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## OCTOBER DAYS.

A. ABERNATHY COWLES.

O rare October days! Ye leave your strange  
Foreshades of things ideal everywhere:  
Autumnal glories crown the mountain range,  
Autumnal raptures flood the tranced air:  
Steeped in a golden languor sleeps the sky,  
As sinks the drowsy sun into his rest,  
And Burning clouds in crimson masses lie  
Athwart the glowing portals of the West.

The waning sunshine softens over all,  
Unto the music of sweet-voiced rills;  
Enchanted lights and shadows rise and fall  
Within the charm'd circle of the hills:  
The lazy world a magic vision seems;  
The far-off heights a fairy glamour take,  
And distant headlands, dim as Summer dreams,  
Immerge their purple shadows in the lake.

From the brown stubble-fields on either side  
Is heard the mellow piping of the quail;  
And in the Eastern sky, faint, flushed and wide,  
The full-orbed moon ariseth, still and pale:  
On far-off steeps the parting sunbeams rest;  
Illusive mists the bosky hollows fill;  
Then twilight shades the quiet glades invest,  
And all is dim, and mystical, and still.

—Christian Work and Evangelist.

**Curing  
Your Doubts.** MANY times during the past thirty years the writer has been appealed to for counsel in the matter of honest doubts. It is not easy to answer all questions which doubt awakens. They arise from different causes, and these causes cannot be wholly removed in a moment. But one general principle is applicable to all cases. That principle may be embodied in these words, "Look away from yourself and go to work." Introspection which seeks proof that one is a Christian by analyzing evidences found in one's feelings or in logical conclusions concerning feelings is likely to increase doubts instead of curing them. Horace Bushnell used to tell the following: A devout woman came to him asking how she could prove to herself that she loved God. Thinking to help her, he said, "Do you love your babe?" "Most certainly I do." "Go home and study for a week how you can prove that you love your babe and I will then tell you how you can prove that you love God." At the end of the week she returned in deeper distress, saying, "I know I love my babe, but I cannot prove it, and I still fear I am not a Christian." The illustration is a good one, although the woman's experience was a painful one. The consciousness of love in an honest heart, and the acts which love prompts, are highest proof that love exists. One cannot argue himself into this state of consciousness. Indeed logic has so little to do with love in human relations that there is an adage of long-standing that "love is blind." Doubt is blind in some important particulars, and argument often increases its blindness. To analyze one's feelings and demand abstract proof of love or faith is fruitless. We tried

to aid a child in working a delicate puzzle the other day, but our clumsy fingers made matters worse. Most arguments are too clumsy when faith and love are being dealt with.

**Imperfect  
Ideas of  
Conversion.**

A COMMON form of doubting is to question the reality of conversion at the beginning. We recall a case. The writer was preaching every day at a "great meeting." Many were seeking Christ. Among them was a strong man of thirty years, who had been wayward in a marked degree. For two or three evenings he had been at the "mourner's bench" in real agony of soul, until the writer was compelled to kneel beside him one night in anxious sympathy; this dialogue took place: "Why are you so distressed?" "I am not converted. I want to get happy." "What brought you to this seat?" "A few years ago I defied God and said, 'I would go to hell before I would go to the mourner's seat,' and night before last, while you were preaching, it seemed to me that God had taken me at my word, and that I was lost; how I got to this seat I do not know." A few more inquiries showed that this honest and repentant man had yielded to Christ and that new life had begun in his heart, but he had a false standard of conversion, which led him to demand of himself certain forms of ecstasy and feeling which he had fixed upon as evidence of conversion. Since these feelings had not come, he doubted. Similar mistakes as to evidence is a fruitful source of doubts among seekers, and among those older in Christian experience. When told confidently that he was accepted of God, this man sprang to his feet in most triumphant and joyous faith.

**Look Up  
And Do  
God's Will.**

EVIDENCE of our acceptance must be found in our acceptance of God's promises, and in our obedience to what he asks. Divine sacrificial love in Christ is poured out to save men. Whoever will accept that in loving surrender is accepted of God. Is accepted, not will be accepted. That love comes to seek all who are lost, to aid all who are weak, to guide all who doubt, and thus to redeem. No man is a Christian because he has formulated a given abstract creed, or has had a given type of emotions, or has reached certain heights of spiritual or of bodily ecstasy. These may attend the inception and development of faith and Christian life, but they are not the highest evidence of it. We often say of men of worth, but uncultured: "They are diamonds in the rough." The simile is not inapt when applied to spiritual experiences.

An uncut diamond is not to be judged by what appears, but by what may be seen when the lapidary has done his work. We are not impulsive diamonds in God's hands, but we are unfinished ones, at best. If we work with him, in genuine repentance and loving obedience, the diamond will appear sometime. Chemically, charcoal and diamonds have much in common, and our poor lives, earth-stained and imperfect, in the hands of God, are on the way to full development as diamonds, fit to grace the crown of Christ's rejoicing. When you are tempted to doubt, look away from yourself and up to him who sitteth at the right hand of God. Work in unison with him by loving service, while he cuts the diamond into beauty.

**Readjustment  
of Protestant  
Churches.**

WHEN men like E. F. Blanchard, author of *The Readjusted Church*, Bishop Potter, of New York, and Prof. F. G. Peabody, of Harvard, write as they do concerning the need that Christianity, as represented in organized churches, readjust itself to new demands and new conditions, thoughtful observers must consider what this means.

All observers see that we are in a marked stage of transition, religiously, and that serious needs are apparent. Protestantism has passed its creed-making period, and regard for creeds and ceremonies as standards of fitness for church membership, or as evidences of Christian character, is much less than it was even fifty years ago. The great Catholic bodies, Roman and Greek, with creeds and ceremonies centuries old, feel this transition comparatively little, but there are evidences that they do feel it. With Roman Catholics, the tendency is to practical adjustment of creeds and forms to specific surroundings more than toward any fundamental changes. Among the failures of Protestant Christianity to meet present conditions, and therefore the demand for readjustment, which its own members put forth, are are said to be these:

1. Organized churches have not kept pace with the normal unfolding and development of Christianity as a progressive, revealed religion.
2. The methods of the church are not in keeping with modern demands, especially in matters of reform and the humanities.
3. The churches have lost the "practical spirit" of early Christianity, which is doubly demanded at this time.
4. The deep unrest within the church, touching the fulfillment of its duty to the

world, is a sign of needed change—and an element of weakness as well.

5. The church has lost much in spiritual power and in influence for good because of mal-adjustment or non-adjustment to existing demands and surroundings.

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Life and Character.

We have given the above in order to provoke thought along those lines without going into a detailed consideration of the points suggested; but we desire to add the thought that all organized Christianity should recognize that pure and righteous lives, working out in character along the great ethical lines laid down in the Ten Words and in the life and teachings of Christ, are the fruit which God demands. The key-note is not "Salvation by Character," as Rationalism suggests, but Christ-like character as a product of salvation in men. To assume that salvation comes through the acceptance of a given form of creed, or the doing of any certain things or ceremonies, is to miss the mark. Divine life in men working out in right character is salvation. Psychological or metaphysical theories about the new-birth and the unfolding of the Christ-life in men have minor value. "By their fruits ye shall know them" is the true standard. Any creed or theory that ignores the demand for this divine life in men as the source of right life and salvation must fail of best results, and any theory which declines to recognize the true fruits of righteousness, along the ethical lines laid down in the Bible by Christ, because certain abstract theories have not been accepted as an antecedent, will meet equal failure. The readjustment needed is one of character and life, in the largest and best sense of those words, and whatever will minister to that end is a desirable aid toward readjustment.

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What is Success?

The idea that success means the amassing of wealth and the securing of marked distinction and high honors is incorrect and misleading. Such a definition is likely to create wrong standards as to actions and attainments, and to dishearten young people rather than encourage them. More nearly correct conceptions must be entertained before we can cheerfully and hopefully accept and discharge the duties and responsibilities, irksome and unpromising, which so often environ us. In the great majority of addresses and appeals to young persons the careers of men of exalted station, attained by superior and exceptional gifts and favoring fortune, are held up for emulation. The corollary to such appeals is that only the deeds which bring men and women conspicuously before the world are worth attempting, and that lives not thus glorified are hopeless failures. To make the most of ourselves we must have high ideals; but the true philosophy of life magnifies the importance of discharging the small daily duty conscientiously and without undue concern for the repute that comes to all who give faithful service. This is a trite injunction, and has lost much of its force by iteration; yet, like the familiar virtues which constitute the character of a good man, its observance lies at the foundation of every really successful career. It is a mistake to say that those who have missed the great prizes of life have been unsuccessful. In estimating the triumphs of human endeavor, we must note

the strokes of ill fortune which have been manfully met and survived; the life-long burdens that have been carried; unfortunate environment in early life which brings men into the race late and greatly handicapped; a feeble body, which places its possessor at an enormous disadvantage against competitors endowed with physical strength and energy; a large family, whose support demands the utmost exertion during the best period of the parents' lives. These restraints prevent many from amassing more than a very modest competence, and frequently from laying aside anything for old age. The men and women who have raised large families under such depressing circumstances and have educated their children and seen them fairly established in life are numerous and may fairly be enrolled among those who have achieved great success. But far beyond all success as to business or reputation is that true success that is represented by character, by ethical and religious development and by fitness to enter the next life prepared to go forward along the higher lines of spiritual experience. Victor Hugo, in closing a volume devoted to the reminiscences of his full and varied life, says that he has "grasped the hands of the most famous and the most obscure of Frenchmen, and that before heaven there is nothing worth kneeling to but goodness. A worthy aspiration is a possession as solid as a landed estate, a fortune which we can never exhaust. That way lies the most satisfying successes." That is well said, but higher still the idea of success must be lifted until we realize that true success means fitness to go hence and begin a new career in the next world, because we have gained power and desire to attain the best there through what we have been and done, and through the ideals we have aimed at here. Whether you have been successful must be determined from the record books of the Recording Angel two centuries hence, rather than by what the world says, or does not say of you to-day.

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The Antiquity of Man.

The discovery of human bones near Lansing, Kansas, renews interest in the question of man's time on this planet. Prof. Warren Upham publishes an account of this discovery in the *Records of the Past* for Sept., 1902. From his account it appears that the bones were found in connection with the construction of an underground tunnel about eighteen miles northwest of Kansas City. The bones were embedded in a layer of debris from an adjacent outcrop of limestone, and covered by a loamy material called "loess." The place is fully twelve feet above the level of the highest water ever seen in the Missouri River to-day, and the presumption is that the soil was left there when the stream was much larger than it is now.

Professor Upham says that the deposit belongs to the "Iowan stage of the glacial period," which was one of the later subdivisions of the age when an ice sheet covered Canada and the northern part of the United States. Professor Winchell, now president of the Geological Society of America, and other recognized authorities think that seven thousand years have elapsed since the ice melted away sufficiently to leave southern Canada bare. Professor Upham gives his reasons for thinking that the "Iowan stage," when the ice was still down in the United States, must

have preceded the disappearance in Canada by about five thousand years. Thus the lower stratum of loess at Lansing is regarded as fully twelve thousand years old, while if the surmises of other glacialists are accepted it dates back fully twenty thousand. Incidentally, Professor Upham remarks that his own estimate represents only one-eighth of the total duration of the Ice Age, and that "it can be only a small fraction of the antiquity of man in Europe, where he seems surely to have been coeval with the beginning of the Ice Age."

That this case is not a hoax, like the "Calaveras skull" of Colorado, which Bret Harte has embalmed in his ironical poem, is shown by the fact that a party made up of Professor Winchell, Professor Upham, two scientists from the University of Kansas (Professor S. W. Williston and Erasmus Haworth) and M. C. Long, curator of the Public Museum in Kansas City, visited the tunnel on August 9, and concluded that the bones had been naturally entombed. Mr. Long set the skeleton up for his museum, and supplied the photographs which have appeared in *Records of the Past*. Professor Williston estimates that the height of the Lansing man was about 5 feet 8 inches; he had beetling brows, a low and receding forehead and projecting jaws.

Similar finds have been made in Europe during the last century, and conservative scientists and devout Christian scholars agree that the period of man's existence on the earth is much greater than was formerly supposed. There is nothing in this conclusion which invalidates the authenticity or authority of the Bible in the least. It only shows that with less facts at hand men have made interpretations of that Book which were incomplete. On the other hand, these new finds do not give sufficient ground for any absolute dates, nor any detailed knowledge of man's earlier history. They only show, as do the facts concerning the early civilization of Egypt and Babylonia, that the existence of man on the earth and the "historic period" of civilization greatly exceeds the calculations made when less facts were at hand.

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MRS. GHOSH-EL-HOWIE, a well-known writer of "Oriental Lessons" in the *Sunday School Lights* in the *Sunday School History*.

Times has just given the first news of what may prove to be a discovery of profound importance to biblical archeology. Together with her husband, she has visited the country near Mount Hermon, where they discovered a rock, on which is carved a figure of the Ancient Phœnician or Canaanite deity, represented by a bull of great proportions, and an outline of the head of a cow alongside. These are evidently representations of the Hittite god of fertility and power and his consort. The situation indicates that there might have been a "grove" at this "high place," a Pagan nature and sex worshiping shrine. Here is full confirmation of the necessity for the warnings and denunciations which fill the Old Testament history after God's ancient people came into Palestine. There are many things in scientific and historical studies and deductions which are accepted on evidence far less clear and convincing. In spite of the scanty records of written history, devout scholars have found enough in books to place the Old Testament history beyond question. The modern discoveries made in uncovering

ancient cities have supported such conclusions in an eminent degree, and this new find suggests that the mountains and rocks of the Holy Land are to add their testimony in favor of the truthfulness of Bible records and teachings.



**Religious Conflict in England.** A RELIGIOUS conflict of unusual extent and virulence seems imminent in Great Britain. It centers around an Education Bill through which the Established Church of England seeks to strengthen her hold on the nation through the Church Schools, which are supported by public funds. The Nonconformists oppose the bill on the ground that it compels them to support schools which teach a certain form of religious faith, while the public has no voice in the management of the schools. This conflict is an unavoidable factor in the development of Religious Liberty, and the political features involved through the State Church are so great that national politics are likely to succeed or fail through these issues. Up to this time the friends of the Established Church seem to have looked upon the opposition as of little account, but it is now evident that the extreme gravity of the situation is understood by government leaders. The history of the "Oxford Movement" of the last century shows the close relation between the present agitation and the interests of Protestantism in England. That movement, led by Newman and Manning, carried some of the most devoted and zealous clergy of the Church of England over to doctrines differing little from those of Rome. Their churches resemble Catholic churches in almost every particular. They teach the doctrines of the confession and the mass. Eminent Catholics declare that if ever England becomes Catholic again it will be through the agency of the ritualistic party in the English church, and it is against this party's teachings that ardent Protestants are directing their energies in opposing the Education Bill. The issues touch all English-speaking Protestants in a definite way. We of the United States cannot be uninterested observers.



**Wages in England.** THE increase of interests and sympathy between the people of England and the United States makes the industrial situation in these sister nations a matter of increasing moment to each. A report just published by the Chamber of Commerce Journal of London records a general decrease of wages in England during the year 1901. The Journal warns against this as indicating a decline in general prosperity, and states that it is the first decrease since 1895, and that a greater number of people are affected by this decrease than in former similar experiences.

The net decrease of last year is placed at 1,584,000 pounds sterling, while in the preceding year, 1900, there was a net gain of six million pounds. The Journal closes by saying:

"A brief consideration of the foregoing will show that altogether the outlook for labor is less encouraging than for some years past, and it behooves both employers and employed to use common sense, zeal and intelligence in maintaining and consolidating industry, upon which the prosperity of the country depends."

**He Spoke for the People.** THE settlement of the coal strike through the persistent, wise and resourceful President of the United States marks an era of great moment in such troubles. The evil had reached a point where party lines, local interests and personal factors were set aside or overwhelmed. Besides the universal calamity which impended over all classes, great and vital issues in the problems of capital and labor were at the front. The President made his appeal on the broad ground of patriotism and the universal interests of our common humanity. Before that appeal the lines of political parties disappeared, the personal interests of miners and operators were reduced to the lowest factor, and the local issues in Pennsylvania became the issues of every state, city and home in the nation. Roosevelt spoke as the people's representative, and his voice became the voice of the nation. As the voice of the people, that appeal became the most imperative of demands, and it is a pity that the stubbornness of the combatants withstood the voice of the people so long. The result writes a new paragraph in the history of our Republic, and of the Presidential office. That great good will come of it we cannot doubt. Through it arrogance, stubbornness and greed, petty scheming and peanut politics are sharply and justly rebuked. It was well that the people should speak thus through their representative, and well that he was a representative through whom they could speak. Let us trust and labor that the good thus inaugurated may increase, and that no similar contest can be possible again.



**Our Railroads.** THE railroad business in the United States has become an immense factor in the business and social life of the nation, and almost equally influential in its relation to moral and religious life. Financially the roads are in much better situation than they were a few years ago. There are now 197,237 miles of railroads in the United States. The expense of operating them amounts to \$1,588,526,037 per annum. Their worth is about five times our national debt, that is \$11,688,177,991. An immense army of 1,071,169 men are employed in their management; a number much greater than the inhabitants of any of the newer states. The conditions of service have improved, and the work of the Y. M. C. A. has done much to better their status in social, moral, intellectual and religious matters; but railroading, like mining, has much to do with the higher interests of the nation, far more than it is easy to realize or describe.



**Christianity in Japan.** THE Bureau of Missions which was organized as an outcome of the late Ecumenical Council has just issued its first bulletin of information. Concerning the progress of Christianity in Japan, this bulletin gives full and authentic statistics. There are thirty-three Protestant organizations in that kingdom, and recently there has been a strong movement toward union. Six Presbyterian and Reformed societies have united in the "Church of Christ in Japan," with 11,347 members. Six Episcopal bodies, American and English, have united in the "Nippon Sei Kokwi" with 10,238 members including infants. Methodists and Baptists are still divided into vari-

ous bodies, the five Methodist churches having 4,169 and the four Baptist bodies 3,454 members. The Congregationalists ("Kumiai") churches rank next to the Church of Christ with 10,578 members, and the various smaller bodies into numbers ranging from 20 to 161 members, bringing up the Protestant total to 46,634 against 55,825 Roman Catholics and 26,680 Greeks. In education the Protestants notably lead, having 150 boarding and day schools with 10,590 scholars against seven schools of higher education and seventy primary and industrial schools of the Roman Catholic Church with 5,816 scholars, and two Greek schools with 72 scholars. The total population of Japan in 1898 was 43,763,000, and the proportionate increase of Protestant Christians over the whole number nearly ten per cent.



**A Vacancy Filled.** AT the regular quarterly meeting of the Trustees of the Seventh-day Baptist Memorial Fund, held Oct. 12, 1902, Stephen Babcock, of New York, was elected to fill the vacancy caused by the death of Henry V. Dunham, who had been a valued member of the Board since 1885, and its Secretary from 1888-90. The Board is fortunate in securing the services of Brother Babcock, who will bring to its duties a keen business mind and the highest character and standing.



**For Men.** THERE is a story on page 684 that will be of special interest to men who are husbands or who expect to become such.



**Strike Officially Ended.** ON the 21st of October the Convention of the Miners declared an end to the coal strike, and arranged to begin work on Thursday, Oct. 23. The joy and enthusiasm which attended this announcement showed that the miners were deeply thankful for the chance to make such a decision and return to work. This is not to be wondered at, since the strike was ordered by a bare majority vote, and thousands of men have been anxious to go to work instead of lying idle through the favorable months of the summer. The New York Tribune, of Oct. 22, utters the following wise words concerning the general situation:

"Thus ends one of the stiffest industrial fights ever waged. It has been marked by mistakes which are pardonable and by many crimes which cannot be excused. As the controversy peacefully passes into the control of the President's Commission, it is desirable to drop all unnecessary resentments and quietly await the settlement of the questions at issue, but it is not the part of good citizenship to forget or slur over the systematic lawlessness which prevailed for months in the mining region. That state of prolonged disorder, deliberately created for the purpose of intimidating men who wanted to work for the wages offered them, must continue to be cited for the reproof of public officials who avoided their responsibilities all summer and scarcely did their full duty at the last. It will be, and should be, remembered as an example of the outrageous practices with which the contests of labor organizations are too often associated, and which the leaders of labor organizations too seldom effectively repudiate. It

contains both a condemnation and a warning.

"In the course of his largely irrational letter to President Roosevelt last week, Mr. Mitchell expressed a hope that the impending arbitration would put an end to various acknowledged evils by which the anthracite field has long been harrassed, and result in the establishment of better relations between employers and employed. The operators doubtless share that hope, and the whole country would rejoice to see it fulfilled. No one questions the rectitude of the Commission's purposes, and if its wisdom equals its sincerity it may succeed in devising a settlement which those immediately concerned will unite to make permanent. In the meantime it is not undecorous to say that acceptance by the union of full legal responsibilities through incorporation would seem to be an essential condition of future tranquillity."

#### PRACTICALLY A UNIVERSAL PEACE.

There is now as nearly universal peace as a world that has constantly had wars may reasonably hope for. Hostility in the Philippines has practically ceased. As the President recently declared, there is now less fighting than there has been at any time perhaps within a century. While the Islands were under Spanish rule we heard nothing of wars between the tribes or with the Spaniards. The street fights between rival parties in Hayti and the revolutionists' violence in South America—these are hardly worthy to be called war.

Students of international politics are asking themselves what danger there is of a possible conflict between important nations in the Far East. There is always the possibility of trouble in China. The Chinese themselves may again in some province resent the presence of foreigners, or they may be goaded to make trouble by one foreign nation which seeks an advantage over another. Russia, even yet under suspicion, is reported to be about to evacuate Manchuria; but the Russian push forward never ends and Russian policy is continuous without regard to change of ministers or Czars. Nor do the Japanese feel secure against Russian advance or insult. Still there is now no visible reason for fearing early war.

It is a pleasant reflection that among many agencies that make for peace such as the generally closer bonds that exist between the great powers, the increasing costliness of wars, the increasing danger of an almost universal conflict if two great powers should come into open hostility—in addition to all other strong reasons for peace, this is the strongest: that the intense struggle for trade would be interrupted by war. Every great military power except Russia is also a great industrial power. England lost trade during the South-African war, and any people would lose an industrial advantage that should take up arms. There have been many wars about commerce and there may be more, but the modern conditions of trade distinctly discourage armed hostilities as previous conditions did not. The industrial rise of the United States in addition to other benefits that it brings to mankind must have the credit also for being the strongest of all forces for keeping a world-wide peace. If any great world-force ever succeeds in causing disarmament in Europe, it may be the industrial rise of the United States.—Exchange.

## Prayer-Meeting Column.

### Topic.—Spiritual Salt.

Suggestive memory texts will be found in Matt. 5: 13; Luke 14: 34, 35; and Col. 4: 5, 6. Aside from these the Scripture lesson is left for the leader to choose.

Salt abounds in the material world. The ocean is full of it. Mines, wells, streams, lakes give it for the taking. It has its important part in vegetable and animal life, holding a very large place in the economy of nature. We should suffer if deprived of our daily supply. Heathen authors have written its praises. Pythagoras calls it a "substance dear to the gods;" Homer calls it "divine;" Plutarch speaks of it as "a symbol of the soul;" the Arabs use it as an emblem of hospitality, and the Abyssinians carry pieces of salt with them to offer for tasting to those whom they wish to meet as friends. No wonder that the Bible finds use for salt in teaching the truths of religion, or that he who loved to use the plain things of our everyday life to illustrate the things of the kingdom of God found a fit emblem of the disciples' character and duty in common salt.

In the Old Testament salt is the symbol of perpetuity. It had a place in every sacrifice, "the salt of the covenant," that might not be broken or forgotten. Speaking of the relation between God and his people expressed by the "covenant of salt," Dr. Young says: "We may understand God as saying to Aaron, 'There is bread and salt between us.' All the great offerings were to be seasoned with salt. When presented to God a part was burned—as it were, eaten by God himself—and the remainder returned to the priest for his own use. Thus, their mutual pledges of fidelity. God is the guest of the priest, and the priest in turn is the guest of God;" and so the customs of social life are sanctified to set forth the truths of the spiritual life. The covenant of grace between God and his people is shown to be an "everlasting covenant." God will never break it, and on their part believers are pledged to fidelity.

The anti-septic and preservative quality of salt is the central idea in its use as an illustration of spiritual things.

Christians are the means through which this salutary influence of the gospel is exerted upon the world; and hence Jesus calls them the salt of the earth. Their moral influence is to purify and preserve. Take the Christians out of a community, and the influence the gospel of Christ has exerted through them on the community, and you soon have the corruption of Sodom over again. It is a short road to moral degradation to take away the restraining, uplifting power of the Christian religion. Let there be genuine, decided Christian character, a fullness of the Spirit, the flavor of truth, love and holiness in the disciple, and one Christian can transform a community. The Lord Jesus, purposing to effect a vast and permanent moral change, not only in the land of Judea, but in the corrupt Gentile world, set himself to provide a sufficient quantity of salt.

This salt of grace must season the whole character and life of the disciple. Tempers must be Christ-like, actions must be righteous, and, as Paul says, "Let your speech be always with grace, seasoned with salt." There may be deterioration of Christian character, and with it loss of usefulness. The salt

may lose its savor. What, then, is its worth? It is good for nothing.

Let your life be a never-failing salt mine in spiritual things.

#### WEST VIRGINIA LETTER.

There are at least two reasons for appearing under this heading once more. The first is that we have so recently pulled up our old stakes in West Virginia, and the second is like unto it; our minds are not yet fully pulled up. We had not known how much of the family feeling had strengthened through our relations with that people until we were really packing up to go. Since uniting with the Albion, Wis., church at the age of thirteen, I have lived a term of years in six of our churches before reaching Lost Creek, nearly seven years ago. We had watched the actions of men and women in Wisconsin, Minnesota and New York. We had seen how "Love worketh no ill to his neighbor," and how hate murders. Did we have anything new to teach to the people of West Virginia? I think not. They had been well taught in the principles of the divine kingdom. It was for us to reiterate and live it over before them. If they had pulled through less of speculative fog in Bible study, we counted it to their advantage, and if they are oftener happy with tears, we also counted that to their advantage. A man may be an old stoic, but he misses much of the richness of a hearty, religious life if he cannot sometimes be crying, shouting happy. And there is great drawing power in it, too. It will draw even better than an orchestra. We are not more often disappointed in the character of the emotion than we are in the results of a more stoical profession, for people know that the elements of abiding faith must yet be proved. Profession must be followed up by keeping the Commands of God.—How well this thought was recently enforced in the RECORDER by Mr. Gill.

The Lost Creek and Roanoke churches cared for our temporal wants faithfully according to promises. They generally paid up their pledges in full before the end of the year. We do not expect to find at the end of a term of years a more united feeling in our favor. This was partly because of their kind indulgence and toleration of the pastor's frailties, but, as the Scriptures have it that "Charity suffereth long and is kind." We did not wish charity to suffer too long. We wish to be properly grateful for all the helpful experiences with those churches. We trust that the events leading up to this change have been providential, and that a stronger service may follow on both sides. The many expressions of kindness and the special tokens of love have increased our hope and faith for future usefulness in the work. My greatest regret is that I had so little strength to serve. It is quite possible that I cost them much more than I was worth, but I am thankful that the Lord did not pay his price for us because we were worthy of it. Whatever we pay or do to help on the cause of saving truth brings back a priceless reward to the giver. We have the purpose of growth in the Master's service. We pray for larger faith and wisdom for his work. We hold very dear to our hearts the precious and abundant help of President Gardiner and the faculty of Salem College given to our children. Salem has a right to be proud of its College faculty. At this time our

hearts very deeply sympathize with President Gardiner in his great loss. May the Lord so bear him up that his great energy and ability may be spared us for many years.

M. G. S.

OCTOBER, 1902.

#### IN OR CON?

The attention of superintendents, teachers and Sabbath-school scholars is called to the wording of the first question in Lesson eight of the Helping Hand. The question reads: "When and by Whom was the Sabbath Constituted?" Now the writer meant to say "instituted," but the more he thinks of it the smaller his blunder seems. Will some one tell us the difference between institute and constitutes a used in this connection? Was the Sabbath constituted or instituted by Jehovah at creation? If either word is right, then which is best?

The writer earnestly asks for suggestions about Lesson eight. What about the method used? What are the results in the schools?

Will not the parents and teachers encourage the scholars to formulate their thoughts about the Sabbath in the form of an essay?

GEO. B. SHAW, Pres.

#### INSTALLATION AT RICHBURG.

On the first Sabbath in October, at three o'clock in the afternoon, occurred a special service at which the Rev. H. C. Van Horn was installed as pastor of the Richburg (N. Y.) Seventh-day Baptist church.

By invitation, Pastors Burdick, of Nile, and Coon, of Little Genesee, were present and took part in the program as follows:

Singing, Choir and Congregation.

Scripture Reading, Rev. H. C. Van Horn.

Singing, Quartet.

Hand of Fellowship and Welcome to Pastor, E. W. Ayars, Church Clerk.

Prayer, Rev. W. D. Burdick.

Singing, Quartet.

Charge to the Church, Rev. D. B. Coon.

Singing, Quartet.

Charge to the Pastor, Rev. W. D. Burdick.

Singing, Congregation.

Benediction, Pastor H. C. Van Horn.

Having been without a pastor for a year, it is with much pleasure and hopefulness for the future that this church enjoys the labors of its new pastor, who has entered upon his work with earnestness and zeal. Much of mutual good is anticipated from this new relation.

E. W. A.

#### THE PROFIT OF CHURCH MEMBERSHIP.

REV. HENRY T. SCHOLL.

Church membership is perilous for all those who wilfully disuse it and for all who lazily misuse it, but it is marvelously profitable for those of us who habitually exploit it to the glory of God. According to my interpretation of Scripture, church membership is the ordinary and orderly method of access into the kingdom of God. Let it be remembered, however, that we are graced with access into the kingdom not that we may be saved eventually, but that we may serve steadfastly. If we have come into the kingdom of God we are in his realm and under his rule, and we are expected to indorse habitually the well-known petition: "Thy will be done on earth as it is done in heaven." That's your business and mine—to do God's will here and now as the inhabitants of heaven do it every day. We are "saved to serve," and the measure of our salvation will depend upon the worth of our service to God and humanity.

I read somewhere of a wealthy church member who dreamed she had entered heaven. She was very much surprised to find that her gardener, who was an unmistakably serviceable saint, was provided with a spacious mansion, and she had only a little cottage at her disposal. She complained of the palpable inequality and was told that they had done the best possible for her with the material at their disposal. If she wanted better accommodations she must needs be more diligent in laying up treasures on high. As it was, she was getting all her services worth. My kindly readers, church membership will be profitable to us just so far as we make it profitable to God and humanity. If we selfishly utilize church membership as a life-insurance policy, we are quitelike to have it protested ultimately by the Adjuster; "for whosoever will save his life shall lose it." If we are of no use to God on earth he will have no use for us in heaven. He guarantees no reward for those who are looking out mainly for themselves, but for those who "seek first the kingdom of God and his righteousness." It is to his friends that he says, "Come up higher," and the Master says: "Ye are my friends if ye do whatsoever I command you."

Outside of the clergy a man gets from a commendable employer about all he is worth. Some men make \$1 a day, and earn it; and other men command a salary of \$10,000 or more a year, and are worth every cent of it. In both cases earnings are proportioned upon serviceableness; and so, too, it is for those who work under Jesus as Lord. One man makes his pound gain ten pounds, and, for his faithfulness, is put in authority over ten cities. Another man gains five pounds, and is put over five cities. Another wickedly fails to put his pound to good use, and he loses his gracious endowment and receives the condemnation of his Lord. The worth of church membership to you and to me must needs depend upon the use we make of it for the glory of God and the betterment of humanity. The reward comes richly as we follow lovingly the example of him who came not to be served, but to serve, and who gave his life a ransom for many. His tangible assets were small and he could not boast a bed of his own, but when his work on earth was ended he was exalted to a seat on the right hand of the throne of God.

To all who self-denyingly utilize church membership for the glory of God and the betterment of humanity our Lord has guaranteed "manifold more in this present time, and in the world to come life everlasting." Scripture also says: "He is faithful that promised," and the experience of multitudinous wholehearted saints the world over indorses the statement emphatically. Men and women who disuse church membership, or misuse it, may fancy themselves better situated to say successfully to their souls: "Eat, drink and be merry"; but at best their enjoyment of the so-called good things of life is brief, and when death cometh they are not reckoned among the wise who turn many to righteousness and who shall shine as the stars forever and ever.

According to my interpretation of Scripture, church membership is the ordinary and orderly method of access into the kingdom of God. Access to that kingdom is of personal advantage, not primarily because it assures

our salvation, but because it puts us in good position—

"To serve our present age,  
Our calling to fulfil."

Church membership proves itself personally profitable, as we unselfishly and steadfastly exploit it in the work whereto our Lord has called us—the work of winning souls to Christ and of building up souls in Christ. Such work is unmistakably ancillary to the development of genuine godliness, and "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." Amen.—The Christian Work and Evangelist.

#### CHEERFULNESS.

It is an index of good spiritual health when the soul basks continually in an atmosphere of peace and contentment. The Christian, of all men, should be free from melancholy and gloom. The disciples did not fast while the Bridegroom was with them, nor should we bind upon ourselves a habit of moroseness, and then, with inward complacency, think of ourselves as of the class of whom the world is not worthy.

Paul and Silas, even in the jail, were the most cheerful of the inmates. If we would be cheerful, we must abide in him whose words drew to him the publicans and sinners, and of whom it was said, "Never man spake like this man." The world is in a constant ferment, and there is a great deal of forced gaiety and unnatural merriment among those who know not God; but how great the need of that peace which the world cannot give or take away. Like the inspiring tone of a bugle echoing along the hillside and glen, pleads the glad injunction, "Rejoice always, and again I say, rejoice." Not in our own success can we rejoice to any great extent, maybe; not in our usefulness to the world at large or at home, but in the deep and full sense of the abiding love of the Almighty, who is represented as joying over his children with singing. In the knowledge of the love of that Elder Brother, whose eternal kingdom we are to share as joint-heirs, and in the perpetual and perfect comfort and consolation afforded by the Holy Spirit, "Let everything that hath breath praise the Lord." "Praise ye the Lord."—The Christian.

#### HEART-KEEPING.

Heart-keeping is very much like house-keeping. There must be a continual sweeping out of dirt and clearing out of rubbish—a daily washing of dishes, and a perpetual battle of all sorts of vermin. If heart-cleaning could be done up once for all, then the Christian might discharge all his graces, and have an easy time of it. And just because the assaults of subtle temptations are so constant, and the uprisings of sinful passions are so frequent, and the task of keeping the inward man what it ought to be is so difficult, many a one who begins a religious life gets discouraged and makes a wretched failure. The question with every Christian is: Shall these accursed Amalekites of temptation burn up all of my spiritual possessions and overrun my soul? Shall outward assaults or inward weakness drive me to discouragement, and disgrace me before my Master and before the world? Or shall they drive me to Jesus Christ who will give me the victory?—Theodore L. Cuyler, D. D.

## Missions.

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

In our report of the evangelistic work of Bro. M. B. Kelly with the Hornellsville church, it was stated that there were several baptized. That was a mistake; there was only one baptized. The meetings did not result in many conversions, but the members of the church were revived and strengthened.

If there is spiritual dearth in the church, there should be an earnest searching for the cause and an effort made at once to eradicate it. No doubt the greatest foe to the spiritual life and prosperity of a church is indifference. Cold, heartless indifference to the salvation of the unsaved, to one's own growth in grace, to the spiritual power of the church, is enough to bring blight and ruin to the cause of Christ anywhere and at any time. The pastor and the spiritual-minded members of a church should grapple with this foe and vanquish it, that souls may be saved and churches be built up.

FROM REV. GEO. SEELEY, NEW BRUNSWICK, CANADA.

I am plodding along after my usual way, not yielding to bad weather or other discouragements, though I meet with some from time to time. I have nothing to relate either in the line of success or persecution just now, as things are very quiet. All that could be said or done to oppose and hinder, has been done by some ministers, and people under their direct influence, and yet I travel the highways and am kindly received by many good people and enter the school-houses and preach to fair congregations of people, as if all was smooth sailing. I have not circulated by hand very much of our literature during the last quarter, as the places where I go have been well supplied. Have made thirty-five calls and visits and delivered fifteen discourses and addresses. I had to rest during the cold weather, from the first of January till the first of April following. I shall have to do the same thing this coming winter also, as I cannot stand cold winter weather in this country as I used to years ago. Nothing could stop me then, as storms and roads were of no consequence. I shall do all I can till the year closes, if spared to do it. If I remain in this country, will do all that I can to spread our literature and preach the gospel of Christ—the whole counsel of God—to the utmost of my ability. I ask your earnest prayers.

PETITCODIAC, Canada, Oct. 8, 1902.

FROM REV. J. T. DAVIS.

I send you herewith report of quarter's work for the quarter ending Sept. 30.

I have followed the order as nearly as I can remember the order given in the blank forms.

The 71 visits and calls may not all be strictly in the line of work, and yet indirectly I think they are, and so give them as nearly correct as I am able. So far as the work of the quarter is concerned it was all done in Southern California, except the few stops I made in Oregon en route from the East to Riverside. The most of the people I expected to visit along the line were either off on vacation or had changed location, so little was done until reaching Los Angeles.

Since that time we have been busy looking up Sabbath-keepers in different localities on the coast by correspondence, and visiting those in and about Riverside and Los Angeles.

We have found a ready response in most instances and have succeeded in organizing the Pacific Coast Seventh-day Baptist Association.

Article second of its constitution reads as follows:

"The object of this Association shall be to form a more perfect union of the Seventh-day Baptists on the Pacific Coast in Christian fellowship and to establish some system of Sabbath reform."

The membership is composed of two classes, viz., active and associate. The active are actual Sabbath-keepers and are pledged to support the work as God shall prosper them and aid as they have opportunity.

The associate may consist of any one interested in the success of the Seventh-day Baptist cause on the coast and who are willing to aid in any way.

We have a membership of 21 active, 17 associate members, all in Southern California, while there are some few yet to visit.

We have only visited three north of Los Angeles, and are at this writing just ready to commence the work in Oregon, and would say in passing that we find the people very much discouraged.

At Riverside the interest is good, and we were encouraged by the baptism of two of our young people, and are hoping that others may soon take the same step.

Financially, the outlook is fairly good. We have subscribed at this meeting, and entirely in California, \$197 25.

The results of our work on this part of the field we will report later.

I send herewith financial report to you, and if all is not satisfactory or if it should go to the treasurer instead, please instruct me and I will try to correct mistakes as far as possible.

TALENT, Oregon, Oct. 6, 1902.

FROM S. R. WHEELER.

During the quarter the work has gone along much as usual. Nearly every Sabbath some of our own people from a distance have been with us. One Sabbath in September Pastor Hills of Nortonville, Kansas, was with us. By request he gave us a living-word picture of the recent session of the Centennial General Conference, held at Ashaway, R. I. It did us all good to hear so directly from that centennial gathering of Seventh-day Baptists. One hundred years ago there were especial difficulties to overcome. We praise God for the courage he gave to our noble fathers at that time so that the work did go forward. We also praise God for the courage he is now giving to us to overcome the difficulties which now appear. It cheers our hearts to remember how God has preserved his cause alive in the earth in the darkest days. It is also very cheering to call to mind how God has sustained individual workers in those dark times. It is a glorious thing to uphold an unpopular God-given law. Nor will God forget those who do it. There is reward in this present life and larger reward in the future life.

Our resident membership decreased somewhat when the school year began about a month ago. Three efficient members left us to fill the teachers' ranks in other places. One became principal of a high school near Denver. One is in a prominent little city some hundred miles distant, teaching science in the high school. Both of these received the degree of A. M. from the University of Colo-

rado at last Commencement. We are glad for our young people to prepare themselves for such useful positions. We feel that our work as a church is an important work. We wish we could show larger results. But we rejoice in the assurance that the spiritual life of many precious souls is nourished by the labors and services of our church here. Also the sick who come among us express great satisfaction in receiving the attention of Christians of their own faith and heart-warm acquaintances. We also have the assurance that the Sabbath truth is brought forcibly to the attention of serious-thinking men and women. Dear brethren, we do remember you in prayer, that God will sustain you in the responsibilities resting upon you. We ask your prayers that this church, separated so far from sister churches, may remain true and be of good courage.

BOULDER, Colorado, Oct. 8, 1902.

FROM A. G. CROFOOT.

The outlook on the Cartwright field looks more favorable than it did three months ago. The interest in the Sabbath-school and the preaching service is fairly good. Two have joined the church, one by letter and one by verbal experience. Some of our young men from other societies are buying land here. We are hoping that God will give us the victory, and that a strong church may be built up in Cartwright. We find here, as we have found in other places, that lack of piety in the home and good paternal discipline is a great hindrance to the cause of Christ. For a healthy church to be built up in any community it needs vital piety and obedient children in the homes. Sound preaching must be backed by consistent living on the part of both pastors and people.

AUBURN, Wis., Oct. 1, 1902.

MISSIONARY BOARD MEETING.

A regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in Westerly, R. I., on Wednesday, 15th Oct., 1902, at 9.30 o'clock, A. M., the President, Wm. L. Clarke, in the chair.

Members present: Wm. L. Clarke, O. U. Whitford, A. S. Babcock, S. H. Davis, G. B. Carpenter, Gideon T. Collins, L. F. Randolph, Frank Hill, C. A. Burdick, A. L. Chester, I. B. Crandall, Geo. H. Utter, John Austin, C. H. Stanton, J. H. Potter, L. T. Clawson.

Prayer was offered by S. H. Davis.

The reports of the Corresponding Secretary, Treasurer and the Evangelistic Committee were read, and the Treasurer was authorized to pay all bills due upon receipt of proper reports and vouchers.

Charles H. Stanton, Ira B. Crandall and Albert L. Chester were appointed Committee of the Permanent Fund for the ensuing year.

The Committee was authorized to sell the A. P. Saunders farm, now the property of the Society, if in their judgment it seemed wise to do so.

The Corresponding Secretary was appointed our representative in the committee on ways and methods of unifying and strengthening our denominational work, as recommended at a recent meeting of the General Conference.

Considerable correspondence was presented and read, and the meeting adjourned until 1.15 o'clock, P. M.

AFTERNOON SESSION.

Prayer was offered by Geo. H. Utter.

A reduction of appropriations for the ensuing year was seen to be absolutely imperative. The following appropriations were voted:

China, D. H. Davis.....	\$ 1,000
Rosa Palmberg.....	600
Jay Crofoot.....	900
Africa, Joseph Ammokoo, salary.....	160
"    "    School work 1902.....	60
"    "    "    "    1903.....	60
Holland, G. Velthuisen.....	300
Rotterdam Church.....	200
Canada, Geo. Seeley (plus traveling expenses.)	100
Home, O. U. Whitford, Cor. Sec.....	900
M. B. Kelly.....	720
J. G. Burdick.....	600
South-Western Field.....	600
R. S. Wilson.....	360
1st Westerly church.....	175
Middle Island, W. Va.....	40
Cumberland, N. C.....	25
Richburg, N. Y.....	75
Hornellsville.....	50
Scio, N. Y.....	25
Hickernell and Blystone field.....	150
Stokes, Ohio.....	50
Boulder, Col.....	150
Hammond, La.....	100
Second Verona, N. Y.....	50
Berlin, Marquette and Rock House Prairie field.....	75
Cartwright, Wis.....	200
Welton, Iowa.....	75
New Auburn, Minn.....	125
Gentry, Ark.....	50
Delaware, Mo.....	25

A proposition having come to us from the Tract Society and the Woman's Board that the Tract Society and the Missionary Society jointly employ Mrs. M. G. Townsend in colporteur and missionary work, the two Societies and the Woman's Board each to pay one-third of the amount of her salary and traveling expenses, it was voted that we appropriate for the said work of Mrs. Townsend \$200 together with our proportion of the traveling expenses.

The following report was received and read: To the Board of Managers of the Seventh-day Baptist Missionary Society:

Your Committee appointed to consider the proposition of Dr. H. A. Place, that the Missionary Society publish sermons by our own ministers together with a program for a simple Sabbath service, to be read and used in our small pastorless churches and among isolated Sabbath-keepers, would respectfully report:

- 1st. That we approve of the plan and deem it feasible.
- 2d. We recommend that this Board publish a monthly edition of 200 copies or more at a cost of about \$40.00 for 200, the edition to include a sermon and program for each Sabbath in the month.
- 3d. That these printed sermons and programs shall be sent by the Corresponding Secretary to all the small churches that desire them, requesting that a weekly collection be taken for the Missionary Society; also that they be sent to any subscribers who wish to pay for them at a reasonable price.
- 4th. That a Committee of three be appointed to have charge of collecting, editing and publishing the sermons, and arranging the programs for these weekly services.

S. H. DAVIS,  
O. U. WHITFORD,  
L. A. PLATTS,  
H. A. PLACE, } Com.

The report was adopted, and, O. D. Sherman, Alex. McLearn and O. U. Whitford were appointed the committee to carry out the recommendations.

Upon motion of Benj. P. Langworthy, 2d, it was voted that O. U. Whitford, S. H. Davis and Geo. H. Utter be a committee to draft suitable resolutions on the death of Sanford P. Stillman, many years an active member of this Board.

The Evangelistic work during the quarter has been done by J. G. Burdick at Jackson Centre, Ohio; M. B. Kelly at Gentry, Ark., and at Hornellsville, N. Y.; J. H. Hurley at Bloomfield, Ark., and considerable quartet work in the Northwest under the direction of Dr. L. A. Platts.

The reports indicate considerable religious interest and several additions to the churches where special work has been done.

Board adjourned.

WM. L. CLARKE, Pres.

A. S. BABCOCK, Rec. Sec.

TREASURER'S REPORT.

For the quarter ending Sept. 30, 1902.

GEO. H. UTTER, Treasurer,

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

DR.

Cash in Treasury July 1, 1902.....	\$1,659 24
"    received in July.....	1,741 46
"    "    August.....	705 87
"    "    September.....	496 45
Bequest, Estate of Ellen L. Greenman.....	200 00
Loans.....	1,000 00—\$5,802 52

CR.

O. U. Whitford, balance salary, traveling expenses, etc., quarter ending June 30.....	\$ 238 63
O. U. Whitford, on account of salary, etc., quarter ending Sept. 30.....	25 00—\$ 263 63
H. C. VanHorn, salary, quarter ending June 30.....	25 00
G. H. Fitz Randolph, salary and traveling expenses, quarter ending June 30.....	206 61
R. S. Wilson, balance salary, traveling expenses, quarter ending June 30.....	81 61
R. S. Wilson, account of salary, quarter ending Sept. 30.....	15 00— 96 61
W. L. Davis, salary, quarter ending June 30.....	25 00

Appropriations for churches, quarter ending June 30:

First Westerly.....	\$50 00
Second Westerly.....	18 75
Berea.....	12 50
Greenbriar, }.....	25 00
Middle Island, }.....	46 04
Black Lick, }.....	42 31
Lincklaen, etc.....	37 50
Salemville.....	50 00
Hornellsville, }.....	37 50
Hartsville, }.....	50 00
Boulder.....	37 50
New Auburn.....	25 00
Welton.....	50 00
Cartwright.....	31 25
Hammond.....	6 25
Delaware.....	6 25
Providence.....	6 25
Corinth.....	6 25
Cumberland.....	6 25
Gentry.....	25 00— 475 85
D. H. Davis, balance salary, to Dec. 31, 1902.....	216 00
Jay W. Crofoot, salary, six months ending Dec. 31, 1902.....	450 00
Dr. Rosa W. Palmberg, balance traveling expenses, salary, etc., to Dec. 31, 1902.....	546 40
Incidental expenses of China Mission.....	100 00
G. Velthuisen, salary, six months ending Dec. 31, 1902.....	200 00
F. J. Bakker, salary, six months ending Dec. 31, 1902.....	110 00

Evangelistic Committee:

J. G. Burdick, salary, June to Sept., 1902.....	\$200 00
J. G. Burdick, traveling expenses.....	2 90—\$202 90
M. G. Townsend, salary in July, 1902.....	50 00
M. G. Townsend, traveling expenses.....	5 21— 55 21
Madison Harry, salary, quarter ending June 30, 1902.....	105 00
M. B. Kelly, salary, July and August, 1902.....	120 00— 483 11
J. T. Davis, one-half traveling expenses to California field.....	55 00
L. M. Cottrell, six months' labor at Cuyler Hill, N. Y.....	12 50
Interest.....	84 04
Loans paid.....	550 00

Cash in treasury Sept. 30, 1902:

China Mission.....	\$ 952 67
Debt reduction.....	5 00
Available for current expenses.....	945 10— 1,902 77

\$ 5,802 52

E. & O. E.

GEO. H. UTTER, Treasurer.

SEPTEMBER 1, 1902.

CULTIVATING DIVINE LIFE.

Speaking on the need of cultivating divine life in ourselves, Dr. O. F. Barthoton, considering the words, "But sanctify the Lord God in your heart" (1 Pet. 3: 15), says:

"Paul constantly emphasized in his life and by his teaching the force and beauty of this Petrine utterance. He commands us to be in Christ, 'to be filled with all the fullness of God,' to grow in grace and in the knowledge of our Lord Jesus Christ. In all the Pauline writings we are impressed with the importance of the heavenly gift, the heavenly power, the heavenly reinforcement of all our natural powers for the presentation and glorification of Christ and the divine life in the soul.

"The growth or the sanctifying of Christ in us was indeed the great burden of the prayers and messages of all that group of godly men called of the Lord to be leaders and directors in the spiritual kingdom. God's part in the work of redemption is sure. He provides both seed and soil. Christ and the spirit are given. The cultivation of the gifts, however, depends largely upon the will and action of the receiver. Man to a great measure governs the largeness, the richness and fullness of the divine life he possesses. All the emphasis of precept and example needs to be given to the human side of the equation. We are to sanctify the Lord God in us. Like all work, it must be positively and negatively done. An illustration of the negative method is given in the context where Peter commands the

Lord's disciple to refrain his tongue from foolish talking, to eschew evil, railing, etc. In the language of common speech: 'to starve the bad out of our nature by giving it no food to feed upon. To make no provision for the flesh to satisfy its lusts.'

"Man is not at fault because he has tendencies, inclinations and desires that lead to self-will and all manner of evil. He is responsible, however, for the disposition he makes of them. Dr. Babcock well expressed it when he said: 'For what of the ape and tiger there is in man he is not responsible, but for petting and pampering it when he should be chaining and starving it.' Ceasing to do evil, keeping the body under, avoiding the sin that so easily besets us, starving the unchristian thought and way is in negative, yet very effectual manner, to sanctify the Lord God.

"The relation of sin to the mental as well as the spiritual life is not fully known. We do not know enough to realize that no fair or adequate thought or expression of God or Christ can come from an evil mind. The Psalmist speaks of the ungodly man when he writes: 'The fool (ungodly man) hath said in his heart: "There is no God."' A fair intellectual presentation of the truths of theology demands as primary and essential—a pure heart. 'The pure in heart shall see God.' A full and complete presentation of God through man is impossible, a fair and honest expression is always at hand through a heart of rich and increasing purity."

A SHORT SERMON.

REV. W. B. LOWER.

God placed a sword in the hand of Gideon. He put trumpets in the hands of the soldiers under Joshua. He put a needle in the hand of Dorcas. What has he placed in your hand? "To every man his work" means that none shall be idle. Has he placed a shovel in your hand? Dig well in the ditch. Has he placed a pick in your hand? Toil faithfully in the mine. Has he placed your hand on the throttle? Look watchfully ahead. Has he placed in your hand the saw? Build strong and good. Do not get discouraged because you cannot do some great thing. There are more little things to do than big ones. The thing done as unto the Lord will be the best thing that can be done. Do not lose heart in your work because you cannot be a Moses, a Joshua, a Paul, a Luther, a Knox. You may not be called to give the law on Sinai; you may not be called to storm the battlements of Jericho; it may not be your privilege to preach the gospel on Mars Hill; you may not be called to start a reformation; these things are only given to the few. The thing you can do best is the thing you are called to do. I went down into a coal mine once. Down, down the shaft I was lowered till 1,500 feet below the surface. All around was darkness, but I had with me a tiny candle. How brightly it shone in the darkness! The very blackness of the passage made its brilliancy more apparent. That little candle was of more value to me in that mine than an arc light. An arc light would have blinded; the candle gave light. My brother, be content to be a tiny candle in this world, but be sure you shine. A shining candle is worth more than an arc light that is not alive with the current.—The Watchman.

If you would advance in true holiness you must aim steadily at perfection in little things.—Abbe Guillore.

## Woman's Work.

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

### A SONG OF TRUST.

GERTRUDE BENEDICT CURTIS.

I cannot always see the way that leads  
To heights above;  
I sometimes quite forget He leads me on  
With hands of love;  
But yet I know the path must lead me to  
Immanuel's land,  
And when I reach life's summit I shall know  
And understand.

I cannot always trace the onward course  
My ship must take;  
But, looking backward, I behold afar  
Its shining wake,  
Illumined with God's light of love; and so  
I onward go  
In perfect trust that He who holds the helm  
The course must know.

I cannot always see the plan on which  
He builds my life;  
For oft the sound of hammers, blow on blow  
The noise of strife,  
Confuse me till I quite forget He knows  
And oversees,  
And that in all details with his good plan  
My life agrees.

I cannot always know and understand  
The Master's rule;  
I cannot always do the tasks He gives  
In life's hard school;  
But I am learning with his help to solve  
Them one by one;  
And when I cannot understand to say,  
"Thy will be done."

—Chicago Standard.

THOSE of our readers who were present at Conference, and others through the Woman's Page of the RECORDER, will recall Mrs. Van Horn's suggestion of an associate membership for our Ladies' Societies. She has kindly consented to tell us more fully about the plan in use at Brookfield, and all will be interested to hear more of the scheme that has been successfully used there. Possibly some of our Societies may find such a plan as this useful, while others may have a different method for reaching the same end; if so, we hope to hear from them.

There were many suggestions made at the women's meetings at Conference that we might profitably use in our home Societies; many projects that we would like to know more about. Why not make the Woman's Page a medium for all such questions or suggestions, and so let us all have the benefit of the good things that may result?

MISS HELEN MILLER GOULD has added another to her long list of practical charities. This time she has offered her country home at Kirkside, N. Y., for the use of poor boys of New York City. Here they can find a comfortable home and can attend school in the nearby village. She has offered to pay the salary of an extra teacher in this village school, so that pupils who want to prepare for college may be able to do so without extra expense and without leaving home. She has given several scholarships in the normal schools and colleges throughout the state, and so is helping many a young man and woman to get an education who otherwise would be unable to do so.

### ASSOCIATE MEMBERSHIP.

HARRIETT C. VAN HORN.

In every church and community there is an energetic, zealous and devoted class of women who take up joyfully the work of the local Aid Society. By various methods they raise funds which are directed into benevolent channels, they look after the local interests of the church and the poor, and form an important and valued factor in the plans of the great

denominational boards. These are the women whose energies give them a precious feeling of work well done, and to them comes the blessing of conscious value to the Lord's kingdom.

Besides this class of noble workers, there is a large number in every community who just as warmly have at heart the interests of Christ's cause, and they long unspeakably to have a share in advancing his work.

There are the young mothers, whose household cares preclude the taking up of outside tasks. The hearts that are lovingly guarding and leading their own precious charges are warm and wide enough to take in the world's friendless little ones. But strength and time are fully needed to meet the duties "at the door."

There are the elder women, who, years ago, were wont to bear the burdens of society work. Increasing age has made the busy hands feeble and listless. It is a pitiful thing when a woman says to herself, "I am laid on the shelf. I can no longer be of any use." There is a quiver in the voice, a gathering tear in the eye, and a sinking of the heart.

These are the women whose frail hands and delicate health make added tasks impossible. And there are the lone Sabbath-keepers who cling so tenderly to every bond that links them with the dear home church.

The ideal Aid Society is that which finds in its working force a place for every sister in the church and community whose heart burns within her to be of use to her Master. With this thought in view, the Woman's Missionary Aid Society of the second Brookfield Seventh-day Baptist church has recently formed a new class of membership, called the Associate Members.

The active members serve montly suppers or dinners at the regular meetings of the Society as a means of income, and employ themselves with whatever other work presents itself from time to time. These active members pay no dues. The associate members pay dues of \$1.00 per year, and no other duties are exacted of them.

The Society anticipates much help from their associate sisters in the wise counsel, loving sympathy and valuable suggestions which they can give.

The local Society undertakes to keep the associate members informed of the active work of the Society, and in all possible ways to increase the interest of the sisters in the local and denominational work, and to draw close the bond of unity.

### CHILD TRAINING.

MRS. EVELYN M. WATSON.

In the early springtime, as soon as the little vines peep out from mother earth, I fasten cords to the ground, and tie to the trellis, in order to help them find their way upward to the support. Sometimes one will not find the cord, but twine about a stick or blade of grass; when that is the case, I tenderly untwine the little thing, and put it on the right cord. Every few days I watch it to see if it is going in the right direction, and give it help according to its needs. Sometimes the vines seem perverse and must be tied with a string to the trellis, but in no case should they be bruised or broken, as they will droop and be spoiled in their best growth and development. Thus it is with children; they are tender vines, and we as mothers cannot begin too soon to guard the little tendrils of their hearts and minds,

lest the start be in the wrong direction. The little vine that twines about the wrong object is much weakened when removed, and even if not bruised has little power to hold to the proper support. Thus it is much more difficult to uneducate than to educate properly at first. Many seem to think that the first years of a child's life have nothing to do with the success or failure of the grown-up child, and the little one is often allowed to form habits that are never broken, no matter how dilligent the teacher is in after years, and thus the whole life is crippled by the mistake in the beginning. Sometimes these child natures are perverse, and like the tiny vines have a tendency in the wrong direction. It is then authority should hold them in place until they choose the better way. We should not crush the buoyancy of spirit that often leads to mischief, neither should we weaken the will that so frequently makes the wrong choice, but rather harness them into a beautiful span to speed successfully along life's journey. It is not breaking and crushing that the willful, irrepressible child needs, but to be put in the right direction and held there. What will he be if his will is broken? Like the vine he will have no power to hold to anything. The owner of a blooded colt would consider it valueless if the spirit of the animal was broken, therefore he patiently teaches and trains, and soon has a spirited but gentle creature. He wants it to go but to go in the right way and manner.

When the child is curbed at one point, give it vent in another. He often gets weary of the everlasting don'ts, and from sheer desperation breaks away from all restraint. Because he is a living, thinking human being, full of exuberant life, he must have a vent. When the child is reprovod for being troublesome or noisy, why not give it something to do while sitting still?

A mother was very ill. It seemed impossible for the attendant to manage the children, they would forget and be so noisy. A friend who understood children came in, and said, "I'll manage them." She accordingly took the children in a room, closed the door, and procuring some blunt scissors, and some old newspapers, said, "Now, children, cut slips of paper and lay railroad tracks." This was a new idea, and one that gave ample play to the imagination. Imaginary New Yorks and Bostons sprang up all over the room, and railroads were built as if by magic. Thus the little ones were quieted and made happy as well.

Little Joe did not want to eat bread. He would eat his food always without it, unless mamma made him eat it, then the tears would come, and Joe would choke. One day a kind gentleman came to visit. He knew Joe's weakness, and at the table he buttered a nice slice of bread then cut it in strips and made a log cabin of it, then he said, "Joe, let's see if you can eat a log cabin." That was something new, it was soon devoured and he was ready for another cabin, and thus he learned to like bread.

It is not compromising our firmness or authority to make unpalatable duties as pleasant and agreeable as possible to our little ones, and thus teach them to do right and to love it as well. Obedience from fear is better than disobedience, but obedience from love and the choosing of the right, because it is right and best, is far preferable.—The American Mother.

LACKED TERMINAL FACILITIES.

"I want to tell you a good one," and Dr. George H. Ide's eyes sparkled and the muscles of his anatomy gathered and relaxed and gathered and relaxed again.

"In a church not a thousand miles from Milwaukee a railroad conductor attended services recently. It was the first time he had ever been seen in the church, and his presence caused quite a stir. The minister preached his sermon, and then, reluctant to lose the opportunity to make a lasting impression, he traveled over the same ground in language more impressive, and spun his discourse out into unwarranted length.

"When the service ended one of my dea—that is, one of the deacons of the church—waited for the railroader, and accosting him inquired:

"How did you like the sermon?"

"It was all right."

"You enjoyed it, then, did you?"

"Yes, it was a very good sermon."

"I suppose we shall have the pleasure of seeing you at our church again?"

"I don't know; I may come. There's only one trouble with that parson of yours."

"And pray what is that?"

"He doesn't appear to have very good terminal facilities."

"The deacon had nothing more to say."—Milwaukee Sentinel.

RESOLUTIONS OF RESPECT.

The following resolutions of respect were passed by the Ladies' Aid Society of the Seventh-day Baptist church of New Market, N. J., in memory of Dea. H. V. Dunham:

WHEREAS, our Heavenly Father in his All-Wise Providence has called home one of our honorary members; therefore,

Resolved, That while we realize that a great affliction has come upon us, we bow in submission to the will of him who doeth all things well.

Resolved, That in the death of Dea. Dunham this Society has lost a true friend, one who was ever ready to do with his might what his hands found to do.

Resolved, That while we tender our heartfelt sympathy to the family, especially the wife, who has for a long time been a faithful member of our Society, we also rejoice with them in the record which he has left of a life spent in cheerful service for his Master. His earthly life is ended. Ours the loss, his the gain; ours to struggle on a little longer in the race; his the finished course and immortal crown.

Resolved, That a copy of these resolutions be sent to the bereaved family, and that they be placed upon the records of our Society, also that we request their publication in the SABBATH RECORDER.

MRS. C. E. ROGERS, } Com.
MRS. A. H. BURDICK, }
MRS. J. G. BURDICK, }

THE PERSONAL BASIS OF TRUSTS.

There is another side of the study of trusts. For, while many men are deeply concerned about their effect on the public welfare, other men are becoming concerned about the welfare of their trusts. A considerable body of opinion is gathering that we have seen the culmination of their formation, and that a day of reckoning is near for such as are not built on the foundation of sound values and good management, and a day of competition for most of the rest. The New York Commercial lately published a calculation that very much more capital has recently been invested in companies that are rivals to "trusts" than in new trusts. If this be true, the meaning of it is that in many kinds of industries consolidation can go so far and no further. There is a point beyond which the economies of

centralized management are off-set by new kinds of expenses or by new difficulties.

This tendency toward the organization of smaller companies that admit of something more nearly akin to personal management than the great aggregations, falls in with common sense and good economics. Such a tendency is bound to assert itself sometime; and if it be suggestively visible in the business world now, it will probably come in time to save us from the sudden toppling over of many ambitious great aggregations that lack good management. For the whole matter comes back at last to management—comes back to personalities. Some industries—pre-eminently railroads and steamship lines—more easily lend themselves to unified control than others. But every undertaking, large or small, implies personal management; and every great trust that has been successfully conducted rests upon the good judgment and skillful work of a man or of a group of men. The bigger the aggregation, as a rule, the greater the need of a strong man. Conversely, wherever there is a strong man in any industry, whether he be in a trust or out of it, successful activity is likely to show itself.

The success or the permanence of most of the recent great aggregations is yet to be determined. It will be interesting to see what will happen when the strong men that organized them and that successfully conducted them are dead.—The World's Work.

A STRING OF PEARLS.

In the commission of evil, fear no man so much as thyself, another thou mayest avoid, thyself thou canst not. Wickedness is its own punishment.—Quarles.

God is no Pharaoh, no taskmaster to demand bricks without straw. If the straw fails, if the strength fails, just then he needs from us not the bricks, but something else, or perhaps for the moment nothing else, only always our will, our hearts, ourselves.—Unknown.

In this wonderful world no boy or man can tell which of his actions is indifferent and which not; that life is a whole, made up of actions and thoughts and longings, great and small, noble and ignoble; therefore the only true wisdom for boy or man is to bring the whole life into obedience to him whose world we live in; and that whether we eat or drink, or whatever we do, we are to do all in his name and to his glory.—Thomas Hughes.

Each day, each week, each month, each year, is a new chance given you by God.—Canon Farrar.

Live with wolves, and you will learn to howl.—Spanish Proverb.

He never was so good as he should be, who does not strive to be better than he is; he never will be better than he is, that doth not fear to be worse than he was.—Selden.

Half the misery in the world comes of want of courage to speak and to hear the truth plainly, and in a spirit of love.—Harriet Beecher Stowe.

I pray you with all earnestness to prove, and know within your hearts, that all things lovely and righteous are possible for those who believe in their possibility, and who determine that, for their part, they will make every day's work contribute to them.—Ruskin.

It is every way creditable to handle the yard-stick and to measure tape; the only dis-

credit consists in having a soul whose range of thought is as short as the stick and as narrow as the tape.—Horace Mann.

We are too fond of our own will. We want to be doing what we fancy mighty things; but the great point is, to do small things, when called to them, in a right spirit.—R. Cecil.

It ain't no use to grumble and complain;
It's just as cheap and easy to rejoice;
When God sorts out the weather and sends rain,
W'y rain's my choice.

—James Whitcomb Riley.

When thou prayest rather let thy heart be without words than thy words without heart. Prayer will make a man cease from sin or sin will entice a man to cease from prayer. The spirit of prayer is more precious than treasures of gold and silver. Pray often; for prayer is a shield to the soul, a sacrifice to God, and a scourge to Satan.—John Bunyan.

"Umph! 'The Lord's will, you know!' Well, I must say I don't know it, John, and I don't think it, either. Not a bit of it. The Lord's will! I went over the moor t'other night without a lantern, and tumbled in a big hole, and I said, 'Dan'el, you're an old stoopid for to go wi'out your lantern, serve you right.' But I don't think it was the Lord's will, John, and I hope I shan't be so foolish again."—Daniel Quorm.

The duty of physical health and the duty of spiritual purity and loftiness are not two duties; they are two parts of one duty, which is the living of the completest life which it is possible for man to live.—Phillips Brooks.

RESOLUTIONS OF RESPECT.

WHEREAS, it has pleased our Heavenly Father to remove from among us our beloved sister, Hannah Barnes Gardiner, and, whereas, we the members of the Ladies' Aid Society feel so keenly the loss in our work and the absence of her cheerful, helpful presence in our homes; therefore,

Resolved, That we bow in humble submission to our Heavenly Father's will, and strive in the work of our Society and our every-day life to improve by the noble, helpful life of the sister departed whose life and influence can never die.

Resolved, That the lessons of her life so recently closed should be an example to all and an inspiration to better work.

Resolved, That we hereby extend our sympathies to the bereaved family.

In behalf of the Ladies Aid Society of Salem, W. Va.,

MRS. WARDNER DAVIS, } Com.
MRS. G. H. TRAINER, }
MRS. E. A. WITTER, }

SALEM, W. Va., Oct. 16, 1902.

WHERE THE PINS GO.

What becomes of all the pins? is one of the most common of household conundrums. Harper's Bazar assures us that an old gentleman in London has solved it.

By a series of experiments conducted in his back garden he has discovered that pins go the way of all flesh, and are resolved into dust. Hairpins, which he watched for one hundred and fifty-four days, disappeared at the end of that time, having been resolved into a ferreous oxide, a brownish rust, which was blown away by the wind.

Bright pins took nearly eighteen months to disappear; polished steel needles nearly two years and a half; brass pins had but little endurance; steel pens at the end of fifteen months had nearly gone, while their wooden holders were still intact.

Pencils, with which he also experimented, suffered little by exposure; the lead was unharmed, and the cedar almost as good as new; but, then, nobody has ever asked the question about pencils, and he might have spared his pains.

## Young People's Work.

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

### Power With Men.

At the close of one of the evening meetings at Ashaway I met a man whose face gave me a shock at first. The last time I had seen him that face was filled with the peace of God. It was a time of revival, and he had come back into the service. But now there were the marks of dissipation, the image of God marred. Something called my attention away, and the opportunity passed by. One of my brothers in the ministry was near at hand, one who has come into a new experience with the Holy Spirit during the past year. He found the opportunity which I lost, and spoke with the man, heart to heart. He had become discouraged, had given up trying; but the old homesick longings for God reawakened. There was a prayer while the arm of his friend was about the wanderer and tears in the eyes of both. The experience we need is the experience which will lead us to do that. I do not care to be happier, or more rapturous; but O, my Lord, give me power to lead the wandering ones back home.

### A Lost Opportunity.

John Balcom Shaw, the New York City pastor who shocked many people, before going away on his vacation last summer, by preaching each evening from the steps of his wealthy church to the passing throngs before beginning the regular service, gave what many people considered *the* message of the Workers' Conference at Northfield. His address was on Soul Winning, and the closing incident was the story of his old Adirondack driver. They had been companions for many seasons, but he had never talked with him about Christ, except in an indirect way. To use his own words: "I had never until the week before his death got right to the point of trying to grip his soul with my own personal touch. I didn't make very much progress, but I said, 'I am going to preach next Sunday night, wont you come and hear me?' He said, 'If you put it that way, I will come.' The very next morning one of the neighbors said, 'Had you heard that old Harvey is very sick?' I said, 'No, I will go and see him.' I went straight to the house, and the son said, 'You cannot see him this morning. He is critically ill, and the doctor said no one must go in but the nurse.' I went the next day and he was worse, and still they wouldn't let me in. The third day I went, and the little granddaughter came to me with the tears rolling down her face and said, 'Grandpa has just died.' The next day was Sunday, and I went down to the mountain church, and I preached the sermon I had prepared with Harvey in mind. I had imagined him sitting in the pew and my preaching the Word, trying to get the seed into the soul, but old Harvey wasn't there, and, do you know, I couldn't see those people; that was what might be called an absent-minded sermon; my mind ran down the road to a little mountain house where old Harvey, my Adirondack driver, lay cold in death. And the next morning, when they asked me to take part in his funeral sermon, I said, 'I cannot speak, and I cannot pray, I do not feel that I am worthy to go to the throne; I will just read a few passages of Scripture.'

When I fell in line with the country folk, trying to do what they do, though I dislike it, and walked around his coffin, as I drew near the plate on it disappeared. I didn't see that; I don't think I saw Harvey's face—I loved him dearly, too—but I saw instead the inscription put on that coffin by divine hands, and it read, 'A Lost Opportunity.' And though I am sound to the core theologically, I believed then, and I believe this day, that it was more of a lost opportunity to me than it was to old Harvey."

### WHAT IS WORLTLINESS?

REV. R. T. MIDDLEDITCH, D. D.

The New Testament abounds with warnings and exhortations concerning worldliness. A host of passages spring up in the memory when we give the least thought to the subject: "Be not conformed to this world, but be ye transformed by the renewing of your mind." "Love not the world, neither the things that are in the world." "Know ye not that the friendship of the world is enmity with God?" So there are warnings to Christians to keep themselves "unspotted from the world," and they are marked as those who "in time past walked according to the course of this world."

We can easily discern what apostles regarded as worldliness. Paul describes some men as "lovers of pleasures more than lovers of God." There were church-members in his time whom he declared "mind earthly things," and he warned disciples: "Set your affections on things above, not on things on the earth." Evidently he saw tendencies to worldliness when he told of the sorrows that would come to those who "will be rich." As to what he regarded as worldliness in women we may learn from his desire that they "adorn themselves in modest apparel, with shamefacedness and sobriety, not with brodered hair or gold or pearls or costly array."

Have the Scriptures here quoted any present application? We know that there are many changes in society since apostles wrote and often Christian people doubt the appositeness of their teachings, in various relations, to our times. Nevertheless there is still "the world," "them that are without."

Do any ask, "What is the world?" We may accept this definition of an eminent divine: "It is whatever system or way of life, whatever society or companionship of men tends to make us feel God's commandments or any of them to be grievous." A life alienated from God and spiritual aspirations may surely be described as worldly.

We know that in general terms a love of pleasure, a passion for display or an absorbing pursuit of riches would be considered a token of worldliness. Of many church-members the question may be asked, "What do ye less than others?" What is there that the world follows and upholds from which they abstain? So many of the old landmarks between the church and the world have been obliterated that it is hard to discover how some scriptures are understood.

Certainly old standards of judgment are no longer in vogue. In former times how clear the line between the church and the world was drawn may be seen in this remark of John Newton: "A Christian in this world is like a man who has had a long intimacy with one whom he finds at last to have been the

murderer of his father; the intimacy after this will surely be broken."

Take it even half a century ago, and members of evangelical churches were very generally marked by a character and bearing which indicated their separation from the world. Then the American Tract Society published a premium tract condemning dancing. Card-playing was tabooed almost universally in Christian households, and the church-member who visited the theater was "labored with."

Now the pleasures which were once thought to belong exclusively to the world are indulged in by professing Christians without thought of wrong. The theater, the card-table, the dance are no longer under ban.

We read in Malachi: "Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." Some one has said that if Bunyan could "return" and visit Vanity Fair he would find it hard to distinguish the Pilgrims from other attendants. Paul gives warning of the danger of being "condemned with the world." When there is conformity to the world is there not reason for fear that it will be followed by condemnation?

It cannot be questioned that many professed Christians give the law of liberty so liberal an interpretation that the line between the church and the world is obscured. It is, however, to be borne in mind that very different judgments as to what is worldliness prevail. Many have tests of worldliness which come from early educational prejudices rather than New Testament ethics. Often Christian people are placed in positions in which their actions will be construed to be worldly, and yet, on intimate acquaintance, their spiritual-mindedness will be so apparent that none can doubt their citizenship is in heaven. There is something quite enigmatical in the question, "What is worldliness?"—Christian Work and Evangelist.

[There may be exceptions such as Mr. Middleditch names in the last paragraph, but we believe them to be too rare to justify Christians in adopting such standards of what is or is not worldly.—ED. RECORDER.]

### HINTS FOR THE GUEST.

To have a "nice time" when one is visiting is delightful, but to leave behind us a pleasant impression is worth a great deal more. An agreeable guest is a title which anyone may be proud to deserve. A great many different qualities and habits go to make up the character of one whom people are always glad to see. A lady who is charming as a guest and as a hostess once said to me: "I never take a nap in the afternoon when I am at home, but I do when I am visiting, because I know what a relief it has sometimes been to me to have company lie down for a little while, after dinner."

Try, without being too familiar, to make yourself so much like one of the family that no one shall feel you to be in the way; and, at the same time, be observant of those small courtesies and kindnesses which, all together, make up what the world agrees to call good manners.

Make up your mind to be entertained with what is designed to entertain you. No visitors are so wearisome as those who do not meet half-way whatever proposals are made for their pleasure.—Selected.

## Children's Page.

### GEOGRAPHICAL ROMANCE.

RALPH HEWETT DUMONT.

Young Phil Adelpia fell in love  
With pretty Mary Land,  
He schemed and thought till almost ill,  
How he might win her hand.  
"I'd better be about it now,  
Soon as I can," said he.  
"Or else my rival, Louis Ville,  
May get ahead of Me."  
He went at once to see his Miss,  
An ardent call to Pa.  
As he approached he saw her as  
She in her hammock lay.  
Said he, "Come take a walk." Said she,  
"All right, but wait a mite  
Till my New Jersey I can get;  
It may turn cool to-night."

They had not wandered very far  
When Phil, with might and Maine,  
Began to urge her to accept  
Him as her loving swain.  
"I'm not religiously inclined,  
Nor do I go to Mass.,"  
Said he. "But sure as truth is truth,  
There is no other lass  
For whom I care a Ten. cent piece,  
Not even Ida Ho,  
Whose father owns the biggest farm  
This side of Buffalo."  
"Alas!" said she, "What shall I say?"  
I never learned to Wash,  
Nor clean the house, nor Mo. the lawn,  
Nor even cook a squash.  
The China I'd be sure to break,  
The Turkey I should burn,  
And Greece I'd spill or some mishap  
Occur at every turn;  
And all the things I'd try to cook  
From daylight until dark  
Would be so tough you'd think that they  
Had come out of the Ark."  
Phil laughed a laugh most blith and Ga.,  
Pacific was his mood,  
And said, "You are Superior  
To all girls ever wooed.  
Come a New Haven let us seek,  
Where we may dwell for aye  
In peace and Concord all our lives,  
'Forever and a day."  
She gave her consent, and they were wed,  
For a New Port set sail,  
Where they arrived, when safely they  
Had weathered every gale.  
The joy was great in that most blest  
Of all United States,  
The state of matrimony. Who  
Could find such loving mates?

—What-to-Eat.

### OUR THRUSHES.

MARY A. LATHBURY.

"That's the wise thrush; he sings each song twice over,  
Lest you should think he never could recapture  
The first fine careless rapture."

—Browning.

In the spring of '97 a little colony of thrushes on their way north paid us a longer visit than usual, and, fancying the spot, ended by nestling in our trees. While we were very happy over this addition to our large outdoor family of birds, we wondered at their confidence in us and in our bird neighbors, for we live within a dozen miles of New York City, owned—in a bird sense—by English sparrows.

A group of pines, and also a group of spruces, was alive with restless and gossipy blackbirds. There were orioles and tanagers in the elms, and in the maples and fruit-trees were the robins, song sparrows, nut-hatches, vireos, purple finches, and cuckoos, while the sparrows were everywhere. The latter had hotly contested for the sole possession of a maple near the house, driving the robins from the nest they had made even after we had ousted the sparrows, with a pole, from an attic window, at the risk of our lives.

At last patience and the robins conquered, and they nested where they would, and ran over the lawn with the blackbirds like chickens, each mother gathering her rations of fourteen feet of worm a day for her babies. But the thrushes charmed even the sparrows into a respect for their rights. A thrush-lover

often sung in a maple close by our windows, and we were able to watch the very swell and tremor of his creamy spotted breast as he sprinkled the air with those low, flute-like notes—those indistinguishably sweet cadences—unfinished endings—that the lover of birds knows so well. They sang all around us in the maples and in the dense horse-chestnuts, but they nested—where? We never found out, although we knew that several pairs of thrushes were raising their young.

Then a deadly feud began between the parent thrushes and a foraging cat. She was often seen stealing among the shrubbery and across the lawn from another street; but we found out later in the season that she had reared a family of kittens under the floor of the veranda. What a tragic summer was that to the poor thrushes! The other birds, high in their gables or tree-tops, or far out on swaying boughs, had learned to avoid cats, and doubtless knew through the experience of their generation how to protect their young when leaving the nest. But the poor thrushes were at the mercy of their foes.

The cry of the thrush in distress is a mingling of anger and grief—loud, intense, appealing,—and when we heard this cry we could not resist it. Some member of the family always went to the rescue,—for we felt that these little woodland creatures, ignorant of cat ways, were in a sense our guests. In less than a week they had accepted us unreservedly, and the cry of distress became a clear call for help. They knew our doorways, and came to them instantly when the cat appeared.

Sometimes a little mother in trouble would sit on the flags before the front entrance and shriek for help, and when it promptly appeared she would cease her cry at once, dart in the direction of the enemy, knowing that we would follow; and after we had driven it off our own grounds she would still pursue it vigorously to the last limit, after which she would return, and for five minutes indulge in a peculiar little croon, or "chuck" of content that may have been either a lullaby or a thanksgiving. Quite as often a mother thrush would fly to the kitchen door, sit upon a rail of the porch and call the kind-hearted Emily (kind to her friends, but vengeful to her foes), who would leave her work at any point and pursue the cat like an angel of destruction. Nothing but the care for her young could have brought back the cat after one of these sallies,—for Emily was a terror to evil-doers,—and yet so perfectly did the thrushes seem to understand the situation, that they showed no alarm. They knew their friends as certainly as they did their enemies.

One day a boy from the street came silently up the walk and was seen peering up into a horse-chestnut tree with evil in his eye and a sling in his hand. One of the household went to the veranda and expostulated.

"They are our thrushes," she said, "and we would not have one of them hurt for the world."

The boy saw no man in the background, and took his advantage. The next moment the poor bird fell from a tree, and the boy, with a light laugh, picked it up and tossed it into the dust of the street. Some one had summoned Emily, and she came, but the boy was out of sight. She stood trembling with baffled rage, and in a mood that no cat ever aroused. Her right hand was spread as if ready to clutch at the boy,—for the blood of

the Shinnecock mingles equally with that of the African in Emily's veins.

"Le-le-let that boy once feel the palm o' my han' on the side o' his haid, and he'd be daid!" she panted; but the boy, who had followed the instincts inherited from some preaching ancestor, was probably bringing down a bird on the next street.

As soon as the young thrushes that survived were strong enough, they went away with their parents to another and a better country,—deep woods, perhaps,—where they could learn in peace to sing their even-song in that divine service, the "twilight and evening bell" of the forest.—S. S. Times.

### THE FIRM OF GRUMBLE BROTHERS.

"Postscript edition!" shouted the newsboy at the door, as the street car stopped for a moment. "Paper, sir?"

"Yes," said Alan's father, and was soon deeply engaged reading the latest news from China. Alan, thrown on his own resources, amused himself by looking out of the window. He was not familiar with that part of the city, and found much to interest him. Presently he broke into a low laugh. "What is it?" asked Mr. Peterson.

"Such a funny sign, father—'Grumble Brothers!' I wonder if they live up to their name?"

"I think not," said his father, smilingly, "or they would not be the successful men of business that they are. But there are some 'Grumble Brothers' who, unhappily, do live up to their name. I hope you will not enter into partnership."

The next morning was rainy. Alan came down to breakfast decidedly out of humor. "Why should it rain on a holiday? I do not care if it pours on school days. We were going to play ball in the park this afternoon. It doesn't seem fair for it to rain. Mother, what is the matter with this oatmeal? It is not a bit good."

"When did they take you in, Alan?" asked Mr. Peterson.

"Take me in?" asked the boy, in surprise. "What do you mean?"

"Do you think it will be a good investment?" continued his father.

"Beg pardon, father," said Alan, greatly mystified, "I do not see what you are aiming at."

"Oh, I thought by the tone of your remarks that you had been taken into the firm of 'Grumble Brothers,' that is all."

Alan blushed and looked undecided for a moment, and then gave a good-humored laugh. "You have the best of me, father."

"Well, the next time I find fault with anything just remind me, please, of those 'Brothers,' and I will try to pick up a little pleasantness."—Selected.

### HOW TO HAVE YOUR OWN WAY.

I have a secret which I should like to whisper to the boys and girls, if they will put their ears down close enough. I don't want father and mother to hear—for it is to be a surprise on them.

You have long wanted your own way. You have become tired of hearing mother say, "Come right home after school," "Don't be late," "Be sure and tell the teacher." It is "do this" and "don't do that" all the time. You are sick of it, and would like to have your own way.

Well put your ears down while I whisper one word, "Obey."

Oh, you think I am making fun. No, I am not. I know a boy who decided to do just what his father said. He never offered excuses, never tried to get out of work until finally his father came to trust him perfectly. His father said "I know that Harlie, will do what is right." When he went out nights, or to school or to play, his father never said a word, for he had come to have perfect confidence his in boy.

Honestly, obedience is the road to freedom. If you want to have your own way just begin to obey.—Watchman.

#### ECONOMIZING A WIFE

Ira Edson looked down at his wife. The long suspense was ended, and his heart was filled with a deep thankfulness.

"You have turned the corner at last, little woman, and are going to get well, did you know?" he said tenderly.

She gave him a startled glance, then closed her eyes, and he saw tears gather beneath the eyelids. "Poor girl," he thought, "she is very weak. I must not tire her." So he gave her the messages the two children had sent from their grandfather's, where they were staying, and then went softly out of the room.

Her tears seemed quite natural under the circumstances, but when day followed day and no other signs of joy appeared, Ira was uneasy. The doctor and nurse were anxious, too. "If she would only take some interest in life she would gain so much faster," they said.

When she had become able to sit up for a while each day, Ira one morning asked her, with tender reproach, if she was sorry she was getting well.

Her lip quivered. "I can't help thinking it would have been better if I had not—lived."

He gazed at her with a shocked expression.

"Life is so hard, and I am so unequal to it," she explained. "If I could be strong and well—but always to feel tired, and to fail so miserably of coming up to my own ideals and other people's expectations—"

He gave a relieved laugh. "Why, my dear, you are going to be as well and strong as you ever were, in a few weeks more," he exclaimed, cheerfully. "Because you feel tired now, you mustn't think you are always going to."

"You will never understand," she said, and sighed, wearily.

"For the simple reason that there is nothing to understand," he smiled. "You are morbid now, and no wonder, cooped up here. When the children come back, and you are able to have company, and go about, you will be amused at the way you feel now. Good-bye," and he started off to his day's occupation.

As he reached the end of the street, a woman in a buggy drew rein, and, leaning out, called to him. It was Mrs. Gregg, an old friend of his wife's mother. "I'm on my way to town, and if you are not in a hurry you can get in and ride with me," she told him when he came up.

Ordinarily he would have declined the invitation, but he saw his car disappearing in the distance and it would be half an hour before the next one appeared, so he accepted.

"I hear that Emily is improving," Mrs. Gregg said, when the old horse was jogging on again.

"Yes, slowly."

"Well, I hope you have learned something and are going to be a little more considerate of her after this," Mrs. Gregg commented bluntly.

"Haven't I been considerate?" he demanded, coloring. Mrs. Gregg always irritated him. "I know I do a good many things about the house that other men don't do. In the ten years we have been married Emily has never once had to build a fire in the morning."

"And I dare say you make such a muss of ashes and chips and shavings around the stove that it takes longer to clean up after you than it would to build the fire herself in the first place," Mrs. Gregg interrupted, dryly.

He ignored the interruption. "I carry up all the wood and coal, and since Emily took the notion that we could not afford to hire the washing done, I have helped about that—"

"And turned the wringer so furiously that she had to strain every nerve to feed the clothes in, and when they were dry spend an hour sewing on the buttons you had wrenched off, and you slopped water on the floor, and dropped this and that so she had to rinse it over, and hung things on the line all bunched up so they had to be taken off and hung on again after you were gone?"

"No, Emily didn't tell me," she laughed, as he glanced at her suspiciously. "I've seen men help their womenfolks before you were born, that is all. There is now and then a careful one, but they are scarce—almost as scarce as hen's teeth."

"Well, don't you honestly think women are over particular? What odds does it make how a garment is hung on the line, for instance?"

"It makes all the odds between good workmanship and poor workmanship." Mrs. Gregg was emphatic.

"A ten-year-old boy might try to help you do your work," she went on, "and call you an old foggy for being so fussy and particular, and would deny that there was any difference in the result, but I suspect you would see a difference. You know that if he is really going to help you he must do the work just as you want it done, and not according to his own ideas. It's the same way with a woman's work; housekeeping is her specialty, and in most cases she has studied and experimented and found the best ways of doing it. If you don't do it as she wants it done your help doesn't amount to much, and may be is not help at all, but hindrance."

"I never looked at the matter in that way before," Ira said, thoughtfully.

"In most every kind of work," Mrs. Gregg continued, "the large motions, the part that makes the most show, seem to be the whole, and it appears ridiculously easy; a careless person looking on doesn't see the hardest part, the part that takes skill and experience. So with housekeeping; the ordinary man thinks of it as little more than cooking, sweeping and dish-washing, and he wonders why so much fuss is made over anything so simple. Really these things are not the largest or the hardest part. The real work and strain is in planning and doing the hundreds of little things that most men take no account of, or, if they do, think of as foolish and unnecessary. It is the thorough doing of these despised little things that makes the

difference between good housekeeping and poor housekeeping, between neatness and slatternliness, between economy and wastefulness, between a clean, sweet, cheerful, comfortable haven of rest—a real home—and the untidy, uncomfortable, unhappy place, mis-called a home, that a man hurries to get away from, and dreads coming back to."

"My wife, thank God, is one of the real home-makers," her companion exclaimed, feelingly.

"Yes, she is," Mrs. Gregg agreed. "She loves neatness and order, she's a good manager and a good worker; she likes to make people comfortable and happy, and she isn't one who frets and complains, or nags."

"True every word."

"Then why in the name of common sense don't you take better care of her?" Mrs. Gregg scolded. "Do you think such a wife is easily replaced?"

"Don't I take good care of her?" he demanded, a little resentfully. "It is the one thing above all others that I have intended to do at any rate."

"Oh, I don't question your good intentions," Mrs. Gregg retorted. "It isn't your heart that is at fault—it is your head."

"Please explain."

"You have never been able to understand that your wife, in common with ninety-nine one-hundredths of womankind, is not strong, that is, she is not made of cast iron. If she can get plenty of sleep, and favor herself a bit when she is tired or not feeling quite up to the mark, and have no needless work and worry forced on her, or stumbling-blocks put in her way, she can manage to do her own work and yet not lose her health. That means that she will keep the carpets swept, the rugs shaken, the bare floors wiped up, the house and furniture dusted, the paint spotless, the windows clean, the lamps filled and trimmed, and the chimneys bright; the stove blacked, the sink free from rust, the silverware polished, the table-linen white and smooth, the dishes cleared off the table and washed and wiped and put away after each meal, and that she will contrive to plan and prepare and cook and serve three meals a day, so that they will be appetizing and nourishing without too much sameness, and at the same time be within your means, and so calculated that what is left over at one meal can be used for another and nothing wasted, and she will keep the pantry supplied with the raw material of cooking, and see that new is ordered before the old is quite gone; and that she will keep the rooms cool and free from flies and mosquitoes in summer, and regulate the heat in winter and allow for ventilation and sudden changes of temperature, and economize the fuel, that she will lay open the beds to the sun and air each day, and then make them, keep combs and brushes clean, attend to the prompt disposing of food wastes and anything that would taint the air, do a washing each week—with your valuable assistance—iron a good part of the clothes and keep a lookout for places in them where a stitch in time will save nine, keep buttons sewed on and stockings darned, and everything mended, make over large things that wear out into smaller things, as table-cloths into napkins and tray-cloths, replace things as they wear out, make most of her own clothes, keep woolen things away from moths and buffalo bugs; in

addition to all this, she will be anxiously careful of the souls and minds and bodies of two lively boys—keep them decently clothed, when they wear and stain their clothes almost as fast as they're put on, see they don't kill themselves or anybody else, sympathize with them in their troubles, answer their questions, read to them, keep a strict oversight of their companions, nurse them when they're sick, make them learn their Sabbath-school lessons, teach them to be truthful, honest, pure-minded, manly, unselfish; attend mothers' meetings, entertain callers, return calls, go the door a dozen times a day, do some church and some charitable work, and read enough to know what is going on in the world."—Christian Work and Evangelist.

#### TRANSFIGURATIONS.

The deeper practical lessons which the Mount of Transfiguration scene ought to teach us are well set forth in the following, which we take from a sermon lately preached by Dr. R. M. W. Block, of Brooklyn, New York, on "Transfiguration Power":

"The transfiguration was the momentary opening of the skies, the revealing of the future. No more genuine prophecy was ever given of the subtle power of spirit over matter. The body is the shell, scarce concealing its immaterial guest. And the kind of life one leads even leaves its marks upon the outward visage. This is increasingly so as age comes on, and habits and disposition become more and more confirmed. The body we wear is self's externalization, the garment the soul weaves about itself.

"The true life, the life that is from above, will, after a while, outgrow this temporary casement. That will be altered to suit the changed condition. The dumb clay cannot forever repress the divine glory that burns within. It shall give place to the newer, the more expressive and spiritual adornment. 'As we have borne the image of the earthy, we shall also bear the image of the heavenly.' In the case of the Supreme Man this process of development, of glorification did not await death's dissolution, but Jesus Christ was beheld by chosen apostles in the perfect triumph of his spirit—a foregleam of his resurrection beauty. They who were eye-witnesses of His Majesty were taught, and we as well, the upward, blessed pathway of redeemed humanity.

"Years after the transfiguration, St. Peter retained a vivid remembrance of having been with Christ 'on the holy mount.' No doubt that vision had been an animating and sustaining influence in all the long, tiresome years he had passed through. And no doubt he was a stronger and truer man both on account of the vision, and equally so because of the molding power of the after adversities he had begged to be freed from. It would not have been best for him to have had his petition answered, that Christ and Moses and Elias might perpetually encamp where he was.

"But do not we sometimes fall into the same error? Do we not half complain that while we have moments of religious fervor, yet they pass all too quickly and leave us struggling and doubting in the same old dull and indifferent world we trusted we had left behind? More than this, do we not have a disposition to afterward discredit the very

experiences which for the time we were so sure were real disclosures of God's truth and his goodness? Are we not tempted to think that if our visions of God and holiness were real—these visions, these keen glimpses—into eternal verities—would not be so transitory? We either do but, or, like Peter of old, cry out for the permanency of the vision. 'O God, make three tabernacles, and let Christ and Moses and Elias, in their transfigured beauty, dwell here always in my sight. Then I could not distrust thee, or ever again be drawn away from thy grace and love!' Oh, how we dislike to get back on the arid plains of daily living, with all its temptation, discouragement and failure. Yet there is where the spiritual is having its chance."

#### NATURE IN THE BIBLE.

DR. DWIGHT HILLIS.

Take the descriptions of nature out of the Bible, and literature would lose some of its greatest chapters. Witness Job, the first of the philosophers, with his outbursts on the wonders of the sea, the marvels of the forest and the sweet influence that binds Orion and Pleiades. Witness David, with his studies of that God who commands the heavens and they are turned; who sends forth his snow like wool; who makes his clouds like chariots; the stroke of whose footsteps is the stroke of the earthquake. Witness Isaiah, with his song of that unseen one who taketh up the isles of the sea and weigheth the mountains in scales and the hills in the balance; who leadeth the stars forth in order, who knoweth them all by name, as the parent knows the children who cluster about his knee. Witness the Christ's enthusiasm for nature. If other religious teachers love the street and marketplace, and the excitement of the city, he loved the silence of the mountains, the solitude of the wind-swept moors. For him the cornfield was the meeting place between man and God, and oft he kept his tryst among the golden sheaves, as of old in the cool of paradise. Listening he heard the wind whisper his secrets to the forest leaves; discerned the goings of God in the tree-tops; saw the eager stream hastening on its errand. For him the days and nights were indeed the pulsation of a hidden joy and grief; while the silver mists of autumn, the slanting rains of spring, the curves of Hermon's snow, the silence of the overhanging stars, the singing of the spheres—these all seemed and were the lyric thoughts of God that fall from his almighty solitude. These illustrious ones therefore prove that nothing ranks a man like his power to derive enjoyment and culture from the world of external nature.

#### INFLECTIONS OF THOUGHT.

When one whom we love speaks, the voice is not simply the movement of air, but there is the soul that inflects itself in the pulsations of air, and all the events in the connection with seeds, and plants, and flowers, and harvests, and storms, and clouds, represent physical forces through which the divine mind inflects, revels and publishes his thought and life and love for his earthly children. Therefore it has been beautifully said that in nature a tree means whatever it has power to make us think of when we behold it. "Flowers mean what sentiment they produce in us. The image that a flower casts upon a photographic plate is its own form; but cast upon a sensitive human soul

it leaves not only form but feeling, excitement and suggestion; and God gave it power to do that or it would not have done it. Nature ministers to us, therefore, when we are attuned to nature. The body is like a piano, and happiness is like music. It is needful to have the instrument in good order; that, however, is but a beginning; something must play upon the instrument, and who performs, and from what musical score, will determine the character of the concert. Chickering's grandest piano with a fool playing discords upon it is not so good as an old harpsichord with Beethoven at the keys."—The Brooklyn Eagle.

#### HOW MARRIAGES ARE MADE IN HEAVEN.

Almost inevitably when two young people of opposite sex are much together, unless there exists between them the strong mental and physical repulsion that we all have toward certain natures, sentiment deepens into affection. Propinquity is the nurse of love. A few days ago we heard a man who had been married a matter of forty years or more say that he blessed the good providence that gave him such a wife. Well, he certainly would not have had that woman for a wife if he had never met her, and probably not, if he had not gone to school with her as a boy and sung with her in the church choir, and seen her home from prayer-meeting. There was a whole chapter of accidents in his winning the love of that girl, and if he had lived in another town, and never met her, he would pretty certainly have married another woman and been happy or miserable with her. Our friend was right in blessing the good providence that gave him that woman for a wife, for there are many factors in their meeting and loving that were entirely beyond his control. There is this much truth in the old saw that matches are made in heaven: If the most-perfectly-mated man and woman had never met, and been thrown in each other's society, they never would have been married, and their meeting and companionship came about by events with which they had nothing to do.—The Watchman.

#### JOSHUA AND THE JEWISH PEOPLE.

One of the notable addresses at the Massachusetts Sunday School Convention held a few days ago at Springfield was that of Prof. F. K. Sanders of Yale on "Joshua in the Life of the Jewish People."

The closing truths summarized in the address are worth your while to read. They are these:

1. God expects his servants at all times to make use of their utmost skill in attaining right ends.
2. He occasionally makes skill of no avail in such a way as to remind his servants that he is to be reckoned with as a working factor.
3. He adapts himself to the age through which he is working. Joshua's day was not the first century or the twentieth. Yet through the rude conscience and the fierce fighting of the days of the conquest a simple but real religious faith was encouraged.
4. He selects the best possible men for his service, but does not thereby guarantee their absolute perfection. He can do great things through us in spite of our imperfections.
5. The men who fail to get into line with God's purposes simply cut themselves off from opportunity. The great end of all rational action is to accomplish God's will and perform his work.

## Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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### 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.....	

### JOSHUA'S PARTING ADVICE.

For Sabbath-day, November 8, 1902.

LESSON TEXT—Josh. 24: 14-25.

Golden Text—Choose you this day whom ye will serve.—Joshua 24: 15.

#### INTRODUCTION.

We come now to the final scene in Joshua's life. Like Moses he was supremely loyal to God and thoroughly devoted to the people whom he served. At the end of his life he means to spare no effort to keep the people sincere in their service to Jehovah. They seem very prone to fall into idolatry. They have not completely driven out the Canaanites and are somewhat careless about the depraving influence of these former inhabitants of the land.

We have in the 24th and 25th chapters of the Book of Joshua two farewell addresses full of warning, exhortation and encouragement. The place of the first is not mentioned. The second is at Shechem where Abraham had his first abiding place in the land and received the wonderful promise. It was here also that Joshua assembled the people soon after their entrance into the land and had them repeat the blessings and curses of the law.

Upon this last public assembly of the tribes in his lifetime Joshua recounts the blessings that Jehovah has brought to their ancestors and to themselves, and shows God's continued providential care of the nation of Israel. God's aid was so plainly needed in the conquest of the land that Joshua does not hesitate, speaking for God, to say, "I gave you a land for which ye had not labored and cities which ye had not built; ye settled in them; ye ate of vineyards and olive yards which ye had not planted."

TIME.—According to the usual chronology, in the year 1426 or 7, about twenty-five years after the crossing of the Jordan.

PLACE.—Shechem.

PERSONS.—Joshua and the people.

#### OUTLINE:

1. Joshua Exhorts the People to the Service of Jehovah. v. 14, 15.
2. The People Promise Obedience. v. 16-18.
3. The People Persist in their Promise in the Face of Difficulties.

#### NOTES.

14. **Now therefore fear Jehovah.** The "therefore" refers to the summary of God's care for their forefathers and for themselves referred to in v. 1-13. **In sincerity and in truth.** That is, in completeness and reality, without any pretense and without any division of loyalty. **And put away the gods which your fathers served.** We are a little surprised that the Israelites needed to be warned against the service of false gods, after their experience with the Golden Calf, and the terrible punishment that came upon the nation at that time; but there was a seductiveness about the worship of a god that they could see, and they were continually following the example of their heathen neighbors. **Beyond the river.** That is, beyond the river Euphrates. The reference is to the ancestors of Abraham from whom he separated for the purpose of serving Jehovah. The allusion to the "flood" in the Authorized Version is erroneous. **And in Egypt.** There is nothing said in Exodus about idolatry on the part of the Israelites in Egypt; but they certainly did not render an unmixed service to Jehovah during their long bondage. Compare Lev. 17: 7; Amos 5: 25, 26; Ezek. 20: 6-8.

15. **Choose you this day whom ye will serve.** By making the matter appear as one for their calm choice in the light of reason, he leads them to make the decision for themselves without feeling that he has made it for them. When anyone thinks of what Jehovah has done and that the idols have done nothing, there can be no reasonable hesitation. **The gods which your fathers served,** which did nothing for them. **The gods of the Amorites,** which were entirely unable to defend them when the Israelites invaded the land. The name *Amorites* is here probably used in general for the inhabitants of Canaan (compare Gen. 15: 16), or, perhaps, as an example of one of the nations whose gods were utterly powerless. **In whose land ye dwell.** This fact was an indisputable proof of the superiority of Jehovah to the gods of the nations. **We will serve Jehovah.** Joshua and his family have already made the wise choice. They do not wait to see what others will do. It may be that this noble example had as much influence as Joshua's argument.

16. **Far be it from us.** This is much better than "God forbid," of the Authorized Version. **That we should forsake Jehovah.** They utterly repudiate the idea of forsaking God. What any man needs is to see his sin in its true light in order to be eager to turn away from it.

17. **He it is that brought us, etc.** The people sum up their reasons for choosing Jehovah by mentioning four particulars: he had brought them out of Egypt; he had done wonderful signs; he had preserved them in the wilderness; he had driven out the Amorites from before them.

19. **Ye cannot serve Jehovah.** At first sight Joshua seems to be dissuading the people from their purpose; but he would have them count the cost. **For he is a holy God.** And so not to be served by those who have not striven after holiness. Compare Lev. 19: 2; Psa. 99: 5-9; Isaiah 6: 3, and other passages. **He is a jealous God.** And so requiring an undivided service. He cannot be served at all by one who wishes to render a part of his service to an idol. From our modern use of the word jealousy we are inclined to regard it as a sin; but there is a jealousy that is right and proper, as there is a pride that is commendable. God must be jealous of his position as our only God, or else he could not be holy. He could not be loving as he is and accept a divided affection. **He will not forgive your transgressions.** Compare Exod. 23: 21. While they were clinging to sin in any way they could not expect forgiveness. **Nor your sins.** It is better to translate "and your sins;" for there is no particular contrast intended between transgressions and sins.

20. **If ye forsake Jehovah, etc.** In spite of the fact that Israel was God's people and had been helped and preserved in a most wonderful way, if now they should forsake Jehovah, he must of necessity forsake them. Instead of prosperity they must expect calamity.

21. **Nay: but we will serve the Jehovah.** They see the reasonableness of serving God, and are not to be dissuaded by any difficulties.

22. **Ye are witnesses against yourselves.** They had just now made an explicit and plain vow to serve Jehovah. If they should ever turn aside from that service, their own testimony would condemn them as liars and unfaithful to God.

23. **Put away . . . foreign gods which are among you.** The appropriate way to show their sincerity in this matter is by putting away their idols at once. If they kept the foreign gods in their homes, they would be continually tempted to worship them even if they had resolved not to do so.

24. **Jehovah our God will we serve.** Thus for the third time in our lesson they make the solemn promise.

25. **So Joshua made a covenant with the people.** Some think that the covenant was made with God on behalf of the people; but the usual rendering is probably to be preferred. The two parties to the covenant were Jehovah as represented by Joshua, and the people. **A statute and an ordinance.** These words are probably to be understood as collective nouns. The particulars of the covenant were probably written out at length in the form of statutes and ordinances to be observed by the people.

### MEN WHO ARE WANTED.

The dearth of the right men for certain important positions is as noticeable as the abundance of applicants. We judge that the trustees of the United Society of Christian Endeavor are not finding it an easy task to select a successor to John Willis Baer in the secretaryship of the movement. The Christian Endeavor World says that there have been many applicants, but intimates that a great number of considerations enter into the decision of the question. No doubt the denominational affiliation of the man to be chosen is one important element in the case, inasmuch as it would hardly seem wise policy to select a Congregationalist when Dr. Clark, Treasurer Shaw and others prominent in the Society are such prominent Congregationalists—though we must confess that they are the kind of Congregationalists that have strong tendencies toward Christianity. For months the Advisory Committee of nine, authorized by the National Council, has been searching for a man to represent our six benevolent societies in devising plans whereby more money can be raised for them all. Several prominent city churches still continue to be in search of leaders, and we know of at least one strong church in a Western city which has been diligently looking for an assistant pastor for a good many weeks and thus far without success. All this goes to show, as Mr. Mott said in addressing a great gathering of young men at Harvard last week, "What we need is more man rather than more men." The colleges and the churches are not producing enough exceptionally efficient men to-day to meet the demands of aggressive Christianity.—Congregationalist.

### POSITION WANTED.

I would like a position as "handy man" for some church that will pay me \$600 or \$700 and house, just so I can live with very little bebt. My qualifications may be described by what I have done in other places. I can do any needed repairs about the church or parsonage, or plan and build a parsonage if they have none. I can paint the houses, hang paper, plaster the cistern, keep property and tools in good shape. I can attend to any ordinary errands or business for the church, do common plumbing, and, though not extra good at it, can help raise funds for the expenses. I can do the janitor work, even to the setting up of stoves and furnaces.

Such a handy man saves the officers and members of the church so much time and trouble, as he always has plenty of time for such work.

H. ANDYMAN.

P. S.—As I am an ordained minister, I could do the preaching and some pastoral work for a year or two. As I have held the above position and done the preaching for three years at one church, I think the next church could get at least a year and a half of preaching out of me. Then you can get such cheap preaching, too.—H. ANDYMAN, in The Advance.

### WHEN ONE COMES BACK TO THE FATHER.

KITTY TREVLYAN.

The father in the Bible didn't sit in the house waiting for the son to come back, and making up faces and speeches to make him feel what a fool he had been. His only fear was that the poor foolish lad would be too ashamed to come. He was watching all the while from the door, and the moment he saw him he ran to meet him, that they might come back together, that every soul in the house might see the poor fellow was welcome. He stopped the poor speech the lad had made up in the foreign parts with kisses, so that he never got through it, and fondled him as if he had been his mother more than his father, and set all the men and maidens to work, and then set them to feasting and dancing and merry-making, as if it had been a wedding or a christening, instead of a poor wild lad creeping back home for a crust of bread, with scarce a rag on his back nor shoes to his feet. He wasn't afraid the poor boy would make himself too much at home. He couldn't do enough to make him feel he was at home; and the Lord says that's how the Almighty feels when one of us comes back to him.

**Popular Science.**

H. H. BAKER.

**Crabs and Science.**

The word crab is a popular name given to all the stalk-eyed, ten-footed, short-tailed crustaceans, they being different from lobsters, shrimps, prawns, or crawfish. There are a dozen or more kinds of crabs belonging to the same family.

The hard-shell crab is found on the Atlantic coast, from Massachusetts to Mexico, but at no place in the world are they to be found in such abundance as in the Chesapeake Bay, especially in the present season. It is estimated that the crabs sent to market this year from one of the towns will realize at least \$500,000. There are more than six thousand boats in use, and nearly three times that number of men and boys engaged in that industry.

The crab has a flat and irregularly shaped body, a long, flexible snout and a short tail. It has long, swimming paddles, also a spine covered with branches at the end. It has small eyes, and they are placed flat on the top of its head. It is not handsome, but it is a decidedly interesting animal to look at.

At an early age the young crab begins to grow at a very rapid rate, and starting out for itself it abandons swimming, and takes itself to the bottom for a foraging expedition. After that is over it attaches itself to floating sea-weed and goes on a yachting excursion for pleasure.

The propagation or rather the cultivation of crabs is carried on upon scientific principles. A piece of low marsh land is selected as a farm and surrounded with a board fence. This serves as a breakwater, it being necessary to prevent high waves from passing over it and swamping the crabs while shedding.

There are hundreds of acres fenced in and covered with propagating and breeding floats. From the time the little crabs (looking like nothing ever seen before) leaves the eggs, they are carefully watched as they are supplied with a covering that will not stretch as they grow, like other animals, but with a shell that must be cast aside as soon as it becomes tight and uncomfortable.

Therefore the youngster must have a new suit very often, and so long as it is growing it is known as a soft-shell crab, and is very valuable; but when full-grown and it sheds its coat for the last time, and before it is allowed to put on another and become a hard-shell, and have its value decreased, they being carefully watched, as soon as the old shell is off from over their heads they are taken to the packing-house and prepared for market.

At the packing-house none but men of experience need apply, for it requires the utmost skill to fill a crate with soft-shell crabs and not have one or more of them die before reaching market. Should one die the chances would be that everyone in the crate would be spoiled also.

The crates are provided with trays or drawers, in which they are packed between layers of thinly-shaved ice and very soft sea-weed. The least weight on the head of one of these soft-shell crabs will surely cause its death.

In consequence of the great amount of phosphorus in crab meat it has been found very difficult to can it so that it will keep fresh. The hard-shell crab can be shipped in boxes

or sacks, having a little moss or sea-wood used in packing, to supply moisture.

During the time a crab is growing it will shed once a month; but when full grown they cease to shed and live to a great age.

Crabs and hogs are the only animals we know of who, on going to war, approach each other sidewise.

**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.

**BOSS.**—In Milton, Wis., Oct. 3, 1902, of heart failure following diphtheria, Joseph Kenneth, son of George R. and Stilla Boss, aged six and one-half years.

Kenneth was a bright, loving and loveable child, a fact to which willing testimony is borne by all who knew him. A beautiful and appropriate memorial service was held a few days later in the school where Kenneth had been a member. L. A. P.

**DAVIS.**—In Colorado Springs, Colo., Oct. 11, 1902, of typhoid fever, Lucile, eldest child of Will J. and Anna Goodrich Davis, in the 14th year of her age.

Lucile was a child of modest grace and gentle disposition. Never very strong at best, she was unable to withstand the wasting fever, and went to sleep in Jesus early on Sabbath morning, Oct. 11; and the body was brought to Milton for burial where it rests beside those of several generations of kindred. L. A. P.

**KENYON.**—Susan Brightman Kenyon was born in Hopkinton, R. I., Jan. 10, 1813, and died in Rockville Oct. 12, 1902, aged 89 years, 9 months and 2 days.

She was united in marriage to Thomas B. Kenyon in 1841. Five children were born to them, two sons and three daughters. In a revival of religion in Niantic when she was 37 years of age, she gave her heart to Christ and was baptized by Eld. Thomas Tillinghast, but did not unite with any church until the winter of 1881, when she united with the Seventh-day Baptist church in Rockville, retaining her connection with that body until her death. She was a good neighbor, a loving mother and a sincere Christian. She is survived by one son and three daughters. She has lived in widowhood for 51 years. Her end was peace. A. MCL.

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**Special Notices.**

THE Quarterly Meeting of the Hebron, Hebron Centre and Shingle House churches, in Pennsylvania, and the Portville church in New York will be held at Portville, Nov. 7-9, 1902.

**PROGRAM.**

**SIXTH-DAY—EVENING.**

Prayer and Conference Meeting led by S. S. Scott.

**SABBATH MORNING.**

Sermon, Rev. Geo. P. Kenyon.

**AFTERNOON.**

Sermon, Rev. D. B. Coon.

**EVENING AFTER SABBATH.**

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Sermon, Rev. W. L. Burdick.

**EVENING.**

Sermon, Rev. L. C. Randolph.

A cordial invitation to all.

**COMMITTEE.**

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

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

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

THE Seventh-day Baptist church of New York City holds services at the Memorial Baptist church, Washington Square South and Thompson Street. The Sabbath-school meets at 10 45 A. M. Preaching service at 11.30 A. M. A cordial welcome is extended to all visitors.

E. F. LOOFBORO, Acting Pastor,  
326 W. 33d Street.

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

I. L. COTTRELL, Pastor,  
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