

# THE SABBATH RECORDER.

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## THE HILLS OF PEACE.

ESTHER H. TROWBRIDGE.

It is well to live in the valley sweet  
Where the work of the world is done,  
Where the reapers sing in the fields of wheat,  
As they toil till the set of sun.  
Ah, yes, it is well to live on the plain  
Where the river flows on through the fields,  
Where the ships sail down to the boundless main  
With the wealth that the valley yields.

But beyond the meadows the hills I see  
Where the noises of traffic cease,  
And I follow a voice that calleth to me  
From the hilltop regions of peace.  
The airs, as they pass me, sweet odors bring,  
Unknown in the valley below,  
And my spirit drinks from a hidden spring  
Where the waters of comfort flow.

Aye, to live is sweet in the valley fair,  
And to toil till the set of sun,  
But my spirit yearns for the hilltop's air  
When the day and its work are done.  
For a Presence breathes o'er the silent hills,  
And its sweetness is living yet.  
The same deep calm all the hillside fills,  
As breathed over Olivet.

—Christian Intelligencer.

Fate of the  
Recorder?

A PROMINENT Baptist newspaper places the following at the head of its editorial columns. We print this for the consideration of our readers—of all friends of the RECORDER:

"The fate of the denominational newspaper is in the hands of the pastors. We can make it win or lose. If it loses ground, so do we. If it wins, our winning is made more easy."

So writes a well-known Baptist pastor. Is he right?

A systematic canvass of our churches is now in progress, under direction of the Executive Board of the Tract Society, to secure accurate knowledge as to the number of families in each church of the denomination which do not take the RECORDER. So far as the reports have come to hand, they support the conclusions sent forth from this office last year, that not more than one-half of the families known as Seventh-day Baptists now subscribe for the paper.

Converging  
Influences.

THE last mail brought a letter from China, which was full of inspiration and comfort to the RECORDER. In considering that letter we have thought much of it as an illustration of the many and diverse influences which combine to make up a single result of good or evil, pain or pleasure in human experience. The writer of the letter had just read an editorial in the RECORDER of August 25, page 530, on the general theme of soul-touch in teaching. Aside from whatever latent material may have been in the life of the Editor previous to the hour of writing those para-

graphs she refers to, the incidents connected with them and with the letter now at hand are full of lessons.

Because of what the world calls "affliction," in the hopeless invalidism of the wife of the Editor, his family was at Watch Hill, R. I. A musical entertainment had been held at one of the hotels, on a given evening, at which the youngest daughter of the writer had listened to the rendering of: "Fear not, Oh Israel," by a German singer, past middle life, and a sufferer from disease. The next morning, just as the second of three editorial notes had been written, she came to the door of the library, saying, "Oh, Papa, you ought to have heard, 'Fear not, Oh Israel,' sung last night," etc. The remark drew out the next editorial—"Illustrated by Music"—and the story of the Lost Chord was recalled and woven into the illustration; through the guidance, we trust, of the Holy Spirit. These are some of the elements which enter into the case. The invalidism of the sweet-souled woman, worn by a life of loving service, brought the writer in indirect touch with a man born and educated in Germany, whose own sufferings had enabled him to sing a song of faith as he could not have sung it otherwise. The Lost Chord was played by an organist, a friend of the writer, several years ago,—a player whose training and experiences had taught his soul to speak through his fingers in a wonderful way. A soul on the other side of the globe heard that cry of faith and found the Lost Chord; and her words of appreciation and comfort come rushing back to the RECORDER. Her letter also inclosed a delicate sprig of fern from the mountains of China, beautiful in tissue and brilliant in color, fit emblem of the imperishable faith and undying hopes which God's promises bring to all hearts, in all lands, at all times. Fear not ye children of the kingdom immortal: no promise of his can fail, and the Lost Chords of all that is good and lovely will be found sometime and woven into the sweeter music and larger life beyond—just a little, and only a little beyond.

How to Grow  
Spiritually.

THE sermon by George B. Shaw, which was published in the RECORDER last week, was thought-provoking. It ought to secure a new consideration of how we may grow in spiritual life. Such growth has an underlying philosophy, which demands more consideration than men are wont to give it. There are two distinct principles in life, both of which are necessary to healthy existence and

growth. These are exercise and rest. They are life's balances. So much rest in one scale means possible so much work in the other. The harmonizing or balancing of these two principles makes a life normal and gives corresponding strength and growth. Nature illustrates the necessity of these two principles in physical life by apportioning time to each. She gives man day for work, and provides night for the generation of new vigor. During the day man expends energy that he may regain new supply in restful sleep. By night he stores up new strength to put it forth again during his working hours. Thus these two portions of life are complementary: one exists for the other; one is impossible without the other. If a man neglects rest he forfeits energy and his work suffers. God has so provided for our physical nature.

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CHRISTIANS are affected by the prevailing influences of the times in which they live, by their surroundings and by prevailing practices.

This age in which we live is not a meditative one. The mass of men never stop to think; they do it on the run. The unremitting commercial spirit has penetrated every domain of life. The world of rush and competition has affected home, society and religion. Ours is an age of unrest, nervous, energetic, brilliant. Eternal vigilance and ceaseless activity are the price of success in business. The student is hurried through a curriculum stretching over a dozen years. His diplomas bear witness that he has gulped down so much Latin, Greek and mathematics. His after life, too, often declares him as one of a large class of mental dyspeptics. The ministry has been swept into the rushing current. The demand is a polished sermon, written under tremendous pressure in certain fixed time. The study is a gristmill. Sermon making is a "grind." Every spare hour is invaded by an urgent call. Rest is an incident. Work, work, work is the main business of living, and shattered nerves and drained powers are matters for postmortem consideration. Physical life is overdone and spiritual life—to borrow a simile from the cook—is "underdone." This rush destroys Sabbath-observance and puts a premium on half-developed, weak, spiritual life. Our age is running itself to death, physically and spiritually. Somewhere and sometime under God's providence a halt must be made. Let us pray that it come not too late, when our resources have slipped through our fingers and our strength is exhausted!

**The Law is Universal.** THIS law of rest and activity is dominant in all parts of God's universe. It is not less binding in spiritual than in material experiences. Man must work in order to preserve his spiritual well-being. And he must withdraw at times from the output of spiritual activity to replenish and re-energize the powers of the soul. Christ was teaching one side of this truth when he drew the parable of the talents. He who buried his talent lost capacity from non-use. They who used, gained. And again, when he said to his disciples, "Come ye apart and rest a while," he emphasizes the other side; for he knew that expenditure demanded refilling. The active side of Christian life has been emphasized—often; and it should be, for its place and importance in spiritual progress and vigor is unquestionable. Spiritual exercise gives fiber and character to religious life. But outward activity is only the manifestation of the spiritual life within. Whatever may be gained in other ways it is certain that quiet and meditation are primary means of spiritual rest and recuperation. The time of prayer and meditation is the time when the soul draws nearest to God and is most conscious of his real presence.

"Happy the heart that keeps its twilight hour,  
And in the depths of heavenly peace reclined,  
Longs to commune with thoughts of tender power—  
Thoughts that ascend like angels beautiful,  
A shining Jacob's-ladder of the mind."

But this quiet hour in spiritual life is by no means a time of mere passivity. Meditation is not stagnation. It is frequently a time of earnest struggle. The deeps of the soul are often broken up. But the spirit of God moves upon the face of the waters, calling into being new energies and new influences. From these silent hours go out lines of light and strength that bless others as well as ourselves. In preparation for the positive activities of Christian living, prayer and meditation correspond to the time which nature sets apart for replenishing natural forces.

**A Little Fire, Great Results.** "Behold how great a matter a little fire kindleth," are the words which the Apostle James uses to warn us against wrong thoughts and unwise speeches. On a new bridge which is being built between the cities of New York and Brooklyn, a careless smoker threw a lighted match into a pile of "oil-saturated waste," a few days ago. The result was the loss of more than two years of labor and of several lives and "a mint of money."

Every day brings similar illustrations of the truth which the Apostle puts so plainly. The loss of the material bridge can be repaired, but in many cases the loss to reputation, character and destiny which comes through wrong words and consequent wrong actions, cannot be wholly repaired in this life, whatever may come in the next. Yesterday we saw a single burning leaf fall into a winnow of dry leaves on the opposite side of the street from where a workman intended the fire should be. Sooner than we can write the fact down, the fire caught, glowed, spread and rioted. Thus do words and influences; and the purpose of these lines is to call your attention to the need of remembering the warning James gives, a warning which is so frequently emphasized in material and spiritual things.

**The Catholic University.** THE Catholic University, at Washington, D. C., is now thirteen years old. A meeting of the Catholic prelates, Bishops and Archbishops, with Cardinal Gibbons as President, lately held, reports it in a prosperous condition, with assets of \$2,000,000, or more. Who shall stand at the head of the University is decided at Rome—candidates being nominated by the American prelates.

The chief incident of the late meeting was the turning of the first sod by Cardinal Gibbons for a building which, in the words of Archbishop Keane, formerly rector of the University, "marks a new era in the history of the Catholic church in the United States." This building, which is to be erected at an expense of \$50,000, will be the home of the Catholic Missionary Union of New York, which is the outgrowth of the missionary work among non-Catholics, begun by the Rev. Walter Elliot, of the Paulist community of New York. Under the auspices of the Paulist community, Father Elliot developed this branch of work until it attracted the attention of the Catholic Bishops of the country, who have now determined to establish, in connection with the University, a training school for missionaries drawn from the ranks of the secular clergy. Assisting the Cardinal in the ceremony were all the Archbishops of the United States, with the exception of two who are abroad, a large number of Bishops and many priests and laymen. It is expected that within a few years each of the ninety-four Bishops of the United States will designate one or more candidates for the special training which will be afforded at the new college.

This movement to push mission work among Protestants, which seemed of little account in the beginning, has become an important feature in the plans of Catholics. For thousands of years their missions have been among heathen. This movement is toward their enemies, their recalcitrant children who have gone away as Protestants. The reader will remember that these Paulist Fathers are converts from Protestantism, and are thus fitted to appeal to their fellows.

**Trades Unions and Patriotism.** The Painters' and Decorators' Union of Schenectady, N. Y., has expelled a member—Potter—because as a member of the National Guard he did his duty as a soldier in a late "strike" under the orders of Governor Odell and his subordinate officers. This raises an issue which must have attention and settlement. If one may not do his duty in keeping the peace, preventing the destruction of property and the intimidation of non-union laborers in time of strike riots, then unionism, however justifiable within proper limits, will suffer defeat. Wise unionists see this. Philip Kelly, a unionist officer in New York, spoke wisely the other day when he said:

"The American people will not stand for any action like that of the Schenectady union. It is better to have a National Guard, and in case of strikes it is better to have union men members of it. It is useless to tell any intelligent man that we can do without a National Guard. It is the privilege of every American citizen to be in the National Guard if he has the requisite qualifications. The militia saved the country from disruption in 1861. But for it we should have had two nations and two separate governments."

That is the true American spirit, and the labor organizations which have adopted the Schenectady rule of disbarment cannot abandon it too soon. The country will quickly withdraw its favor and sympathy from any organization which claims that its members owe to it a higher duty than to the nation. The unions which enforce the Schenectady rule will be the worst enemies of organized labor. Our citizens must be, first of all, loyal, patriotic Americans; after that unionists if they will. It is the government which makes labor unions possible, which protects them in all their rights. In consideration of that protection they must support the country and the government.

Wisdom and righteousness unite to condemn the Schenectady movement as they do the unjust demands of employers or the tyranny of capitalists.

**Assyriology.** MESSRS. EDWARD W. CLARK'S and CLARENCE H. CLARK'S contribution of \$100,000 to the University of Pennsylvania to found a Research Professorship of Assyriology will give fresh impetus to the archaeological investigations which that University has pursued with such signal success. The Messrs. Clark have been liberal subscribers to the Babylonian expedition fund for the past fourteen years. In their letter to the Trustees of the University announcing the gift, they declare that they have been greatly impressed with the historical value of the work of the expedition and the prestige that has come to the University through the remarkably fruitful researches and discoveries of Dr. Hilprecht. They desire that these important investigations be continued, and that the results already obtained and to be obtained shall be published. The Trustees, in accepting the gift, announce that the new professorship has been created and that Dr. Herman V. Hilprecht will be the first incumbent.

In a lecture delivered in Philadelphia on the 12th of November, Prof. Hilprecht said that the ruins of Nippur include twenty-one different strati, or cities, built one on the top of the other. Beneath the platform of Sargon the Great were found fifteen strati reaching back to the dawn of civilization, which, he said, may have been 6,000, 7,000 or even 10,000 or more years before Christ. The discoveries prove the accuracy of the ancient writers, and that Sargon, and other kings previously believed to have been mythological, were in reality powerful rulers of great dynasties.

Biblical study is aided greatly, and the authenticity of the Bible is doubly established by these discoveries.

**Civil Service Reform.** NO SINGLE act of the President with reference to the late political campaign has been more salutary than his warning that Senator Quay in Pennsylvania and Congressman Dick in Ohio were acting contrary to law in levying campaign assessments on federal officials, and his assurance to these officials that they might make contributions or not as they pleased without jeopardizing their positions. We hope that this will tone up the enforcement of the civil service law. The law has been plain, but it has been practically a dead letter, and with each campaign office holders have had a species of black-mail levied upon

them by party managers whose accounts have not been audited, and who have been entirely irresponsible in their expenditures.

In a Republic like ours, bribery, direct or indirect, is a source of evil and ruin. The ruin of Ancient Rome came when, under military rule, "the legions were bought and sold;" but the deepest evil of that time was in the fact that "the people offered the tribute money" with which they were purchased. There are legitimate expenses in a political campaign, but they are not in proportion to such "assessments" as political bosses have been accustomed to make, and which the President has so wisely and boldly forbidden.



**American Archaeology.** For a quarter of a century or more there has been a growing interest in the prehistoric remains which are found in the United States and in Central America. On the 12th of November Professor W. J. McGee, of the Bureau of American Ethnology, one of the best known scientists in the country, was appointed by the President to represent the United States on the American International Archaeological Commission. The idea of the commission is to preserve the ruins of the principal prehistoric cities, establishing at each of them a museum to contain objects of interest found in the locality, and at such exhumed cities to establish conveniences for the visiting public. It will be the effort of the commission to establish an American international museum in some one city to be selected by the majority of the republics participating in the work of the commission, which shall become the center of all American archaeological investigations and interpretations.

This is a commendable movement, and the results ought to do far more than satisfy a few curiosity seekers. All life is enriched the more we know of the past.



**Chinese Humor.** THAT brilliant Chinaman, Minister Wu, late representative of China at Washington, is an able diplomat, a fine conversationalist, and a keen observer. His quickness in reply is shown by an incident. In private conversation, at one time, he was glorifying American women. He had declared his sympathy with the cause of woman, and was expatiating on the subject, when some one inquired, "Should women vote?" Instantly, and like lightning, there flashed back the counter question, "Do they want to?" Wu is also credited with the following story as an illustration of Chinese wit:

"There was once a Chinese doctor, who didn't satisfy his patient. The sicker the patient grew, the more indignant his friends became at the unsuccessful physician. At last, when the sick man was in the final stage and death was imminent, the relatives laid violent hands on the unfortunate doctor, and, tying him up to a tree, started to administer a smart beating. But while his assailants were looking for a stick with which to beat him, the doctor freed himself, and jumping into the river swam to safety. When he reached home he found his son, who was studying to be a physician, poring over a book on medicine. 'Put it up, put it up; shut it up,' said the doctor, grimly; 'the first requisite of a doctor is to know how to swim, not to cure.'"

**Daily Readings.**

DAILY READINGS for 1903 are now ready for distribution from the Publishing House. These are the Readings of the National Christian Endeavor Association, adapted for use in Seventh-day Baptist churches and Christian Endeavor Societies. They are also well fitted for use in family worship. It goes without saying that Christian Endeavor Societies and individuals are under obligations to provide themselves with these Readings, which the Permanent Committee of the Young People has prepared, and which the Publishing House has issued in excellent form. Orders should be sent in promptly to meet the opening of the New Year, now so near at hand. Prices: 100 copies, \$1.50; 75 copies, \$1.15; 50 copies, \$1; 25 copies, 50 cents; single copies, 3 cents (postage prepaid).

**HOW A VIRGINIA WOMAN OVERCAME A DOMESTIC DIFFICULTY.**

"Every time I tell this story," a bright society matron remarked, "somebody accuses me of making it up—but it is a true story, nevertheless."

"Up in the Virginia mountains this summer David and I took a long walk to explore the wild country road near our hotel. Way up on the rough mountainside was a little cabin, and, as I have a most fervent human interest in the home life of all peoples remote from cities, I proposed that we visit the cabin, with the wayfarers' usual pretext—to ask for a drink of water.

"In the one room of the small house were the usual furnishings—a few chairs, many dogs lying about, guns on the wall, a high bed in each corner and a homely table, spread with homely crockery, in the center of the household picture. A plain little woman, worn and aged, but very neat in calico frock and gingham apron, met us at the door and asked us in, while one of the rough boys lounging on the porch was dispatched to the spring for fresh water.

"Instead of the usual mountaineer's open fireplace, with iron crane and kettles, was a surprising arrangement of a cooking stove, mounted on a kitchen table. My glance reverted to this curious sight so often that our mountain hostess seemed constrained to explain.

"'You-uns ain't used ter seein' cook stoves fixed up that-a-way, I reckon,' she said apologetically. 'Pap, he got ther cook stove down in town 'way las' May, and he didn't think 'bout the stove-pipe, and he didn't git 'nuff to reach up to that there hole in th' chimney, so we-uns jes' h'isted the cook stove up on that there table till he gits time t' go t' town an' git some more stove-pipe. 'Tain't handy t' climb up on a cheer t' cook, an' I wish t' the land pap'd hurry hisself an' git t' town arter that there stove-pipe. It'd be a heap handier t' hev that there cook stove down on th' ground.

"Of course, 'we-uns' agreed with the good woman that the complaint was well based, but we praised her cleverness and originality in utilizing the kitchen table. Probably not one woman in ten million would have ever suggested that way out of the domestic difficulty."—Detroit Free Press.

PRAYER is good. I counsel it to you again and again, in joy, in sickness of heart. The infidel will not pray; the creed slave prays to the image in his box.—George Meredith.

**Prayer-Meeting Column.**

**Topic.—Personal Responsibility.**

(Lesson.—Neh. 4.)

The Book of Nehemiah makes personal responsibility prominent. It must be prominent in any situation which involves important issues or in any person who undertakes a great work. Read the book at this time. You can do that in an hour, and your soul will glow with new life and purpose, if you go to the prayer-meeting with the main thoughts of the book before you. The central idea is in the 6th verse.

There are serious difficulties incident to the solution of every great problem. The work before Nehemiah was not easy. The work of the pastor and the church is fraught with difficulties, many of which tax the best ability of body and soul. The Jews, at this time, were dispirited, in great affliction and reproach the walls of the holy city were broken down; her gates burned; the infidel and the mocker were in bold array. It was a day of darkness and weeping when this man of God learned the real condition of his people. But the picture had a coloring of light. The shadow proves that the light is shining. Out of the darkness and almost hopeless despair, Nehemiah saw God, who is light. He saw the individual man joined with his neighbor and with God. He saw everything in the light of the individual empowered of God. He himself was in touch with God. He saw each individual and he held him responsible for his place and his work.

Read: "Every one with one of his hands wrought on the work, and with the other hand held a weapon." Both hands were fully occupied. The nobles, the rulers, the servants, those on the wall, those who bore burdens, were all in their places, each responsible for his work and place, and all inspired by the man of God in charge of the work. The people had a mind to work; not a few, but all the people. This is a picture of individual responsibility manifested in work. This is what God desires in every church which bears his name. The leaders in the churches must live in the light of this truth; the rank and file of the church must realize that Jesus Christ holds us responsible for a trust; it may be gifts to be used for him; it may be opportunities which he sends to us. In the light of this truth the apostle Paul says: "Every man's work shall be made manifest, and the fire shall try every man's work of what sort it is. For we must all appear before the judgment seat of Christ; that every one may receive the things done in the body, according to that he hath done, whether it be good or bad."

Ask yourself: "What kind of a church would my church be if every church-member were just like me?" Manfully meet the question of individual responsibility. Face it now. Such facing will bring you blessing, and bring strength to the church of which you are a member.

**YEARLY MEETING.**

The Yearly Meeting of the Seventh-day Baptist churches of New York City and New Jersey met with the church at Plainfield November 14, 15 and 16, 1902.

The opening session was held on Sixth-day evening. After a song service lasting fifteen minutes, conducted by Rev. George B. Shaw,

pastor of the local church, Rev. E. B. Saunders, pastor of the church at Shiloh, took charge and conducted a prayer and conference meeting. There were about one hundred and fifty people present. We had a good meeting. Many took part either in prayer or giving testimony, and many witnessed to help received and inspiration gained for better living and more active service, by being present at this meeting.

On Sabbath morning the sermon was preached by Rev. Eli F. Looftoro, pastor of the church in New York City. It may be of interest to note that this was the first sermon preached by Mr. Looftoro after he was ordained to the ministry one week before. The text was from Matthew 25, a part of verse 37, "Lord, when saw we thee an hungered, and fed thee?" and a part of verse 44, "Lord, when saw we thee an hungered, . . . and did not minister unto thee?" The life from above is one which is in right relations with God and his plan of redemption. It will unconsciously express itself and unfold according to the laws of life. Among its fruits are united homes, churches and a real brotherhood of man. Service without this life is perfunctory.

The Sabbath-school was conducted in the afternoon by Mr. Henry M. Maxson, Assistant Superintendent of the Plainfield Sabbath-school. Mr. Maxson introduced the lesson, "The Time of the Judges," by reviewing the history of the Israelites up to the time of the Judges. The lesson was treated by topics. Mr. Frank L. Greene, of Brooklyn, N. Y., told "What the Judges Were, and How They Got Their Power." Rev. L. E. Livermore, of New Market, told something of the "Personality of the Judges." Mr. Frank Whitford, of New York, told something of the authorship of "Judges" and of "Ruth." Mrs. William C. Hubbard, of Plainfield, told something of the "General Conditions at the Time of the Judges." "Some Reasons for the Waves of Religious Decline and Improvement" were given by Miss Mildred Green, of Plainfield. Mr. L. G. Waite, of New York, spoke of "The Religion of the Surrounding Nations as Contrasted with the Worship of God." Dr. A. H. Lewis, of Plainfield, told "How God Tried to Save and Restore Them," and Rev. Geo. B. Shaw gave "Practical Lessons to be Learned from the Book of the Judges." Thus the ground of the lesson was well covered, making this session an interesting one.

Following the Sabbath-school, Mr. Esle Randolph, of New York, conducted the Christian Endeavor prayer-meeting. Much life and interest was shown, and most of those present took some part.

At the evening session Mrs. Luther Davis, of Shiloh, read a paper urging to more activity in practical Christian work in the fields that are at our own doors. Following this she spoke earnestly of the field, the conditions and needs of our people in Arkansas, where she so recently spent one year in mission work.

Rev. N. M. Mills, pastor of the Marlboro church, preached a sermon from the last part of the first verse of Genesis 17, "Walk before me, and be thou perfect." The need of a true regard for God and his law was urged, and that a Christian should be perfect in all the graces; this implies the necessity of living near God and of a constant walk with him.

We had expected to listen to Dr. Lewis on

First-day morning, but in this we were disappointed, since he was unable to be present because of the illness of Mrs. Lewis.

Dr. O. U. Whitford, of Westerly, R. I., Corresponding Secretary of the Seventh-day Baptist Missionary Society, was present and gave an able and earnest address. He spoke of the work of our people and the requisites for that work. It is the purpose of the church to bring people to a knowledge of Jesus Christ, and of our church; in addition to this, to inculcate and bring about the keeping of the Sabbath. He finds in visiting our churches that many are indifferent to our work; said he, "It would surprise you to know how many." We must work to enliven all. In resources we are well equipped. Be more aggressive; we are progressive but not enough aggressive. Be more alive to Sabbath truth, not only in theory, but also in practice; not in word only, but in living, Christian character. Character is power, a strong power. He emphasized the following special points: (1) We should be alive to and imbued with the spirit, purpose and enthusiasm of our work. (2) We must be a more spiritual people in personal life and character. (3) We must have a deeper sense of personal responsibility in the work. (4) We must have the grace of liberality.

The Yearly Meeting closed with a sermon by Rev. L. E. Livermore, pastor of the church at New Market. The text is found in the eighth chapter of the Gospel of John, a portion of the twelfth verse, "I am the Light of the world." By quotations from the literature of many lands it was shown that a God has been recognized. Take away sunlight from the world, and all would be darkness and death; take away the light of Jesus Christ from the Bible, and all would be darkness and death. Those who follow Jesus will be light-bearers.

The Yearly Meeting will be held with the church at Shiloh next year.

A. F. R.

PLAINFIELD, N. J., Nov. 16, 1902.

#### SOUTH-WESTERN ASSOCIATION.

The South-Western Seventh-day Baptist Association was held at Gentry, Arkansas, Oct. 9-12, 1902. We had beautiful weather, moon-light nights and good roads. A good interest was shown from the first, which continued to rise to the close. Although many were kept away by a shower of rain, fifty-two took part in the closing conference, expressing the benefits and blessings which the meetings of the Association had brought to them.

Rev. L. D. Burdick, delegate from Associational bodies in the East, and Rev. G. W. Lewis, delegate from the North-Western Association, gave many helpful suggestions and exhortations. Their sermons were full of the love of the Master, and those who listened could not help being inspired to strive for a higher and a nobler life. Elders Randolph, Lee and Shaw were present from our own territory, and their words of instruction and good cheer were gladly received. Bro. Allen, of Port Lavaca, Texas, a stanch, though lone, observer of God's Sabbath, made our hearts glad as he told of his determination, with God's help, to be true to the Sabbath of Jehovah, and let his light shine. Deacon Beard and wife, who are holding up the Sabbath truths in Texarkana, added much to the interest of the meetings by their genial presence and expressions of faith in the Lord of

the Sabbath. Brother Kerr and his wife, of Van Buren, are very marked illustrations of what can be done for the promulgation of the complete gospel by lone Sabbath-keepers. This seemed to be a grand rally, a glorious reunion of those who are supporting the standard of King Emanuel on the outposts.

In the absence of Elder Skaggs, Pastor Hurley preached the introductory sermon, and gave also a short address of welcome.

The usual committees were appointed by the President, R. J. Maxson. The Woman's Hour, conducted by Mrs. H. D. Witter, occurred on Friday afternoon, and brought helpful and suggestive thoughts; this was especially true of a paper by Mrs. Flossie Burdick, entitled "The Bible as Literature."

The Missionary Hour came on the same afternoon, and was heavily laden with matters of special interest. The Home Mission field was spread before our eyes by Elder Lewis in a very vivid and impressive manner. How plainly he pictured its prospects and needs! Elder Burdick, in his forceful way, gave a short talk on the evangelistic side of the question. A man who is not anxious in regard to the salvation of others is in imminent danger himself of being lost. Bro. Burdick is inclined to believe that the quartet movement is more influential in bringing young people into the ministry than schools of theology. Our foreign interests were presented very effectively by Elder Randolph. This was especially true of the work in China. This very interesting hour was closed by the leader, Pastor Hurley, who made a strong appeal for tithing as the only successful way of raising funds for the various demands of the work before us.

The reports from Corresponding Bodies, communications from churches and letters from lone Sabbath-keepers were very interesting features of the program.

The Sabbath-school Hour was a feast of good things. The lesson was discussed under three heads:

"A positive stand for right is victory half won." Rev. G. W. Lewis.

"Death to sin and life to righteousness." Rev. L. D. Burdick.

"God leads in ways that seem difficult, but only to victory." Rev. G. H. F. Randolph.

The Junior Hour came next, and under the efficient direction of the President, was a very happy time. Ten childish voices were heard in prayer, and the songs and exercises and illustrations by Elder Burdick were very inspiring.

The Christian Endeavor Hour, in charge of President Dr. D. C. Main, was a time long to be remembered. The papers: "The Ideal Christian Endeavor Society," "A Searching Question," and "Duties to the Children," we hope to secure for publication in the RECORDER, so will not enlarge upon this hour.

The Educational Hour was conducted by Elder Randolph. Elder Burdick spoke for Alfred, Mrs. H. D. Witter for Salem, Elder Lewis for Milton and Elder Randolph for the school interests in the great Southwest. At the close of his earnest talk, eighteen dollars were raised for the benefit of Sister Carrie Nelson, who had, without offer of remuneration, accepted the call to teach the school at Fouke for one year.

Elder Burdick had charge of the Tract Society hour.

Among the resolutions adopted by the As-

sociation was one recommending tithing as the best system of raising money for denominational work.

Twenty-four dollars were collected in the usual way for the Mission and Tract Boards. Brother and Sister Kerr gave liberally in special gifts.

The Association was a success in every feature, and the Gentry church was greatly strengthened. Let us now begin preparations to make the Association at Fouke, next year, a greater success. We hope that each church in the Southwest will make a full report and send one or more delegates.

C. C. VAN HORN, *Clerk.*

#### ROGERS GENEALOGY.

James Rogers, of New London, Conn., a great grand-son of Rev. John Rogers, who was the first martyr under Queen Mary—"Bloody Mary"—of England, in 1555, was the ancestor of many of the readers of the RECORDER and their friends. A history of the family has been in preparation for several years past. The undersigned is glad to announce that the work has been completed at last, and published by James S. Rogers, of Boston, Mass., and is now ready for delivery to all subscribers, and others wishing this valuable history. It is a book of 514 pages, 6 x 9 inches, properly indexed and in good type. It contains 47 illustrations, is printed on good paper and substantially bound in durable cloth. It will be furnished at \$5.00 per copy, in advance. Address James S. Rogers, 574 Warren Street, Boston, Mass. For 25 cents extra it will be sent by express, at which rate it will cost the publisher the same as by mail.

The work should be on the shelves of all our public libraries, as well as in those of our families. A few extra copies have been published aside from those for actual subscribers. Early applications will secure a copy of this valuable work.

L. T. ROGERS.

MILTON JUNCTION, Wis., Nov. 17, 1902.

#### FROM THE ALFRED THEOLOGICAL SEMINARY.

The Rev. Edwin S. Hoffman, rector of Christ church, Hornellsville, N. Y., has recently closed a series of five lectures before the Theological Seminary upon the following subjects:

1. Moses the Hebrew: a Study in Ancient Civilization.
2. Mosaism: a Study in Religious Development.
3. Prophetism and Judaism.
4. The Temple: or Religion and Worship.
5. The Psalter: a Devotional Study.

The Rev. D. H. Davis, D. D., of Shanghai, China, gave while here an interesting address before the Theological class upon "The Religions of China." The address was able and helpful.

The Rev. I. L. Cottrell is soon to give an address upon "The Pastor." Mr. Cottrell has the reputation of being one of the best pastors in our denomination.

Secretaries O. U. Whitford and A. H. Lewis are under appointment, and promise to give courses of lectures here; and we are planning for others. One Hornellsville minister said: "We offered to give these lectures to show before the surrounding country our good-will toward your school." Another: "I have grown increasingly interested in Alfred, and I think this section of country, irrespective of denomination, should look upon Alfred as its local college."

The Seminary has four regular and first-rate students, and one special student, the latter not a Seventh-day Baptist.

Something of great interest and encouragement to us here is that nine college Seniors and Juniors elected to come over to the Seminary and take a study in the "Theology of Christ." The college will give them credit for this work.

The writer does not "take much stock in foot-ball," although he takes a great deal in the members of our team. And inasmuch as our student-ministry and Christian young manhood have such large part in the game here, it may be in order to report in this place a recent contest between Buffalo University and Alfred. Buffalo, it is said, had great fun in wondering where in the world Alfred was; they couldn't find it on the map; and they came confidently expecting to have a play-spell, easy time, handling the country boys. Later they said, graciously, even though from necessity, "All there is about it, Alfred outplayed us." From the standpoint of scientific sport it was a great game; from a moral point of view it was clean. And really, even "theology" cannot help feeling tolerably good over a victory for Alfred of 12 to 0.

A. E. MAIN.

#### THE ALLEN MUSEUM.

To the Editor of the SABBATH RECORDER:

The readers of the RECORDER will be pleased to know that negotiations have been satisfactorily completed whereby the entire collection made and placed by Pres. Allen in the Steinheim has become, together with the Steinheim building, the property of Alfred University. This was the plan and desire of both President and Mrs. Allen, and much progress was made toward its completion during the lifetime of Mrs. Allen. Since her death all the details have been completed, and the Allen Museum, as a memorial to President and Mrs. Allen, is henceforth a fixture in Alfred University.

In completing this arrangement, the Trustees of the University are assuming an obligation to the estate of President and Mrs. Allen of \$2,000; and individuals who are interested in this valuable museum, and who would be pleased to help the University in reimbursing the estate for its interest in the collection, may now have the opportunity of doing so. Treasurer W. H. Crandall will be pleased to receive any such contributions for this purpose.

The Steinheim building has been in daily practical use as a Natural History Laboratory and Recitation room for the past five years; this usefulness is now to be greatly increased, and the Allen Museum will become a constant working factor in the educational equipment of Alfred University.

BOOTHE COLWELL DAVIS.

#### THE WEEK IN WEST AFRICA.

JAMES CHRISTOPHER DAWES.

Of all the African tribes in West Africa, the Ashanties and Fanties are the most intelligent. Some of their customs are like those of the Jews. At the gathering in of their first fruits, and at the close of harvest they have great feasts. In some of the temples of the Ashanties there are altars on which they offer sacrifices yearly. At the time of the yearly sacrifice the people gather at the door of the temple, and the chief officer kills a ram, and sprinkles his blood upon the altars, after which he dips

a brush into a basin of water and sprinkles the people at the door of the temple. When the ceremony is over, all the people return quietly to their homes. In November, 1895, while I was in Mampon, a town in Ashanti, I witnessed this ceremony. All the inhabitants of Mampon are heathen, and they live far from the coast and European civilization. The Ashanties and Fanties name the days of the week thus: Kwesida, Sunday; Idjuda, Monday; Ibinada, Tuesday; Wukuda, Wednesday; Iyowda, Thursday; Ifida, Friday; Miminda, Saturday.

If a boy is born on Sunday they name him Kwesi, from Kwesida; if on Monday he is named Kojo, from Idjuda; if on Tuesday, he is named Kabna, from Ibinada; if on Wednesday he is named Kweku, from Wukuda; if on Thursday he is named Yow, from Iyowda; if on Friday he is named Kofi, from Ifida; if on Saturday he is named Kwamin, from Miminda. Also if a man should do a remarkable deed, they name him after the day on which the deed is done.

There are two names by which they call the Almighty God, viz: Nyankupon (great friend); Nyemi (my maker.) They also name the Almighty God Kwamin, showing that Saturday is the day he has chosen for himself. Nyankupon Kwamin and Nyemi Kwamin are the names by which the Ashanties and Fanties in Gold Coast, West Africa, call the Creator of heaven and earth.

RALEIGH, N. C.

#### WHY THE DEAD SEA IS DEAD.

Scientific observation justifies the estimate that a daily average of 6,500,000 tons of water is received into the Dead Sea from the Jordan and other sources during the year. During the rainy season the amount is very much greater; during the dry season it is, of course, very much less, but this average will be maintained year after year. There is no outlet, and the level is kept down by evaporation only, which is very rapid because of the intense heat, the dry atmosphere and the dry winds which are constantly blowing down the gorges between the mountains.

This evaporation causes a haze or mist to hang over the lake at all times; and, when it is more rapid than usual, heavy clouds form and thunder-storms sometimes rage with great violence in the pocket between the cliffs, even in the dry season. A flood of rain often falls upon the surface of the sea when the sun is shining, and the atmosphere is as dry as a bone half a mile from the shore. The mountains around the Dead Sea are rarely seen with distinctness because of this haze.

The waters of the Jordan, when they reach the sea, are as brown as the earth through which they flow—a thick solution of mud—but the instant they mingle with the salt water of the lake the particles of soil are precipitated, and they become as clear as crystal, with an intensely green tint. Carrying so much soil and having so swift a current, one would suppose that the sea would be discolored for a considerable distance, but it is not so. The discoloration is remarkably slight. The Jordan has quite a delta at its mouth, breaking into a number of streams, and frequently changing its course, because of the obstructions brought down by its own current.—Chicago Record-Herald.

PRAY to God at the beginning of all works, that so thou mayest bring them all to a right ending.—Xenophon.

## Missions.

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

It was our privilege and great pleasure to attend the Yearly Meeting of the New York City and New Jersey Seventh-day Baptist churches, held with the Plainfield Seventh-day Baptist church, November 15, 16. It has been a long time since we attended one of these gatherings. Sabbath evening a praise service was conducted by Pastor Geo. B. Shaw, and the prayer and conference meeting was led by Pastor E. B. Saunders, of the Shiloh church. It was a good meeting and well attended and greatly enjoyed. Sabbath morning Pastor Eli F. Loofboro, of the New York church, who was ordained to the gospel ministry the Sabbath before, preached a good practical sermon. Sabbath afternoon was taken up by a very instructive Sabbath-school lesson and service, and the Christian Endeavor meeting followed it. The evening after the Sabbath Mrs. Elizabeth Fisher Davis gave an inspiring address, closing it by outlining the work she did in Arkansas, using a map she had drawn on a black board. It was very interesting. Following her address Pastor N. M. Mills, of the Marlboro church, preached a very helpful sermon. On First-day services were held only in the forenoon. After a business session at 10 o'clock, it was arranged for two addresses to be given by Secretaries O. U. Whitford and A. H. Lewis, to be followed by a sermon by Pastor L. E. Livermore, of the Piscataway church, of New Market, N. J. Secretary Whitford gave an address upon the mission of Seventh-day Baptists in the world and the needed resources and requisities for accomplishing it. On account of the condition of his wife, Secretary Lewis was not able to be present and give his address. Pastor Livermore preached a strong and excellent sermon on "Christ the Light of the World." It was a fitting close to the interesting session of the Yearly Meeting. A collection was taken Sabbath morning to pay the traveling expenses of the visiting ministers and there being a surplus left it was divided equally between the Tract and Missionary Societies. The next Yearly Meeting will be held with the Shiloh church.

Such gatherings and meetings of our people have in them fine social elements which bind and cement our people and make them feel that they belong to one family. This feature is not to be underestimated. But such meetings should be and are made times of spiritual uplift and strength to the churches and the people. They are times of sweet fellowship in Christ Jesus and with the brethren and sisters in the Lord. They are times when church members are refreshed and strengthened in Christian love and faith. They are times of instruction and growth in grace and in the knowledge of Jesus Christ. They should be made also times when souls are brought into the kingdom of Christ and experience a precious salvation.

CHURCH members should be loyal to their church, faithful to her appointments—to her every interest. It is an unkind cut for a church member to be a harsh and severe critic of his own church. She may have many faults, but instead of brunting them before the world and holding them up in severe criticism, the members should strive to overcome them and make the church what they think it should

be. The church can never rise above what its members are in spiritual life and personal character. No church member should allow duties to outside organizations to which he may belong to have preference to his duties to his church. There should be no collision of duties or appointments. His church should be first in his love, service and duty. In these days of running-after teachers and isms and many organizations these fundamental principles and duties should be noted and considered by church members.

THE following clipping sent us by a brother in London, taken from The Church Times, of London, will be of interest to our people:

Fifteen years ago we were moved by the extremely hard case of the Seventh-day Baptists to express our sympathy with them. As far back as the year 1706 their meeting-house, known as Mill Yard Seventh-day Baptist Chapel, in Whitechapel, was endowed with a salary of £6 a year for the preacher. Though the members of the sect declined, the preacher's salary grew, till it reached £300 a year. In 1885 the meeting-house was required by a railway company, when a sum of £5,000 became available for building purposes. The other Baptists thereupon appeared upon the scene, and proposed that they should have the use of the new meeting-house on Sundays, and the Seventh-day Baptists on Saturdays. The latter, not quite seeing the justice of this, went to law, and the case at first went against them. This was in 1887. Just two years ago the Court of Chancery made a final order *in re* the Davis Charity, allotting out of the funds a sum of £100 a year to the Seventh-day Baptists. There are twelve trustees, of whom Dr. Clifford, we believe, is one, and eleven of these belong to what for convenience sake we have called "the other" Baptists. If we are rightly informed, the unfortunate adherents of the Seventh-day cult have not yet received a half-penny of the money assigned to them, and naturally feel aggrieved. We wonder if Dr. Clifford could spare a little time from gadding about the country on other business just to look into this grievance. For it looks as if one sect had been disestablished and disendowed by several others for the purpose of enriching themselves, in violation of the sacred principle that a religion established by law is an unholy thing.

### OPPORTUNITY.

JOHN J. INGALLS.

Master of human destinies am I!  
Fame, love and fortune on my footsteps wait.  
Cities and fields I walk, I penetrate  
Deserts and seats remote, and passing by  
Hovel and mart and place, soon or late  
I knock unbidden once at every gate!  
If sleeping, wake; if feasting, rise before  
I turn away. It is the hour of fate,  
And they who follow me reach every state  
Mortals desire, and conquer every foe  
Save death; but those who doubt or hesitate  
Condemned to failure, penury and woe,  
Seek me in vain, and uselessly implore,  
I answer not, and I return no more!

### NIGHT.

The earth is every day overspread with the veil of night, for the same reason as the cages of birds are darkened, namely, that we may more readily apprehend the higher harmonies of thought in the hush and quiet of darkness. Thoughts which day turns into smoke and mist stand about us in the night as lights and flames; even as the column which fluctuates above the crater of Vesuvius in the daytime appears a pillar of cloud, but by night a pillar of fire.—Jean Paul Richter.

## Woman's Work.

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

### SOME GLAD DAY.

All round the world  
The ribbon white is twined,  
All round the world  
The glorious light has shined;  
All round the world  
Our cause has right of way,  
We'll raise the anthem swell of vict'ry  
Some glad day.

It's coming, it's coming,  
The morn for which we pray,  
We'll take the world for Christ's own kingdom,  
Some glad day.

All round the world,  
Where sounds the note of woe,  
There, in God's strength,  
Our ribbon white shall go;  
Emblem of peace, of purity's bright ray,  
'Twill bind our sin-stained earth to heaven,  
Some glad day.

All round the world  
Hosannas yet shall ring,  
All lands and climes  
The Saviour's praise shall sing;  
No jarring note  
Shall mar that rapturous lay;  
'Twill rise from all the sin-say'd nations,  
Some glad day.

—White Ribbon Hymnal.

### THE W. C. T. U. CONVENTION.

(Continued from last week.)

#### REPORT OF CORRESPONDING SECRETARY.

One hundred and twenty new Unions have been organized in the past year, 6,928 pledges secured, a net gain of over 6,000 members; a gain in financial receipts, and more states than ever before have helped in the work.

In speaking of the new work in Manila, Mrs. Faxon, who has recently commenced her labors there, writes: "I am determined on three things: to get this Union so that it will live after me, to get scientific instruction into the schools and to inaugurate a system for distributing leaflets throughout the islands." Several temperance workers have gone out to labor in mission fields. In Mexico, the workers have had great success in introducing temperance instruction in the schools.

#### WORK OF THE "Y'S."

Settlement work has been one of the lines that the "Y's" have successfully followed. In Boston the work has outgrown its original plan and now embraces a work for the children too, giving them school privileges and providing for them wholesome recreation. Sand gardens are furnished and occasional outings at field or shore are given the children. These workers are constantly reaching out along new lines of usefulness.

The Loyal Temperance Legion is doing a great work, not only in our own country, but in foreign lands as well.

The program was at times in charge of different committees, and one night the Y's and L. T. L.'s presented to the audience an entertainment most attractive in its character.

The reports of heads of departments brought out many items of interest. The Superintendent of the Department of Peace reported the distribution of 380,000 pages of literature in the interest of peace, 158 public meetings held, 3,467 subscriptions to peace papers secured, and the public press freely used. Military drill and boys' brigades were discouraged, and life-saving companies, fire brigades and emergency relief corps suggested as substitutes. This department tries to secure laws against prize-fights, lynchings and every form of inhumanity. The representative from Japan told of one thousand young women in her country at work for the cause of temperance.

Mrs. Mary D. Tomlinson, of Plainfield, N. J., Superintendent of Social Meetings and Red Letter Days, says: "Never have I had so much encouragement as during the past year. There have been 7,176 Social Meetings held, and 2,082 Red Letter days observed. The value of the social meeting in gaining members cannot be overestimated."

Mrs. Emilie D. Martin, Superintendent of the department for the Promotion of Purity in Art and Literature, said: "There is no more hopeful sign than that we have gained the influence of public sentiment. The press reflects public sentiment, and during the last year the papers have given larger space to purity and temperance. Every state but two has a department of Purity, and so the cause is strengthened. Mrs. Martin also presented a resolution to the effect that bill-boards shall be cleansed of pictures that are a menace to the morals of all. She suggested that this resolution be presented to all woman's clubs and societies, and their aid and co-operation be invited. During the past year 250,000 pages of literature have been printed and distributed."

Mrs. Helen L. Bullock, for the department of Purity, spoke of the fundamental principle of the work, "A whitelife for two." In schools and colleges over 8,000 purity pledges have been signed during the last year. It is urged that the W. C. T. U. unite with the International Council of Women in the effort to stamp out plural marriages. The report of the year shows: 79 parents' meetings held, 2,196 purity meetings, 649 sermons delivered in the interest of purity, 1,883 mother's meetings held, and over 2,000,000 pages of literature distributed.

Mrs. Ellis, Superintendent of Legislation, spends most of her time in Washington looking after the many bills that may further the cause of temperance. The following are some of those that Mrs. Ellis has been at work upon during the last year: To prohibit the sale of intoxicants, opium and firearms in all Pacific islands; to regulate vice in the Philippines; to send back to their own country Chinese girls brought here for purposes of exhibition, and used for improper purposes; to abolish the sale of liquor at all immigrant stations. In Alabama effort has been largely directed toward abolishing child labor in factories. Colorado has seen to it that existing laws have been enforced. Delaware has been working on the anti-cigarette law. In Illinois the "Y's" have secured the arrest of violators of the law, especially of those guilty of selling liquor and tobacco to minors. Louisiana workers have been influential in having many laws passed, such as requiring a reformatory for juvenile offenders; regulating employment of women and children; providing a method of trial for offenders less than nine years old different from that for older culprits; the establishment of an insane asylum for colored people; to prohibit the sale of liquor near certain educational institutions. Missouri has freed several towns of saloons. Massachusetts has passed several liquor laws, and the bill giving mothers equal rights with fathers over their children has here become a law. New Jersey has succeeded in preventing the sale of brandy drops, has helped to close saloons, has undertaken special detective work in relation to liquor dealers, and in some measure been able to stop sale of liquor and tobacco to minors. Pennsylvania has passed a juvenile court bill

and a bill providing separate houses of detention for juveniles in the larger cities. This law is in effect also in Massachusetts and Illinois. New York has been working against Sunday saloon opening, and in advancing the work of scientific temperance instruction in schools. In Wisconsin the curfew law has gone into effect.

The work among sailors and soldiers has been an effort to organize temperance unions among the men, to provide for them suitable places for rest and refreshment, and to supply them with comfort bags.

The work among lumbermen consists in supplying reading matter, holding gospel meetings and furnishing nurses for the sick. The greatest amount of work has been this year in this line in Wisconsin and New Hampshire.

New York, Pennsylvania and Massachusetts are foremost in the work for railroad men. Receptions are held for the men and their families, literature distributed, the needy helped and religious services conducted.

Mrs. Mary F. Lovell of Pennsylvania, says for the department of Mercy: "This department is established to educate people to show kindness to animals as well as human beings. Bands of Mercy have been established in twelve states."

The department of Organization works in foreign as well as our own country. Unions have been formed in Cuba, Porto Rico, Mexico and elsewhere. Between six and eight thousand new members have been secured, one woman alone getting twelve hundred. The local option campaign has been carried on, and scientific instruction introduced where it did not already exist. Six states, Maine, Alabama, Ohio, Pennsylvania, Illinois have each made a net gain of over five hundred members.

Great gain has been made along the line of evangelistic work. Meetings have been held, literature distributed and pledges made on ships and in lumber and mining camps. Coffee-houses have been opened, homes provided for news-boys and boot-blacks and rescue homes and settlements arranged. The subject of non-alcoholic medication was pressed, the work among colored people and Indians, health and heredity, school savings-banks as teachers of thrift, and many other items of interest brought to the attention of the audience.

The Tree and Flower department reported that 50,000 trees had been planted, 20,000 potted plants distributed, 7,000 packages of seeds given away, bouquets taken to the sick and visits paid to those in distress.

Demonstration night perhaps aroused the greatest enthusiasm and held, possibly, the greatest interest for those in attendance. Forty departments of the W. C. T. U. showed the wide scope of the work by song, report, tableaux and other effective ways. Many of the departments, as they came on the stage, bore banners that told by emblem or inscription of work aimed at or accomplished.

The next meeting of the World's W. C. T. U. will be held in June, 1903, at Geneva, Switzerland.

THE Pastor (making a call)—I am sorry to hear, Mrs. Upjohn, that you have given up family worship.

Parishioner—Oh, dear, no! Only till the house-cleaning is over, doctor.—Chicago Record-Herald

REPORT OF WOMAN'S BOARD.

Receipts for October.

Hatsfield Point, New Brunswick, Canada, Mrs. Alida Sherman, China Mission.....	\$ 2 00	
Webster, Mass., Mrs. Lizzie E. Stillman, Mary F. Bailey Scholarship, M. C.....	5 00	
Milton, Wis., Ladies' Benevolent Society, Home Missions.....	10 00	
Adams Centre, N. Y., Ladies' Aid Society:		
Tract Society.....	\$25 00	
Unappropriated.....	9 00	34 00
Alfred, N. Y., Women's Evangelical Society:		
Tract Society.....	\$ 5 73	
Missionary Society.....	5 72	
Boys' School, China.....	20 00	
Board Expenses.....	8 00	
Alfred University Scholarship.....	5 00	
Mary F. Bailey " " M. C.....	5 00	49 45
Charlottesville, Va., Mrs. S. C. Maxson, China Mission.....		50
Alfred Station Women's Evangelical Society:		
Tract Society.....	\$5 29	
Missionary Society.....	5 29	
Miss Burdick's Salary.....	25	
Home Missions.....	25	11 08
Dodge Centre, Minn., Junior C. E., China Mission.....		4 00
Total.....		\$116 03

MRS. L. A. PLATTS, Treasurer.

SARAH JANE'S PHILOSOPHY.

IDA B. COLE.

Sarah Jane stepped briskly to the back door of the parsonage.

"Anybody home?" she called out by way of announcing herself.

Mrs. Reverend peered out from the pantry. "O, Sarah Jane, it's you, is it?" she replied with an attempt at cheerfulness, but her eyes were red with weeping and there was still a sob in her voice.

"Yes, it's me," returned the visitor with a touch of sympathy in her tone. Mrs. Reverend knew that the keen eyes had taken in the situation.

"Now dear," said Sarah Jane soothingly, "what is it? Father used to say that my faculty o' seeing into things an' knowin' how to right 'em was worth mor'n book learning. Now, let me help you. Has that fussy Mrs. Owens got rantankerous again, is it the choir, anybody in the Ladies' Aid, or who's done it?"

"It's myself more than anybody else, I guess," moaned the young wife: "Sarah Jane, I'm just a failure as a minister's wife."

"No, you ain't neither; there's a heap o' hard work an' worry in being a preacher's wife, an' you're doing splendid, seeing you're a new hand at it."

"But I'm in a dreadful state, Sarah Jane; if I keep on this way, I'll lose all the grace I have. To begin with, you know I was the first to see that Amy Barrows had a good voice and I've given her music lessons all winter so we could have a good alto in our choir, and just when I've got her where she can sing well, she has gone over to the Baptist choir, just because that miserable little Jack Dean sings there. Isn't that ingratitude? And yesterday Mrs. Browney upbraided Mr. Reverend because I didn't ask her daughter-in-law to join the Literary Club. Why, Sarah Jane, she never reads and I never dreamed she wanted to join; well, Mrs. Browney has withdrawn her subscription and the daughter-in-law has gone to the Presbyterians. O, dear, I'm an utter failure."

"No, you ain't, it's the folks that's failures. If they are ever born again into the kingdom, I hope some of 'em will be born with more common sense."

"The worst of it is," the minister's wife went on, "I have to smile and take it, just because my husband is a minister. It would be such a comfort to talk back, you know. I scolded about it to Mr. Reverend and he begged me not to interfere with his sermonic preparations, and, above all, not to let my personal feelings interfere with the work."

Why, Sarah Jane, when I left the study, I slammed the door at him. Wasn't that awful?"

"I'm glad you done it."

"What, glad that I got angry with my husband?"

"No, glad that you slammed the door; I know it eased your feelin's wonderfully, 'cos I've tried it; that was before I got the philosophy; when I used to get worn out and I knew my nerves would just go off if any body looked at me, I used to begin in the attic an' slam every door in the house. My nephew used to call it 'swearin' wooden,' but I didn't mean it that way."

Mrs. Reverend laughed merrily.

"Now," continued the visitor; "I know what's the matter with you; somefolks carry this self-sacrificing idea so far that it's jest about suicide, and that's what you're doin'. Now, we had a preacher once, 'bout fifteen years ago, a Mr. Denny; his wife was a hard working woman; she baked, an' scrubbed, an' visited, an' sung, an' spoke in meeting, an' got up concerts, an' fairs, an' suppers, why, land knows what she didn't do; she jest worked herself to skin an' bones; her nerves were terrible an' she got frustrated so easy that the young folks said she was cross; the winter we had typhoid fever in town, she took it and died. My, but he went on awful. He put on her tombstone—'The light of my life has gone out,' an' he wept an' mourned so, that we raised seventy-five dollars for him to go away and refresh his droopin' spirits. Now, I want to tell you, that considerin' the light of his life had gone out, he struck another match pretty quick; he came back engaged an' in less'n a year he married again; the second Mrs. Denny wasn't like his first wife, no sirree; she said she couldn't do justice to herself and fam'ly if she did housework an' church work too; she said she couldn't be cook, washwoman, scrubwoman, housekeeper, seamstress, exhorter, soloist, church visitor and manager in general, 'cos she was only one woman; an' lands, Rev. Denny jest perked right up an' said she shouldn't, and the church raised his salary, so's he could keep a hired girl."

"Sarah Jane Crewson, you don't mean it," exclaimed Mrs. Reverend.

"Yes, I do; an' mor'n that, some o' the folks said they thought 'twas kinder providential that the first Mrs. Denny was taken, 'cos the second one was so much easier to work with; she was so sweet an' agreeable an' pretty like, an' took so well with the young folks."

"And they forgot the woman who had given her life for the cause?" inquired Mrs. Reverend indignantly.

"Of course you feel sorry for poor Mrs. Denny number one, but when you come to think about it, she needn't been up there in her grave, she might a been sweet and takin' with the young folks if she'd only had philosophy, an' philosophy aint nothin' but jest plain common sense."

"What is this philosophy, Sarah Jane?" inquired Mrs. Reverend.

"Just this: the preacher's wife who works her nerves into shreds aint got the right philosophy; the Lord don't expect her to do more'n she has strength for an' get so fagged out that it takes special grace to live with her. Don't you get headaches an' pale an' figetty—the woods if full o' that kind—but

keep well an' sweet if you don't go to church every time the bell rings, or to every committee meeting called. An' it's jest the same with other women. Lots on 'em haint got philosophy. There's Mrs. Sykes, she thinks she's loving her boys by slaving herself into a shadder for 'em; she won't hire a bit o' work done 'cos she must save money for them boys, az' she's as cross as two sick bears, an' them boys is nagged to pieces. Lands, she don't sense it! Them boys keep out o' her way an' are jest going to mischief. The reason some boys go to the bad is because wicked folks make the way interesting. Take care o' yourself, I say an' then you can do better work for others."

"Why, Sarah Jane Crewson, do you know you are a natural born philosopher? Why, we had all that in college; I remember those lessons in ethics; we were told that very thing, only in a different way, that to be truly altruistic we must be rationally egoistic."

Sarah Jane looked blank.

"That means," explained Mrs. Reverend, "just exactly what you've said, that it is a mistaken idea of moral obligation to do so much for others or for a cause, that you yourself become a burden and incapacitated. Altruism means work for others, Sarah Jane, and egoism means the care for the ego or the I. And you worked that all out in your mind. Sarah Jane, you're a genius."

"No, I ain't neither," was the prompt response. "I jest see things, that's all. Now you practice philosophy; you begin your ego business this minute and by going off up stairs and restin' your body. You ain't a failure, you're tuckered out. Now the body and the spirit, in my way o' thinkin', is like a span o' horses, they must be pretty equally matched to pull well together, an' I've seen it many a time—when a body was out o' kilter, it would shy out o' the road at any little thing and pretty nigh wreck the whole team. Now, you go on and think it over, while I rid up this kitchen, it looks for the world as if a cyclone had struck it."—The Advance.

#### "SANDY" GOT THROUGH.

Old "Sandy" C., who used to collect the mining royalties for the Duke of Hamilton, was a bit of a wag. One day "Sandy" was late for his train for Bo'ness, and the only way he could catch his connection was by walking across the line. A certain gentleman informed "Sandy" that it was useless for him to attempt to cross by the railway, as there was a watchman stationed at the camp bridge who would allow no one to pass over it.

"What sort o' countryman is he?" inquired "Sandy."

"An Irishman," was the immediate rejoinder.

"Well," responded "Sandy," "if he is an Irishman I'll get over," and straight away he went.

Coming up to the bridge, "Sandy" espied the Irishman coming out to stop him, but before "Pat" had time to breathe, "Sandy" gasped out, "I beg your pardon, sir, I see you're a man of authority, and I have just to throw myself on your tender mercies!"

"Jabers, go on," returned Pat, without a moment's hesitation.

Had the watchman, "Sandy" used to say, been a Scotchman, he would have had to fight him, and had he been an Englishman he would have had to debate the question.—Tit-Bits.

#### BILL NYE IN A HOSPITAL.

I have just been sent to the hospital for twenty days. My physician did it. He did it with an analysis. Anybody who amounts to anything nowadays gets analyzed. . . . I like it here very much.

Sunday, 3 p. m.—An analysis to-day shows more casts, fibrin, gelatin, and some zinc and copper. The chemist also discovers that in 1853 I fell from an apple tree and tore my panties in two places. . . .

Monday, 4 p. m.—Temperature two-fifths of one degree above normal. Pulse regular, but sluggish. Have got all my business arranged, even to terms for shipment home.

Another chemical and microscopical analysis made yesterday of sputum, showing traces of nicotine and other poisons. Adieu, kind friends, I'm going home. A sweet young novice, who is training for a nurse, took my pulse this a. m. Took quite a while to find it, but I did not murmur or repine. I am trying to learn to love everybody, for to that bourne to which my chemist says that I am going I should carry with me no enmities, no animosities. . . .

The life here at the hospital is delightful, and while I am fading away it is a joy to have loving hands bathing my little footies and manicuring my knobby brow. . . .

Good-bye, wicked world. After December you will have to pay your own taxes, so the chemist says, for traces of one lung, also floating island and ice cream were found in this last analysis. Do not mourn for me, kind friends, and choke and sob and make yourselves sick. It will be in vain. Just live as I have done, so that you may come where I am at. Live upright lives and run the lawn mower about every ten days over my humble grave during the summer. That is all you can do. Weep not. In me you have lost a man who can never be replaced, but never mind—the world will have to drag on somehow. I couldn't be here all the time. Anybody with a particle of sense must have seen that I couldn't live forever.

P. S.—While penning the above words a messenger boy has come swiftly in with a note from the chemist. He says in his note: "We regret that an error was made in your case by our assistant, who, in the rush of business here at the college, has got your analysis somewhat confused with that of the justly celebrated race horse, Nancy Hanks. We unfortunately got the sputa mixed. On going over your case again, we find that, whereas there are signs of glanders in the Hanks' analysis, you are, as a matter of fact, almost too healthy."

So to-day I leave my kind little nurses in their neat attire. Good-bye, girls, I'm going home where they know me. No one there will count my fevered pulse in the still watches of the night. No one there will put a nice hot-water bag, that feels like a Mexican hairless dog, at my feet.

Seriously, what a blessing it is, when we are weary of work, and the gastric functions go on a sympathetic strike, and the solar plexus goes away and sits down on a stone pile to weep over the situation, that one can go to one of these cozy corners, out of the current of whoop and hurrah, and eat raw steak and be sort of made much of.—Ex.

WE believe that the gospel needs to be declared far more than it needs to be defended.—James Wiley.





## SEVENTH-DAY BAPTIST CHURCH, MILTON, WIS.

The Seventh-day Baptist church, at Milton, Wis., having been enlarged, was re-opened Oct. 25, 1902. The order of exercises on that occasion included appropriate responsive reading and addresses as shown below. Dr. Platts, in response to our request, has furnished the following account of the church, in which all our readers will be interested.

The Seventh-day Baptist church, of Milton, Wis., is the oldest church of that faith west of the Great Lakes. The first Sabbath-keeping emigrants to this country reached the Du Lac Prairie in March, 1839, after a long and trying journey. On the first Sabbath after their arrival twenty-two persons, principally members of the two families of Joseph Goodrich and Henry Crandall, met at the house of the former of these pioneer settlers, and, after long consultation and earnest prayer, entered into a written agreement to hold regular meetings for worship and the study of the Bible, and to abstain from all work, hunting, fishing, or idle roaming in woods or fields upon the Sabbath. Sabbath services, in unbroken order, have been held in Milton from that day to the present. The church was organized on Nov. 12, 1840, just sixty-two years ago to-day. Several young people in the colony had been baptized, and fresh accessions had been received from the Allegany country, so that the church at its constitution numbered 49 persons. The churches of Albion, Walworth, Rock River and Milton Junction, in Wisconsin, and Farina, Illinois, were organized principally from persons dismissed from this church for that purpose, while considerable numbers have gone from this church to form all the other Seventh-day Baptist churches in Wisconsin and Northern Illinois. Nearly 1,500 names have been enrolled as members. The largest list at any one time was reached during the pastorate of the late Darwin E. Maxson, not long before the formation of the church at Milton Junction, when it reported 371 members. It is still the largest church of our order in the Northwest, having reported at the late Conference 315 members. Two of the charter members have continued in its fellowship until the present time; several others are living but are members elsewhere.

The church has had ten pastors, who have served various length of terms, in the following order: Stillman Coon, Zuriel Campbell, Varnum Hull, William C. Whitford, Oliver Perry Hull, Darwin E. Maxson, Lester C.

Rogers, James C. Rogers, Elston M. Dunn and Lewis A. Platts. Geo. B. Utter preached several months after Elder Whitford took the principalship of Milton Academy, filling out Elder Whitford's term of engagement. The longest pastorate was that of E. M. Dunn, which covered a period of twenty years. The present pastor, who is the only one of the ten now living, came to the position July 1, 1896.

The first meetings of the church were held in private houses, then, for a time, in a new barn, then, for several years, in the old building known as Milton Academy, and finally, in its own meeting-house, which was opened for public worship in 1852, the dedicatory sermon being preached by the pastor, Elder Varnum Hull. This was a plain rectangular building of the conventional country meeting-house type. It was once or twice enlarged, but was still inadequate to the needs of the congregation. After about thirty years this house was practically rebuilt, the main audience room of the new house occupying the entire size of the old building, to the west side of which was added a wing known as the Sabbath-school room, separated from the principal room by large double doors. On the east side was added a small wing for the choir, and in the northwest angle made by the west wing and the north end of the main part, was added a small room commonly designated the "kitchen." This house was dedicated with appropriate services Oct. 15, 1883.

This house has again been remodeled, giving it the external appearance shown in the cut at the head of this sketch. Within, the large double doors, previously mentioned, and the partition in which they were set, have been removed, throwing the west wing into the audience room; the east wing has been extended twelve feet, giving ample room for the choir and pulpit platform. On opposite sides of this extension are memorial windows, that on the south side bearing the name of the late pastor, Rev. E. M. Dunn, and that on the north side, the name of President Whitford. The entire interior has been re-decorated in beautiful designs and harmonious colors. The small room in the northwest angle has been enlarged to about four times its original capacity, thus affording a separate room for the primary department of the Sabbath-school, while the classes of the main school occupy the audience room. The house as thus arranged gives comfortable seating for the regular Sabbath congregations, with a possible capacity of at least 500, besides ample platform room for extra occasions, such as Christmas entertainments, college commencements, etc. The building thus assumes, without design on the part of those planning it, the form of the Roman cross, the pulpit and choir extension constituting the head, the west wing of the audience room the foot, while the north and south ends of the original audience room constitute, respectively, the right and left arms.

This house, thus enlarged, remodeled and beautified, was opened for public worship Oct. 25, 1902. Two addresses were made,—by the pastor, on "The Church for the People," and by Pres. Daland, on "The Church

and the College." The choir gave two selections—"How amiable are thy Dwellings," by the full choir, and "I have surely built thee an House," by a quartet from the choir, consisting of Misses Leo Coon and Susie B. Davis, and Messrs. W. S. Wells and L. A. Platts, Jr. A very pleasant feature of the occasion was the joining of the church of Milton Junction in the exercises, the two congregations testing the seating capacity to its utmost, and giving the congregational singing a volume and energy that was soul-inspiring. Pastor Crandall, from the Junction, offered the dedicatory prayer.

And now we are praying that the glory of the Lord will not only fill the house, but also the hearts of all those who worship in this holy place.

L. A. PLATTS.

MILTON, Wis., Nov. 12, 1902.

## ORDINATION OF JOEL TAPPAN.

Among the things of special interest at the late Semi-Annual Meeting of the Minnesota Seventh-day Baptist churches was the ordination of Deacon Joel Tappan.

Brother Tappan was one of the first settlers of this community, and has been actively identified with the Dodge Centre church from its organization, though not uniting with the church until some time after it was organized. When the time came to select a successor to the late lamented Deacon Ellis, the first choice of the church very naturally fell upon Bro. Tappan. The council elected by the church consisted of the pastor, deacon, and deaconesses of the church and all the visiting pastors and elders from New Auburn, Minn., and Welton and Garwin, Iowa. Deacon E. A. Sanford was chosen chairman, Mrs. Flora Tappan, secretary, and Elder H. D. Clarke was selected to conduct the examination. This was voted as being satisfactory, and the ordination service was as follows:

Sermon by Pastor E. H. Socwell, of New Auburn, from Matt. 16:24, an able and instructive discourse, out of the usual line of ordination themes. Consecrating prayer by Pastor G. W. Burdick, of Welton, Iowa. Eld. W. H. Ernst gave the charge to the candidate, and Pastor G. W. Lewis the charge to the church. Words of welcome and the hand of fellowship were given by Deacon Sanford. The church feels greatly strengthened by this new relation. COR.

## THE CHURCH OF THE FUTURE.

The church of the future will at least stand as high in the matter of giving money as the Jews did. The Jews tithed their income, and besides that they had all sorts of offerings. I have seen it stated that they gave from two to three-fifths of their income for their religion, and they had no foreign missions; that was simply for home consumption. We are the true Israel. What do we do? How many are there here to-night who tithe their income for the kingdom of God? Our Christian churches would be filled to bursting with new corn and new wine if we could get our Christian membership to the poor level of the Jew who lived on the hills of Palestine.

There will be a church in the future. Christ is calling, men are heeding the call, men are answering the call. The church of the future will be the called-out ones of Jesus Christ. What the form of organization will be no man can tell. The church of the future will do what it can to make the kingdoms of this world the kingdoms of our Lord and of his Christ, and the pierced hand of the Son of God shall guide the ship of state on every water, and you need not wait for the second coming for that, for he has come to you.—P. P. Gifford, D. D.

## Young People's Work.

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

**A FRUIT AND VEGETABLE SOCIAL**—Appoint a day as early in the autumn as possible for a fruit and vegetable social. Ask each Junior to bring some potatoes, a head of cabbage, a squash, some apples, or vegetables or fruit, to be sent to some orphanage, or home for the aged, or to be given to some poor families in the neighborhood.—Christian Endeavor World.

### A SABBATH IN LIEU-OO, CHINA.

Although we say that we do not see the sick on the Sabbath, still they usually come that day if ever, and we cannot turn them away; but yesterday there were none till afternoon, so I had a morning of Sabbath quiet. After cooking and disposing of my breakfast, I spent a couple of hours in arranging the thoughts of the week into a kind of sermon for the afternoon; then an hour studying the Sabbath-school lesson with the others of my family, and after a little more reading it was time for dinner.

Shortly after dinner the people began to gather for the service here. Besides ourselves, there was only one other Christian present, Rebecca, one of our oldest church members. She is an old woman, but I believe she tries to be faithful to the truth she knows, and, although quite rheumatic, she walks to the service whenever the weather permits, a distance of about three English miles. Not counting the Christians, there were over twenty who stayed through the service, and some men listened at the door for a while. Those present were our students and friends they had brought, a few neighbors and some people who had come for medicine. I took as subject the, to us so familiar, parable of the "Prodigal Son," but made the application to the Chinese people as a nation, more than to the individual, because these people have personally little knowledge of God, but the ancients did recognize a Supreme Being, the Lord of Heaven, and to this day the Emperor worships him several times during the year, acting as mediator between him and the people, but the latter must worship the lesser gods and their ancestors. Those present listened with quiet attention and seeming interest to my talk. The little "baby" organ we have is a great object of interest, and I have no doubt it attracts some who would not otherwise come. I am so glad that I am able to play enough to use it for our singing.

After the service was over, I attended to the wants of those who had come for medicine; then a man came who said he had wanted to come earlier, but was prevented, and asked for a Testament to read, which we gladly gave him.

After the people were gone and all was quiet, I went to my room upstairs for a short time. The windows of my room open into our little square court, and, as my ears are pretty sharp, I hear about all that goes on, of which I am glad. It was not long before I heard foot-steps and soft talking below, as of someone peering about the place, then my man of all work sending them away. I called down to ask who was there and found it was two women who had invited me into their home a few days before as I passed by, and had treated me very nicely. So I immedi-

ately went down, invited them in and gave them some tea. They said they had intended to come to hear the "preaching," but were detained, so I told them simply about Jesus and his principal teachings, repentance, faith, love, etc. They cordially invited me to come often to their home, and tell them more, which I will gladly do.

By this time it was almost sunset, and, taking with me my young woman, I went to call on Mrs. Ng, (Doo-tse) in the country, who is ill. On the way we found a family, man and wife and girl of twelve, sitting by the roadside eating some rice. They were very ragged, starved and forlorn looking. We stopped to ask how they came there, and found they were from an island in the Yangtse river. They were poor farmers, and the high tide of last month had swept away their straw house and the small crop of rice they had hoped to harvest, so there was nothing left for them but beggary, and they were not making a success of that. I could see they were not ordinary beggars; they asked for nothing, only told their pitiful story when questioned. I borrowed all the change I could at Mrs. Ng's, about a half a dollar, and gave it to them on the way back. I could not have eaten my own supper otherwise. It would buy them a little to eat for four or five days. They called upon Buddha to bless me, so I stopped and told them that all the people in the town believed on Buddha; but that had not given them pity enough in their hearts to help them; that I believed in God in heaven, who wanted us to be merciful, so I wanted them to thank him, which they did as well as they knew. This is only an isolated case. Every year nearly there are thousands of people reduced to beggary and famine by drought or flood, or the Yellow river breaking its banks, which latter has just occurred again. The dreadful poverty of such masses of people makes one coming from our comfortable America feel helpless with a kind of despair for them.

As we walked on toward home a man came running from a little village and asked me to come and see his baby which was in convulsions and had been for a night and day. I did so, told them that it might not live, but said that if the father would come with me I would send some medicine. I had just prepared the medicine when the man told me that the child (two years old) had eaten from thirty to forty nuts the day before, and he wondered if that might have anything to do with its sickness! I thought it might, and changed my prescription, while what hope I had for its recovery seemed to dwindle away. He brought the medicine back this morning, saying the child died before he reached home. I was very thankful it had not lived a few minutes longer, for if it had taken the medicine and died immediately, I have little doubt that its death would have been laid entirely at my door.

After an evening of Bible study and conversation with my helpers, I felt very ready to get into my bed and drop to sleep, only asking God to bless what had been done in his name through the day.

ROSA W. PALMBORG.

LIEU-OO, China, Oct. 12, 1902.

A WOMAN'S idea of a bargain is something she can't afford when she needs it and which is offered at a reduction when she has no use for it.

## OUR MIRROR.

**ROCK RIVER.**—As our Society has not been represented by a report during the past six months, by request we will send what we can in regard to the work here. The following officers were elected July 1: President, Lee Van Horn; Vice President, Willie Balch; Choirister, C. D. Balch; Organist, Maude Rose. The Christian Endeavor meetings have been held most of the time, although the attendance has been small. We miss greatly the help and encouragement of Mr. and Mrs. Wade Loofboro who, during their stay of these years here, helped in every possible way in the Society. There is one other member whom we greatly miss, although he was not often with us—Elder Whitford. We are sad that never again will he be with us to say kind and helpful words. We quote from a letter written to the Society a short time before his death: "I appreciate the thoughtfulness of the Endeavor Society in still regarding me a member of their body. I hope some of these Sabbath-days to be able to see you all and enjoy a meeting with you. I am cheered by the faithfulness of the young people who carry on the work from year to year, and desire to express to them my sincere love for them all. Please say to them for me that sure and satisfactory reward will be bestowed upon those who act for the Master and who dedicate their best affections to him for life." Although wishing to meet once more with this church, of which he was a pastor for four years, his request was not granted, for he was soon taken home. Through those four years, and until his death, his love and interest were with us, and we knew that Rock River had in him a true friend.

Our Christian Endeavor Society has not only been honored by being the only Christian Endeavor Society that Elder Whitford ever belonged to, but it has been greatly blessed by his life, influence and helpful words spoken in the meetings whenever he was with us. While in his death our church has lost one of its best friends, his life and influence still live in the hearts of his people here.

While offering this tribute of love to one taken away, we wish also to offer a tribute to one yet living; one who has always showed a true interest in the work here, and has stood by the church through many years, Deacon L. T. Rogers.

At a late church meeting it was voted to ask the Missionary Board to send Elder Kelly here to hold some evangelistic meeting. This request was granted, and Elder Kelly spent three weeks here. The attendance was not large, and several causes combined to prevent the best results. The business of farmers was pressing, while storms, sickness and two public meetings of unusual interest at Milton prevented an attendance and interest such as would have come under more favorable circumstances. But much good was done. The interest of those who could attend was deep, and one young lady will unite with the church as a result of this work, for which we are grateful.

M. E. R., Cor. Sec.

PRAYER continues in the desire of the heart, though the understanding be employed on outward things.—John Wesley.

MANY a military hero was a hero in humble life before he went into the army.—Theodore Roosevelt.

## Children's Page.

### HOW BROWN BIDDY'S NEST WAS FOUND.

ANNA M. BUZZELL.

Bess came flying into the kitchen with her basket of eggs.

"There's seventeen to-day, Debby, and Grampa thinks the old brown hen has stole a nest in the barn, 'cause she flies right out of the hen-yard every time she's in there, and then he keeps a-hearin' her 'ca-dah-cut-in' round the barn. And Grampa says if Jack or I can find the nest he'll give us two cents apiece for every egg in it. Jack's awful sorry he let the spotted calf out of the pen Friday, 'cause Grampa said he must stay out of the barn a whole week for punishment, so he can't hunt till to-morrow. P'haps, if I find it and there's lots of eggs, I'll give Jack some pennies. And, O Debby! Do you s'pose there'll be enough to buy a darling little doll's cradle like Jennie Taylor's? O, I just can't wait! I'm going right out to hunt this very minute."

"Well, indeed you ain't, Miss Bessie," said Debby, decidedly. "Here's your hair not curled, and that dress a sight, and the minister coming to tea. And your grandma says partic'lar you're to have on your new pink gingham and behave like a little lady. So you come along with me and be dressed, and don't you go larrupin' round after no eggs, afterwards, neither."

"O dear!" grumbled Bessie. "You pull when you curl my hair, and I can't have any fun all starched up in clean clothes. And I just can't wait to look for those eggs."

Grandpa came in just in time to hear Bessie's lament, and said, cheerily: "Never mind, little girl. Run along with Debby, and perhaps the brown hen will lay another egg while you're gone."

So Bess, who was, after all, a sunny-tempered little maid, tripped away with Debby to be washed and brushed. Half an hour later, in the starched glories of pink gingham and white frills, she sat beside the doleful Jack, kicking her best buckled shoes against a clean bench outside the barn door. Both looked with longing eyes at the forbidden territory, but Jack never disobeyed Grandpa, and Bess had promised Debby to hunt no eggs till after tea.

"O, dear me! Jack," sighed Bess, "do you s'pose I'd be breaking my promise the least little teenty bit if I just went in the barn and sat in the swing till Debby calls us to tea?"

"Course not, you silly! You haven't got to stay out of the barn till to-morrow, and sitting in the swing isn't hunting for eggs. Don't see what fun there is in it, though, just going and sitting there. I know what I'd do, if only it was to-morrow, so I could go in."

"What would you do, Jack," queried Bess.

"Well, I'd go up that ladder and across the beam till I got over the haymow, and then I'd jump. It's most fifteen feet and it'd be ripping fun."

Bess clapped her hands. "Wouldn't it, though! I'm going to do it, too, first thing to-morrow morning."

"Shucks!" laughed Jack, "you daresn't; you'd be dizzy before you were half way up the ladder. Girls can't climb, and they're 'fraid to jump."

"Why, Jack Winters! You know better! Didn't I climb 'way up the silver poplar after my black kitty, last week? And I'm no more afraid to jump than you."

"Well, you couldn't walk across the beam

anyway—you can't keep your balance well enough."

"I can, too," cried Bess, "I can keep my balance just as much as boys can, and I'd go right up and show you, if I hadn't promised Debby not to hunt for eggs."

"That's a great way to get out of it. You don't have to hunt for eggs every time you go up a ladder. That's just like a girl!" said naughty Jack.

This was too much for Bess. The words were barely out of Jack's mouth before Bess scurried across the barn floor and nimbly climbed the ladder—buckled shoes, ministers to tea, Debby and spotless ruffles were all forgotten in the wish to "just show Jack."

Now, she was really not a very wise little girl, for the beam was high above the bare floor, and it was necessary to walk two or three yards before reaching a safe place over the hay. One misstep would mean broken bones and bruises; but Bess was dauntless. Although the beam looked very narrow, and the distance from the floor had certainly increased as she climbed the ladder, she started bravely across. Jack, half frightened, half admiring, watched, breathless, from the doorway. And, meanwhile, down in the hay, cuddled warmly over a nestful of eggs, sat the old brown biddy—so near the color of the hay that in the dimly lighted barn one could not tell which was hen and which was hay.

The perilous beam was safely crossed and with a sigh of relief Bess slid cautiously to a sitting posture to screw up her courage for the leap to the low mow, fifteen feet beneath her.

"What you waitin' for!" asked Jack, more relieved than Bess at her safety, but scorning to show it. "'Fraid to jump, now you've got there?"

"No, I ain't, Jack Winters," flashed Bess. "I'm just lookin' round for those eggs."

"See 'em anywhere?" Jack begun to ask, when he was interrupted by the well-known voice of Debby.

"Bessie! Jack! where are you? Whatever mischief are them young ones up to now?" Then as she reached the door her quick eyes spied Bess' yellow head against the rafters. "Well, Elizabeth Winters! With them new shoes and that clean dress! Come right straight down from there this minute, and don't you never!"

And Elizabeth came! With a little shriek and a flutter of pink gingham she shot downward to the hay, cutting short the startled Debby's scolding.

Then there was a piercing squawk, the air was filled with a wild whirl of wings, and brown biddy flapped madly out of the barn and fled cackling across the yard to tell her feathered friends how she had escaped with her bare life from a pink and white avalanche; while Bess, in confused surprise, struggled to her feet only to lose her insecure footing in the hay and fall in a woeful heap on things that broke and crackled as they crushed beneath her into the mow—brown biddy's nest of eggs.

She was rescued by Debby the indignant, and marched out into the light of day just in time to meet Grandpa and the minister coming out to see the cattle. Alas for the glories of gingham gown and buckled shoes! Never before did a dozen eggs such execution. A dab of yellow adorned Bess' tip tilted nose, bits of shell clung to her hair, while the dainty dress was daubed and plastered from ruffle to hem.

"Why, why, what's this?" cried Grandpa. "Is it a little girl or an omelet?" asked the minister.

"It's—it's just me," faltered Bess. "I found the brown hen's nest—that's all."

She was so frightened and so sorry that even Debby did not scold, and Grandpa laughed and promised Bess her pennies whenever she should be able to count the eggs. I need not say they were far past counting. But when he heard the whole story he looked serious, and showed the children how more than eggs might have been broken.

The old brown biddy stole her nest again in a safer place, and six weeks later, came clucking about the yard with a brood of downy yellow chickens.

### HOW DOGS FIND THEIR WAY HOME.

In the old days of the James River Canal a fine setter was taken by his master on a packet boat which was so crowded that the dog was put in the Captain's cabin to be out of the way. His owner reached his destination after nightfall, and had taken so much wine by that time that he was carried off the boat, and no one remembered his setter.

Next morning the Captain took the dog on deck with him, but was much afraid he would jump to the towpath and try to return that way, and so handsome an animal would be in danger of being stolen.

Carlo, however, lay perfectly quiet, but with an air of listening that attracted notice. Toward noon he heard the sound of the horn of a packet coming from the opposite way; and as the boats passed each other he made a leap, and was next heard from as having got off at the place where his master had stopped, and as having gone at once to the house where he was a guest. Could human intelligence have surpassed that?

This same dog lay on his master's grave and refused food until he died from starvation. But I do not give this as a case in point.

A gentleman who lived a hundred miles from a city moved there with all of his possessions, including a bulldog which had been raised at his father's home, where he had hitherto resided. He was locked up in the car with the furniture, and in the bustle of unloading he disappeared, and two days afterward he reached his former home, coming by inland route, as was known by parties who recognized him, so that he evidently marked out his own path without reference to the railroad on which he had been carried away.—Christian Endeavor World.

### THE BOY THAT BEAT THE COUGAR.

Four children of Mr. Rodenberg, whose home is at Big Skookum, go to a public school-house a long way off. One Wednesday, during the last of June these children, on the road homeward, were straggling along at some distance from one another, when a cougar sprang out of an ambush and seized the little boy who brought up the rear. He was the youngest of the party, only six years old. The cougar seized the lad by the head and sat upon him, snarling at the other boy of the party, an eight-year-old youngster, who came running with might and main to save his brother. The brave boy had in his right hand a milk bottle of heavy glass. He took hold of one of the cougar's ears, and with the bottle began to beat the snarling beast over the head. At the third or fourth

blow the bottle broke, and a hundred fragments of glass were scattered about. It is possible that some of the fragments entered the cougar's eyes, for as soon as the bottle broke he let go his hold and ran off, plunging into the bushes, from which he did not again emerge. Meanwhile, the unhurt children took the wounded boy into a neighboring farmhouse. The wounds were all flesh wounds, and when they had been dressed the little fellow grew quite animated in his account of the adventure, which was soon the talk of the neighborhood. — Seattle Post-Intelligencer.

#### LETTERS FROM JAS. DAWES TO PASTOR RANDOLPH

Those who were at Conference will remember the eloquent black man who told the story of his conversion to the Sabbath, and made the appeal for work among his race. Bro. Dawes is now at Leonard Medical School, Shaw University, Raleigh, N. C., preparing to return to his missionary work in Africa, with additional equipment for a great service there. Mr. Dawes won the confidence and esteem of the Alfred people during several months' residence there, studying in the University and working with his hands.

L. C. R.

OCTOBER, 6, 1902.

Shaw University is a large institution; in it there are five departments, viz: Academic, College, Theological, Law and Medical. The school opened with 250 students, and more are coming in daily. The President is a white man and the Professors white and colored. I am glad to inform you that they are very kind. The President and Professors in Theology have arranged for me to preach in the colored churches in the city and neighboring towns whenever there is opportunity to do so. I went forty miles by rail yesterday, and preached in one of the colored Baptist churches.

NOVEMBER 4, 1902.

I trust you won't be surprised to know that the conflict has begun in this seat of learning between truth and error. I attended the Sunday-school on Sunday, the 2d inst. At its close I asked the teacher to give me Divine authority for the observance of the first day of the week as Sabbath, and the pollution of the seventh day, which is the Sabbath of the Lord our God, but she failed to do so. She and I spent about thirty minutes in discoursing on the Sabbath question, but she could produce no Divine authority to support her views. I also attended the prayer-meeting at 8 P. M. The congregation was about 350, including professors and students. Near the close of the meeting I spoke to the assembly, that some people hold that the terms "Law of God" and "Law of Moses" are synonymous terms, and that Christ has abolished the Law of God; but such views are erroneous. I then promised that on Sunday evening, the 9th inst., I shall produce passages of Scripture which will prove to the congregation that such views are erroneous. I pray that the Lord may enable me by his Spirit to make known his truth in this seat of learning.

NOVEMBER 12, 1902.

You cannot imagine the condition of my mind. Here in a seat of learning, in which there are 440 young people of my race, every one, save one, being taught by precepts and examples that the tradition of men is of more importance than the Commandments of God. The day which our Heavenly Father has blessed and hallowed, and has commanded us to keep holy as a sign be-

tween him and us, professed Christians and ministers are desecrating, and have substituted a day which a Pagan philosopher and a Pagan emperor have commanded to be observed. Pastor Randolph, to see this great error among my people, and keep silence, I am tormented in my mind. I have come to this seat of learning to study to be a medical doctor; but by seeing how God's holy day is being desecrated from week to week, I have decided to fight a religious battle. I have determined to stand boldly and advocate God's Sabbath truth in this country as I did in Africa, and so bring my people to see and understand the error into which they are being led, and so forsake it and turn to the truth. Likely I may remain here until the end of this month, after which I think I shall go out as an evangelist to make known God's truth among the people of my race. How can I, with my eyes open, see this error among my people and keep silence?

As my pastor, I have written you the state of my mind, hoping to get some words of advice on this matter. Let me hear from you quickly.

Yours sincerely,

J. C. DAWES.

#### PEACE.

"What can't be cured must be endured" is a saying that is so often quoted to and by us—to ourselves and others—that its effect is to produce within us that mental attitude of resentment toward fate which comes not from the spirit of resignation, but from incessant friction with what "must be endured."

To endure strenuously is to engender unrest, and to endure doggedly is to engender stupidity, but that lovely attitude between, the quiet acceptance of life's decrees, engenders an abiding peace of mind that is to be desired beyond all else.

So desirable is the calm of this "still place," hidden away from those who have not yet sought it, that it is indeed worth while to know where and how it may be found. It lies beyond the stoicism to be found in the above quotation.

Worry, that false conception of realities, is a widespread malady that has killed more people in a year than any one disease of the body has done; but, like most ailments, it has its cure. As it is admittedly disease of the mind, our process would seem to be the effort to readjust its conditions to a former state of ease or calmness. In other words, we must restore to the mind its childlike quality of trustfulness.

The mind that worries has forgotten how to trust. This is the whole story of its diseased condition. It has grown to be apprehensive—full of fear. Instead of saying, as formerly, "Lord, give us this day our daily bread," it cries out fearfully, "Lord, do you think you will forget to give us our daily bread, or must we remind thee again?"

"Be still and know that I am God." How can we "know" that he "is God" if we are not "still"? might well be asked. "Be tranquil and realize that I am God" is a very beautiful and comforting translation of the above quotation. Ah, that is it. Be tranquil, be tranquil. When cares, domestic or commercial assail you, or disappointments or sorrow confront you, "be tranquil" and you will "realize that he is Good." No mat-

ter what the outcome, whether good or evil, if you are "tranquil," you will know that what has happened is Good. It cannot be otherwise.

And how to obtain this comfortable state is the final question that arises. The reply is—by training. And this training is to be found in the few moments spent in meditation before entering upon the distracting duties of the day, and again at night before retiring, when all distracting thought is shut away. The habit of tranquillity which we have formed in those few sacred moments, morning and evening, will be with us throughout the day, and we shall find that pitiable sense of apprehension, and that we remain undisturbed through what would have once been the most disturbing incidents of our life.—The Christian Work and Evangelist.

#### SIFTING CHARACTER.

F. W. GUNSAULUS.

Weakness turned into power! His failure made an eternally helpful thing to his brethren in all ages. His fall and rising again made the doctrine of divine forgiveness a vital energy in his sermons and letters. After this experience what a gospel had he to preach. He knew by experience the unforgetting, rescuing love of the Christ—the grace of God. O, what a reality it was to him. Pentecost rings yet with the eloquence of that once broken heart. Hope in Christ—O, what a certainty it did have to him! His first letter is called the "epistle of hope." Jacob, the Supplanter, had been made Israel, Prince of God. And now Peter was sifted out of Simon—sifted out with an experience which made him a ceaseless strengthener of men. O Simon, are you being sifted? Tried by your wealth, tried by your poverty, tried by joys, tried by sorrows, stand up to God's purpose. There is a Peter in you, and God is overruling everything that he may be brought out. Do not faithlessly resist the divine purposes. Do not throw aside every possibility of your noblest self by declining the sifting processes of life. It is not a hopeless but a hopeful process. "Simon, I have prayed for thee, that thy faith fail not." "Help my brethren," you say. Yes, but first you must be helped—like Peter turned again to the all-helping goodness. Shall we resist being made strong and true by the sifting of life? No; by God's help let us say, "Permit anything, Lord God, any trial, any sifting, only sift me out of my weakness, only bring out the Peter out of Simon, and then let me by my sorrows and my sifted power strengthen my brethren.

"In St. Luke's gospel we are told  
How Peter in the days of old  
Was sifted.

And now, though ages intervene,  
Sin is the same, while time and scene  
Are shifted."

#### THE OVERFLOWING LIFE.

There are Christians who practically decline to believe in God's liberal-mindedness. They believe that he gives grudgingly, because he does not give in the order of their own heart's desire. That there can be anything wrong with this order, they do not seem to imagine. That the proportion of life as they conceive it would mean poverty at last, because it bears no relation to God's order of growth for man, and his true scale of values never seems to occur to them. Shall a father be liberal with toys and niggardly with food and education?

God's thought is intent upon the highest gifts. He gives good "things to them that ask him." He measures lesser things in such a way as not to interfere with these best gifts. And when it comes to true, enduring, spiritual life, which is the highest gift of all, Christ says, "I am come that they may have life and that they may have it abundantly." On that high level there is neither lack nor stint. Our Lord compares himself to a living, ever-flowing fountain, where all who come may take till they are satisfied. It is the unchristlike who complain that God does not treat them generously. Those who know him better have discovered that the limit of his gifts is merely a limit of our own capacity—the cup we bring—while of the water of life there is neither lack nor end.

We shall draw upon the sources of our strength and joy by coveting earnestly the best gifts. The proportion of God's thought will help us to content. God cares little for gold and jewels, which are but stones of his hills. Some one has said, voicing half of a great truth, that what God thinks of wealth is shown by the people to whom he gives it. He will not be lavish with these lesser gifts when he sees that they will rob us of our appetite for the highest opportunities of life. He does not care for transient successes purchased at the cost of character. Too many of us are like birds that flutter, heavy-winged, in the mephitic vapors of some pit of worldly disappointment. He calls us to the free air and the open, sunlit sky, with its abounding joy and hope.

The life which earth can satisfy is not the overflowing life. Earthly preoccupations shrink soul capacity. Content comes only from that which is higher and better than ourselves. The bread that satisfies is the bread of heaven. Only God can fill a human soul to overflowing. But that overflowing will be for the joy of our homes, the blessing of our neighbors, the enlightening and transforming of the world.—Congregationalist.

#### NO TIME FOR NAPS.

Two grizzled veterans sat together, one wearing the blue and the other the gray, discussing the great past.

"Yes, sir," said one, "I was a member of the Iron Brigade of Wisconsin. Bragg's Iron Brigade."

"And I, sah," replied number two, "I was with Stonewall Jackson."

"Well, sir," said number one, "we did lick the life out of you. Say, now, didn't we?"

There was a solemn pause. Finally the other replied with deliberation: "Yes, you did lick us. But, sah, you didn't have any time for naps or free lunches while you was a-doing it."

#### PATIENCE OF A WISE MAN.

He is one who understands himself well enough to make due allowance for unsane moods and varieties, never concluding that a thing is thus or thus because just now it bears that look; waiting often to see what a sleep, or a walk, or a cool revision, or, perhaps, a considerable turn of repentance will do. He does not slash upon a subject or a man from the point of a just now rising temper. He maintains a noble candor by waiting sometimes for a gentler spirit and a better sense of truth. He is never intolerant of other men's judgments because he is a little distrustful of his own. He restrains the

dislikes of prejudice because he has a prejudice against his dislikes. His resentments are softened by his condemnations of himself. His depressions do not crush him, because he has sometimes seen the sun, and believes it may appear again. He revises his opinions readily because he has a right, he thinks, to better opinions, if he can find them. He holds fast sound opinions, lest his moodiness in change should take all truth away. And if his unsane thinking seems to be toppling him down the gulfs of skepticism, he recovers himself by just raising the question whether a more sane way of thinking might not think differently. A man who is duly aware thus of his own distempered faculty makes a life how different from one who acts as if he were infallible and had nothing to do but just to let himself be pronounced!—Horace Bushnell.

#### IN THE TIME OF TESTING.

"It is wonderful how much of our goodness is due to the lack of temptation," said a wise woman, recently. "We plant our little virtues in some warm, soft soil, some atmosphere of comfort, where they are sheltered from storm and stress, and they grow into hothouse luxuriance and beauty. We never doubt their vigor or genuineness until something deprives them of their shelter and leaves them where the blasts of trial beat upon them.

"I thought myself a strong, reasonable, self-controlled woman, just and tolerant toward others, sweet-tempered and unselfish. Oh, no, I never said so, of course, but that was the estimate of my friends, and I secretly accepted it. There was little trouble in living up to it in the dear home atmosphere of love and appreciation.

"But when a sudden change came to my life, when I was where half-veiled distrust took the place of the old, tender loyalty, where petty jealousies and clashing interests made themselves felt, and many things that had been considered mine of right were called in question, then—ah, well! I discovered that there was a deal of bitterness, morbid weakness, anger and selfishness left in my composition. I was weak in ways I had not deemed possible, and scarcely less bitter that the change in outward circumstances was the revelation of myself."—Wellspring.

#### EFFECT OF THE TOBACCO HABIT ON STUDENTS.

Dr. Herbert Fisk, of the Northwestern University, believes he has gathered statistics which prove that the use of tobacco is incompatible with the use of brains. He declares that among his students scholarship is in inverse ratio to smoke, and adds:

"The students who get low marks of course say it is not due to tobacco. A somewhat careful observation of facts has convinced us that it is tobacco. Last year not one of the boys who used tobacco stood in the first rank of scholarship. This has been the usual rule. One year, out of the thirty-three pupils in the first rank of scholarship, there was one user of tobacco. The largest percentage of tobacco users is found in the fifth rank of scholarship.—Chicago Record-Herald.

THERE is a vast difference between doing and being. We may consciously express in action what we have not yet attained and made our own, but our unconscious actions are according to our true attainment.—Sel.

#### GRAINS OF TRUTH.

The Divine Being is that to a Christian which home is to a weary traveler; it is his dwelling-place, the stay, the solace, the center and rest of his spirit; and hence he is constantly anticipating his arrival at home.—Robert Hall.

Count no duty too little, no round of life too small, no work too low, since God thinks so much of it as to send his angels to guard thee in it.—Mark Guy Pearse.

To be ambitious of true honor, of the true glory and perfections of our natures, is the very principle and incentive of virtue.—Sir Philip Sidney.

It is the lives like the stars, which simply pour down on us the calm light of their bright and faithful being, up to which we look and out of which we gather the deepest calm and courage. No man or woman of the humblest sort can really be strong, gentle, pure and good without the world being better for it, without somebody being helped and comforted by the very existence of that goodness.—Phillips Brooks.

A MISSIONARY in China once heard a group of Chinamen discussing the various religions of China. At last one of the group said: "It is just as if a Chinaman were down in a deep pit, and wanted help to get out. Confucius came along and said, 'If you had only kept my precepts you would not have fallen into this pit.' Buddha also came to the pit, saying, 'Ah, poor Chinaman, if you were only up where I am I would make you all right.' The Chinaman replied: 'If I were where you are, I would not want help.' But then there came along Jesus Christ, with tears in his eyes, and he jumped right into the pit and lifted the poor man right out of it." This is the love which wins our hearts.—Ram's Horn.

#### Literary Notes.

A MAGAZINE thirty years old—The Christmas (December) number of The Delineator is also the Thirtieth Anniversary Number.

To do justice to this number, which for beauty and utility touches the highest mark, it would be necessary to print the entire list of contents. It is sufficient to state that in it the best modern writers and artists are generously represented. The book contains over 230 pages, with 34 full-page illustrations, of which 20 are in two or more colors. The magnitude of this December number, for which 728 tons of paper and six tons of ink have been used, may be understood from the fact that 91 presses running 14 hours a day, have been required to print it; the binding alone of the edition of 915,000 copies, representing over 20,000,000 sections which had to be gathered individually by human hands.

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

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JUST OUT, a beautiful new waltz song entitled, "The Last Waltz." To quickly introduce same, we have reserved a limited number of first edition, regular 50 cent piano copies, which we will mail, postpaid, upon receipt of 10 cents. We also publish a beautiful Ballad entitled, "She Sang the Song My Mother Loved." Regular 50 cent piano copies mailed, postpaid, upon receipt of 10 cents. Complete words and music of both songs, 18 cents, postpaid.

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## Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

### INTERNATIONAL LESSONS, 1902.

THIRD QUARTER.

Oct. 4.	Joshua Encouraged.....	Josh. 1: 1-11
Oct. 11.	Crossing the Jordan.....	Josh. 3: 9-17
Oct. 18.	The fall of Jericho.....	Josh. 6: 12-20
Oct. 25.	Joshua and Caleb.....	Josh. 14: 5-15
Nov. 1.	The Cities of Refuge.....	Josh. 20: 1-19
Nov. 8.	Joshua's Parting Advice.....	Josh. 24: 14-25
Nov. 15.	The Time of the Judges.....	Judges 2: 7-16
Nov. 22.	A Bible Lesson About the Sabbath.....	
Nov. 29.	Gideon and the Three Hundred.....	Judges 7: 1-8
Dec. 6.	Ruth and Naomi.....	Ruth 1: 16-22
Dec. 13.	The Boy Samuel.....	1 Sam. 3: 6-14
Dec. 20.	Samuel the Judge.....	1 Sam. 7: 2-13
Dec. 27.	Review.....	

### RUTH AND NAOMI.

For Sabbath-day, December 6, 1902.

LESSON TEXT—Ruth 1: 16-22.

Golden Text.—Be kindly affectioned one to another.—Rom. 12: 10.

#### INTRODUCTION.

The Book of Ruth contains one of the most beautiful narratives of all the Old Testament. Its heroine is a Moabitess who shows the depth of her character in renouncing all earthly advantages that she may be a comfort to her aged and bereaved mother-in-law in her declining years. The good providence of God toward them that love him is shown by the reward that came to Ruth in finding earthly prosperity at Bethlehem, and the high privilege of becoming the ancestress of David and of David's greater Son, Jesus Christ our Lord.

This book is an Old Testament commentary on the truth, "To them that love God all things work together for good." We may not be able to see it in our own case in the time of trying events, any more than Naomi could see as she returned to Bethlehem. But it is a truth of universal application, and its demonstration is often apparent, as in the latter part of this Book.

In the Hebrew canon the Book of Ruth is ranked in the third class of inspired books and is grouped with Esther, Ecclesiastes, Song of Songs, and Lamentations. It seems, however, very improbable that it was written in the time of the exile, as some suppose; for in that period marked by a growing tendency toward national exclusiveness among the really religious Jews, a devout worshiper of Jehovah, as the author of this Book must have been, would have been slow to commemorate the fact that the great-grandmother of David was a Moabitess. The author of this Book evidently had no knowledge of the law that a descendant of a Moabite should not be admitted into the ranks of the Israelites. Deut. 23: 3. It has been already noted in the course of our study that there were strangers incorporated with the Israelites in Egypt, in the wilderness journey, and in the land of Canaan.

Naomi with her husband and sons had removed to the land of Moab on account of the famine in the region of Bethlehem. Some have thought that the affliction which overtook the family was as a punishment for their leaving the Promised Land, and that they ought to have remained in the home land in spite of the famine. We are not in possession of all the circumstances, and ought not to judge too harshly. At length Naomi decides that she must return to her home, and her widowed daughters-in-law start out with her. She is in duty bound to be frank with them, and tells them of the life of sorrow and deprivation that must be theirs if they follow her to Bethlehem. In this age of the world we can hardly realize the pitiable lot of the unmarried and childless woman of that time. Naomi would no doubt rejoice in their companionship, but she would have them count the cost. In the verse immediately preceding our lesson, she suggests to Ruth in addition to the other trials that she would of necessity

leave behind the religion in which she had been brought up.

**TIME**—The scene of the Book is laid in the times of the Judges. If no steps are omitted in the genealogy at the end of chapter 4, it was about a hundred years before David.

**PLACE**—In the land of Moab; and at Bethlehem.

**PERSONS**—Naomi, a widow of Bethlehem, and Ruth, the Moabitess, her daughter-in-law—also a widow.

#### OUTLINE:

1. Ruth's Declaration of her Devotion to Naomi. v. 16-18.
2. Naomi's Reception at Bethlehem v. 19-22.

#### NOTES.

16. **Entreat me not to leave thee**, etc. Ruth's mind is wholly made up. She knows that Naomi urges her to go back only out of unselfish consideration for her daughter-in-law. **For whither thou goest I will go**, etc. By these repeated and eloquent affirmations of her purpose she shows that her determination is not to be shaken by entreaties or arguments, but is irrevocable. **Thy people shall be my people**, etc. She renounces kindred and native land. **And thy God my God**. She renounces her ancestral religion and becomes a follower of the God of Israel. It is very probable that in the few years of her married life she had already learned of Jehovah and had come to realize that the gods of the other nations did not rank with the true God.

17. **Where thou diest, will I die**, etc. She adds emphasis to her assertion of devotion by declaring that she would continue to live in the same place where Naomi might die, and be buried with her. **Jehovah do so to me and more also**. A common form of imprecation used in an oath—so common indeed that what is implied by the word so is not expressed. What is meant is, May all sorts of misfortunes befall me and greater ones than I can mention if I do not do as I promise. By swearing by the name of Jehovah she already shows her allegiance to the God of the Israelites.

18. **She left off speaking unto her**. That is, by way of entreating her to depart.

19. **All the city was moved about them**. From the use of the word "city" we need not infer that Bethlehem had a large population; this word would be used in speaking of a place of only a few hundreds. The present adversity of Naomi was in such striking contrast to her circumstances ten years previous that her coming seemed to be well worthy of the notice of her former acquaintances. **And the women said**. This is better than the rendering of the Authorized Version; for although the subject is omitted in the Hebrew the form of the verb shows that the subject is feminine.

20. **Call me not Naomi, call me Mara**. The force of this remark is seen from the meaning of the names, Naomi, *pleasant*, and Mara, *bitter*. If the former name was appropriate for me when I left; so the latter should be mine now. **For the Almighty hath dealt very bitterly with me**. She recognized her misfortunes as from God. We are not to infer, however, that she is rebellious against Jehovah. She thought of whatever happened as happening by the will of God.

21. **I went out full and Jehovah hath brought me home again empty**. It seems more than probable that Elimelech left Bethlehem with his family before his wealth had been used up by the famine, and that Naomi's present condition was contrasted with her former circumstances not only by the loss of husband and sons, but also by the loss of property. **Jehovah hath testified**, etc. The two divine names are used in parallelism. We need not necessarily think of Jehovah as giving testimony against Naomi by affliction; he has rather answered her (testified to her) in response to her prayers by giving affliction instead of deliverance.

22. **Who returned out of the country of Moab**. Strictly speaking we should omit the prefix *re* in "returned," for the original does not require it, and Ruth could scarcely be said to return whither she had never been. The fact that the heroine of this story was from Moab is emphasized over and over again. **In the beginning of the barley harvest**. [The last of April.] Showing the time of the return, and leading up to the narrative of the succeeding chapter.

### COLOR IN THE SOUTHWEST.

The desert is grey and white and yellow, a background which intensifies the red shirt of the cowboy and the blanket of the Indian. The landscape of red and ochre also brings out all the blue there is in the sky. Titian did the same thing; how fond he was of placing a tan colored figure against his blue skies, a contrast, which, no doubt, helped to make his skies the marvel they are. In the southwest your face is always lifted up, looking into air and space and freedom; and day after day the sky is clear and blue; it is always with you, and you see more of it than you ever saw before; so no wonder you say there is no blue like the sky of Arizona.

But it is not the intense blue of New England; it is a pale blue, and there is a heaven full of it every day and night. When you see a bare red Arizona mountain a long way off, the blue and violet and purple of it seem like the work of magic. Put such a mountain in New England, put it over against the east in a clear sunset glow, and it would be more startling than in Arizona. But we have not such mountains here, and Arizona has not our atmosphere, capable of giving color to the dingiest object. However, she has great local color, and great distances to change it into many tints. A field of alfalfa is the most brilliant of greens; the vermilion fly catcher is a comet in the sky—he positively glows like a light, he is so brilliant. One has but to stand on the rim of the Grand Canyon, look across at the other wall, thirteen miles away, and watch it at sunrise or sunset, in order to see color which can exist nowhere else. At the beginning or at the end of the day, the great forms of which the walls are made cast their most wonderful shadows. They are so far off and there is so much air in between that the light and shade seem unreal, like a mirage, which you know, will vanish in a little while. The low sunlight falls on the red towers and spires, and causes them to glow as though a light were within them, like a great thunderhead at sunset; and thousands of feet down into the chasm falls the shadow, a blue from dreamland, a blue from which all the skies of the world were made.—The Century.

### THOUGHT-PROVOKING FACTS.

The Census Bureau sends out a statement concerning the median age of the total population in 1900, that is such an age that half the population is under it and half is over it. It appears that it is 22 years and 8 months, as compared with 21 years and 9 months in 1890. Of the white population it is 23.4; and the colored, including Negroes, Indians and Mongolians, 19.7. From 1810 to 1900 there is an increase in the median age of the white population amounting to 7 years and 4 months. It is, however, a mistake to think, as many do, that this has resulted chiefly from the progress of medical and sanitary science. The decrease in relative number of children born has made the earlier age periods less preponderant numerically, and the influx—especially since 1840—of great numbers of adult immigrants increases the number of the older age periods. This decrease in the number of children will tell upon the future career of the country in a way that will give our descendants occasion for very serious consideration;—for the decrease is not among the first generation of immigrants, nor to a very great extent in the second, unless the immigrants prosper and begin to live luxuriously. Old World traditions therefore will increasingly prevail, relatively to the traditions derived from those who founded our institutions. At present the political, social, and religious atmospheres show in a portentous way, to those who have insight, the effect of this decrease in number of children whose ancestors have long been domiciled in this country.—Christian Advocate.

WHEN a man discovers that his best umbrella has disappeared, it indicates that a storm is brewing—and the better the umbrella was the harder the storm will be.

**THE OLD RELIABLE**

**ROYAL**



**BAKING POWDER**

**Absolutely Pure**

**THERE IS NO SUBSTITUTE**

**MARRIAGES.**

**KELLY—MAXSON.**—At the residence of the bride's parents, Watertown, N. Y., Nov. 12, 1902, by Pastor S. S. Powell, George L. Kelly, of Baldwinsville, N. Y., and Minnie L. Maxson.

**MARTIN—SANDERS.**—At the Central Hotel, Kingfisher, Oklahoma, Nov. 11, 1902, by Rev. S. L. Maxson, Mr. Willie H. Martin of Sickle, O. T., and Mrs. Cora Sanders of Wandle, Oklahoma.

**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.

**SMALL.**—Dr. Edward P. Small, at the Rhode Island Hospital, Providence, Nov. 10, 1902.

Brother Clayton A. Burdick, pastor at Ashaway, sends a notice of the death of Dr. Small, taken from the Providence, (R. I.) Journal, from which we give the essential facts. Dr. Small was a member of the First Seventh-day Baptist church of Hopkinton, and was for a time a resident at Westerly. The Journal says:

"Monday night Dr. Edward P. Small, of East Providence, died at the Rhode Island Hospital, where he was taken Monday afternoon. Saturday he was apparently as well as usual, and attended his church, the Seventh-day Baptist, in this city. Sunday morning he was found in bed unconscious, or very nearly so. Dr. Whitmarsh of this city, called and pronounced his disease meningitis. By advice of his physician he was, Monday, removed to the Rhode Island Hospital. Dr. Small was born in Woonsocket forty-three years ago. . . . The deceased was a very religious man, and was always quick to listen to calls of distress, and was an energetic worker in aiding the poor or unfortunate. He was much esteemed in this city and in East Providence, where his father and he had resided for many years."

**BABCOCK.**—Harriet Lamphear Babcock, wife of Deacon O. W. Babcock, of Nortonville, Kansas, was born at Alfred, N. Y., on January 10, 1841, and died at her home on October 31, 1902.

On November 8, 1866, she was married to O. W. Babcock, at Nile, N. Y. Soon thereafter they located at Albion, Wisconsin. In 1873 they removed to Kansas, where they became fully identified with the growth and development of the new country. Schools, the church, society and the general moral interests of the community felt the uplifting influences of their lives. Mrs. Babcock became a Christian in her girlhood and united with the Seventh-day Baptist church at Nile. She was also a member at Albion, and on coming to Kansas she identified herself with the people of her faith, with whom she remained a faithful and consistent member until her Lord saw fit to say to her, "It is enough; come up higher." Years ago disease laid its hand upon her, since which time she has been a great sufferer, yet she has strewn the pathway of her life with the fragrant flowers of kind words, helpful deeds and a sunny face, by which many have been cheered, comforted and made better. Heroically she has battled against disease all these years, but was overcome at last. Ministrations from tender hands and loving hearts of husband and daughter, assisted by numerous relatives and friends and able medical skill

soothed her last days, but could not stay the setting of the sun of her life beyond the horizon of time. Sweet influences and tender memories linger, yet she will be greatly missed from the home, the church and social circles. But few will miss her more than her pastor.

G. W. H.

**WITTER.**—Martha Thomson Hood Witter was born in Quebec City, Can., August 30, 1847, and died at the Andover Sanitarium November 15, 1902.

She was of Scotch descent. Her mother died when she was a little child. Her father became acquainted with a merchant at Alfred, and sent his two little girls thither, appointing a day when he should come to see them. Whether there was an accident or sudden sickness may never be known, for he was never heard from again. Deacon George Hood became to her a foster father and gave her a good Christian home. She was baptized by President W. C. Kenyon, and became a member of the Hartsville church when about fourteen years of age. She was married to William S. Witter Dec. 31, 1865. To them were born three children, Nellie May, who died in 1885; Gertrude A., the wife of L. K. Burdick of New York City; Albert, whose home is also in New York. The four living members of the family were together in the fellowship of the Hartsville church until about nine years ago, when their membership was transferred to Second Alfred. She was ready for either life or death, and the announcement that she could not live did not cause even a quiver upon her lips. She calmly awaited whatever should come in the providence of God. She left home with preparations made for a final departure. She was one of the best of mothers, a loving and faithful wife. The esteem in which she was held in the neighborhood is attested by the large congregation which paid tribute to her memory. In the night before her death she said: "It is growing light. I can see the day breaking." But the light which she saw it was granted no other human eyes to see. It was a comfort to her that the mother, whom she had not seen since her childhood, might be the first one she should meet. Services conducted in Second Alfred church Nov. 17, by Pastor Randolph. Text, Rev. 14: 13.

L. C. R.

**KILDOW.**—After a lingering illness, at his home in North Loup, Neb., Joseph C. Kildow, aged 67 years.

He was a native of West Virginia, and a soldier in the late war.

D. W. D.

**SCHAIBLE.**—In Shiloh, N. J., Oct. 16, 1902, Louis Schaible, in the 71st year of his age.

A biographical sketch of his life will appear later.

N. M. M.

**POTTER.**—Phebe Lewis, widow of the late John C. Potter, and daughter of Elijah and Sally Burdick Lewis, was born in the town of Alfred, N. Y., January 22, 1825, and died in Hornellsville, N. Y., at the home of her daughter, Mrs. Wallace Roberts, Oct. 29, 1902, making her age nearly 78 years.

Sister Potter was converted in early life, and joined the First Seventh-day Baptist church of Alfred. Sometime later she removed her membership to the Second Alfred church, and last spring she was received by letter into the Seventh-day Baptist church of Hornellsville, of which she was a member at the time of her death. She leaves two brothers, Israel and Elijah Lewis; one sister, Mrs. Hadsell; two daughters, Mrs. Page and Mrs. Roberts of her immediate family. Our sister was a quiet, retiring woman, with a bright, quick intellect; kind and obliging, cheerful even in the midst of sickness and sorrow. She was a member of our Sabbath-school Home Department, and directed the making out of her last report on her bed only a few days before her death. She assured her family she would remember them all. A little time before her departure she was very happy and seemed almost within the beautiful city, as though its light and halo were resting upon her. Her last audible words were, "I am ready."

"There is no death! What seems so is transition;  
This life of mortal breath  
Is but a suburb of the life elisian,  
Whose portal we call death."

I. L. C.

**OLSON.**—In Dell Rapids, South Dakota, Oct. 27, 1902, Mrs. Anna Olson, aged 84 years and 10 months.

She was born in Denmark Dec. 30, 1817, and was married to Morton Olson March 27, 1841. Ten children were born to them, five sons and five daughters, six of whom survive her. In early life she united with the First-day Baptist church, of which she was a member until 1874, when she, with her husband, accepted the Sabbath, and were among the seven who organized the Big Sioux Seventh-day Baptist church in 1877, of which both were faithful members till their death. Her husband passed away in 1893. Mrs. Olson lived with her daughter, Mrs. N. P. Nelson,



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during the last seven years of her life. She was a patient, loving woman, and her bright hope in the Master remained with her to the very last. "Blessed is he that hath part in the first resurrection. On such the second death hath no power." Rev. 20: 6.

N. P. N.

**Special Notices.**

**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.

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

**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 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 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.

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

J. T. DAVIS.

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

I. L. COTTRELL, Pastor,  
29 Ransom St.

STATE OF OHIO, CITY OF TOLEDO, ) ss.  
LUCAS COUNTY, )

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & CO., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

(SEAL) A. W. GLEASON,  
Notary Public.

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