company, then a flourishing and important industry of the village. During this war time period he was repeatedly elected Supervisor of the town, serving as chairman of the County Board from 1860 to 1865. In the latter year he resigned this position to accept the office of County Clerk to which he had been elected. Returning to Brookfield at the expiration of his term, he entered the banking business, in which he was engaged for over thirty years.

"Mr. Whitford's conservatism and good judgment in matters of law, finance and investments have made demand for a line of public service which has occupied much of his business attention, and his advice and opinion have been much sought for in matters of this nature. We find space to mention only the leading features of a busy life, but his extended acquaintanceship can well supply the many details which have tended to the welfare of the village and community. His political ideas being formed in the days of anti-slavery agitation, he took a firm stand against slavery, and he had the honor of assisting in the organization of the Republican party, which was effected at a state convention in 1856, he being a representative to the same from this county.

"At the time of his death he was a member of the Madison County Historical Society.

"Mr. Whitford was a man of practical religion, a member of the Seventh-day Baptist church of this place, a regular and thoughtful attendant upon church service, reproducing in his weekly letters to his sons the outline of the sermon he had listened to the previous Sabbath. He was very fond of gospel hymns and other poetry, his memory being stored from youth with many choice selections in both prose and verse."

The Oneida Union of the same date has concerning him:

"This noble and God-fearing man was a friend of the widow and the orphan. He was often called to act as executor or administrator, and the absolute fidelity with which

he discharged the trust reposed in him bear testimony to the innate honesty of the man. His was a long life filled with good deeds."

Of less interest would be the testimony of one who knew him for the brief period of less than three years. Yet as pastor it is with great pleasure that I add my tribute to his memory. I knew him in the mellow years of a ripe old age, and to know him was to love him. It was not until late in life that he made public profession of Christ and identified himself with the church which he always attended, and to which he had always been sympathetically devoted. This was during the revival work conducted by Evangelist E. B. Saunders in 1895. There was from boyhood the unannounced resolution to live for Christ, and he gave evidence of a religious development in faithful attendance upon the Sabbath services of the church of his choice, and in the worship of God in his own family. It was an inspiration to have Bro. Whitford for an auditor, and his testimony at the regular Covenant Meetings of the church was always tender and helpful, evincing a warm and spiritual life. One of the strong pillars of the church has been removed, and we shall sadly miss him from his accustomed place. Upon whom will his mantle fall?

"The memory of the just is blessed." The funeral conducted by the pastor, assisted by the other pastors of the village, was largely attended. The text was Rev. 14: 7, "Blessed are the dead that die in the Lord. Yea, saith the spirit, that they may rest from their labors and their works do follow them."

T. J. VAN HORN.

#### PUBLICATION COMMITTEE OF CONFERENCE HISTORICAL VOLUME.

The following letter has been forwarded to the pastors, or clerks, of every church, and the Committee entertains the hope that active steps will be taken at once, and that results achieved will warrant the efforts that are being made to place this valuable book in every home throughout the denomination:

PLAINFIELD, N. J., Oct. 6, 1902.

Dear Brother:—Conference assigned to us as a committee the important work of printing the Minutes and Historical Papers prepared in commemoration of the Centennial of Conference.

The book will be of very great value to every loyal Seventh-day Baptist, being practically a history of the life and work of our denomination. It ought, therefore, to go into every home, where the children may see it and read it, and where it may be preserved as a memorial. It is not practicable to distribute so large a book free; but the price has been fixed at \$1.00 (which will probably be less than the cost) in order to bring it within the reach of every one. We have undertaken the work as a matter of duty and from our love for the cause we represent; but after the book is in print, our labors will not attain their end unless we receive the aid of some one in each church in the matter of distribution.

May we not ask you, in the same spirit in which we have undertaken our part of the work, to help us place the volume in every home? Will you not get some individual, some committee, or some society of your church to make a thorough canvass and see that every member is asked to subscribe for one or more copies, yourself taking what occasion you can to urge the importance of it

upon your people? It is desirable that the matter should be undertaken at once while the interest aroused by Conference itself is still warm.

In any case, will you not acknowledge to Mr. Rogers the receipt of this letter, stating whether you are able to aid us?

HENRY M. MAXSON,  
C. C. CHIPMAN,  
ORRA S. ROGERS,  
A. E. MAIN,  
J. LEE GAMBLE,  
EARL P. SAUNDERS,

Pub. Com.

#### General Summary of Contents of the Book.

- The Minutes of Conference for 1902.
- Historical Sketch of the Sabbath from Christ Down to its Appearance in England, by Rev. Abram H. Lewis.
- Historical Sketch of Seventh-day Baptists in England, by Rev. J. Lee Gamble and Charles H. Greene.
- Historical Sketch of Seventh-day Baptists in America Previous to 1802, by Professor Albert Whitford and Rev. L. A. Platts.
- Historical Sketch of the Seventh-day Baptist General Conference, From 1802 to 1902, by Rev. Arthur E. Main.
- Lessons From the Past, by Rev. Stephen Burdick.
- A Forward Look, by Pres. Theodore L. Gardner.
- Work of the Board of Trustees of the Seventh-day Baptist Memorial Fund, by David E. Titsworth.
- Work of the Woman's Board, by Mrs. L. A. Platts.
- Work of the Young People's Permanent Committee, by Agnes Babcock.
- Work of the Sabbath School Board, and History of the Various Churches, by Rev. Ira Lee Cottrell.
- Historical Sketches of the Associations:
  - a. Eastern, by Hon. George H. Utter.
  - b. Central, by Rev. Asa B. Prentice.
  - c. Western, by Rev. William L. Burdick.
  - d. Northwestern, by Rev. Lewis A. Platts.
  - e. Southeastern, by Prin. Corliss F. Randolph.
  - f. Southwestern, by Rev. James F. Shaw.
- Historical Sketch of the Seventh-day Baptist Home and Foreign Mission Work, by Rev. O. U. Whitford.
- Historical Sketch of the American Sabbath Tract Society, Including all Seventh-day Baptist Publications and Sabbath Reform Work, by Arthur L. Titsworth.
- Historical Sketch of the Seventh-day Baptist Education Society, by Rev. W. L. Burdick.
- Also Sketches of our colleges and schools both present and past, and various minor denominational interests.
- Biography of deceased Seventh-day Baptist ministers prepared by Rev. Walter B. Gillette, edited and brought down to date.

#### WORK.

Work is given to men not only, nor so much, perhaps, because the world needs it. Men make work, but work makes men. An office is not a place for making money, it is a place for making men. A workshop is not a place for making machinery, for fitting engines and turning cylinders; it is a place for making souls; for fitting in the virtues to one's life; for turning out honest, modest, whole-natured men. For Providence cares less for winning causes than that men, whether losing or winning, should be great and true; cares nothing that reforms should drag their cause from year to year bewilderingly, but that men and nations, in carrying them out, should find their education, discipline, unselfishness and growth in grace.—Henry Drummond.

**TRACT SOCIETY—EXECUTIVE BOARD MEETING.**

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, Oct. 12, 1902, at 2.15 P. M., President J. Frank Hubbard in the chair.

Members present: J. F. Hubbard, Stephen Babcock, D. E. Titsworth, L. E. Livermore, A. H. Lewis, F. J. Hubbard, J. D. Spicer, J. M. Titsworth, Esle F. Randolph, Eli F. Loofboro, J. A. Hubbard, W. H. Crandall, O. S. Rogers, C. C. Chipman, H. M. Maxson, Mrs. Eugenia L. Babcock, Mrs. H. M. Maxson, A. L. Titsworth, and Business Manager J. P. Mosher.

Visitors: C. H. Green, E. E. Hamilton, H. H. Baker, George L. Babcock, Mrs. W. C. Daland, Mrs. J. P. Allis.

Prayer was offered by Eli F. Loofboro.

Minutes of the last meeting were read.

Correspondence was received from Dr. Geo. W. Post and E. P. Saunders in regard to the appointment of a representative of this Board on the Conference Committee on Ways and Methods.

On motion, it was voted that Dr. A. H. Lewis be such representative, and that he be requested to prepare a detailed statement of the aims, plans and needs of this Society, and present the same to the Supervisory Committee for approval and adoption, after which to be forwarded to the Conference Committee.

Correspondence was received from Mrs. Albert Whitford, Corresponding Secretary, and Mrs. M. G. Townsend in relation to the employment of the latter as colporteur by this Board in conjunction with the Woman's and Missionary Boards.

Voted that we unite with the other two Boards in the employment of Mrs. Townsend, we assuming one-third of the salary, \$600, viz., \$200, and one-half of the traveling expenses.

Correspondence from Rev. Geo. Seeley reported on his work in the Northeast, and that from Rev. A. P. Ashurst referred to the interests at Dry Pond, Ga., and noted the distribution of 20,500 pages during the month.

Correspondence from Rev. J. T. Davis evidenced his work progressing on the Pacific Coast; preaching, the distribution of literature, etc., occupying his time.

Correspondence was received from Dr. A. E. Main in relation to certain lectures to be given by Dr. A. H. Lewis at Alfred, at such time as he may designate.

Correspondence from Christopher Dawes requested some literature on the history of the primitive church, and by common consent was referred to the Committee on Distribution of Literature.

On motion, C. C. Chipman was elected a member of the Auditing Committee *pro tem*.

The Treasurer presented his Report for the first quarter, together with statement of finances to date.

Report adopted.

A communication from G. W. Day, Collector of Taxes for the Borough of Dunellen, desiring us to join in piping the gutter in front of property owned by the Society at Dunellen, was referred to the Treasurer, with power.

Minutes read and approved.

ARTHUR L. TITSWORTH, *Rec. Sec.*

**TRACT SOCIETY—TREASURER'S REPORT.**

F. J. HUBBARD, *Treasurer*,  
In account with  
THE AMERICAN SABBATH TRACT SOCIETY.  
For the first quarter ending Sept. 30, 1902.

Dr.		
To balance on hand July 1, 1902.....	\$	74 98
“ funds received since as follows:		
Contributions as published July.....	\$	560 83
“ “ “ “ August.....		204 37
“ “ “ “ September.....		75 54
		840 74
One-third Conference Collections.....		81 24
Anniversary Collection at Conference.....		121 85
Income account,		
Seventh-day Baptist Memorial Fund:		
Tract Society Fund.....		8 80
D. C. Burdick Bequest.....		60 00
G. H. Babcock “.....		173 84
George Greenman Bequest.....		77 50
Maria L. Potter “.....		12 50
Sarah C. L. Burdick “.....		75
Orlando Holcomb “.....		20 00
Joshua Clark “.....		6 00
Russell W. Green “.....		3 00
Miss S. E. Saunders gift in memory Miss A. R. Saunders.....		3 00
		365 39
Loan, City National Bank.....		500 00
Publishing House Receipts:		
July.....	\$	612 29
August.....		401 19
September.....		675 32
		1,688 80
Total.....		\$ 3,672 40
Cr.		
By cash paid as follows:		
G. Velthuysen, Sr., allowance, July.....		50 50
August.....		50 50
September.....		50 50
		\$ 151 50
A. H. Lewis, salary, July.....		166 67
August.....		166 67
September.....		166 66
		500 00
A. H. Lewis, expenses, two trips Watch Hill to Plainfield.....		16 00
George Seeley, salary, July.....		12 50
August.....		12 50
September.....		12 50
		37 50
George Seeley, postage, \$5; \$5; \$5.....		15 00
A. P. Ashurst, salary, July.....		20 00
August.....		40 00
September.....		40 00
		100 00
A. P. Ashurst, postage, \$5; \$5; \$5.....		15 00
Frank L. Greene, Treasurer Sabbath School Board sub. to Sabbath Visitor from Woman's Board.....		\$ 5 00
Treasurer's supplies, stamp.....		75
Discount and interest:		
City National Bank.....	\$	7 50
S. J. Titsworth.....		7 50
		15 00
J. P. Mosher, Manager, Publishing House sundry bills and pay rolls:		
July 7.....	\$	588 74
21.....		367 22
August 4.....		241 51
6.....		55 03
18.....		299 06
September 2.....		295 28
15.....		339 84
29.....		261 92
		2,448 60
Total disbursements.....	\$	3,304 35
Balance, cash on hand.....		368 05
Total.....		\$ 3,672 40
Addition to Permanent Fund, Bequest of Ellen L. Greenman.....		
	\$	200 00
Outstanding loans:		
City National Bank, Note.....	\$	500 00
Dime Savings Institution, Note.....		500 00
S. J. Titsworth, Note.....		500 00
		\$ 1,500 00

E. & O. E.  
F. J. HUBBARD, *Treasurer*.  
PLAINFIELD, N. J., Oct. 1, 1902.  
Examined, compared with vouchers, and found correct.  
D. E. TITSWORTH,  
C. C. CHIPMAN, } *Auditing Com.*  
PLAINFIELD, N. J., Oct. 2, 1902.

**GOOD REPUTATIONS DESTROYED.**

An unusually painful scene was witnessed last week in the Massachusetts Superior Criminal Court. Two citizens of Boston, each approaching three-score-and-ten years of age, were sentenced to the state prison, one for not less than seven years, the other for not less than four years. Both men have occupied responsible positions, have lived outwardly exemplary lives, have reared families and have been honored in public and private life. Both have abused financial trusts and confessed guilt. Both have made such restitution as is possible, leaving their families destitute. Mr. W. C. Vanderlip, a Boston lawyer, was trustee for an estate of some \$200,000, the most of which has disappeared. Mr. Henry F. Coe was treasurer of two manufacturing corporations and for several years has wrongfully used the funds of one to assist the other. He is a member of Central Congre-

gational church, Jamaica Plain, and has long been its treasurer. In pronouncing sentence the court said that “there was nothing in Mr. Coe's living which could be made the subject of adverse comment. The funds taken by the defendant had been used by him to put on a more substantial foundation the business which he hoped might prosper. His gain would be such as he would derive as a stockholder in the corporation, and that personal credit which would be likely to result from sagacious financiering.” His family have surrendered even the life insurance policies, which legally they were not obliged to do, in order to make restitution as far as possible. Mr. Coe's physical condition is so infirm that it is hardly possible for him to survive the term of his sentence. It would seem heartless to comment on such an event as this. It is recorded here in the hope that it may serve as a warning to any who may be tempted to use unlawfully the property of others committed to their care.—*Congregationalist*.

**WHAT CIVILIZES MEN?**

There are people who believe that civilization and education will meet the world's need, and that the Bible and Christianity are not requisite for the redemption of lost humanity. But how are men to be civilized, educated and enlightened without the Word of God? Infidelity never has done it, and never will do it. The culture of the ancient nations was but a thin veneer over unspeakable barbarisms, cruelties, debaucheries, and idolatries; and in modern times though savages have been civilized and peoples have been regenerated, it never has been done by infidel theorists and philosophers. The world may be defied to point out an instance where a language has been written down, a literature created, or a tribe of savages civilized by infidels. This is the work of Christian people and Christians only.

James Chalmers, a veteran missionary, said in an address delivered before the London Missionary Society: “I have had twenty-one years' experience among natives. I have seen the semi-civilized and the civilized; I have lived with the Christian native, and I have lived, dined, and slept with the cannibal. I have visited the islands of the New Hebrides, which I sincerely trust will not be handed over to the tender mercies of France. I have visited the Loyalty Group; I have seen the work of missions in the Samoan Group; I know all the islands of the Society Group; I have lived for ten years in the Hervey Group; I know a few of the groups close on the line, and for at least nine years of my life I have lived with the savages of New Guinea, but I have never yet met with a single man or woman, or with a single people, that your civilization without Christianity has civilized. Wherever there has been the slightest spark of civilization in the Southern Seas, it has been where the gospel is preached; and wherever you find in the island of New Guinea a friendly people, or a people that will welcome you there, it is where the missionaries of the cross have been preaching Christ. Civilization! The rampart can only be stormed by those who carry the cross.”

The gospel, and the gospel alone, is the power of God unto salvation, and nothing else can lift up men out of the darkness of a lost race into the light and joy of peaceful civilization and temporal prosperity, in this world; and nothing else can give them hope of endless life and glory in the world to come

## Missions.

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

### LETTER FROM J. W. CROFOOT.

Now that I have returned from the mountains, one of the first things I intend to do is to write something for the RECORDER, but not knowing any subject to write upon I'll just content myself with mentioning some of the things I've seen recently, with some of my thoughts upon them.

Day before yesterday, as I was starting out on my bicycle, I passed a man lying flat on his back in the dust by the road-side paying no attention to any one, and no one paying any attention to him. The latter is not strange because if he should die, any one who had anything to do with him near the time of his death would be considered to a greater or less extent responsible for his death. Some passers by were looking curiously at him, but that was all the attention he seemed to be receiving till I turned back to where he lay and asked him what was the matter. "I fell," he said, trying to rise. I helped him to a sitting posture, when he proceeded to explain that he was from Hangchow; that his mother had died recently, pointing to his white cue-string, the sign of mourning, as he said it; that he had come here seeking his brother whom he couldn't find; that his money was gone, and he had eaten nothing for two days, and that he was anxious to get home. By this time a group of people had collected around us, one of whom said, "Here's a chance for men to do good deeds," while another said, "Oh, it isn't cholera then." I was in some doubt about the man, for though he certainly did not look like a professional beggar, his clothes being too good, I thought his dialect was too much like Shanghai vernacular for him to be a Hangchow man. I was somewhat surprised to see how the group followed my example when I improved the "opportunity to do good deeds." When he had almost money enough to buy himself a ticket home on the steam launch, and I had got him on his feet, and an interest established in his favor, I left him as I was anxious to get to the post office before the mail closed. When I came back he was gone. The same woman who remarked about the chance to do good deeds said, "The heathen are also contributing," though I don't suppose there were any Christians among the group of Chinese gathered round.

'Twas just across the road from where this happened that last Sabbath, when I was going into the city to attend Sabbath-school, there I saw a woman wailing by a grave in the Potter's field. She still sat wailing at the same place at the head of the grave when I came back some time later. Many people, both Chinese and foreigners, have had occasion for mourning during the past summer. Our cook who was at Mokanshan with us came down before us on account of the sickness of his only child, a bright little fellow of two years. But when he reached Shanghai he found that his "Root of Happiness," for that was the boy's name, had been laid in his grave.

ONE night a few days ago I was awakened by a loud shouting, and thought at the time that some one must be chasing thieves, but when I asked of some Chinese about it they

expressed the opinion that it was some one "calling a soul." They said that when one is about to die, or is delirious, often a man goes to the housetop and calls to the sick man's soul to come back, while others stationed around answer that the ghost is coming.

VERY likely you may have heard of the calamity in the school for missionaries' children, conducted by the China Inland Mission at Chefoo. Thirteen boys from 10 to 13 years old, mostly sons of missionaries all over the Empire, died within three or four days from eating spoiled chicken pie.

THE Chinese have been making great efforts by means of idol processions and the like to stop the pestilence, cholera. As some one said the other day, they have spent money enough in these ways to make their cities sanitary. In some places the New Year has been celebrated in the hope of fooling the gods, or demons, or whatever they are that cause the pestilence, into believing that the cold weather has come and it's not the proper time for them to be abroad. Oh, help us to teach these people better.

As I came along the canal outside the city wall one day recently, I saw a boy of 14 or thereabouts, that you might think was in bathing for he was naked and was standing in the water up to his waist. You wouldn't like to bathe in that water, for the filth in it was literally unspeakable. The boy was not bathing in it either, at least not then. He was washing a basket of rice in it for dinner. I once saw a man washing his feet and a woman washing a basket of rice together in a tub of water on the street.

A MAN in a bicycle shop the other day asked me if I "eat the church." That is the heathen expression for joining the church, "eat the church" or the teaching.

LET me give you one or two more street scenes. One is a hot-water shop. The practice of economy is a fine art among the Chinese. It costs too much to build a fire every time one wants tea, so for 3 cash buy a teakettle of hot water from the shop across the road, and get in the way of the foreigner on a bicycle as you are carrying it home.

Then there's the rag and candy man. Not a man made of rags or candy or both, but a man who exchanges the candy, carried exposed to all the dust and dirt, for old rags that are too bad off for beggars to tie round their sore and skinny frames.

There's a rag shop not far from here on the road to the settlement where the tattered and filthy remnant of an American flag has long been exposed. And the rag-pickers and the beggars, and the gamblers, but let's not begin on that list to-night.

Let us rather thank the Father for the good health of all the members of our mission and of our church; for the evidences we do see that, slow though it is, there is motion even in China; and that we know there are those on the other side of the world who are praying for the work; and that there's a coronation day coming with which the one of a month ago cannot be compared.

WEST GATE, Shanghai, China, Sept. 12, 1902.

FROM F. J. BAKKER.

The time has come again to write my quarterly report. Because the work is nearly the same there is not much difference in it from others if there do not come sometimes important occurrences. But I hope that my reports nevertheless may give you and the readers of the SABBATH RECORDER some joy and gladness. That's my wish.

Through the goodness and love of our merciful God I could do the work in this quarter as ever before. Thanks be to his holy name for his loving kindness to me and us all. The work among the emigrants I cannot do any more in the same way as before, which I regret very much. I have always had free entrance in the sheds or on the wharves of the steamship line, but some times since one of the directors of the line told me I must leave, and if I very kindly asked that gentleman to let me do that work as ever before, he would not have it, and told me (however friendly) that I had to go out immediately. So I must obey. This was, as far as I could find out, the work of the Romanists, because some of the directors are such. But now I try to meet the emigrants as far as I can do it, when they are out of the lodging-houses, and so I can do somewhat for them, which I hope and pray our God in his mercy will bless. He alone can and must bless.

Visiting ships, of all and every kind, is also one of the best kinds of work I can do, and use my time in it, and in this branch I do have many good talks and experiences with the people. With several of those (little skippers) people of small ships I am well acquainted, and they are very glad when they see me and that I can give them some tracts, a "Boodschapper" or temperance paper. And so, besides my work on the Sabbath-day in our little church, and visiting people here and there in their homes, I try to use my time the best I can.

On the 30th day of August we had the blessed privilege to baptize a married couple, who kept the Sabbath for several months. We became acquainted with them in the work of temperance, and after awhile they began to keep the Sabbath, wherefore we thanked our Heavenly Father very humbly, because the work in the case of the Sabbath-truth seems very, very hard. Another man wished to be baptized, who had kept the Sabbath some time, but through the influence of his wife and others drew back. In this quarter I have made 153 visits, held in all 48 meetings and wrote 61 letters to many parts of the world. Tracts in our language, 1,740; foreign tracts in 15 or 18 different tongues I do not count. Several New Testaments in many different languages—English, French, German, Italian, Spanish, Polish and other tongues—with always the deepest desire that our God may bless it all.

FROM E. H. SOCWELL.

I herewith enclose my report for the quarter just closed, which has been an unusually busy quarter.

I preach twice each week, attend two weekly prayer-meetings and aid in my support by doing some farming, therefore every day is crowded full.

I have not been able to make as many calls during the past quarter as I usually do, since the greater part of our people have been very busy upon their farms.

I find some difficulty in arranging calls upon

people during the busy season so I may not interfere with their work, but I try to call on as many families as possible during the busy season and interfere as little as possible with their pressing work.

During the quarter Bro. Crofoot and wife of Cartwright, Wis., made a two weeks' visit here at New Auburn, which was greatly appreciated by all of us.

For twelve years Bro. Crofoot made this his home and served our church most faithfully as pastor during the entire time, and it was a great pleasure to us all to welcome him and his wife back to the old home.

Our Sabbath-service and Sabbath-school are well attended, and the unity which prevails among the people is commendable.

Our Sabbath evening prayer-meeting is not attended as it should be, but we hope when the busy season is over the attendance will increase. The Y. P. S. C. E. meeting is held on Sabbath afternoon and is well attended, and quite a good interest is evinced by the larger part of our young people.

I still continue to preach on Sunday evening of each week at the Baptist church, and the interest continues to a fair degree.

Once during the quarter I preached in the Congregational church in Glencoe, where I have preached upon other occasions, and where I am always warmly welcomed.

Altogether we feel quite encouraged over the interest and unity manifest in our society, and we trust it may not only continue, but increase during the coming days.

NEW AUBURN, Minn., Oct. 8, 1902.

**TREASURER'S REPORT.**

For the month of Sept., 1902.

GEO. H. UTTER, Treasurer.

In account with  
THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.

Cash in Treasury Sept. 1, 1902.....	\$ 1,928 28
Estate of Ellen L. Greenman, Westerly, R. I.....	200 00
Mrs. A. K. Witter, Westerly, R. I., Dr. Palmborg's salary	5 00
Maria S. Stillman, Webster, Mass., Life Membership.....	25 00
Balance One-third Collection at Conference, 1902.....	1 67
Mrs. Flora E. Cartwright, Richburg, N. Y., Gold Coast.....	2 00
Emma K. Cartwright, Alfred, N. Y., Gold Coast.....	2 00
Mrs. T. H. Tucker, Boulder, Col.....	2 00
Mr. and Mrs. J. W. Crofoot, Shanghai, China.....	15 00
Income from Permanent Fund.....	227 00
Eliza E. Stillman, Webster, Mass., Gold Coast.....	5 00
Evangelistic Committee, Collected by J. G. Burdick, Jackson Center, Ohio.....	80 00
Churches:	
West Edmeston, N. Y.....	4 25
Plainfield, N. J.....	8 63
Boulder, Col.....	2 50
First Alfred, N. Y.....	27 09
Lost Creek, W. Va.....	6 00
Milton, Wis.....	12 31
Adams Center, N. Y.....	20 00
Second Brookfield, N. Y.....	26 00
Nile (N. Y.) Sabbath School.....	25 00
Loans.....	1,000 00
	\$ 3,624 73

Cr.

O. U. Whitford, on account of salary.....	\$ 25 00
D. H. Davis, salary, July 1 to Dec. 31, 1902, @ 1/2 rate, balance due.....	200 00
Jay W. Crofoot, Shanghai, salary July 1 to Dec. 31, 1902	450 00
Dr. Rosa W. Palmborg, Shanghai, balance due on salary, in settling account of traveling, etc., to Dec. 31, 1902	526 40
One-half annual appropriation incidentals, Shanghai Mission.....	100 00
G. Velthuisen, Haarlem, Hol., salary July 1 to Dec. 31, 1902.....	200 00
F. J. Bakker, Rotterdam, Hol., salary July 1 to Dec. 31, 1902.....	110 00
Evangelistic Committee, orders Nos. 279 and 280.....	100 00
Interest.....	10 56
Cash in treasury Sept. 30, 1902:	
China Mission.....	\$ 952 67
Debt reduction.....	5 00
Available for current expenses.....	945 10
	1,902 77
	\$ 3,624 73

E. & O. E.

GEO. H. UTTER, Treasurer.

BREAK off some one evil, seek to uproot some one sin, cut off some one self-indulgence, deny thyself some one vanity; do it as an offering to God, for the love of God, in hope once to see God: and some gleam of faith and life will stream down upon thy soul from the everlasting fount of love. Follow on, and thou shalt never lose that track of light.  
—Edward B. Pusey.

**Woman's Work.**

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

**THE EBB OF THE TIDE.**

Wrinkled and gray and old,  
Old and wrinkled and gray,  
Where the river of life speeds on to the sea,  
Whose white sails haste to eternity,  
I float on the billowy tide away,  
And I catch the odor of briny spray,  
As I near the open sea unrolled  
Under sunset skies of molten gold.

Faded and feeble and wan,  
Old and decrept and thin,  
On the river of life I am borne along  
By the musical tide that is sweet with song;  
All the land of my youth with its faraway din,  
With its echoes of joys I have striven to win,  
Recedes from view as I journey on,  
With no wish to return to the days that are gone.

Feeble and old and gray,  
Gray and feeble and worn.  
What is life with youth and strength gone by,  
When the furrowed cheek and the failing eye,  
And the palsied arm, of its rigor shorn,  
But add to the burden of age, long borne?  
Let the wind and tide bear me this day  
To the sea on whose breast I shall speed away.

Aged and wrinkled and old,  
Helpless and faded and gray,  
I can hear in the song of the ocean's roar  
A silvery voice from the farther shore,  
And it sings of the dawn of a brighter day,  
And of fadeless fields where fountains play,  
Of a city whose streets are paved with gold,  
Where none who enter shall ever grow old.  
—Thamar.

Mrs. WEST, Corresponding Secretary of the Woman's Board, reminds us to-day of the pressing need of a helper for Dr. Palmborg. Those who have followed Dr. Rosa in her work and who read Mrs. West's plea will see that our missionary at Lieu-oo is trying to do the work of three woman, and that too under circumstances by no means favorable. It should be borne in mind that no word of complaint has come from this brave woman. She feels that she is doing the Lord's work and that he will take care of her, but we cannot be blind to the pressing burdens, the loneliness and the dangers that attend her in her new field of labor.

Are you lonely because you have no dear friend near you? Think what it would be if the nearest person who spoke the same language that you did was twenty miles away? That is just Dr. Palmborg's position. The mission at Lieu-oo is twenty miles from the mission at Shanghai. She is alone, practically, overburdened with work and among people of a foreign race, who are none too friendly to Christians.

Do not let us wait till Dr. Palmborg has reached the limit of her strength before someone is sent to her. Will not someone volunteer to go at once, who shall begin right away to learn the work and the language, and shall be not only a help to her in her work but a comfort and a companion as well?

**WHO WILL GO?**

**A HELPER WANTED.**

MRS. NETTIE M. WEST.

"Pray for the work, inform the people, and the helper will come."

These words spoken by Miss Susie Burdick at one of the meetings of our women at Conference are ringing in my ears as I write this appeal, my dear sisters, to you. I trust that in accordance with the suggestion made at that time, and again in the RECORDER a few weeks ago, that at the September meetings of your Societies the matter of a helper for Dr. Palmborg was made the special subject for prayer, and also that you are informing yourselves in regard to the work.

"Come over and help us!"

This is the cry that comes to us from the far distant land of China, from the station of Lieu-oo, where our brave sister is giving her life energy to the poor and suffering about her. Not alone from her lips does this cry come, but from those poor souls who, surrounded by heathenism and superstition, sin and misery, are reaching out for something better. From them is the cry, and they are our sisters.

We say in our petition to our Heavenly Father, "We love thee, Lord;" but when we are told to feed his sheep and his lambs, do we realize that in order to fully obey the command we must reach out a hand to these across the water? Do we really have that love for him which we profess, unless we are willing to do for him to the utmost of our ability? And what is our duty, do you ask? It is not only to lend a hand to those about us, but to stretch it out across the water to our sisters there, and to lead them to know of the Saviour's love. If this, then, is our duty, we must surely be about it.

Dr. Rosa Palmborg, as you know, has removed the Medical Mission to the city of Lieu-oo, twenty miles from any other white person, and is carrying on at least three different lines of work, anyone of which is great in itself. Though small, perhaps, in the beginning, each work is constantly increasing and is making all the time greater demands on the time and strength of Dr. Palmborg. Primarily, her work is that of healing bodily infirmities. At the time her report was made to the Missionary Board for the General Conference, about three months after the establishment of the Medical Mission at this place, she had treated eleven hundred and forty-four cases at the dispensary, in all eight hundred and fourteen different patients.

She is also carrying on an English day-school, which had had on an average six pupils, with the promise of more the next term. In addition to these two lines of work, she is teaching on the Sabbath, speaking to the little congregation of Sabbath-keepers and others she can gather about her, who are eager to be taught the way of life and to learn more about the Bible.

Does not your heart go out to her, as you think of her doing this work alone, save for the help of a few native Christians? Can you not see that she needs a helper, and that the time is fully come when she should have some one with her? Someone who can take up the work when her hands become weary; someone who can give her assistance in the various lines she has undertaken?

Dear sisters, who will be the one to go to her? Does not this call come to you? Take it to the Lord in prayer. He will direct you. He will show you whether this is your work or not. If it is not for you, it is most surely for some other one. Will you not pray, not once or twice or three times, but daily to the All-powerful Father that a helper for our sister may be found; that someone may offer herself to this work? Then when the helper is found, each one of us should rally to her support. We are taught, "Ask and ye shall receive." What need have we of greater assurance that the helper we seek will be found?

**HABIT.**

"We talk about faults and sins and crimes," said a woman, "but not one of them does so much to make home uncomfortable and life unlovely as habits. 'Habit is the deepest law

of human nature,' said Carlyle, and character is crystallized habit. No wonder some people become such disagreeable characters, when they have such disagreeable habits. There is the member of the family, for instance, who reads all night, and gets up in the morning with eyes and head in a condition that makes cheerfulness impossible. There is the person whom you discover, in the midst of your conversation, with wandering eyes and drumming fingers; and who, when you stop abruptly, conscious that he is not listening, begins immediately to talk about a pet-theme of his own. There is the woman who tells you long stories about her own children, and after you have listened patiently for hours, and begin at last to tell one little story of your own infant, jumps up immediately and finds business elsewhere. There are the insufferable individuals of both sexes who demand of a girl if she is engaged to a man because they have seen her with him once. There are those engaging souls who tell you with such positiveness that they always do this, and never do that, with an air that conveys a subtle impression of their superiority. There are the people who know more about your business than you do yourself, and those who want to know more than they do, and those who never by any chance can talk about anything but themselves."—New York Tribune.

#### A TALK ABOUT COLDS.

D. H. REEDER, M. D.

It is a very easy matter to "catch cold," and a great many persons catch a cold without having the least idea how they caught it. Carelessness is responsible for the majority of colds; but very often they may be the result of overcarefulness.

Colds cause more deaths every year than any other one trouble. Still, many colds are trifling, and nature may overcome them without any special efforts of the sufferer. Probably this is why so many colds are neglected until it is too late to render service. No one can answer for what a cold will do. The most vigorous may unexpectedly rush into pneumonia and die within a week.

A few points in relation to "catching cold" are worth remembering. A person lying or sitting down has a lowered circulation, and cannot endure so great a degree of cold as a person in action.

So long as a person is in fair motion, or making good muscular exertion, the blood-current of the entire body is hurried in proportion to the degree of exertion; and, while this goes on the liability to "catch cold" is greatly diminished, even under exposure.

A person who has been in motion will find his susceptibility to cold to increase quickly as soon as he stops the exertion. Standing or sitting in the cold or in a draught after walking or working may cause the surface to become suddenly chilled and may result seriously.

Removing a coat or wrap while the body is still overheated from walking or exercise is a prolific cause of danger. And walking into a cold atmosphere when overheated, without throwing on an extra garment, is another source of serious trouble.

Coming suddenly out of the cold into an excessively warm room is another method of "catching cold." A person coming out of the cold is almost certain to hasten up to the

fire to get warm, and soon commences to sneeze or suffer from a cold, thought to be the result of the outdoor exposure. In such cases the cold air gradually contracts the small blood vessels in the membranes lining the nose and upper air-passages, and drives the blood from them; and then the sudden change to a heated atmosphere relaxes them, and the blood rushes into them in large quantities, and brings about the conditions known as a cold. Some persons by indoor life become so sensitive that merely going from a room into another of slightly different temperature will cause a slight cold.

Children are often injured by the process of "hardening." The opposite of this is often the case. Children are frequently kept in rooms that are too warm, and are not allowed to breathe any pure cold air, or are forbidden sufficient outdoor life. Again, they are compelled to sleep in overheated rooms or with too much covering over them. Merely kicking the covers from an overheated body may cause a child to awaken with the croup or some other serious cold.

Colds are often contracted in summer weather. This may happen in various ways. Being in a free perspiration from exercise, and then checking it suddenly by sitting in a draught, is the most common cause of a summer cold. A cold taken in summer is usually severe and prolonged, because the surface warmth then becomes so great that the influences which chill it cause a large and sudden fall in temperature.—Christian Endeavor World.

#### ALFRED UNIVERSITY OPENS ITS SIXTY-SEVENTH YEAR.

To the Editor of the SABBATH RECORDER:

Your readers will be pleased to learn of the successful opening of the new college year. The increased amount of correspondence during the past summer had led to the anticipation of an increased attendance above her recent years; this anticipation was realized when, at the end of the first week, we had registered over two hundred fifty students. The attendance in the Academy is one hundred and fifty-three, which is a gain over last year. The total registration in College, including most of the state students, is one hundred thirteen. The freshman class this year numbers thirty-seven members, the largest freshman class ever registered. The total registration in the School of Clay-working and Ceramics is twenty-three, a gain of five over last year. The new students in this school include three young men who were last year in the University of Ohio. The young Japanese student is expected to return within a short time.

In the Theological Seminary there are four regular students and one special registered. It will be gratifying to those who have so generously aided in the re-organization of the Theological Seminary to know that in this year's entering class there are four regular students, who are entering upon the work with enthusiasm and very excellent promise of large usefulness in the future.

For the past few years the students in the College have been electing subjects in the departments of Applied and Industrial Science to a much greater extent than ever before. The new Babcock Hall of Physics with its excellent facilities for the study of physics, electricity and industrial mechanics, and its fine-

ly equipped laboratories for chemistry, have had great usefulness in developing these departments of work in Alfred University.

The demand for this phase of educational work is increasing year by year, and must be extended as fast as funds can be obtained for increasing our facilities.

There is an increased demand for scientific instruction in agriculture. This demand should be met by providing at the University thorough courses in all the important branches of this industry. If our young men could be trained to farm scientifically, they can be happy and successful farmers, and useful to the churches and community located in rural districts. I trust that the friends of the University will co-operate with the Trustees in the effort which we are making to give the best possible training in these practical subjects.

A new department of Pedagogy, which is opened this year under the management of Professor Charles B. Clark, is attracting much attention and promises great usefulness to the University and to its students. The Department of Public Instruction of New York State has made a proposition to the colleges within the state, which will establish and maintain a Professorship of Pedagogy, to give to those graduates who have pursued studies in this department a college graduate's life certificate. Alfred is fortunate in being among the colleges that are offering these advantages, and our students are eagerly grasping them, not only for the sake of the certificate, but for the sake of the valuable training this department gives in the field of practical education.

Arrangements have also been made with Cornell University, whereby students who have pursued the Scientific Course in Alfred University, electing the courses offered in Industrial Mechanics, are admitted to the Junior year of their engineering courses without examination and without condition. This will enable students to receive the engineering degree in two years' study after having received the degree of Bachelor of Science in Alfred University. A number of our students are planning to avail themselves of this new arrangement.

Three members of our faculty have traveled and studied abroad during the past summer, and have returned to their work refreshed and enriched, to add the inspiration and breadth of view gained by traveling and studying abroad to their efficiency in their several departments.

Thus, year by year, the efficiency of the University is increasing as it is endeavoring to keep pace with the new demands made upon it; these however, can be fully met only by the appreciation and co-operation of the friends of the University, who form its constituency.

BOOTHE COLWELL DAVIS, *President.*

ALFRED, N. Y., Oct. 13, 1902.

#### WORK.

What are we set on the earth for? Say, to toil;  
Nor seek to leave thy tending of the vines  
For all the heat o' the day, till it declines,  
And death's mild curfew shall from work assail.  
God did anoint thee with his odorous oil,  
To wrestle, not to reign; and he assigns  
All thy tears over, like pure crystallines,  
For younger fellow-workers of the soil  
To wear for amulets. So others shall  
Take patience, labor, to their heart and hand,  
From thy hand and thy heart and thy brave cheer,  
And God's grace fructify through thee to all.  
The least flower with a brimming cup may stand,  
And share its dewdrop with another near.

—Elizabeth Barrett Browning.



## 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.

DE LUCE, ARKANSAS.—A lone Sabbath-keeper, Amanda Stephens, a sister 73 years of age, writes: "I live away here, entirely by myself, where I see members of our household of faith not more than once or twice a year. If it was not for the blessed RECORDER I should be like a lone sparrow on a house top. I have friends who are interested enough to read the RECORDER, and I mean to scatter it more and more."

To sister Stephens and to all who are similarly situated we send Christian greeting in the name and in behalf of all those of like precious faith. May God bless them with strength and comfort them with grace through all trial and loneliness.

### MAKE THE RECORDER ONE OF THE FAMILY.

"Who is going to talk to us this morning, mother, Dr. Lewis, Lester Randolph or Secretary Whitford?" These words were said by a boy not yet fifteen years old, while at the breakfast table. After the mother had read a portion of Scripture, and prayer had been offered mingled with thanksgiving and praise, she reached for the RECORDER which hung just at her left hand. The mother was the only surviving parent, the boy, an only son; but three years before the knowledge of the true Sabbath came to that home, and the constant thought of the mother was how, under God, could she intensify the blessed relation which had come alike to her son and daughter, and bring the church which stood for the mighty truth nearer, and make it more of an all-pervading influence in the home; and as the breakfast hour was the most entertaining meal, the "five-minute" reading by some one of the family—usually the mother—was a part of that time. She decided the RECORDER could be gotten nearer and be more inspiring than a haphazard reading when body and brain were both weary, and hence the title which heads this article. And now Dr. Lewis, Lester Randolph, Secretary Whitford and Mrs. Maxson all have an honored place in the mind and hearts of that home, and a direct personal influence which all our young people ought to feel. Such influence and inspiration deepen convictions and willingness to sacrifice for truths' sake. Make the RECORDER one of the family, and let us hold up those who produce it before our children. Through it let the pastors and Sabbath-school superintendents, and deacons and teachers become dearer and nearer to them, until the tie that binds us in a common faith grows strong and subordinates self to God's truth and kingdom, and the Lord Jesus Christ is all in all.

M. G. T.

MILTON, Wis.

### THE AFTERMATH OF SELFISHNESS.

MARGARET E. SANGSTER.

"He that saveth his life shall lose it." In every instance, without a single exception, where man or woman makes a selfish choice, these words are emphasized in personal experience. They stand on a rock foundation of truth and they can never be shaken. Take for instance the recent illustration afforded by those foolish Andover boys, who thought to pass their Princeton entrance examinations

by the aid of a crib. As though honor were at a low ebb, and the old Presbyterian college were to be entered by skeleton keys! To save themselves work, to slip in by a back door, these lads undertook to cheat, bringing to themselves and their school, very speedily, results of shame and confusion, and deferring the day of their successful entrance upon college life to some indefinite period. Though sentence upon an evil work is not often executed so soon, as happily for themselves it has been in the case of these heedlessly dishonorable students, yet the aftermath never fails. It springs up, in profusion, sown by the adversary, and watered by tears.

Take the common case of the mother who is not maternal in the tissue of her being, and who reluctantly and evade, the law of motherhood; who deliberately bears one child or two, when she might be surrounded by a bonny group of darling sons and daughters. Perhaps she has not even one child, trembling lest she could not "do justice" to it, or preferring ease and a free foot to the burdens of childbirth and childbearing. Inevitably to such an one shall dawn a day when she will envy the mother surrounded by her children; a day of loneliness and lack, a day of age that is desolate when it might have been vocal with song and strewn with flowers. The voluntarily childless wife may expect her aftermath of the lonely heart.

It seems all right in the heyday of youth to choose a path which promises pleasure to one's self, and sometimes one rushes into it, very much as Eve did when she listened to the seductive murmur of the serpent. There are usually special pleadings which justify one in doing what he greatly desires to do, even when all the while there is an undertone, muffled but insistent, saying that wrong can never be confounded with right. When it is the everyday commonplace of love and faithfulness that is wrecked by pure selfishness, there may be no immediate catastrophe, but the day of reckoning is among the to-morrows of the future. The divorced parents shall some day look into the countenances of children who shall question and pronounce judgment, not necessarily audible but unequivocal. The man or woman who violates an ideal of integrity, flaws the perfect sphere of an unborn day. For him or for her must be, in God's economy, an aftermath of vain regrets.

Human nature is weak; we err, we are confronted with temptations too strong for our resistance. Human nature has infinite capacity for aloofness. Each of us, in a sense, dwells apart. No one is wholly revealed to any other. But, the One who was forty days in the wilderness, tempted of the devil, can and does strengthen us, against every wile of Satan. The One who inhabiting our clay, knew three and thirty years of Heaven's aloofness in a world of sin, can sympathize with us in every hour and every struggle.

"Trusting Jesus, that is all," we sing in the dear little hymn. Trusting Jesus we shall vanquish the tempter, and overcome the subtle ill in our own complex characters. Pride, arrogance, selfishness, all go down and are trampled under foot when one clings to him who was crucified.

No aftermath of sorrow for those who are one with Christ and in whom Christ lives and reigns. The sins of the past cannot daunt us if we are saved by grace. We are in him, and the sins are blotted out. Rejoice not over me,

mine enemy. Though I fall, I shall arise again!

No aftermath of sorrow for any soul which day by day, one little day at a time, lives in the strength of prayer. We fail to comprehend how a habit of prayer enables us to overcome selfishness. No one, who truly prays, and so comes into visible, sensible contact with Jesus, can go on practicing selfishness. Love and selfishness are incompatible. Love is ever working outward, and objectively, forgetting self, and spending itself for others. Love is of God.

This is a world of fierce rivalries and insane competitions. The struggle for a mere foothold is terrible. Said a man to me one day: "You speak of sentiment and business! The two are as far apart as the poles." We are at this moment in the midst of a strike, engendering not only bitterness of feelings, but a pitiful entail of poverty, inconvenience and financial loss. Thousands of homes are already suffering and thousands more must be victims of distrustful circumstance, because of this war between two great interests. In any event the aftermath will mean a trail of ruin for many by and by. Is there any preventive, any solvent, any way out of this and other equally unfortunate conditions, affecting individuals, families and the public? Yes, there is, but it is brewed from no herb that grows on mortal soil; it can be traversed by no footsteps save those that have learned to walk in the narrow way of self-denial, the pathway of the cross.

So long as humanity is selfish, humanity will suffer. When humanity grows Christain-like, the golden age of peace will be inaugurated in this strife-ravaged world.—Interior.

### HILPRECHT'S DISCOVERIES.

The arrival of a Babylonian explorer attracts less attention than the return to civilization of a traveler in Polar latitudes, but it is open to demonstration that results of a great deal more interest and practical value are likely to come out of Nippur or Troy than the icebergs of the far North. Professor Hilprecht, who has reached the city again after a long absence in behalf of the University of Pennsylvania, which has stood sponsor for so many expeditions to the East since Dr. William Pepper first connected the name of the institution with this branch of learning, brings with him historical data of the greatest rarity and the highest value.

He seems to have discovered evidences of civilization thousands of years before Christ in buried cities in which he has conducted his explorations. The characters on his tablets will necessitate a rewriting of the world's history. The inhabitants of ancient Nippur knew that the earth was round. They possessed astronomical and mathematical knowledge which later races of men completely forgot, and the wonders of their life are just now being revealed to us by our patient delvers beneath the sands of Asia. Schliemann found nine cities in a perpendicular line as he dug down on the site of Troy. Hilprecht says that he has brought up the cross-sections of sixteen cities, one built above the other in Nippur. We shall at last, perhaps, arrive at a true conception of the venerability of the human race, and it is reason for pride that this work is being performed by an institution located in our own midst and through the generosity of our own wealthy men.—Public Ledger.

## Young People's Work.

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

### Three Qualifications.

Christian Endeavor begins with the children and the young people, but does not end with them. I do not know of any age limit upon membership. Only three qualifications should be necessary. These are not required by our Societies; but no one really belongs in a Society without them. The three adjectives are:

Teachable, Progressive, Hopeful.

Teachable—willing to learn.

Progressive—willing to move forward.

Hopeful—expecting victory through Christ.

You say that these three are one—and so they are. They are the three primary colors in the white light of faith.

A fourteen-year-old boy without these possibilities in him is out of place in a Christian Endeavor Society. Ah, they are the qualifications of a Christian. But then, be patient with those of your number who lack in any of these respects. Nurse them into a stronger life, ye that are spiritual.

### Three Forward Movements.

Three principles in Christian Endeavor, three qualifications for membership. I want to suggest three forward movements for our young people.

### Denominational Unity.

We should be organized and welded together in denominational work as we have never been before. Members of different Societies in the Western Association have taken part in reorganizing the Allegany County Christian Endeavor Union, and the First Convention is to be in Alfred next year. This is good, as far as it goes; but it does not go far.

What we need most is a denominational union, not in name simply, but in fact. There is nothing discouraging in the fact that our numbers are small. There is even an advantage in it. Think of it; the armies of history that have won most lasting fame have been small companies of men. Gideon had three hundred. There were three hundred at Thermopylae. In the light brigade of which Tennyson sang in heroic English verse there were six hundred. Our own Rough Riders in the late war numbered a thousand. Small bodies of men, but they are fused together, not only by discipline, but also by the sympathy of a great common purpose for which they were ready to do or die.

There are three details which will help us toward the realization of this unity. They are not new, but there has been a revival of interest in them on the part of some of our young people in the Western Association. One of these is by friendly visiting between Societies. Let a company or a load of visitors, or even one visitor, from a Society attend the meeting of another Society, not to criticise or be a helpless spectator, but to bring help and good cheer. Both guests and hosts will be warmed and blessed. We form parties to husk corn. Why not to pull the husk of stiffness from the Christian Endeavor prayer-meeting?

We have already had an advance movement at the Conference this year in the appointment of a Field Secretary for each Association. We have had Associational Sec-

retaries before; but not much seems to have been expected of them beyond the arranging of the C. E. Hour at the Associational gatherings. We hope that the adoption of the name Field Secretary means that each such Secretary shall visit all his C. E. Societies at least once during the year. The North-Western Association will have to be an exception, doubtless, on account of the size of the territory; but the North-Western is fortunate in being the home of our President, Bro. Kelly, and his evangelistic work will take him much over the field. He is a host within himself, I was about to say—rather let us put it, a host with God.

Then I think we should have our Seventh-day Baptist Christian Endeavor Conventions, both Associational and denominational. Whether these should be in connection with the present yearly gatherings or separate conventions, I am not prepared to say. Perhaps the General Conference would like to give the young people a day for their own. What a day it might be made, bringing inspiration not only to ourselves, but also to those who are older! Perhaps a similar arrangement might be made at each Association. Perhaps the result sought might be reached better in some other way. Think it over.

### Bible Study.

Dr. Main's Sabbath afternoon Bible-readings before the C. E. Society at Alfred have been a revelation to many. The first eleven chapters of Genesis have blossomed and born fruit. From twenty-five to fifty brief passages from the chapters under consideration have been assigned to different ones in the class, and these passages called for in the course of the discussion to answer some question or illustrate some principle. I believe the main value of such readings is suggestive. The student sees what a depth of richness there is in passages which he has passed over hastily, and he is led to dig for himself.

First-hand knowledge of the Bible. Oh, young people, read and study and apply for yourselves.

### The Holy Spirit—Soul Winning.

You say that these are two topics, but which shall be put first? They go together. There can be no soul-winning without the Holy Spirit, and when the Holy Spirit comes in, he always brings a yearning for others. Have you ever known an exception? The locomotive cannot move without steam, but it makes steam faster when in motion. The engineer does not think of waiting till the guage shows the highest pressure before starting. Have you enough steam to start with? Have you grace enough to begin?

Go to work for the Master. There is such a thing as becoming morbid over experiences. You can spend too much time in introspection. The Student Volunteer Convention, at Toronto, was a nobler and healthier place than Northfield. Self-examination is good, but you want to arrive at some conclusions and get somewhere. When you get beyond a certain point of surrender, you go on from reflection to action. The key-note at Toronto was service. There was iron in the blood, and ozone in the air. It made one want to do and dare. The trumpet call of appeal to the whitening fields sounded in our ears. The service was to be hard, but we gloried in it.

There was sacrifice, but we would gladly make it for Jesus' sake. There were great things to be done, and in the presence of them we sought the fulness of God.

Whether it comes as it came to Paul on that hot, dusty Damascus road, or as it came to the Eunuch quietly riding along the lonely wilderness way, or as it came to the disciples assembled together praying when the place was shaken and they were all filled with the Holy Ghost, or as it came to Lydia when God opened her heart by the river side; aye, even if it comes as it came to my Lord lying prone upon his face in the Garden of Gethsemane—may God pour out his Spirit upon us.

### SCOLDING AND ADMONISHING.

These are by no means equivalent terms, nor can they rightly stand for the same necessary and disagreeable duty. Scolding is never a duty. It is a form of self-indulgence. It never accomplishes good and it is one of the ways in which even kindly-disposed people put sand on the bearings of life's machinery and pull back when they desire the work to go forward. The difference is between a necessary means of instructing others and a safety valve for one's own vexation or irritation. We scold to please ourselves—to relieve our minds, as the saying is. We admonish with a view to the efficiency of the work for which we are responsible and for the improvement of our subordinate workers. The two in motive, and usually in effect, are as far apart as the poles. There is never a right time to scold. There must often be times when we are required to call attention to the faults or carelessness of others. We ought to be reluctant to admonish, but we should watch diligently lest we speak words of rebuke for the mere gratification of our own feelings, for that is one of the cruel forms of selfishness. When we admonish, we should do so deliberately, with careful study of the justice of our words and of the appropriateness of the occasion. It is a means of help; it should be as private and as kindly as possible. Use imagination to put yourself in the place of the admonished one, and ask how the fault-finding and suggestion may be made most effective for good.—Congregationalist.

### WHAT MAKES A GREAT LIFE.

Do not try to do a great thing; you may waste all your life waiting for the opportunity which may never come. But since little things are always claiming your attention, do them as they come from a great motive, for the glory of God, to win his smile of approval and to do good to men. It is harder to plod on in obscurity, acting thus, than to stand on the high places of the field, within the view of all, and do deeds of valor at which rival armies stand still to gaze. But no such act goes without the swift recognition and the ultimate recompense of Christ. To fulfill faithfully the duties of your station; to use to the uttermost the gifts of your ministry; to bear chafing and trivial irritations as martyrs bore the pillory and stake; to find the one noble trait in people who try to molest you; to put the kindest construction on unkind acts and words; to love with the love of God even the unthankful and evil; to be content to be a fountain in the midst of a wild valley of stones, nourishing a few lichens and wildflowers, or now and again a thirsty sheep; and to do this always, and not for the praise of man, but for the sake of God,—this makes a great life.—F. B. Meyer.

## Children's Page.

### THE-LAND OF ANYHOW.

Beyond the isle of What'stouse,  
Where Slipshod Point is now,  
There used to be, when I was young,  
The land of Anyhow.

Don't Care was king of all this realm.  
A cruel king was he,  
For those who served him with good heart  
He treated shamefully!

When boys and girls their tasks would slight,  
And cloud poor mother's brow,  
He'd say, "Don't Care! It's good enough!  
Just do it anyhow!"

But when in after life they longed  
To make proud fortune bow,  
He let them find that fate ne'er smiles  
On work done anyhow.

For he who would the harvest reap  
Must learn to use the plow,  
And pitch his tents a long way from  
The land of Anyhow!

—Little Men and Women.

### THE DOLLS AT GRANDMA'S.

CONSTANCE CONRAD.

"Oh-h-h!" exclaimed Dolly, with a long-drawn breath of delight.

Dolly's grandmother had been up under the eaves of the old garret, and brought downstairs for her little granddaughter a tiny haircloth trunk, all studded with brass nails and with iron rings at the ends by which to lift it.

"Oh, see, see!" exclaimed Dolly again, as she lifted old-fashioned chairs and tables, dollies and pewter dishes, paper dolls and pasteboard cradles out of the trunk. These were the playthings Aunt Beth and Aunt Hope had played with long ago, when they were little girls, and the chairs and clothes-horse Dolly's own papa had made when he was a boy for his little sister.

"May I have a tea-party?" asked Dolly; and her grandmother brought a square stool and a napkin for a table-cloth, as she had for her own little girls long ago, and Dolly began to set her table.

"Aunt Beth always used to have a large, golden-brown molasses cake to make her tea-party with," said grandma. "How would you like strawberries and lumps of sugar with wintergreen on them?"

"That would be lovely," said Dolly, clasping her dimpled hands tight together to help her express her pleasure.

Very soon she had the dearest little teatable in the world, set with a pewter teapot, and cream pitcher, and sugar bowl, and a platter with a red-painted fish upon it. Tiny little knives and forks and spoons were placed beside every plate, each of which held a large, red strawberry or a lump of loaf sugar, tinted pink with grandmother's wintergreen drops. Then Dolly sat the dolls all about the table.

"You may sit at the head, Flora," she said to the large rag doll, "for you are the oldest. The china doll, Cordelia, may sit next, and these two dear babies can sit in a chair together on the other side. Grandma didn't tell me your names, so I'll call you Don and Lillias.

"Now, I'll talk for you all. When Aunt Beth stopped playing with Don, little boys must have worn blue sailor suits, with light-blue sashes and dear little pockets, didn't they, Don? And when Aunt Hope put Lillias away little girls wore pink silk shirts and white satin overskirts, with little shiny dots in them. What little dears you both are!

"Cordelia, you wear overskirts, too, and your hair is combed just like Lillias', in little

scallops over your forehead and ears. How Aunt Beth and Aunt Hope must have loved you all."

There were soft sounds among the trees, and the summer air was full of the humming of birds and insects. Perhaps Dolly heard some of these, but it seemed to her that Flora, the large rag doll, was talking, and this was what she said:

"You cannot imagine what pleasure it gives me to be among folks once more, and most of all at a tea-drinking. Things were different even in thy day, Cordelia, but if thee could look back fifty years, what changes thee would see. We used to speak in fun of two bites of a cherry, it being so small a fruit, but we little thought our sweet field strawberries would ever reach the size of these large, luscious berries. Our tea-tables were always graced with a large corn pudding or a tureen of clam chowder."

Turning from Cordelia to Dolly, Flora continued: "Thy grandmother made me fifty years ago on Nantucket. I had a beautiful plaster-of-Paris head then, and clothes of finest needlework. I wore red morocco shoes, and though there were no ruffles on my clothings, there were many fine tucks and much dainty embroidery. I lived a year on Nantucket before thy grandmother brought me home to her little sister, thy great Aunt Annis.

"Those were stirring times on the island. I saw many a whaling ship come in, laden with rare and beautiful things from the Far East. How would thee like to have a necklace made of a shark's backbone? Flora asked Dolly. The captain of the Lively Polly brought such a necklace to thy grandmother. There were coral beads like those I wear, and yards of glistening satin, and soft India shawls, bright silk scarfs, and the rarest of China dishes from far over the seas. Oh! it was a great day when a ship was sighted after a four years' voyage, and we all went down to the wharf to see it come in. There was much rejoicing over the return of husbands, brothers and lovers, and delight over the beautiful presents they brought.

"The great whale's teeth in the parlor thy grandmother and I brought with us when we came home to thy great Aunt Annis. Such a delighted little girl thee never saw as when she held me in her arms. We were friends at once, and she carried me down to her favorite seat under the grape arbor. It was there she named me Flora. One day she crowned me with a wreath of flowers, and then wrote some rhymes that pleased me very much. Thee will find them in the bottom of the little trunk in a tiny yellow envelope, marked 'To Flora; written by Annis Carpenter, age seven:'

"But wait, I can repeat them, and it was customary to repeat poetry at tea-drinkings when I was young. These were the verses:

"My sweet Flora, queen of flowers,  
With thee among the shady bowers  
I love to sit at early morn,  
And hear the blackbird's sweetest song.

"Thy darling eyes are very bright,  
Which I can always see when light,  
Thy head is full of shining curls,  
Which I would not give up for worlds.

"Thy cheeks are like the fairest rose,  
And thee has got a pretty little nose.  
But it is getting very late,  
And we must go, my little mate."

"Thy great Aunt Annis and I played together for years, always using the Friends' language to one another; then, when she

grew into a beautiful young woman, she gave me to thy Aunt Beth, and though I have lived long now among the world's people, the soft thee and thou that I learned first at Nantucket comes most readily to my lips. I thank thee for asking us to thy tea-party. We are all happier for an outing once in a while, and I feel as if I had taken a nap this last twenty years under the attic eaves, almost as long as Rip Van Winkle's.

"I trust thee may have a pleasant visit, and there are no pleasanter places to visit than at grandmother's. We, the old-fashioned dolls of long ago, bring thee greetings from Nantucket and the shores of the beautiful Hudson, the home of thy father's boyhood."—The Christian Work and Evangelist.

### MY LITTLE MARY.

HANSON W. WHEELER.

My little Mary, so very contrary,  
She turns things upside down;  
But withal she's so cute,  
I'd indeed be a brute  
Did I scold, look cross or frown.

She will romp and play the livelong day,  
As if her existence depended  
Upon the steps she could take  
And the noise she could make  
Before the day is ended.

When late 'tis getting, instead of fretting  
And causing us tears to weep,  
She will heave a sigh  
And with heavy eye  
"Say, 'Me tired, want go s'leep.'"

—Advocate.

### THE RAINDROP'S STORY.

One rainy day, as a sprightly little field-mouse was sitting near the door of his house, greedily chewing a grain of corn, a raindrop fell on a leaf beside him.

"Where did you come from?" asked the field-mouse, looking anxiously at the raindrop and wondering whether he would get an answer or not.

"From the sky," answered the raindrop, very readily; "but my real home is the sea. One day, as I was playing with my brothers and sisters in that beautiful home of ours, the hot sun shone upon us. It drew many of us up into the sky. I was among them. We could see the green fields and beautiful flowers far beneath. We came close together, and formed a white, fleecy cloud. Pretty soon a chilly wind began to blow. We crowded together to get warm. We became so heavy we could not stay up in the clear air. We came tumbling down, and I have alighted here to"—but just then a sparrow, who was very thirsty, gobbled the raindrop up so quickly that he did not have time to finish his story.—Ex.

### OUR DEAD.

Of all the influences that work in a man's or woman's life, I know none purer or stronger than the hand that we know. It is only when a mother dies that her children begin to understand what their mother was, and only after years, when we look back on our father, that we see his excellence, his integrity, his manliness and his wisdom. It was some time before the disciples got a glimpse of Jesus—only after he had gone to heaven; and it has taken eighteen centuries to imagine the full height of Jesus, and he is still growing in human thought. So it is with our dead. They are living—the only members of our family that are fully alive and know the meaning of things and the will of God most perfectly. How near they bring the unseen to us! There is nothing that brings the unseen close save Christ and those that have gone in to join him.—Ian Maclaren.

## THE CARE OF THE SKIN.

J. H. KELLOGG, M. D.

The outer covering of the body is remarkably adapted to its protection. When viewed with a microscope, its surface is found to be made up of several layers of horny scales, which form a protective layer that is a poor conductor of heat and electricity, but affords a considerable degree of resistance to the entrance of foreign bodies, the bites of insects and the introduction of poisons. It also protects against the entrance of germs. Beneath this layer are found the active portions of the skin, glands, nerves and blood vessels, by which are performed the various functions which are carried on by this remarkable organ. Of the glands, there are two kinds; we may, perhaps, say three. They are the perspiratory, or sweat, glands, consisting of a long tube leading from the surface to the deeper layers of the skin, ending in a little coil. The walls of these tubes are filled with blood vessels. The number of sweat glands in the skin has been estimated to be two and a half millions, and the walls of their tubes, if spread out, would cover a surface of ten or eleven thousand square feet. These glands secrete water containing salt and various waste substances. Under certain conditions, the sweat may also contain a slight amount of acid. Under ordinary conditions these glands pour out perspiration upon the skin at the rate of about one and a half ounces per hour. Heat and exercise may increase their activity to more than forty times that amount. It is even possible for a person to perspire one-fifth of his weight in twenty-four hours.

There are found in the skin small glands which secrete fat. This is poured out upon the skin as a protective measure. Probably to some extent the fat glands also act as purifiers of the blood, by removing wastes.

Here and there in the skin are found little pockets, from which grow the hairs.

The skin is very rich in blood-vessels, the capillaries of which, by a peculiar arrangement, are made to lie between bands of muscular tissue. These, under some circumstances, are able to contract and compress the vessels in such a way as to almost completely empty them.

## SKIN TRAINING.

An enormous amount of time is devoted to the training of the hand, the eye and the brain; but the training of the skin is seldom thought of. Nevertheless, a well-trained skin is more essential to health than almost any other kind of bodily culture. The neglect of the skin must be regarded as the foundation cause of a large number of chronic maladies. It may almost be asserted that a man who will keep his skin in a thoroughly healthy condition may defy almost any known disease. The experienced horseman knows very well the importance of attending to the skin of the animal under his care. A horse which has a hidebound skin, with the hair dry and rough, is by this fact alone known to be in a state of disease. A man whose skin is hidebound, with the hair dry and dingy, dull and lifeless in appearance, and harsh and brittle to the touch, shows by this fact that his whole body is in a state of disease.

A healthy skin is warm, slightly moist, smooth, reddens quickly when rubbed or exposed to the action of hot or cold water, is supple and elastic, perspires readily under

exercise or the application of heat, and is free from pimples, eruptions and discolorations.

To maintain this condition, the skin must be subjected to daily bathing and grooming. Horsemen rub and groom their charges daily. Wild and domestic animals left free in the field habitually groom themselves by vigorous rubbing against trees or other objects. Hunters are familiar with this fact, and often secrete themselves near a "rubbing tree" as a means of getting an easy shot at their game. Man, of all animals, neglects to groom himself, and this is especially true of civilized man; for, as is well known, the savage and half-civilized nations from time immemorial have practiced rubbing the body as a means of maintaining health.—Good Health.

## DIVINE LIFE IN US.

Extract from a sermon by Rev. Henry VanDyke, D. D.  
Moderator of the late Presbyterian General Assembly.

The truth that presses upon me to-day is: That there is not only a death appointed for each one at the end of the journey; not only the daily dying, but there is a kind of sinking; a spending of the soul in this limited, perishing existence; a gradual losing of the soul; a secret dying of the soul, which is going on all the time; and this death is the only real death there is. The other is not death, it is change; this is death. To have our affections set on things that are earthly, perishing, temporal, is to belong to the things that are earthly, perishing, temporal. To belong to them is infidelity; is, practically, faith in things seen, not invisible, not unseen. Keep your eyes shut long enough and you will go blind. See again; sin is the preference of the seen to the spiritual. The preference becomes a habit, the habit a character and the character a destiny: "To be carnally minded is death, but to be spiritually minded is life and peace." "Life and peace." Peace in life and life in peace. Living souls, not perishing forms. That is a very great reality under the mask. Quickly, and how gladly, our hearts turn to life and love:

"No life that breathes with human breath  
Has ever truly longed for death.  
'Tis life whereof our lives are scant,  
O life, not death, for which we pant;  
More life and fuller, that I want."

This is the second mystery that is going on in the world, the satisfaction of this want. There a thirst for immortality, the quickening, the more abundant life that is sky-bound and not dependent upon the senses, the daily resurrection from the daily death. That is the great truth, the great secret of the New Testament. The sacred testament of the Egyptians was called "the book of death." Our book ought to be called "the Book of Life." Its central truth is that mortals are brought to life in Jesus. "He that believeth in me hath everlasting life." Not, will have it some day. Do not read your New Testament that way. It is, "hath everlasting life," now, here, in this masquerade of a world, "hath" something which makes life. "I am come that ye might have life and that ye might have it more abundantly." Hear what Jesus said to the tempter in the wilderness: "Man shall not live by bread alone." That is the denial of the great heresy of worldliness, which is that men shall live by bread. Christ says he "shall not live by bread alone." Then in the sixth chapter of John, when he gave the explanation of his

saying, he said, "I am the Bread of Life." "The words that I speak they are life; and that is the denial of the heresy of the world that men shall live by bread. There are two heresies of worldliness, that men shall live by bread, and that you cannot have everlasting life in this world. Christ denies both. He says, "he that believeth hath everlasting life," and again, "The words that I speak, they are spirit and they are life."

## A GOSPEL OF COMFORT.

While during the last twenty-five years there has been a most hopeful development of church work in the direction of social service, so that the poor and the unsuccessful and the disased are receiving a gracious ministry, we do not believe that anything like the attention is paid to the spiritual comforts of the Gospel that used to be common.

In every company of Christian people gathered in our churches there are many who are distressed and discouraged. There are fathers and mothers who during the week have laid the body of a beloved child in the grave. There are men who have lost their hopefulness and courage. There are women who have grown hard and bitter as they have seen the possibilities of realizing the cherished ideal of girlhood vanish before the hard realities of experience.

The militant appeal which has come to be a somewhat distinctive note of modern preaching does not bring them any personal message. They are told to fight the battle of life, but they are not fit for any sort of contest or struggle. They are wounded on the field, and what they need is sympathy, and some disclosure of the divine helpfulness and of the larger purposes of human experience.

Men of our time are rather tremulously sensitive to physical pain and suffering. Nothing is easier than to secure money for those who are in physical distress, but we find it difficult to awaken a profound sympathy for those bitter experiences to which money has no relation. When our alms will not relieve, we stand dumb and helpless. We have become so imbued with the half or quarter truth that the Gospel is intended to ameliorate human conditions in this world that we forget that there are losses and disappointments which nothing in this world can alleviate, only the revelation of an infinite Father, and the heaven of which Paul wrote, and which John saw.

Of course in certain churches of a liberal order there is much preaching that comes back to this, that if you do pretty well things will come out right somehow, but there is very little real comfort in these vague declarations, for the message of comfort must be concrete, and it must recognize a moral order in the universe which demands righteousness. A bare optimism based on guess is about as comfortless as anything that can be imagined.

What we regret is that evangelical Christianity, which is so positive in its assertions of sin, and of human responsibility and the necessity of active service, is so largely failing to emphasize those truths that throw a ray of divine light and comfort into troubled human conditions. It is not often that one hears Christians talk about heaven, or listens to a sermon on heaven. We are losing the note of positiveness as to the blessedness of the everlasting life for those who are in fellowship with Christ. We are quite too willing to treat

the references of the New Testament to this great matter as figurative, forgetting that even figurative language, if it is rational, is based upon an underlying reality.—The Watchman.

LIVING FOR ONE'S SELF.

If men only stood independent of their fellows, a long list of questions would be eradicated from their daily lives. But the fact is that they are so mixed and criss-crossed that no man lives who can truthfully say that he lives unto himself alone. Responsibilities of one kind and another come from the most unexpected sources and in the most unexpected ways and at the most unexpected times. But they come, nevertheless, and when they are here they must be accepted or rejected; and to reject responsibility is as serious as to fail in it, if not more serious. It is the man who fears with whom the world has little patience.

If no man can live to himself, it is certainly his duty to fit himself to live with others. Habits which are unpleasant or oppressive to others are not to be permitted to grow. "Cut them out" from the very first. No man can go through life successfully who insists on making himself a more or less serious nuisance to his friends. They may put up with him for a short time, but it will be only a short time. The sense of charity for another in that way is not everlasting; it can wear out. A man's usefulness depends very largely upon himself. One may labor in a wider field than another, but the principles which govern his life are the same, in whichever field he may be placed. That is the fact to be kept in mind. Just grasp the truth that one does not and cannot live independently of his fellows, and there is opened before one a field of enlarged usefulness. But the selfish man is rarely of much help to himself or to others.—Westerly Sun.

FOUND AFTER FORTY YEARS.

He was an old man, with a long, gray beard and the left sleeve of his coat empty. A heavy cane, with its handle crooked, hung on his shoulder, as with his one hand he picked up some second-hand books that were in a box marked "Five cents each," in front of a book store in Chambers street, Friday afternoon.

One by one the books were opened, their title pages scanned, and they were returned to the box; but not all, for as he opened a small, thin, black book, his hand trembled with a tightening grasp. Again and again he looked at the title page and the fly leaf opposite. He closed his eyes and again looked as though he had at first doubted his senses.

"Where did you get this Testament?" he asked of an attendant.

"Indeed, I don't know," was the answer. "It has been around the shop for years. Do you want it?"

"Yes, I do," came the quick reply. "Here is your nickel, and if you want the book back a thousand dollars won't buy it."

"What is there about it?" asked the attendant.

"Pleasant memories that lead to many sad ones," the old man answered. "See here on the fly leaf, 'To Alfred from Mother, Christmas, 1861.' I am that Alfred and that was the last day I saw one of the best mothers that ever lived. I left my home in Des Moines, Iowa, that day to enlist in the war

for the Union and I took that little Testament with me. It was my companion until the day of that terrible charge on Fort Donelson, Feb. 16, 1862. With the other boys I reached the breastworks, but I knew nothing after that until I found myself under a tree with my left arm gone. The Testament had disappeared, and I never saw it from that day to this.

"When I reached home in 1865, mother had gone from the troubles of this world. I wish that I knew the history of this book for the last forty years; but I have it again and I will keep it until I go to mother."

The old man walked toward Broadway, still looking at the book which he held in his hand.—New York Herald.

THE TASTE BERRY.

In the wilds of Africa is found a vine on which grows a small berry about the size of a cranberry, which has the peculiar property, when eaten, of changing the taste so that all sour things seem sweet. After a few hours the taste becomes natural again, but during that time all acids are sweet to the taste. Whenever they find this berry the natives eat a few and then fill themselves with the sourest fruits they can find, getting the same enjoyment as from the sweetest and rarest and most delicious fruits. It would add much to the pleasures of life if some expedient could be found which would effect the same transformation in all the affairs of our lives, enabling us to extract happiness from the most unpleasant events and the most disappointing features of life. May not a quiet and contented spirit, in a large measure, furnish a counterpart to the African taste berry? A disposition to make the best of everything, a happy determination to look on the bright side, a gentle resolve to ignore as far as possible the disagreeable facts of existence, or at least to look upon what better sides we may be able to find will not indeed make everything in life appear sweet and enjoyable, but will certainly reduce the sour and unpleasant to the lowest limits. We have heard recently of a man who said he was devoutly thankful that God had made him blind. It may not be easy for us to understand his feeling, but it suggests that a persistent effort to find the good in everything may be rewarded with a large increase of happiness.—Watchman.

RESOLUTIONS.

WHEREAS, Our Heavenly Father in his infinite wisdom and love has seen best to remove from our midst Sister Marion Conger, one whom we have learned to love and esteem as a true sister and helper in time of sickness and sorrow, and an ever faithful worker in our Ladies' Benevolent Society, of which she has been a member almost sixteen years; therefore,

Resolved, That we deeply sympathize with her family and friends in their affliction.

Resolved, That while we miss her from her accustomed place, and while a feeling of sorrow comes over us, we can thank God that our sister has only gone on before, and is at rest with Jesus, for which she has so longed for months; and we earnestly pray that it may be our lot to join her by and by.

Resolved, That a copy of these resolutions be given to her bereaved family, and that a copy be sent for publication in the SABBATH RECORDER.

Done by order and in behalf of the Ladies' Benevolent Society of the First Verona church.

MRS. PERIE R. BURDICK, }  
MRS. IDA W. THAYER, } Com.  
MISS CORA WILLIAMS, }

No MAN can learn what he has not preparation for learning. . . . Our eyes are holden that we cannot see things that stare us in the face until the hour arrives when the mind is ripened.—Emerson.

Popular Science.

H. H. BAKER.

How to Make Money.

A National Candy Company was incorporated at Trenton, N. J., on Sept. 8, with an authorized capital of \$9,000,000, which amount is soon to be increased to \$25,000,000. The present authorized stock is divided as follows: \$1,000,000 of first preferred stock, \$2,000,000 of second preferred stock and \$6,000,000 of common stock. Both classes of preferred stock will bear seven per cent cumulative dividends.

Now for the incorporators. No matter as to names, but where do they live? One of them lives in St. Louis, four in Chicago and one in Jersey City—six men with a million and a half each. But what are these gentlemen going to do with this big heap of money? Nine millions to start with and to be increased to twenty-five millions in a very short time, if their stock sells at a premium. Are they to engage in manufacturing the peat beds in Illinois, Michigan, or the one near Trenton, New Jersey, into fuel to keep people from freezing the coming winter? Not at all. According to their chartered right, which covers the nation, they are to manufacture such articles as popcorn, chewing gum, licorice, chocolate and sugar glucose candy.

"So science spreads her lucid ray."

A New Airship.

Mr. Stanley Spencer, a well-known English aeronaut, successfully accomplished a remarkable flight in an airship of his own invention. It is estimated that his ship sailed a distance of fully thirty miles.

The motive power of this ship is a petroleum motor of about thirty horse-power, and the machinery is managed by touching an electric button. The ship is seventy-five feet long, and its elevating power consists of twenty thousand feet of hydrogen gas. The frame is built of bamboo, and the propeller is in front instead of being in the rear, as are those airships constructed by Mr. Santos-Dumont. This ship, in smooth weather, will sail about fifteen miles per hour. The weight is about six hundred pounds. The invention consists in devices to prevent the machine from dipping and plunging, thus causing it to sail on an even keel.

Navigation in air so far has given no material evidence of becoming of any commercial value, and still it has a good many promoters. From the days of Jacques Etienne Montgolfier, the inventor of the first air balloon, and who died at Servieres, France, Aug. 2, 1799, until the present day, there has been a continued effort made to adapt the balloon to some practical use.

We think it has come the nearest to demonstrating its value in war than in any other line.

LUMBER BUSINESS.—A Seventh-day Baptist, acquainted with saw-milling and lumber business, may learn from the subscriber of a good location about 70 miles from Kingston, Ontario. Fine opportunity to establish prosperous business. Six to ten thousand dollars, required.

JOSEPH BAWDEN,  
194 Ontario Street,  
Kingston, Ontario, Canada.

JUST OUT, a beautiful new waltz song entitled, "The Last Waltz." To quickly introduce same, we have reserved a limited number of first edition, regular 50 cent piano copies, which we will mail, postpaid, upon receipt of 10 cents. We also publish a beautiful Ballad entitled, "She Sang the Song My Mother Loved." Regular 50 cent piano copies mailed, postpaid, upon receipt of 10 cents. Complete words and music of both songs, 15 cents, postpaid.

WILLIAM H. MOYER,  
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: 1-19
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.....	

### THE CITIES OF REFUGE.

For Sabbath-day, November 2, 1902.

LESSON TEXT—Josh. 20: 1-19.

Golden Text—God is our refuge and strength, a very present help in trouble.—Psa. 46: 1.

#### INTRODUCTION.

In order to understand many of the laws and institutions of the early Hebrews we must realize that they were made to fit a people far removed from our present moral development. The law of retaliation is an example.

Another example is the institution of the cities of refuge. These cities with the laws that regulated their use were designed not to meet an ideal condition in regard to the shedding of human blood, but the real conditions and the existing customs of blood revenge common among the Israelites. Today in civilized lands a man who kills another has to answer for his deed before the magistrates. If he is innocent he is acquitted; if he is guilty, he is punished in accordance with the degree of his crime. But according to the ancient custom the nearest kinsman of a man who had been slain regarded it as his special duty to kill the man who had killed his relative. It mattered not at all whether the death had occurred by accident or through deliberate intention. The avenger of blood had no thought but to shed the blood of the one who had shed blood. Now the law of the cities of refuge was made to fit this custom. The avenger of blood was left in the majority of cases to accomplish his purpose if he could; but when it happened that a man had killed another by accident the cities of refuge were provided that he might flee to one of them and there be free from his pursuer. The avenger would not be allowed to enter, and feeling himself thus restrained from his purpose by public authority, would gradually lose that frenzy for the shedding of blood, and come to feel that he was not bound to kill the one who had by accident slain his kinsman.

This law serves to teach the sanctity of human life, — a principle that especially needed to be emphasized in that age of war when many Israelites were falling in battle and the Canaanites were being ruthlessly exterminated. The innocent manslaughterers are to escape death. Yet even a man who kills by accident has shed human blood, and it is no more than right that he should pay for his exemption from death by considerable inconvenience.

TIME.—Probably not long after our last week's lesson.

PLACE.—Perhaps Shiloh.

PERSONS.—Joshua and the children of Israel.

#### OUTLINE:

1. The Purpose of the Cities of Refuge. v. 1-3.
2. The Law for the Unintentional Manslayer. v. 4-6.
3. Three Cities are Set Apart. v. 7-9.

#### NOTES.

1. **And Jehovah speaks unto Joshua.** This is better than the rendering of the Authorized Version. We have here without any definite connection with the context a narrative of Joshua's carrying out to completion the plans for cities of refuge. Compare Numb. 35: 6-34.

2. **Assign you cities of refuge.** Of the forty-eight cities assigned to the Levites, six (three in Canaan proper and three on the eastern side of the Jordan) were to be specially set apart as cities of refuge. What is meant by "refuge" is explained by the context. It was usual among ancient and medieval nations to have places of asylum where criminals might flee and be in security. With other nations any fugitive might thus find release from his pursuers so long as he remained in the sanctuary; but with the Israelites it was only the unintentional homicide who was to be accepted and received into security. From Exod. 21: 12-14, it may be inferred that one might find also a place of refuge at the altar of Jehovah; for if the presumptive murderer was to be taken even from the altar, may we not conclude that the accidental homicide would find a safe refuge there? **Whereof I spake unto you by Moses.** Compare Deut. 4: 41; 19: 2.

3. **The manslayer.** This word in another connection might be rendered "murderer." **Unwittingly.** Much better, through error. **May flee thither.** The one who slays another by accident is not altogether excused for his deed by reason of the fact that it was an accident. He must flee to one of these cities of refuge and there find exemption for his deed. **The Avenger of blood.** The word here translated "avenger" is elsewhere rendered kinsman. He is the nearest male relative of the man who has been slain, and regards it as his duty to kill the man who has shed the blood of his relative.

4. **And shall stand at the entrance of the gate.** Not just outside the gate; but rather in the place for public meetings and judicial investigations in the open place near the gate inside the walls of the city. **And declare his cause in the ears of the elders.** That is, explain how he happened to kill the man and show that it was an accident, or at least that the deed was not at all premeditated. [Numb. 35: 22, 23.] In Deut. 19: 5, an example of the kind of accident intended is mentioned, namely, that of an axe-head slipping from the helve and inflicting a mortal wound upon a man. **And they shall take him into the city, etc.** He was already inside of the city wall; but he was there as yet only for examination. When now his explanation has been accepted as true and satisfactory, he is formally gathered into the company of the inhabitants of that city and assigned a place to dwell.

5. **And if the avenger of blood pursue.** Better, "And when the avenger," etc. In view of the intense feelings and the prevailing customs in regard to blood revenge, the avenger of blood would certainly pursue. He would not be showing proper respect to his deceased relative if he did not. But in the supposed case when the manslayer has established his innocence, he is to be kept secure and the avenger turned away disappointed. If on the other hand the man who fled to the city of refuge should happen to be guilty, he is to be delivered over to just retribution without pity.

6. **Until he come up before the congregation for judgment.** This clause seems a little out of place here before the succeeding clause which begins with "until," and also in view of the fact that the manslayer had already been judged by the elders of the city. Perhaps the best explanation is that suggested by a comparison of the Hebrew text with the Septuagint, namely, that a brief account of the appointment of the cities of refuge has been expanded by some copyist familiar with Deut. 19 and Numb. 35. If we follow the Septuagint we will omit all of verses 4, 5 and 6, except the phrase quoted at the beginning of this paragraph. **Until the death of the high priest.** It may be that at that time the feelings of the avenger of blood would be softened; he would be able to see that the plea of accident was a valid excuse.

7. **And they set apart Kadesh in Galilee, etc.** By a reference to the map it will

be noticed that these cities are so distributed that some one of them would not be very far distant from any locality within the borders of the Promised Land. **At Jericho eastward.** This phrase is also omitted by the Septuagint.

9. **And for the stranger that sojourneth among them.** It is evident that there mingled with the Israelites a considerable number not of the stock of Jacob,—the "mixed multitude," that came out of Egypt, the Canaanites that were not exterminated, and others; many of these would of course become assimilated with the Israelites, but some always remained as aliens. Compare 2 Chron. 2: 17.

It seems from Deut. 4: 41ff, that Moses had already set apart the three cities on the east side of the Jordan. Their appointment is doubtless mentioned again here for the sake of a complete view of this matter.

#### ANCIENT ROCK AREAS IN NEW JERSEY.

The announcement is made that during the present season Prof. J. E. Wolff, of the United States Geological Survey, will continue the investigation of the areal and structural geology in the crystalline areas of New Jersey, in co-operation with the State Geologist.

These areas coincide with the picturesque mountain region of northern New Jersey, forming a belt fifteen to twenty miles in breadth, which extends diagonally across the state. They also enter New York and are crossed by the Hudson River at West Point. In New Jersey, Lake Hopatcong, Greenwood Lake—which is partly in New York as well—and other well-known local resorts are found among them.

The area is of considerable economic value by reason of its extensive deposits of iron ore, which at Franklin, Hibernia and elsewhere are now being worked. During Revolutionary times it was the source of most of the ordinance and ammunition used by the Continental troops.

To the geologist the region is of great interest and importance, and presents many complicated problems, which at times have baffled even the experts. It is composed of rocks intensely folded, crystallized and metamorphosed, whose age, though known to be very great, is in some sections still undetermined. From work already done in the region, indications point to the conclusion that much of the rock here exposed belongs to Archean time, in which case it would be classed with similar areas in Canada and limited sections in the United States as that part of the continent which is of the greatest antiquity.

#### THE OLD TESTAMENT RECORDS.

With most books there comes an end to discussions about them; they are dissected, classified, ticketed, labeled and put on the shelf; to remain there, gather dust and grow yellow with age. But the Bible refuses to be put upon the shelf; it provokes thought and discussion. "The discovery in the cuneiform literature of Assyria and Babylonia," says the Literary Digest, "of a remarkable series of accounts parallel to those of the Old Testament has occasioned a sharp controversy as to the relation of these two groups of religious traditions." Prof. Delitzsch, in his famous lecture in Berlin on "Babel and Bible" makes the attempt to show that the Bible stories concerning the creation, the fall of man, the deluge, etc., having parallel accounts in the literature of Babylon, have been taken from this source. This argument or statement of Prof. Delitzsch has called forth many replies.

As they differ in many important particulars, it is asserted that both the Babylonish and Israelitish narratives may be the remnants of an earlier civilization, common to them both. So great, however, is the difference that Prof. Koenig says that in their religious interpretation the whole plan of salvation, as revealed in the Israelitish account, is purely original; which point will have to be admitted. Prof. Koeberle, after analyzing the nine leading accounts of the creation, deluge, etc., declares that notwithstanding a certain external agreement, the Israelitish narrative actually antagonizes the religious interpretation given in the Babylonian stories. "In this very thing lies the significance of the Old Testament records. The Bible is not only independent of Babel, but it goes beyond Babel and it antagonizes Babel."—The Advance.

**MARRIAGES.**

**RICH-GREENE.**—At the residence of the bride's parents, Mr. and Mrs. W. D. Greene, Adams Centre, N. Y., by Pastor S. S. Powell, Elisha R. Rich, of New York City, and Ida B. Greene.

**MASON-BURDICK.**—At the home of William Mason, Brookfield, N. Y., Oct. 9, 1902, by the Rev. T. J. VanHorn, Ezra Mason and Mrs. Lucinda Burdick, all of North Brookfield, N. Y.

**DEATHS.**

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

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

**STILLMAN.**—Sandford Palmer Stillman died at his summer home, Noyes Beach, R. I., Sept. 27, 1902, aged 84 years, 3 months and 20 days.

He was born in North Stonington, Conn., June 6, 1818, and was the son of Zebulon and Eunice (Wells) Stillman. With the exception of the past few winters spent at his home in Daytona, Florida, all the years of his life have been spent in the vicinity of Westerly, R. I. He was a man strong of body and mind, active and prosperous in business, and was exceptionally vigorous for his years up to the Sabbath-day when, lying down for a nap, he fell asleep to wake no more upon earth. In early life he accepted Christ and joined the First Hopkinton Seventh-day Baptist church, which had been the church home of his family for five generations, George Stillman, his ancestor, having joined this church at the time of its organization, in 1708, when it was known as the Westerly church. In 1840 Sanford Palmer Stillman, together with the members of his father's family, became a constituent member of the Pawcatuck Seventh-day Baptist church, which was organized at the village of Westerly by fifty members from the three neighboring churches. For several years he and his younger brother, Henry W., who survives him, had been the only ones remaining of the original fifty. He was especially interested in the missionary work of the denomination. He was a delegate to the Conference at Berlin in September, 1842, which recommended the reorganization of the Missionary Society, and was present at the meeting in 1843, which adopted the new constitution. He has been absent from but few of the sixty subsequent annual meetings of the Society. In 1856 he became one of its life members, and for some twenty-five years has been an efficient member of the Board of Managers. Feb. 26, 1846, he married Catherine York, who, with three sons, survive him. He will be greatly missed in the church, the denomination and the community.

S. H. D.

**LANPHEAR.**—Mrs. George R. Lanphear was born in Rockville, R. I., Dec. 24, 1826, and died in Westerly, R. I., Oct. 6, 1902, aged 76 years, 9 months and 12 days.

She was the daughter of Benjamin and Polly Kenyon Burdick, and one of eleven children, of whom one brother and three sisters survive her. She was married to George R. Lanphear Jan. 15, 1848. There were born to them three children, of whom only one is living, a son. An aged husband, a son and two grandsons, are left of the family to mourn her departure. In early life Mrs. Lanphear became a Christian, was baptized and joined the First Hopkinton Seventh-day Baptist church, when Elder Daniel Coon was pastor. A few years later she transferred her membership to the Rockville Seventh-day Baptist church, of which she was a worthy member at her death. Mrs. Lanphear was a devoted Christian, full of faith and good works. A loving wife and companion, an affectionate sister, a kind and generous neighbor and friend has gone to her rest and will be greatly missed. She suffered much a few years past, but she is free from pain in heaven. Her funeral services were conducted by the writer, and her body was entombed in the Rockville, R. I., cemetery. "Blessed are the dead who die in the Lord, from henceforth; yea, saith the Spirit: that they may rest from their labors; and their works do follow them."

O. U. W.

**ROGERS.**—At the home of her son George, Brookfield, N. Y., Sept. 26, 1902, Mrs. Cynthia Rogers, in the 66th year of her age.

She was the daughter of Arnold and Mary Curtiss Palmiter, born Dec. 15, 1836. She was married to J. Delos Rogers May 27, 1856, who preceded her to the better land two years ago. They had four sons and one daughter. Two sons, George A., of Brookfield, Geno C., of Binghamton, and the daughter, Mrs. Nellie Stevens of Edmeston, survive her. In 1866 she joined the Seventh-day Baptist church of Leonardsville, being one of

sixty baptized at that time by Elder J. Summerbell. She was a woman greatly beloved by all who knew her. The two years of her widowhood were days of declining health and failing eyesight, during which she was tenderly cared for by her children. It is said of her life "she was a constant example of faith in the right, affording inspiration and courage to all who knew her." A large circle of relatives and friends attended the funeral, conducted by the writer. Phil. 3: 20, 21.

T. J. V.

**WHITFORD.**—At his home, in Brookfield, N. Y., Sept. 29, 1902, Calvin Whitford, in the 79th year of his age.

A more extended notice elsewhere.

T. J. V.

**GARDINER.**—Hannah G. Barnes Gardiner, daughter of Richard and Rebecca Barnes, was born in Salem county, N. J., Dec. 7, 1852, and died at her home in Salem, West Virginia, Oct. 4, 1902, after a long and painful illness.

She became a member of the family of Rev. Walter B. Gillette when seven years of age, and continued her home with him while he lived. She was converted in early life and united with the Shiloh Seventh-day Baptist church. She was married to Rev. T. L. Gardiner Sept. 22, 1889. Possessed of a cheerful disposition and a good degree of ready wit, she was often able to "drive dull care away" and live in the enjoyment of the sunshine of hope when others, with no greater burdens, walked in the shadows of a forlorn hope. Courageous, untiring and sympathetic, she was not hindered nor easily overcome by obstacles. Nothing short of eternity can show how many, both old and young, have been cheered and helped through her influence. Life is not measured by years but by acts, by cheering and helpful words. Measured by such a standard, Sister Gardiner has lived many more years than the date of her birth would indicate. A few days before her death she said to her pastor, "I could not lead in prayer nor be active in testimony. I could not show any love for the Master and his cause in that way, but I hope that in some way my love for him will be manifest in the deeds of my daily life." "She hath done what she could" is the testimony that will be borne before the angels of God by a multitude who have known her. A large company of friends gathered at the home Sabbath afternoon, where brief services were held. In the evening after the Sabbath, President Gardiner, his two daughters and Pastor Witter accompanied the remains to Shiloh, N. J., where burial services were held, conducted by Pastor Witter, assisted by Pastor Saunders, and the remains of a sister who will be greatly missed were laid to rest among the friends of other days.

E. A. W.

**LEINWEBER.**—Daniel Leinweber was born in Dormstat, Germany, August 5, 1822, and died in Jackson Center, O., Sept. 29, 1902.

He was united in marriage with Elizabeth Nauman in 1861. Five children were born to them, three of whom are living. His wife also survives him. Funeral services at the home of his son, conducted by the writer, from the text Luke 23: 42.

J. G. B.

**LITTLEJOHN.**—Alice Mildred, age four months.

"Suffer little children to come unto me and forbid them not, for of such is the kingdom of God."

J. G. B.

[Place and date are wanting in the above notice. We suppose the place to be Jackson Center, Ohio.—EDITOR RECORDER.]

**BABCOCK.**—Oliver, son of Salathiel and Lucy Babcock, was born in Jackson Center, O., March 17, 1885, and died Sept. 27, 1902, aged 17 years, 6 months and 10 days.

He was a young man much loved by the community, as was attested in the large attendance at the Seventh-day Baptist church Sept. 28. The Y. P. S. C. E. had charge of the floral tribute, and a double quartette furnished appropriate music. Sermon by the pastor on the theme, "The living dead." "Why seek ye the living among the dead; he is not here but is risen." This is the fourth death in this family within three years, and the sympathy of the community is extended to them in their deep sorrow.

J. G. B.

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**Special Notices.**

**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.  
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E. F. LOOFBORO, Acting Pastor,  
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**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.  
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