

THE SABBATH RECORDER.

A SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, PLAINFIELD, N. J.

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DECEMBER 1, 1902.

WHOLE No. 3014.

SUMMER IS DEAD.

JOHN H. FINLEY.

Out through the night
She made her flight
The fierce frost hounds pursuing,
O'er mead and marsh,
Up hillsides harsh—
Alas for Autumn's wooing!

And where she fled
The shrubs showed red
Upon the saddened morrow;
The flowers turned seed,
Blighted of greed,
The fields grew gray in sorrow.

Breathless she lay
At break of day,
The aspens o'er her kneeling
In shimmering stole,
For her sweet soul
Their sobbing prayers appealing.

They've laid the dead
In a shroud of red
The trees have woven for her;
Her bier's a bank
Of Mosses dank,
The birds keep like-wake o'er her.

Summer is dead,
She that had wed
The Autumn in September;
Fair was the bride
At our hearth-side
We mourn in bleak November.

—The Interior.

What Christ
Was Not.

ALTHOUGH so little is recorded concerning the early life of Christ, what he was, what he said, and what he did, show many things as to what his early life was not. It is clear that he was not educated in the Rabbinical schools of his time. He was recognized as a teacher and called Rabbi, but his teaching was that of one who spoke with the authority of a soul overflowing with truth, rather than according to the systems or creeds of the schools. He was by no means untaught, and was eminently fitted to teach. That fitness—speaking of him as a man among teaching men—came in no small degree from his study of the Old Testament. He was familiar with its deeper meaning, its ethical side, those things wherein it makes for righteousness among men. He did not deal in fine-spun theories about God, or duty, or destiny. God was his Father, by whom he had been sent to earth on a divine mission, from whom he received guidance and help, and with whom he was in constant touch. Duty was compliance with that Father's word and will, and destiny was determined by men's choices, as to obedience or disobedience of what God required. Christ did not speculate about life and obligations. He showed what the one ought to be, and enforced the other by that most powerful of obligations, the duty of children on earth to a Parent in heaven. It is safe to say that Christ was not a student of human theories embodied in the

Rabbinical schools. He was a student, intense and devout, of God's revealed will in the Old Testament, which brought him to God and kept him in those spiritual relations which are the greatest of teachers. And yet so many men who call themselves Christians hold that Old Testament as of little or no account!

A Man of
Meditation.

THE life of Christ abounds with evidence that the "Son of Man" was often alone with God. Glimpses of his habits through all the pressure of his public ministry show him as accustomed to withdraw from men and work, for soul-communion and intercourse with God. This was the primary source of the enriching of his life and his power over men. His enemies caviled and questioned, but could not evade the truths he set forth, while those who listened and obeyed rose to heights of spiritual life before unknown. He swept away the fogs which the evasions and contradictions of the Rabbis and philosophers created and left men standing in the white light of everlasting truth and present duty. In that light sin found no hiding-place and obedience knew no fear.

"The King-
dom of
Heaven."

FOR centuries before Christ was born devout Jews had been prophesying and theorizing about the kingdom of heaven. Then, as now, that is one of the loftiest and most sacred themes. The Jews had talked of, and waited for, the coming kingdom which Christ came to establish. Jewish notions as to that Messianic kingdom were earth-born almost to the last degree. Its scope was bounded by national lines and national triumph. None but Jews were to have part in the "First Resurrection," and the bodies of dead Jews, which had been buried outside of the Promised Land must roll underground at the sound of the trumpet until they reach that sacred soil out of which they must rise. The kingdom was to mark the victory of the Chosen People over all the world, and they were to reign in haughtiness and power forever. From first to last, Christ labored with loving patience to correct such conceptions and to unfold the true nature of that spiritual, all-embracing reign of God in the hearts and lives of men. Hence the impatience of his most loving followers when he told of defeat, of his death, and of their dispersion. Few things in history, if any, are as pathetic as that struggle of Christ to correct the low misconceptions of his people concerning the work he came to do and con-

cerning the kingdom he came to unfold. If we speak of his martyrdom as a man, the anguish of his soul, poured out in the words, "Oh Jerusalem, Jerusalem," etc., marks an hour of supreme disappointment; while his sacrifice as the Son of God—we have no words to tell nor power to know of that.

Our Example.

SUCH study as the foregoing touches suggest, helps us to see Christ from the human side as a man among men, "The Son of Man," our brother, our example, and guide. It shows how we need to know those deeper truths of the Word, those fuller unfoldings of God's character and purposes, and those principles which make for righteousness among men. Scarcely less now than did the disciples then do we need to know more and better concerning the nature of the kingdom and coming of Christ, whom we serve. That kingdom, and our place in it, is not first and primarily that we may be saved, but that we may unfold truth and enlarge the kingdom of Christ among men. If we are not always sure of just what we ought to do and to be in any given case, we can usually decide with little trouble what we ought not to be.

Baptism and
Church Mem-
bership.

THE daily papers of last week announced that Rev. Dr. R. P. Johnstone, pastor of the Fifth Avenue Baptist church, of New York City—of which J. D. Rockefeller is a member—read a paper before the Baptist Church Congress, in Boston, a few days since, which declared that "Baptism is Not Essential to Church Membership." He is reported as saying that Baptist churches in England do not make baptism the antecedent to membership, and that such a state of things ought to exist in the United States. The New York Tribune, Nov. 23, gives this as a part of Mr. Johnstone's utterances:

"Could there be a church without baptism? One's answer must depend upon one's views of the efficacy of baptism. I assume that baptism is an expression of confession merely, an act of obedience only, and that it is essential neither to salvation nor to the highest type of Christian character. To make baptism essential to church-membership is to perpetuate its cleavage in the body of Christ along the line of ceremony merely. It would compel us, for the sake of a ceremonial observance, to disregard the fundamental Biblical principle of the right and duty of individual freedom of Scriptural interpreta-

tion. The policy of receiving members without baptizing them has been followed by many English Baptist churches. Its adoption here would not mean the discontinuance of baptism nor the disappearance of immersion."

The effect of these statements upon Baptist churches will be looked for with interest. Some years ago the writer heard a Baptist clergyman, then as now, pastor of a prominent church, say that he thought the Sabbath question of no account, so far as any specific day is concerned, and that Sunday meant little more than a time for rest and worship; and he added: "I do not think it necessary to keep up a separate church organization for the sake of the form of baptism." He was consistent, if not Biblical. For twenty years or more leading Baptists have been among the foremost in adopting and advocating radical No-Sabbathism, and the position of Dr. Johnstone on baptism is a logical attendant on such anti-Biblical notions. These are not unmeaning signs in the evolution of Baptist Protestants. Reformers who stop short of complete accord with their announced standards, as Baptists did in the English Reformation on the Sabbath Question, are certain to find extreme reaction and destructive indifference in the end. Thus men vacillate between complete and partial obedience and between success and failure.

THE text of Pope Leo's latest encyclical to promote the study of the Scriptures has just appeared under date of Oct. 30, 1902. The encyclical declares that "in view of the complexity of modern studies and the manifold errors which prevail, it has become impossible for individual interpreters of the Holy Book to explain and defend them as the needs of the hour require," it has "become necessary that their common studies should receive assistance and direction under the auspices and guidance of the Apostolic See." To this end, the encyclical says, the Pope has established a commission of serious men, "whose duty it will be to devote their entire energy to insure that the divine words may receive that more minute explanation of them demanded by the times." For the guidance of the commission the encyclical lays down the following principles:

"First of all, they will carefully investigate the modern trend of thought in this branch of study, and regard nothing discovered by modern research as foreign to their purpose. Nay, they will use the utmost diligence and promptitude in taking up and promoting by their writings whatever may from day to day be discovered useful for Biblical exegesis. Thus they will pay great attention to philology, with its kindred subjects, and carefully follow their developments.

"Next, in regard to the uncompromising maintenance of the authority of the Scriptures, they must exercise earnest care and diligence in matters of faith and morals relating to the formation of Christian doctrine that must be held to be the true sense of Sacred Scripture, which has been and is held by the holy Mother Church, to whom it belongs to judge of the true sense and interpretations of the Holy Scripture; and so no one may lawfully interpret Holy Scripture contrary to this sense, or even in opposition to the unanimous consensus of the fathers."

We give this text in full that our readers may see and study the meaning of the movement. The Roman Catholic church has always, combined persistent conservatism and wise adjustment to surroundings and demands, in an eminent degree. It is now confronted by the fact that the study of the Bible and the explorations in Eastern countries have produced an increasingly important epoch in Christian history. This message from the Head of the Roman church aims to adjust Catholicism to the conditions of this epoch, while preserving its well-known attitude toward the Bible. Hence the order that in this new epoch of Biblical investigation the sense of the Scriptures must still be held to be that "which has been, and is, held by the Holy Mother Church, to whom it belongs to judge of the true sense," etc. That is to say: the Catholic church proposes to utilize this epoch in Bible study to strengthen its place and power as the one and only authoritative interpreter and guide as to the Bible, what it means and how its meaning shall be applied. Protestants ought to see in this another evidence that the struggle against the authority of The Church instead of being ended, is hardly begun. Meanwhile, Protestants have receded from their avowed, or implied, position, accepting the Bible as their only rule of faith and practice, to such a degree that they have opened and paved the way for this latest move from Rome. Thus the world is pushed farther toward the two alternatives—Catholicism or Rationalism. It is worth noticing also that some years ago, at Baltimore, Archbishop Ireland said, "Protestantism is no longer a foe to be feared;" and that on Sunday, November 23, a prominent Roman Catholic priest, Father Pardo, drew a dark, but, in many respects, a correct, picture of prevailing unfaith, and the growth of Rationalism and indifference among the masses. In concluding his address, Father Pardo said: "St. Peter is the rock upon which the Church has been built, and Protestantism is now dead. We now have to take up the fight against absolute unbelief."

Allowance must be made for some of the boastfulness of these representatives of Roman Catholicism; but when that is done, there remains enough of fact connected with the going away from the Bible on the part of Protestants and of the going away of masses of men from both Catholicism and Protestantism to make thoughtful men, especially Protestants, pause for self-examination and prayer.

Divorce Laws. THAT the laws granting divorce in some states are so easy, and that divorces are so common, are serious evils. Efforts to secure uniform divorce laws, or a national law that will be operative over state laws, have not yet been successful. One phase of the problem is touched at an important point by Thomas Wentworth Higginson, who is quoted by the New York Tribune as saying:

"For many years it has been my strongest conviction in respect to divorce that our statute-books should have a double system of laws in respect to childless marriages as compared with those where the interests of children are included. In childless marriages it is the interests of man and wife alone which have to be consulted, but the moment chil-

dren appear the question becomes incomparably more difficult. For childless marriages it seems to me that divorce should be far easier; but in the other case, the interests of the next generation become the primary object, and the law should place much greater obstacles in the way of separation."

Mr. Higginson's suggestions would not cure the fundamental evil which results in hasty marriages, lustful alliances, and the like; but the interests of innocent children and the social purity and strength of coming generations deserve greater consideration than prevailing divorce laws give.

As We Appear to Germans. BOTH individuals and nations may find much good and no little instruction by knowing how others see them. Hon. Ludwig Max Goldberger, of Berlin, Royal Privy Councillor of Commerce, and a member of the Imperial German Consultative Board for Commercial Measures, has published some statements, which are the result of an eight months' official tour of the United States, in which he made personal observations and investigations into industrial, commercial and economic conditions. His detailed reports upon these subjects were made direct to the Emperor and the Minister of Commerce and have not yet been officially published. Meantime, however, he has published in a leading weekly journal of Berlin, Die Woche, a series of signed articles under the title, "The Land of Unbounded Possibilities; Observations on the Economic Life of the United States," from which the following are extracts:

"The United States, like an enchanted garden, has brought forth from a marvelously productive soil splendid results of human ingenuity. Yet the thing that causes most wonder is that the concentrated intelligence which, intending to replace human factors by machinery, has, in working toward its aim, been giving to constantly-growing numbers of workmen an opportunity to support themselves and become productive factors. The joy at the size of their own land encourages each individual. It makes him communicative and friendly to foreigners who are seeking information. It seems as though every one were filled with the idea: 'The stranger shall see how great and strong America is.' My eight months' trip of observation and study took me through the States, and everywhere I found open doors inviting me to enter, and nowhere did I find the slightest attempt at secretiveness. Everywhere I observed an uncommon but steady bustle of men, who enjoy their work and are consciously working for great results. 'It is a great country.' This is the verbatim designation of reverential admiration which the citizen of the United States has found for his country.

"The inhabitants of the United States, including Porto Rico, Hawaii and the Philippine Islands, number about 88 millions—that is, barely five per cent of the world's total inhabitants, according to its highest estimate. This five per cent has at present taken possession of twenty-five per cent of all the cultivated area of the earth, viz.: 407.4 million acres out of 1,629.3 million acres. A land of marvelous fertility offered itself for tillage, and the husbandmen had but to gather in the produce. The virgin soil made his work easier, and its extensiveness rendered the

application of artificial fertilizers practically unnecessary, although the agricultural offices of the States and the Union have constantly by excellent advice and practical expert assistance been furnishing the ways and means toward more intense cultivation."

Mr. Goldberger adds many statistics as to productions, commerce, etc., all of which can be found in the Reports of the Bureau of Statistics at Washington. While it is not amiss for the people of the United States to rejoice at prosperity in material things, they need to remember above all else, that purity and righteousness, justice and temperance,—Godliness,—are the only basis of actual prosperity and permanent success.



Installation. THE RECORDER is in receipt of the following announcement and invitation: "The Trustees and Faculty of Milton College request the honor of your presence at the installation of the Rev. William Clifton Daland, D. D., as President of the College, on Tuesday, the second day of December, 1902."

The following is the order of events:

November 29 and 30.—Educational services in the churches of the village at the regular times of worship next preceding the installation.

December 2.—Service of welcome, with addresses of welcome and responses, and an address by President W. R. Harper, LL. D., of the University of Chicago, 10.30 A. M.

Informal luncheon, 12.30 P. M.

Service of installation, with addresses by visiting delegates, 2.30 P. M.

Reception at the President's home, 8 to 10 P. M.

The Editor of the RECORDER would deem it a great privilege, if circumstances permitted him, to be at Milton on the occasion named, not only as one of Milton's boys, whose studies there were already begun when the late honored President Whitford came to his work there, but as one who looks with deep interest upon the continuation of that work under the newly-chosen President. As our one representative school in the Northwest, with a history already secure in the love and honor of her graduates, Milton deserves the loyal support of our people in the "Great Northwest," and the full sympathy of Seventh-day Baptists everywhere. As a boy just entering his tenth year, the writer was a student in the old Du-Lac Academy during the autumn and winter of 1846-7. He paid his tuition as janitor of the building, and caught faint glimpses of a longed-for "education," to which his home life had given a strong impetus. Ten years later he was digging at Latin roots, Greek endings and the mysteries of mathematics in the partially-finished "new building on the bluff." The boy of 1847 now sends greeting and welcome, and prayers for high success to Milton and her new President. May the installation be of God as well as of men.



Files of Denominational Literature.

THE special attention of our readers is directed to the Supplement which accompanies this issue of the RECORDER. We want to impress upon every one the significance of this call for material to complete files of our denominational publications. A little reckoning from this schedule shows that out of the almost seventeen thousand copies of the

RECORDER needed to complete up to this issue the six files which the Committee is gathering, but a trifle more than one hundred copies are yet needed.

Only about one hundred and seventy copies out of upwards of six thousand copies of the Sabbath Visitor are lacking.

But three copies of the Helping Hand are needed to complete the six files of that publication.

A glance at the schedule of Association and Conference Minutes shows that the accumulation of those files is going rapidly on.

Four copies of the Milton College Journal, one copy of the Milton College Review and four copies of the Alfred University are all that are needed to complete the files of those three publications.

We urge upon our readers, one and all, the desirability of giving the Committee immediate co-operation in this work. Let the pastors again call the attention of their people to the matter, and let us see the early completion of several of these files.

THE TRAINING OF NEW CONVERTS.

There is no more important work committed to the church than the proper care and nurture of those who have recently accepted Christ. Because of neglect just here, many have drifted away from the house of God, and instead of being useful members of the church are almost a hindrance to her progress.

We frequently hear church-members say, concerning recent converts, "We will see how they hold out," and if they stand well they say nothing, while if they should fall by the wayside they may be heard to say, "It is just as I expected." This is an unchristian speech, and shows anything but the spirit of Christ, who said, "Feed my lambs."

It is every Christian's duty to help "hold out" faithful to the end those who are but babes in Christ.

The new members of the church will naturally absorb the spirit of the old members. If the church is worldly, they will become worldly, while if it is spiritual they will naturally partake of the same character.

The young convert longs for the sympathy and help the older Christian may give him. There is no time in all the experience of the child of God when he will more gladly receive instruction than when he has taken his first step in the light. The following suggestions may be made, among scores of others, as to his training:

1. Create in his mind a desire to know God's Word. Some simple suggestions may be made. He may be advised to study one new verse of Scripture daily, to commit to memory a whole book like Ephesians or Hebrews, and to live by the day its principles and teachings.

2. Make him understand his responsibility to the church, its services, its prayer-meetings and its support. No Christian really grows until he knows the grace of giving.

3. Teach him, that he may be filled with the Holy Ghost. This is the secret of victory over self and sin. This is the real inspiration to service.—Quarterly Review.

NEVER fear to bring the sublimest motive to the smallest duty, and the most infinite comfort to the smallest trouble.—Phillips Brooks.

Prayer-Meeting Column.

Topic.—God's Care For His Own.

(Lesson.—Luke 15.)

The tax-gatherers and godless people were all drawing near to Jesus to listen to him; but the Pharisees and Rabbis found fault: "This man actually welcomes godless people, and has meals with them!" they complained. So Jesus put this case to them—"Suppose one of you has a hundred sheep and has lost but one of them, does not he leave the ninety-nine on the moor and go after the lost sheep till he finds it? Then, when he finds it, he is rejoiced, and puts it on his shoulders; and on reaching home, he calls his friends and neighbors together and says, 'Come and share my gladness, for I have found my sheep which was lost.' So too, there will be more gladness in Heaven, I tell you, over one godless man that repents than over ninety-nine pious men, who have no need to repent. Or again, suppose a woman has ten florins; if she loses one of them, does not she light a lamp and sweep the house and search carefully until she finds it? Then, when she finds it, she calls her friends and neighbors together and says, 'Come and share my gladness, for I have found the florin which I lost.' So too, I tell you, there is gladness in the presence of God's angels over one godless man that repents." Then Jesus continued:

"A man had two sons; and the younger of them said to his father, 'Father, give me my share of the property.' And so the father divided the estate for them. A few days later the younger son got together all he had, and went away into a distant land; and there he squandered his property by his dissolute life. When he had spent all he had, a severe famine set in all over that country, and he began to be in actual want. So he went and engaged himself to one of the people of that country, who sent him into his fields to tend pigs. He even longed to satisfy his hunger with the bean-pods on which the pigs were feeding; and no one gave him anything. At last he came to his senses, and said to himself, 'How many of my father's hired servants, have more bread than they can eat, while I am starving to death here! I will get up and go to my father, and say to him, 'Father, I sinned against heaven and to your face; I am no longer fit to be called your son; treat me as one of your hired servants.'" So he got up and went to his father. When he was still a long way off, his father saw him, and his heart was touched; he ran and threw his arms round his neck and kissed him. 'Father,' the son said, 'I sinned against heaven and to your face; I am no longer fit to be called your son; treat me as one of your hired servants.'

But the father turned to his servants and said, 'Be quick and fetch a robe—the best in the house—and put it on him; give him a ring for his finger and shoes for his feet; and bring the calf that has been fattening, and kill it, and let us eat and be merry, for this son of mine was dead, and is come to life; he was lost, and is found.'

So they began merry-making. Meanwhile the elder son was on the farm, but on coming home, when he got near the house, he heard music and dancing. So he called one of the servants and inquired what it all meant. 'Your brother has come back,' the servant told him, 'and your father has killed the calf that was fattening, because he has him back safe and sound.'

This made him angry, and he would not go in. So his father came out and begged him to do so. 'No,' he said to his father, 'look at all the years I have been serving you, without ever once disobeying you, and yet to me you have never given even a kid, so that I might have a merry-making with my friends. But no sooner has this son of yours come, who has eaten up your estate in the company of prostitutes, than you have killed for him the calf that was fattening.'

'My child,' the father answered, 'you are always with me, and everything I have is yours. We could but make merry and be glad, for this brother of yours was dead but is alive; he was lost but is found.'

The reading of this lesson makes comment unnecessary, and if anything be said it must be said wisely. Silence is the best commentary on many occasions. The lesson is so rich with proofs of God's love, patience, care and helpfulness that any one of the illustrations contained in the chapter will fill the hungry soul to overflowing. All the RECORDER hopes to do here is to aid each reader and each leader of a meeting where this topic may be used to enter more fully than before into the truth that all men are children of Our Father

in Heaven, and that he is always seeking after his own. His care and love and help are boundless and constant. If one of his is far away, the love which seeks for it is not withdrawn from the one or the many who are near to him. In the parables which make up the lesson the active love for the "lost" is more prominent than is the constant sustaining love for the "unlost." The lesson that God loves his lost ones was needed by those to whom Christ spoke, and it is needed by us as well. Note the contrast between God's rejoicing over lost ones who are found, and the too common denunciation of those who go astray by their fellows who deem themselves as being at home and secure in God's love. But the theme is too great for our pen. Study the chapter as it has come from the pen of inspiration, find the peace it brings to your heart, and learn to judge as God judges of those who go astray.

EDUCATION SOCIETY.

The regular Quarterly Meeting of the Executive Board of the Seventh-day Baptist Education Society was held at College Office, Alfred, N. Y., November 23, 1902, at 1.45 P. M.

Present—President E. M. Tomlinson, A. B. Kenyon, E. E. Hamilton, J. B. Clarke, Stephen Burdick, W. L. Burdick, B. C. Davis, Mrs. A. B. Cottrell, Mrs. Belle G. Titsworth, W. C. Whitford.

Prayer was offered by Rev. Stephen Burdick. W. C. Whitford was elected Secretary pro tem.

A. B. Kenyon presented his quarterly report, which was adopted.

Voted to direct the Treasurer to pay \$600 for the maintenance of the Theological Seminary, and \$300 for the General Fund of Alfred University.

The committee to send out a quartet presented a report which, after correction, was adopted as follows:

To the Executive Board of the Seventh-day Baptist Education Society:

Your Committee appointed to make arrangements for the sending out of a quartet for the summer of 1902 in accordance with the request of our Endowment Committee, would respectfully report,

That in connection with the Missionary Evangelistic Committee they sent out a quartet composed of Henry N. Jordan, Eli F. Looftoro, Theodore G. Davis, and LaVerne C. Bassett. They labored for thirty-six days at Shiloh, Plainfield, and New Market in New Jersey, at Berlin, N. Y., at Waterford, Ct., and at various places in Rhode Island, accomplishing good results in their evangelistic efforts.

One-half of the salary and expenses of the quartet is \$124.32; they expended for cards and pencils for this Society, 3.90; total expenditure, \$128.22. They collected on the field for the Theological Seminary \$59.20, and obtained pledges for the current expenses of the Seminary to the amount of \$512.30, and for the Permanent Fund \$100.

They were also instrumental in stirring up enthusiasm for the cause of theological education, and thus were of help to the Committee in securing pledges for \$1,200 at Conference time.

Respectfully submitted, WILLIAM C. WHITFORD, J. B. CLARKE, } Com.

Voted that the salary of the Treasurer for this year be the same as last year.

The Treasurer reported that upon one mortgage there was nearly two years' interest due. He was by vote instructed to begin foreclosure proceedings if the interest was not paid promptly.

Adjourned. E. M. TOMLINSON, President. Wm. C. WHITFORD, Secretary, pro tem.

EDUCATION SOCIETY—TREASURER'S REPORT.

First Quarter, 43th Year, August 22—Nov. 22, 1902.

I. REVENUE AND EXPENDITURE.

DR.

Table with 2 columns: Description and Amount. Includes items like Balance on hand Aug. 22, 1902, Interest on bonds and mortgages as follows, and various church and university contributions.

Table with 2 columns: Description and Amount. Includes items like Interest on bills receivable, Interest on Theological Endowment Notes, and contributions from First Alfred Church and New York Church.

Table with 2 columns: Description and Amount. Includes items like Contributions for Maintenance of Theological Seminary, with sub-items for various churches and individuals.

Table with 2 columns: Description and Amount. Includes items like Contributions for Maintenance of Theological Seminary (continued), listing various donors and their amounts.

Table with 2 columns: Description and Amount. Includes items like Postage, Balance Nov. 22, 1902, and Total for the period.

CR.

Table with 2 columns: Description and Amount. Includes items like Postage, Balance Nov. 22, 1902, and Total.

II. PRINCIPAL.

DR.

Table with 2 columns: Description and Amount. Includes items like Balance on hand Aug. 22, 1902, Payment of bond and mortgage, and Payments on Theological Endowment Notes.

Table with 2 columns: Description and Amount. Includes items like First Alfred Church, Carrie B. Saunders, and Jessie B. Whitford.

Table with 2 columns: Description and Amount. Includes items like New York Church, John B. Cottrell, Anna F. Maltby, and Phebe J. B. Wait, M. D.

Table with 2 columns: Description and Amount. Includes items like Theological Endowment, Rev. L. M. Cottrell, and Total.

CR.

Table with 2 columns: Description and Amount. Includes items like Invested in bond and mortgage, W. C. Belcher Land and Mortgage Company, and Invested in stock.

Table with 2 columns: Description and Amount. Includes items like Alfred Mutual Loan Association, Balance Nov. 22, 1902, and Total.

Table with 2 columns: Description and Amount. Includes items like Mary E. Bailey, Hope Valley, R. I., Mr. and Mrs. George N. Burdick, Potter Hill, R. I., and other contributors.

Table with 2 columns: Name and Amount. Includes Phebe J. B. Wait, M. D., New York City; Wayland D. Wilcox, Chicago, Ill.; and Rev. E. A. Witter, Salem, W. Va.

IV. LIFE MEMBERS ADDED SINCE LAST REPORT.

Table with 2 columns: Name and Amount. Lists numerous life members such as Mary E. Bailey, Samuel F. Bates, Asa S. Briggs, and others.

Respectfully Submitted, A. B. KENYON, Treasurer.

ALFRED, N. Y., Nov. 23, 1902. Examined, compared with vouchers, and found correct.

J. BENNETT CLARKE, E. E. HAMILTON, } Auditors.

MORE BIBLE WORK AT CONFERENCE.

The sentiment in favor of having on the daily program of Conference a definite time for practical Bible study is evidently a growing one. Pleased to see it grow. I am writing this as a slight acceleration to that movement. Let the Young People's Page, and such articles as Bro. Saunders wrote a few weeks ago, make it very clear to the mind of the Conference Readjustment Committee that this is one of the recommendations that must enter into its report at the next Conference. There is talent for systematic Bible exposition that can make an hour each day devoted to it to compare favorably with the glowing topical addresses which are such an indispensable feature of our Conference gatherings. The growing hunger for such Bible study on the part of an increasing number of young people points to a need which we cannot safely ignore. The fact that our success in denominational work depends upon a faith the roots of which are firmly fixed in the Word of God is a still stronger argument. Our General Conference would be a far more potential factor in denominational life by giving greater prominence to a matter of such vital importance as the pure study of the Word.

It would be an easy matter to select a man, who, understanding this to be his special work, could adequately prepare for it, and wonderfully open up the treasures of some one of the sixty-six books of the Bible during the six consecutive mornings of Conference.

Or six men could doubtless be found who, with a year for deliberate and careful preparation, could each give in one hour such a result of their study to an audience with note-books and pencils in hand as would direct the intelligent study of the hearers for the ensuing year. These studies, prepared with special reference to denominational needs, or to enriching and edifying individual life, would be of great value to our general work. Pastors would go back to their churches resolved to more faithfully "preach the Word," and all would be stimulated by the glimpses they would have caught from these Conference expositions to search for the truth as for hid treasures. Many have felt that the influence of this annual gathering, while indispensable in value, was somewhat evanescent in character. Will not the proposed course tend to a more permanent effect of Conference upon our denominational life "through the Word of God which liveth and abideth?"

T. J. VANHORN.

DR. EDWARD P. SMALL.

Dr. Edward P. Small, of East Providence, R. I., son of Dr. Moses W. Small, was born in Woonsocket, R. I., Nov. 22, 1859. His father

was a dentist, and moved from Woonsocket to Providence—later to East Providence. As soon as Edward was old enough he entered his father's office, learned dentistry, and was associated with his father in business in Providence for a number of years.

In Providence, Nov. 10, 1885, he was married to Margaret Brayton, daughter of Wm. D. Brayton, who was a Member of Congress from Rhode Island 1857-61. Soon after his marriage he opened an office for himself, and continued in the business up to the time of his death—during that time being located in Providence, East Providence, Westerly and Providence. He was a skillful workman, but being very free-hearted he never accumulated wealth.

Early in life he gave his heart to God and united with the Haven M. E. church, of East Providence, retaining his membership there until 1871, when, being convinced that the seventh day was the Sabbath, he followed his convictions and began the observance of it. Feb. 7, 1892, he united with the First Seventh-day Baptist church of Hopkinton, and retained his membership there until called to join the church triumphant.

Sabbath, Nov. 8, 1902, he attended the Seventh-day Adventist church, in Providence, taking an active part in the services. Seeming to have a presentiment of his early departure, he admonished the leaders to be faithful. He seemed to be in usual health, but the next morning, at his home in East Providence, was found in bed, unconscious, or nearly so. Dr. Whitmarsh, of Providence, was called, and pronounced his disease meningitis. By advice of his physician, Monday he was removed to the Rhode Island Hospital, where an operation was performed. He died there at 7 o'clock in the evening, seventeen years to the hour and almost to the minute after his marriage to Miss Brayton.

He was a man of strong convictions and held firmly to his religious belief. When he came to the truth of the Sabbath he carried his convictions to his church, and after a short time withdrew his membership therefrom. He not only closed his office upon the Sabbath, but opened it upon the first day of the week. For a time some of his Sunday friends seemed to desert him, but new ones came; and the time came when in Providence, as in Westerly, Sunday was his best day for business. He was a zealous Christian worker, a pleasant, earnest speaker—his earnestness and power carrying conviction to many hearts. He was always quick to listen to the calls of distress, and was an energetic worker in aiding the poor and unfortunate. He was much esteemed wherever known, especially in Providence and East Providence.

Funeral services held at his former church home in East Providence, Nov. 13, were largely attended, not only by the members of the church, but by many from other parts of the state and from Massachusetts. The weeping of poor and unfortunate ones testified to the love they bore for him, and their appreciation of work done by him among them.

He leaves a wife, who was a worker with him, an aged father and mother, a brother and sister.

A. B. B.
NEW LONDON, Conn.

LET your religion be seen. Lamps do not talk, but they do shine. A lighthouse sounds no drum, it beats no gong; yet far over the waters its friendly light is seen by the mariner.—The Christian Youth.

THE ARGUMENT FROM INCOMPLETENESS.

REV. FRANCIS E. CALRK.

A young friend of mine has just been cut off at the beginning of what promised to be a most brilliant career. I saw him last in Switzerland, as with eager and glowing face and with elastic step he was planning for an excursion the next day to the top of Mount Pilatus with other young Americans who were in Lucerne. No one was ever more joyous and eager, or had more brilliant prospects for a life of distinction in his chosen occupation. He was a musician of remarkable gifts. Melody flowed from his finger tips almost as unconsciously as from the water of the girgling brook when it dances and tinkles along its rocky bed in the spring-time.

He was the son of well-known missionaries, dear friends of mine, who are also known to all the readers of this paper, Mr. and Mrs. Gulick, of Spain. He returned to America after a year of unbroken success in his studies in Europe under a great teacher, just ready to take up his life-work, and to make for himself, so far as could be seen, a name and a lasting and honorable fame in the musical world. He had been back but a few days when through accident, by the motion of a finger in turning the gas-jet, he was suffocated by the deadly fumes.

AN OLD, OLD QUESTION.

As he lay before us in the coffin the other day, grasping in his cold hand the cablegram from Spain containing the two pathetic words, "Good-by, Fred," and signed, "Father, Mother, Bessie, Grace," the questions came with new force to me and to a multitude of his friends, "Why did this happen? Why has God allowed it? What is the sequel to this interrupted story? How shall this building, whose foundations were laid so well, be completed?" Then came the unspoken answer, "There must be another world, a world of completions, a world where life-stories are continued, where foundations are built upon, where the outlines are filled in, where the work begun here is finished.

How often we need to remind ourselves of this truth! What new weapons against agnosticism and materialism these unfinished lives furnish us!

Every one of us has a personal application of this truth to make; every one of us could utter his own argument for immortality from the incompleteness of this life. My own older brother, whom as a little boy I remember, just when he began to be a comfort and support to his widowed mother, just when by his beautiful character and efficient, manly service, he had rendered himself indispensable to his family, was carried off by a fever, and the bright hopes of a most brilliant youth were wrecked and forever blighted, if this world is all.

You have each one had a brother or a sister or a dear friend, of whom you think as you read these words, whose life was incomplete so far as human eyes can see, and who was called to leave his work before apparently it was half done, perhaps before it was fairly begun.

FRAGMENTS COMPLETED.

A thousand other arguments for the same tremendous truth are found in our everyday lives. Many of our lives seem but fragmentary beginnings of a hundred things. We seldom carry anything to the complete frui-

tion of which we dream and for which we sigh. Ninety-nine out of a hundred of our plans either go wrong from the beginning, or fail of complete satisfaction; and yet they were not sordid or evil plans, perhaps. They meant much, not only for ourselves, but for our fellow men, and perhaps for the world; but they were interfered with, and came to naught, or next to nothing, through no fault of ours.

Sickness, inferior social position, lack of means, accident, physical incapacity, mental inferiority—all these things drag us down, and weight us with lead so that we cannot do the things that we would, or accomplish the great projects of which we dream. But let us turn all these hampering disabilities into arguments for a blessed future where earthly dreams become heavenly realities and fading visions become glorious facts, and apparently shattered lives are completed, and foundations of broken earthly hopes are built upon with the brilliant and precious stones of the New Jerusalem.—C. E. World.

CHURCH POLITICS IN GERMANY.

Dr. Thomas C. Hall, in the Interior, writes of "Religious Questions in Politics" thus:

"One of the difficult questions in Germany is that of the so-called "Central Party," or Roman Catholic political power. Bismarck was not as successful in dealing with the Vatican as he was in dealing with France. That the Franco-Prussian war was in a large part a stupid Jesuit movement is widely believed. Bismarck might have, perhaps, used this fact differently, had he not been afraid of Southern Germany. As it was, his education struggle was only partly successful, and it resulted in an unfortunate hardening of political lines. Many are now Roman Catholic in their sympathies because they dread Protestant political encroachment upon national liberties.

"To-day there are two great parties facing each other in Germany, both hostile to many of Germany's oldest traditions, the Roman Catholic party and the Social Democracy. At present the government must co-operate with one or other to have a majority, and it finds co-operation with the social democracy impossible. So, alas, Roman Catholicism plays a political part dangerous in the extreme to Germany's constitutional liberties. At any time the religious question may again become acute, and then it may be hoped that the social democracy will have acquired the sense and the poise to act not in the narrow interests of a class, but on the side of the intellectual and social liberties of a whole people.

"Nothing could be more important for Germany's welfare than that a rational Protestant Christianity should obtain again a hearing among Germany's working people, and temper the coming struggle with the better vision of a redeemed national life under the mastership of our Lord Jesus Christ."

CHARACTER is not determined by a single act, but by habitual conduct. It is a fabric made up of thousands of threads and put together by uncounted stitches. Some characters are stoutly sewed; others are only basted. A Christian ought not only to have his spiritual garments well sewed, but kept clean; in fact, as a representative of Jesus Christ, he ought to present such an attractive apparel before the world that others should say to him: "Where did you get this? I want one just like it."—T. L. Cuyler

Missions.

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

EVANGELIST BURDICK writes Nov. 16, from Adams Centre, N. Y.: One week of good attendance. The church needs stirring. There seems to be an idea that this is a hard and difficult place to do anything in, and church-members think it a hopeless undertaking, which adds to the difficulty. Have not been here long enough to get a correct conception of the status of things, but am coming to it gradually. Many of the people are past the vigor of life and cannot come out evenings. Many are indifferent and need to be helped spiritually. The work at present is among the church-members, and there are some evidences of increasing interest. Large congregations on Sabbath-day and fair evenings. As the interest grows, we shall have people enough. The two Baptist churches are in harmony with us. Pray for the work here.

EVANGELIST KELLY when last heard from was holding meetings with the Milton Junction church and Pastor G. J. Crandall. Have received no information at present writing as to the progress and result of the meetings.

GENERAL MISSIONARY G. H. F. RANDOLPH, and Pastor J. H. Hurley, of Gentry, Ark., are holding some evangelistic meetings in Arkansas. The Gentry church Quartet is with them. The following letter from Missionary Randolph will be of interest:

DELUCE, Ark., Nov. 13, 1902.

Dear Bro. Whitford:—We closed our meetings at Wynne on Wednesday night, after I wrote you last. The interest there was fully as good as at Crowley's Ridge. Quite a number rose for prayers; and while none professed conversion, we feel sure some good was done. Our people there seemed very much encouraged. Thursday morning we started out for Little Prairie. At Stuttgart Bro. A. J. VanHorn met us, as previously arranged for. His coming was greatly appreciated, as it relieved Bro. Hurley from the singing. That was very desirable, since I was suffering from a severe cold. At Bro. Munroe's home we met a nice little company of their neighbors and friends who came in to welcome us. They seemed to enjoy the boys' singing very much; and we were glad of this privilege of meeting them again.

The next day we took that long journey by team down across the Prairies and the Cyprus. This time, however, there was nothing lonely or monotonous about the journey. A jolly crew, a wayside luncheon and plenty of "Possum-apples" kept us all in delightful spirits.

When we reached our destination, we found the people all "forearmed," for they had been "forewarned." And they all extended their "forearms" mightily in welcome and hospitality. The meetings started off with an excellent interest and a good attendance. We had a little rainy, dreary weather, but it did not materially interfere with the work. There were added to the church two, one by baptism and the other by statement. They were the wife and daughter of Bro. Mitchel, who recently embraced the Sabbath and came into the church. The last night of the series seemed to be the culmination of the good work and was an exceedingly precious time. It seems rather strange that, with the

deep interest and hard work done, and the manifest blessing of God attending the work, there were no greater immediate results. But the time, evidently, has not yet come when these dear people, many of whom confess it to be their duty, can step out in the face of an indifferent and gainsaying world, for the dear Lord and his blessed truth. We reached Bro. Monroe's home again late Monday night. Tuesday was spent in rest and recreation. Tuesday night we had a very good meeting, the neighbors coming in again. Bro. Hurley preached for them, and they bore their part in prayer and testimony. Yesterday we all piled into the farm-wagon and came down to this neighborhood to spend a few days. If we may judge from our reception, our stay here will be pleasant and profitable. We will leave here next Monday morning for Fouke. Will enjoy being at home a little while again. Good-bye.

G. H. FITZ RANDOLPH.

FROM MISSIONARY COLPORTEUR MRS. M. G. TOWNSEND.

I arrived here Friday morning, Deacon Crandall meeting me at Kilburn City, twelve miles away. I had to stay in Kilburn City from midnight, missing connection at Madison. I found every one glad to see me, and began work Friday evening with a prayer and Bible-reading at Deacon Crandall's; preached the next day at Rock House, and held praise and conference meeting in the afternoon. To-day I preached in the Congregational church in this place, and requests have come for me to continue the meetings for four weeks; but I said to Deacon Crandall that if I held such a series of meetings, which would be hard for me, I felt that the Congregational pastor and his officary would expect the increase, if any, as Rock House was seven miles away, and I would not have the liberty to teach Sabbath Reform as in our own church or in a house-to-house canvass; that I would preach once or twice, the last time on the Sabbath, giving my own experience. If they would pay me \$15 per week, and let me speak on what I wanted to, I would speak two weeks; but I had no time or strength to give gratuitously to other denominations; and he said he guessed my judgment was good. I presume the brethren at Rock House will want me to hold several weeks' revival work. I will go also over to the school-house by Bro. Babcock's, and also to another about three miles north, where I was last summer. I am feeling quite well, and sincerely trust you all are.

GLEN, Wis., Nov. 9, 1902.

LETTER FROM D. H. DAVIS.

Rev. O. U. Whitford, Westerly, R. I.:

My Dear Bro. Whitford:—I am now in Brookfield, Mo., visiting my brother; arrived here yesterday; expect to leave for Frisco on the 17th or 18th, and sail on the 25th, in accordance with my previous plans, as you, doubtless, will remember. The steamer on which I am to sail is the Hong-kong Maru. I asked Mr. W. C. Hubbard, of Plainfield, to procure my tickets, but he was only able to procure my steamer tickets. He did get an order for half fare from Kansas City, but I found I could get half fare from Chicago, with the full allowance of 350 pounds baggage, which was much better.

Last Sabbath I hoped to be in Chicago, but on account of the delay in my tickets reaching Alfred in time I was not able to do so, and, consequently was in Alfred. It was a very enjoyable day, one I shall never forget; and I presume many of the Alfred people also will not soon forget it. The young men of the Baraca Class manifested a good deal of interest in the China work. One of their members, of his own accord, proposed that the class give a tenth of all their collections hereafter to the China work, and that the collection that day all be given to me to take to China for the help of young men. At the close of the session one of the young men said he was sorry that they did not make the amount more; whereupon another member said that he proposed to take another collection, which was voted upon with a good deal of enthusiasm, and the result was that they collected one cent more than they took at the first collection. The two collections given me amounted to \$5.15. This I regard as very good; but what was the best of all was the Christian spirit and the love with which this money was given. The many words of good cheer given me by the scores of that class were very encouraging to me. I was very much disappointed in not being able to meet with the Chicago church, as it has never been my privilege to meet with them, and they were also much disappointed, I learned.

A week ago last Sabbath I met with the church at Independence, and found the people there much interested in the China work, if the cordial greeting they gave me can be taken as an indication of their interest, and I believe it can be. I am planning to stop in Denver one night and visit Wardner Williams.

As the time draws near for me to go back, I find myself anxious to go and to be at the work again; and I feel sure that the other members of the mission will be glad when I am with them again, especially Mrs. Davis, who has been carrying a heavy burden during my absence; on her account I am anxious to get back. I do hope that nothing will prevent Miss Burdick from returning, so as to take charge of her work next year, for I do not think it would be quite right to ask Mrs. Davis to carry it longer. At the close of this year it will have been three years since she has carried that work. I am glad that she has been able to do it so long and not break down in health.

I only had one day in Chicago, after getting my tickets arranged for. During that time I called on several members of the church and had a very pleasant visit with them.

My short stay in this country has been quite well filled up with work, which I have enjoyed very much, and I am feeling much improved in my general health. I trust I shall feel the benefit for a long time.

BROOKFIELD, Mo., Nov. 11, 1902.

THE strength of the Christian is to remain in Christ; the stratagem of the devil is to get him out.—G. H. C. Macgregor.

THE man who stands up and speaks for God ought to spend his days in company with God.—A. M. Fairbairn.

ONE is haunted with the conviction that we have almost bidden good-bye to reverence.—Ian Maclaren.

Woman's Work.

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

THE MOTHER'S WELCOME.

EMMA A. LENTE.

When we went home—back to our childhood home,
How sure were we of welcome! Mother stood,
Her eager arms outstretched to fold us in,
With all the charm and grace of motherhood.

When we went home unto that precious home,
From our far straying, worn with strain and stress,
How quick her welcome soothed our yearning hearts,
And rested us with tender blessedness!

When we went home one day, one dark, sad day,
She met us not at gate or porch or hall;
She lifted not her eyes to greet our own,
And answered not to any loving call.

When we go home unto that other home,
I think she will look down past star and star
And see us coming up the azure steeps,
And smiling wait beside the crystal bar.

POUGHKEEPSIE, N. Y.

MANY good things were done and said at Conference, and you have been hearing about them from time to time. Now you are to have another—a problem—the solution of which lies with you.

A woman, who has a habit of making good suggestions, said to your editor, "Cannot we do something for the women who have to stay at home from church in order to cook the dinner on Sabbath-day?" We talked about it a little and then thought it would be a good plan to get you to help. How can you help? Some of you go to church on the Sabbath with easy minds because your dinner has been prepared the day before and it is only necessary to add the finishing touches when you get home. You are the ones who can help us now. We want to know just how you do it.

We want fifty-two menus for Sabbath-day dinners that can be prepared on Friday, one for every Sabbath in the year, and we want to print these menus on the Woman's Page of the RECORDER where they will be a help to any woman who wishes to avail herself of the assistance they may afford.

Perhaps you cannot write a poem and have not much money to give to missions, but this thing you can do. You can tell us what you would prepare beforehand for a good Sabbath-day dinner, and so you will be doing a great kindness to many of our women.

Let us hear from you.

IN MEMORY OF MRS. ALLEN.

In the going home of our sister, Mrs. Abigail A. Allen, the Evangelical Society has lost one of its most interested and faithful constituent members, and we desire to place on our records this loving tribute to her worth and work.

Her admonitions and wise counsels to this Society to use every means in its power to save and help those all about us and her own prayerful solicitude for the salvation of souls, both in our own and foreign lands, must have made an indelible impression upon us all.

As one by one the original members of this Society are being promoted to the ranks of heavenly service and privilege, we who remain should feel the greater responsibility for carrying on the Master's work here, and fitting ourselves by personal consecration to join them "over there."

MRS. V. A. BAGGS,
MRS. A. B. KENYON,
MRS. BELLE TITSWORTH, } Com.

It would be a good thing if there were no professing Christians.—F. B. Meyer.

BUILD ON THE SURE FOUNDATION.

MRS. EVANS, NORTONVILLE, KANS.

In a little Western town stands a substantial building of pleasing design and commodious size, erected for the worship of the true and living God. Each Sabbath morning finds an earnest, even eager throng gathered there to hear the word of his counsel, to listen to words of advice, encouragement or reproof (for their's is a faithful pastor), and to join in the service of prayer and praise. Such places are known to us all, and have been throughout our lives, and in our thoughts of them are mingled the tender love we bear our homes, and the reverence for holy things.

To-day we use this familiar illustration to call our attention to another building of which the Apostle Paul speaks in 1 Cor. 3: 9, "Ye are God's husbandry, ye are God's building." To the Ephesians he writes in chapter 2, verses 19-21, "And are built on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone. In whom all the building fitly framed together groweth unto a holy temple in the Lord. In whom ye also are builded together for a habitation of God through the Spirit."

How shall we grasp the thought that we may be builded together to become the habitation of the Holy Spirit, the Comforter promised by the Saviour, to guide into all truth the seeker after truth, to wrestle with the heart of the sinner and persuade him to yield himself unto his Maker and Saviour? As in the literal building we must first have a firm foundation to give solidity and security to the superstructure, so much more must the living temple be firmly founded. This foundation, we are told, we have in the apostles and prophets, and for the chief corner-stone Jesus Christ, of whom prophets foretold and apostles witnessed. Unlike the material in the hands of the mason, we have our choice as to whether we will become a part of the temple of God or not. We may, if we so elect, remain "in the rough," unsightly and useless, losing our opportunity for usefulness and our hope of eternal happiness, and when we have yielded ourselves to the Master for his use, the work is by no means done. As the workman with his tool of iron breaks to proper size and smoothes and polishes the surface, so we in the hands of the Builder must be shaped to his design, and given that place in the wall where we are needed and for which we are fitted.

In this temple of the Spirit, woman, too, has her place and work, no less important than that accorded to her brother. In the work of the Saviour on earth we find her receiving her full share of instruction, of commendation, and commission. Martha who ministered to his physical needs, Mary who sat at his feet to learn of him, the faithful ones who were last at the cross and first at the tomb, and the earthly mother above all, were witnesses to others of his God-like character and mission, and a part of God's plan in rearing the spiritual temple. How dear the thought that all God's people have their own places in this great temple.

Do not complain, dear sister, under the hand of affliction. 'Tis but to try thee, to polish thee and cause thee to shine in the temple. And thou, more humble one, whose position in the wall is an obscure one, perhaps out of sight of any, thou art not for-

gotten of the Master, and art, if in the place he chose for thee, as important in his eyes as any other part of the great temple.

Unless the separate stones of the wall are cemented together, there is no hope of stability and permanence in the building. So with our church work and our work as women's societies, unless a common bond unites us we shall not be long united. This bond is love, love to God and to each other, and best of all God's love to us. With all and through all his love for sinners and his redeeming and keeping power is to be exemplified in us.

With us as Seventh-day Baptists we claim an additional bond in our love and reverence for a truth not yet accepted by the majority of the Christian world. This bond should make us more stable, more sure, more useful in the temple. Then, remembering that we are builded together of God on the foundation he has laid, Jesus Christ himself the chief corner-stone, we can sing with assurance,

"My hope is built on nothing less
Than Jesus' blood and righteousness.
On Christ the Solid Rock I stand,
All other ground is sinking sand."

MOTHER AND CHILD AT THE EVENING HOUR.

Heaven help all mothers if they be not really dears, for their boy will certainly know it in that strange short hour of the day when every mother stands revealed before her little son. That dread hour ticks between six and seven; when children go to bed later the revelation has ceased to come. He is wrapt in for the night now and lies quietly there, madam, with great, mysterious eyes fixed upon his mother. He is summing up your day. Nothing in the revelations that kept you together and yet apart in playtime can save you now; you two are of no age, no experience of life separates you; it is the boy's hour, and you have come up for judgment. "Have I done well to-day, my son?" You have got to say it, and nothing may you hide from him; he knows all. How like your voice has grown to his, but more tremulous, and both so solemn, so unlike the voice of either of you by day.

"You were a little unjust to me to-day about the apple. Were you not, mother?"

Stand there, woman, by the foot of the bed and cross your hands and answer him.

"Yes, my son, I was. I thought—"

But what you thought will not affect the verdict.

"Was it fair, mother, to say that I could stay out till six, and then pretend it was six before it was quite six?"

"No, it was very unfair. I thought—"

"Would it have been a lie if I had said it was quite six?"

"Oh, my son, my son! I shall never tell you a lie again."

"No, mother, please don't."

"My boy, have I done well to-day on the whole?"

Suppose we were unable to say yes.

These are the merest peccadilloes, you may say. Is it then a little thing to be false to the agreement you signed when you got the boy? There are mothers who avoid their children in that hour, but this will not save them. Why is it that so many women are afraid to be left alone with their thoughts between six and seven? I am not asking this of you, Mary. I believe that when you close David's door softly there is a gladness in your eyes and the awe of one who knows that the God to whom little boys say their prayers has a face very like their mother's.—J. M. Barrie, in Scribner's.

Young People's Work.

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

Guessing Contest.

To the first person who sends in the correct name of the writer of the item below, we offer Henry Drummond's addresses, or any other book on the list of the Moody Colportage Library:

"The short, crisp articles which you write are much more interesting than the long papers on The Whichness of the How, or Why the Hen Crossed the Road. Why don't we boil 'em down, say, forty minutes, the same as we do our drinking water; or, if that won't do, put them into two short articles. O, well, you know how it is—every hayseed knows better than an editor how to run a paper. I put one of the family to sleep one day by reading to her your page in the RECORDER."

???

The Italian wanted to know about the Polar bear—"What he do?" Something like that is the question of one of the Field Secretaries: "I have been appointed Field Secretary for the Blank Association. Now I want to know what it is? What am I to do? Whom am I to do? and how?"

Now, brother (or sister) Field Secretary. You are entering upon an unplowed field. See how much you can raise. Visit all the Societies as far as you can; but don't go until you have plans of work well in hand. Correspond, at least, with all the Societies. Ask Pres. Kelly for suggestions. Read and digest all the helpful books and periodicals bearing along your line of work. Think it out. Compare notes with the other Field Secretaries. Do all you can to promote the usefulness and power of the Societies under your charge. Write news and suggestions for this department. Keep the work on your heart in prayer, and let us see what God will do for us this coming year.

To the Presidents of the Christian Endeavor Societies of the North-Western Association.

I wrote to the Corresponding Secretary of your Society, asking him (or her) to write me a brief letter, telling of your Society's work, new plans, or hopes for the future; this letter to be copied by me and sent in our Associational Chain Letter to every C. E. Society in our denomination. We need your link in the chain.

Will you wind up and place an intermittent alarm clock in close proximity to the afore-said Corresponding Secretary, with the alarm set between *At Once* and *Now*, meanwhile putting the required amount of ginger in his footwear.

Let us see if we cannot have the largest percentage of answers, and thereby the best letter of any of the Associations.

Yours in Christian Endeavor,

C. W. PARKER.

CHICAGO, Ill.

HOW CAN WE INTEREST OUR YOUNG MEN IN RELIGIOUS WORK?

Read at the Semi-Annual Convention of the Western Association, at Hornellsville, New York, November 14, 1902, by E. E. Hyde.

It was a wise man who said, "The key to the evangelization of the world lies in the hand of a little child." The importance of work among children is recognized by all re-

ligious workers and need not be emphasized here. But the fact remains that like begets like with a due amount of variation, and if we would save the children we must begin with the parents. Some one has said that if the world is ever converted to Christ it will be by rearing Christians rather than by reclaiming those who are already grown. Children are the heritage of the Lord, and the precious charge of the church, and they may justly lay claim to its fostering care. The church ought to consider every child without a church home as its special charge. It is said that in the early days of the French revolution the boys of a certain town carried about a flag with the words, "Tremble, tyrants, we shall grow up!" Whether the children about us grow up strong for truth and right, or strong for sin and evil, lies largely with ourselves. For our young people we have societies of different kinds which have held some of them along the lines of religious work, but many more of them have left the church for selfish interests. Doctor Mead, who has made an exhaustive study of the needs of the young people of the church, says, "The world offers them amusements and pleasures, and if the church would retain them it must also offer the same kind of pleasures." He advises the church to provide fields for athletic sports, gymnasiums, and indoor games. He said that the churches which are working along these lines are the ones meeting with the best results at least in growth in numbers. He also emphasizes the church social, boys' brigades, and young peoples' clubs. Clubs, in the cities especially, have drawn many from the church. The Puritan idea of long-faced prayer and grave sacrifices can hardly find a place in the modern church, and the people are realizing that if you would make men better you must first make them happier. Christ's message was rather to help people enjoy the blessings of physical life than to establish the doctrine of suffering for sin as proclaimed by the Pharisees. The question also confronts the searcher after truth in these matters, Are the churches which adopt such means for growth spiritual minded? Men are not now willing to hear the word as formerly. The preacher who commands the largest salary and fills the pews the best is the one who discourses most on the topics of the day. If we are not suited with these things we must remember that "faith comes by hearing and hearing by the word of God." There is one organization worthy of special mention, that is the Workers' Training Class. These classes are taught the regular church doctrine and methods of work. They aim more especially to train young men and young women for personal Christian works and reserve mission work.

Prof. Henry King, of Oberlin, who teaches a workers' training class, obtained the best results by dividing the young men into typical classes, and then as far as possible minister to the needs of each. And after much study he divided them into the following classes, which should cover the various conditions of mind and heart. These included the willing, but ignorant; those lacking conviction; the wilfully indifferent; the doubters; the young Christian; and those turning away. The object was to get the young men interested in each other, and then their minds would more easily be turned into religious channels. For those who were already

Christians, he organized what are called "win-one circles." The requirement was that one should be selected and prayed for, worked for, and, if possible, won for the church. The circle meets when occasion demands, or as local conditions render practicable. His aim was to have a body of Christian young men who should be trained and willing to do whatever might be asked of them along these lines. Their plan could only be carried out with churches of large membership. For smaller churches, classes of Philip and Andrew might be organized, or Saint John's Brotherhoods.

We might also be allowed to speak a word for our own Christian Endeavor Society. All of these have accomplished much good and have proved a source of strength to the church. But, with all our machinery, young men seem to be lightly held by religious associations, as the attendance at places of worship shows.

A few weeks ago there were two young men in attendance at the only Sunday-school held in a small village in Allegany county, while there were nearly one hundred at a ball game the same afternoon. A committee of Sunday-school workers has visited several of the Bible-schools in that county, and has found but very few young men enrolled as members. Among our own churches we find that but very few attend public services. The only remedy for this state of things seems to be to begin with the home. Doctor Mead says the church will furnish the inspiration it was meant to give when the children receive proper religious instruction in the home, and when the Bible-schools have thoroughly consecrated officers and teachers. But this might not prove a sovereign remedy. The children will learn that which neither the Bible-school nor the home can teach them. Some one has said: "The child goes to school and the scholars educate him." As church-members, we shall not have fulfilled our duty until society is reformed and the children which go from our homes are safe from the temptations which now assail them.

The Rescue Missions of New York City report that a large percentage of those who are received there are children of well-to-do parents, and many of them come from religious homes. The church must have a broader sphere of usefulness. It must aim steady blows on the rum power. It must destroy legalized vice and crime before we can hope to see the young men of our country taking hold of religious work.

SEMI-ANNUAL MEETING.

Semi-Annual Meeting of the Minnesota Seventh-day Baptist churches convened at Dodge Centre, October 17, 1902. The meeting was called to order by the Moderator, E. A. Sanford. After opening exercises, Rev. E. H. Socwell preached the introductory sermon, from 2 Chron. 7: 14. Theme, "Church Reformation."

At the business session, after the sermon, it was voted to grant the privileges of the meeting to Rev. G. W. Burdick, delegate from the Iowa Yearly Meeting, and to other visiting brethren who may be present.

SIXTH-DAY—EVENING.

After prayer and praise, Rev. H. D. Clarke led in the repetition of the Ten Commandments, in concert, and afterwards gave a talk on the subject of "Piety and Obedience in the Home."

SABBATH MORNING.

After the usual exercises, Rev. G. W. Burdick preached from John 18:38, "What is Truth?" This was followed by the Sabbath-school, conducted in the usual manner, by the Superintendent, Mrs. Lottie Longworthy. Subject, "The Fall of Jericho."

In the afternoon occurred the ordination services of a Deacon for the Dodge Centre church, a report of which will appear in another place. Then came the Young Peoples' Hour, conducted by Giles Ellis. The program consisted of an essay on Young Peoples' Work, by Elvan Clarke, two duets and several short talks on Self-Mastery. In the evening was a praise service, led by Rev. G. W. Burdick, following which was a sermon by Rev. W. H. Ernst, from Ezekiel 22:30. Topic, "The Power and Responsibility of the Christian life."

FIRST-DAY—MORNING.

After singing and prayer, Rev. G. W. Lewis delivered a sermon on "The Christian Life as a Spiritual Warfare." 1 Tim. 1:18, 19.

After the sermon came an essay: "Resolved to live with all my might while I do live," by Cleora Ramsdell, of New Auburn, read by Rev. E. H. Socwell. At 2.30 P. M., after the usual preliminaries, Rev. G. W. Burdick preached from Micah 6:8.

A business session was then called, at which Rev. G. W. Lewis, delegate to the Iowa Yearly Meeting, made a written report of his visit to that meeting. Verbal reports from the New Auburn and Dodge Centre churches were given by their pastors, respectively. It was voted to accept the report from the delegate to Iowa, and that the matter of his expense be apportioned among the resident members of the churches of the state.

In view of the fact that the North-Western Association convenes with the church in Dodge Centre in June, 1903, it was voted that when we adjourn it be to meet with the church in New Auburn on Sixth-day nearest the full moon in October, 1903.

Voted that Rev. E. H. Socwell be our delegate to the Iowa Yearly Meeting, Rev. W. H. Ernst alternate.

In the election of officers Deacon G. G. Coon was chosen Moderator and Charles Socwell Recording Secretary.

Voted that the executive committee, together with the pastor of the New Auburn church, be a committee on program for next session. It was also voted that the committee on program prepare and have published in the SABBATH RECORDER, with the notice, the program of the meeting to be held at New Auburn in October, 1903.

EVENING.

The praise service was led by Sister Leah Baxter, and was followed by an interesting and instructive sermon from Galatians 6:2, by Rev. E. H. Socwell. Last, but by no means least, was the closing conference, led by Rev. G. W. Burdick, in which many testified to the good they had received by being present at the meeting and listening to the helpful thoughts expressed by the speakers, and of their determination, with his help, to try to bear one another's burdens, and so fulfill the law of Christ.

F. E. TAPPAN, *Rec. Sec.*

GOD never makes us feel our weakness except to lead us to seek strength from him.—Fenelon.

Our Reading Room.

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

ALBION, Wis.—I have been intending to write you for some time and express my appreciation of the Prayer-Meeting Topics, as they have appeared in the RECORDER. I am sure they have helped us very materially and have added to the interest of our meetings; and hope, if you can do so without too great a tax upon your time and strength, you will continue to favor us in that respect. I wish also to record my high estimation of the SABBATH RECORDER as a whole, and hope and pray that the Editor and his co-workers may have increasing evidence of the Divine blessing upon their labors of love in behalf of truth as embodied in the entire Law and full Gospel. Am sorry so few, even of our own people, take, pay for and read the RECORDER, and am unable to understand how any one claiming to be a Seventh-day Baptist can be content to be without its weekly visits. And the loss that is sustained, especially by the on-coming generation because of this want, must be much greater than many surmise.

Conditions here seem to be fairly prosperous. The weekly appointments of the church are quite well sustained; the attendance at the regular service on Sabbath morning is especially good. Bro. Ira J. Ordway was with us yesterday, and read an excellent paper which he has recently written on Evangelism. We are expecting Bro. Kelly to assist in some extra meetings to begin early in next month. We are hoping and praying for a thorough work of grace. The Norwegian Lutherans, who now own and control the Academy, are having an attendance of about seventy-five students this fall term, with a prospect, I understand, of a much larger enrollment for the winter term. Since obtaining possession of the property a little over a year ago, they have put the buildings in good repair, and during the summer vacation this year have put a furnace in each of the buildings, with conductors and registers, so that each room is furnished with heat. The courses of study are quite liberal, but of their own young people they require conformity to the rules of their church. They do not approve of their attending service at our church; are, indeed, quite exclusive in this respect, advising against it, and it is very seldom that any one ever attends.

Businesswise, the past season has been a prosperous one. The season was quite cool and attended with heavy rains, but the surplus wet was needed, after several years of comparatively dry weather. Crops were large, and in the main well secured. Prices for all farm products are and have been above the average. S. H. B.

NOVEMBER 23, 1902.

WALWORTH, Wis.—This place has been having some new experiences this season—some good, and some not pleasant to mention. We ask your prayers, Christian readers, that the good may prevail far more abundantly. Gospel meetings have been held in our church during about three weeks since my coming here, September 18. We have had several more interrupting influences than we hope to have a little later. We are at this writing hoping to see some put on Christ in baptism in a few days. We are getting pleasantly settled in the work here. M. G. S.

LOVING TO GIVE.

Perhaps no one in the past hundred years made a deeper study of giving money, or of praying for money, than Mr. George Muller. People would often write him their experiences as to giving money, and from these letters he compiled the following points on giving:

1. It was best to begin when we have but little to give, without waiting to be in easy circumstances, and that while we are poor we are to help the poor.

2. To give always by a regular system, and by a certain proportion, and not depend on sudden impulses or fits of generosity. Some of those who gave largely to his orphanage, began when poor, giving five per cent or ten per cent, and increasing their proportion until they were able to give away one-half or three-quarters of all they made, and have enough left to live on.

3. That all true giving is to give to the Lord and not to man. We are to deal directly with God, and not be influenced by other people as to what they give, but to regard ourselves as God's special agents and give just as if we were literally laying it in the hands of the Lord, and then our motives will be pure, and the act greatly blessed of God.

4. This will lead us to have great pleasure in giving; and it will be one of the sweetest joys in our lives. A man wrote to Mr. Muller, sending him twenty dollars, and saying that before he adopted the principle of giving regularly a certain proportion, he found little pleasure in giving, but since he began giving by system, and giving as directly to God, it had become a positive joy to give.

Before that time it used to irritate him to be asked for money; but since then he never felt vexed with applications for help. In reality we never give away any money unless we enjoy it, for if the heart does not go, nothing goes.—Living Words.

PROPHETS NEEDED.

The enormous force of public opinion is a danger to the people themselves, as well as to their leaders. It fills them with an undue confidence in their wisdom, their virtue and their freedom. It may be thought that a nation which uses freedom well can hardly have too much freedom; yet even such a nation may be too much inclined to think freedom an absolute and all-sufficient good, to seek truth only in the voice of the majority, to mistake prosperity for greatness. Such a nation, seeing nothing but its own triumphs, and hearing nothing but its own praises, seems to need a succession of men like the prophets of Israel to rouse the people out of their self-complacency, to refresh their moral ideals, to remind them that the life is more than meat and the body more than raiment, and that to whom much is given, of them shall much also be required.—James Bryce.

ONE day Judson Harmon, making an argument before the court, had occasion to display a map showing the locality of the land in dispute. It was a tiny map, and as he held it up Mr. Harmon referred to it as "a bird's-eye view." Justice Gray squinted his eyes in the effort to discern the map. "Mr. Attorney-General," he said at length, "I regret to tell you that I am not a bird." As the Attorney-General folded it up the dignified justice was seen to chuckle.—Washington Post.

HE who would be a great soul in future must be a great soul now.—R. W. Emerson.

Children's Page.

SEVEN LADS.

Seven lads with seven pence
Bent their brows with thought intense;

Bobby, Peter, Paul, and Nick,
Bill, and Sam, and tiny Dick.

Trudged they to the toy shop then,
All these merry little men.

And the trouble? Never mind!
For the shopman, he was kind.

And he showed his finest toys
To these seven little boys.

And they handled everything,
Ball and kite and top and sling.

When they'd stayed an hour or more
Billy shuffled to the door,

And he shouted, "Come on, Paul,
For there's nothing here at all!"

"Come on, Bobby! Dicky dear,
Come, don't spend your money here!"

"Come on, Sammy, Nick, and Pete—
Let's get something we can eat!"

And they all departed thence,
Seven lads with seven pence!

DOROTHY AND TRUSTY.

"Lie down, Trusty! Keep still, sir!" Dorothy Kendall whispered.

It was Wednesday afternoon, and Miss Spencer, the teacher, had been reading a delightful story, and had given her little girls fifteen minutes to write what they could remember of it. Dorothy did not wish to be disturbed. Trusty ought to have understood that, she thought, he was such a scholarly dog. He came to school regularly with Dorothy and her little brother Archie, and sat beside her seat, which was the last in the row, never disturbing her while she was studying. But as soon as she went forward to recite he would jump into her place and sit there until she returned, exactly like a "committeeman." When the line was formed to march out at recess or at the close of the session, he took his place behind his little mistress, and Miss Spencer, who played the piano, said that he kept perfect time to the music, even in the wag of his tail. A wise, obedient dog was Trusty Kendall!

Why, then, should he suddenly sit upright with that keen expression on his handsome face?

"O dear!" said Dorothy to herself, "he's going to bark; I know he is. That's just the way he looks when a tramp comes to the door. Lie down, Trusty!" she whispered again.

Behind her was a door, leading into a narrow, dark hall, through which one could go to another school-room. It led to a closet, where the waste paper box stood, and where old maps and school furniture were stored.

"I will let Trusty stay in there until school is done," she thought.

So she quietly arose, took hold of his collar and stepping to the door, opened it softly. Trusty gave a long, whining growl and shrank back against her. Dorothy's heart gave one great throb, and then seemed to stop beating. The hall was full of smoke.

She closed the door and stood for an instant with her hand on the dog's collar, her poor little brain in a whirl; and then, as fast as her feet could carry her, she made her way to the teacher's desk, still holding Trusty, whose body was quivering with excitement.

"Miss Spencer," she whispered, "the hall is full of smoke, and I think the house is afire."

The teacher glanced into Dorothy's white face, turned her own toward the door, smelled

the smoke, clasped her hands as though to summon all her strength, and whispered in return: "Go to Professor Lyon's room as quickly as you can, tell him in a whisper—Dorothy, be sure to whisper—then come back to me."

Some of the children had finished their writing and saw by the great clock that the fifteen minutes were over. They wondered where Dorothy and Trusty were going—Dorothy, whose stories were always better than theirs. She would lose her good mark this time, they signalled to each other.

Miss Spencer turned and smiled upon them.

"We will change the order now and give you a little exercise," she said, and instantly sat down to the piano.

"Bang, bang!" Striking the key sharply in that way meant "Stand in your seats!" Another strain, and every one faced the door. Then came the quick, familiar march—quicker than usual this time—and tramp, tramp, sounded the little feet down the aisles, out through the doors, and down the stairs.

"She never heard our stories!" "I think it's awful mean not to give us time to put up our books." "I guess teacher's sick. Didn't you see how pale she looked?" they exclaimed one after another, as soon as they dared speak aloud.

Dorothy had given her message to the principal, adding, in a pitiful whisper, that went straight to his heart: "Now, can I go to kindergarten and get my little brother?"

"I dare not let you," said he quickly. "There's no danger if we can keep them from knowing. Run back to Miss Spencer and we'll all be out in a few minutes."

But there was Trusty wagging his tail and whining as he looked up into her face.

"Why, he knows where Archie is, and he is a dog. Of course he can go. Yes, Trusty, go find Archie and bring him to Dorothy," she whispered, as soon as they were outside, and away through the halls he darted.

Dorothy reached her own room just as Miss Spencer was gathering her watch, Bible and papers from the desk.

"Look!" cried the teacher, grasping the child's hand, "the flames are just coming through the door. Hurry!" and with trembling feet they followed the children, whom they found just outside in the yard.

"Go on, go on! Sing, 'Hear the Sound of Little Feet!'" and the teacher started the familiar song, pressing to the front, and soon had her flock on a wide lawn just opposite the school-house.

And now the fire-bell began to ring. Clang! Clang! Clang! And pouring through the door came the pupils from the various rooms in the doomed building. Dorothy had sunk upon the grass beside Miss Spencer, her hands cold, her limbs weak and trembling, while the other children huddled around them, now fully aware of the danger, and exclaiming:

"Oh, dear! Oh, dear! the school-house is all afire!"

"There come the little kindergartners!" shouted some one. Dorothy struggled to her feet, tried to laugh, but only burst into tears as Trusty appeared leading the van and grasping with his teeth the red and black kilt of her precious little brother.

Another minute and she had him in her arms.

Then around the corner, with a leap and a dash, came the horses with the fire engines,

men and ladders. The crowd grew larger each minute, and scores of fathers and mothers hurried to and fro in search of their children. But everyone was safe; and when that was known their hearts were so light they could hardly mourn over the burning building. Dorothy's father had found her and Archie, and the children were hardly happier than was Trusty, who seemed to feel that a great burden of responsibility had been lifted from his shoulders, and was trying to express his joy in the best dog language he could command.—Advance.

AFTER-SUPPER TALK.

I have some more conundrums for the children. And when you guess them I want you to tell me if you ever saw any, and if so where, and what you did with them, and all about it. Perhaps the city children will not be "in it," as the boys say. But we will let them try. I can tell you, though, nothing makes me long for the country more than the sights and sounds and odors that are called up by these two little conundrums.

Guess what it is, this little green ball,
Stuck full of prickles sharp as an awl,
Lined with white satin fit for a queen,—
Funnier house there never was seen!

In this snug house, the door fastened tight,
Three little brothers, hid from the light,
Lie fast asleep; though winds rock their house
All summer long, they're still as a mouse.

When the Fall comes Jack Frost turns the key,
Then the door opens wide, and the three
Little brown brothers wake from their nap,
Down they come rattling, rattlety rap!

THE GATES OF HEAVEN.

In that older world for which the Bible was immediately written, a city gate was not an accident or a mere utility; it was symbolical, suggestive, monumental. Older than any constitution of a state, it embodied in its character, location and embellishment the national ideal; more evident than the signet-ring, it spoke to the multitude the will and character of the sovereign. It is not without reason that the only Oriental nation which has established itself upon European soil, the Turkish, is still known in the field of diplomacy as "The Sublime Porte."

When St. John tells us that he saw in apocalyptic vision a city great and high, having twelve gates turned toward every point of the compass and each gate one several pearl, the number, the location and the beauty are alike significant.

Men do not build twelve gates for single travelers. The city which was evidently in the mind's eye of the seer was that vast metropolis by the Tiber, which lay foursquare toward the whole surrounding world, and through whose massive portals flowed the mighty current of international traffic and imperial power. Fronting snow-capped Soracte, and the purple Apennines, and green Alban hills, where nestled azure lakes, and the broad surface of the Campagna running far to Ostia and its marble palaces, he had a thought of that greater city which should be crowded with its vaster multitudes from all ages and all lands. To him the vision was not of some desolate steppe with narrow trail and "here and there a traveler;" but it was of such aggregations of peoples as Rome called to her agora and her forum when the roar of her multitudes sounded every morning "like some mighty drum summoning the youth of all nations to her ranks."

Not one in ten thousand readers ever stops

to ask himself, it may be feared, what does the inspired writer mean by putting the gates of heaven in equal number upon every side? St. John himself never saw such a city upon earth; never saw such a kingly capital. In royal cities of the earth this gate is reserved for royalty, and that for princesses, and a third for guests and a fourth for the common people. When the Czar has passed a gate, the iron clangs behind him. When the Pope has passed a door, it is bricked up. But the least and feeblest of God's saints shall go in by the same door as St. Paul. Mary Magdalene and Mary, the mother of Jesus, can enter hand in hand. Toward the black races of the dark continent, despised in the tents of Shem, there are as many and as beautiful gates as toward the ruling dynasties of the great Teutonic races. That vision of St. John forever blotted out the privileges of a favored nation, and preached what Paul preached upon Mars Hill, how "God made of one every nation of men," since he has for them the same destiny and a common entrance into the life to come.

When the king of great Britain was crowned last summer, every guest bidden to the august ceremony was told what gate to enter when he reached Westminster, and what robe he was to wear. But no one saw a gate constructed of one several pearl. No one possessed a robe such as would befit so superb a portal. Before that gate of pearl "life's poor distinctions vanish," not because they are leveled down, but because they are leveled up. The saint is not stripped, but the penitent thief is clothed upon. He who built the gate provides the spotless garment. And over each gate we see the words of Jesus, "I am the Door."—The Interior.

A PLEA FOR THE GROWING BOY.

M. E. D.

"Ease him over a bit, ma'am! ease him over till he stops growing, he'll be all right then." Such was the advice given a perplexed mother by a wise doctor, when she consulted him with regard to her young son. She complained that of late Tom had changed. From being an industrious, active and obliging boy he had become the reverse. He had lost all ambition, was lazy and went about his work with a listless air—had an ungracious manner and was disobliging when asked a favor. Every one complained of him. And yet he was the picture of health, and growing like a weed. His animal spirits were overwhelming, and his appetite abnormal. He had also grown careless in his dress and manner; forgot to take off his hat in the house, whistled in the sitting-room, and banged every door behind him as he went out. His feet seemed to spread all over the place and knocked against tables and chairs, while his big hands broke nearly everything he touched.

Does any mother of a growing boy fail to observe in the above picture the portrait of her own Tom or Dick or Jack as the case may be? Have not all parents passed through a similar experience with their growing boys, that period of all others when they need to be "eased up a bit" over the road from boyhood to manhood? This is a very tender age for poor Tom, too. He is sensitive to a degree, though he will not let you see it, you may depend; to be laughed at for his changing voice (varying from a deep bass to a high falsetto) is keen agony to him;

while, to hear himself described as "all hands and feet," and asked to "take his big paws off that book," makes him angry enough to wish he were a bear, and had paws big enough to chastise his tormentors. This is the time of all others when a boy needs his mother to throw herself into the breach and protect him from the taunts of his brothers and sisters or the reprimands of his father who has little patience with his awkwardness, and speaks threateningly of the boarding school if "Tom does not improve."

His mother, if wise, will observe that praise rather than censure is needed to encourage and bring out the best of a boy at this trying age, and will always, if possible, impute good motives to what he does. She will find that this is the way to win his heart and keep his confidence, and believe me, though he tries to hide all feelings and pretends "he does not care," still he is very appreciative of kindness. I know of an instance of this sort in the case of a very mischievous boy who was always in scrapes. One day at the dinner table when the whole family was present he was accused by his brother of having done a mean action. "Stop," said his mother, raising her hand imperiously, "not another word. No one could make me believe that my son would do a mean action. He may have been thoughtless, but he is incapable of meanness." I shall never forget the look of thorough understanding that passed between the two.

Once again, when she was taking his part and urging as an excuse for his late hours in the morning that a "growing boy needed sleep," he laughingly said: "And when I have stopped growing, mother will find some new excuse for me;" and so you may be sure she did. But do you think after that he failed to try and live up to his mother's standard?

The boy must not be nagged at, nor must he be censured in public. That hurts his pride and crushes his manly spirit, for at this age he is impatient under restraint, while punishment only makes him more obstinate and willful. A quiet suggestion spoken in his ear alone, and that at the proper time, will be all-prevailing.

As to his awkwardness, much of it comes from self-consciousness, and a little reassurance will "ease him over" it. No matter if his big boots do destroy the furniture or his clumsy hands break your china, all the more reason for allowing him to help you and wait on you. Let him know that such services are always a pleasure. No room is too good for him. Above all let him know that he is always welcome. The growing boy will all too soon have outgrown the home and the wide world will have claimed him. And then, oh then, what would we give to have him back with all his noise and awkwardness! How quickly his faults will change into virtues and how tenderly we will remember his "provoking" ways. Yes, "ease him over" a bit, mother, while you have the chance and you will be spared remorse.

An old white-haired man, past the "threescore and ten," said to me in speaking of his mother: "I never remember the time in my boyhood, coming home to my mother, that she did not meet me at the door with a smile on her face. All through my long life I have remembered that beautiful smile." And so I put in my plea for the growing boy, while he

at is home, so that when he goes out into the world where he will meet many a frown, he may look back with pleasure to the time when there was always a smile waiting for him.—The Interior.

TRAINING FOR THE MINISTRY.

At the Boston Ministers' Meeting Monday, the theme of Ministerial Training was discussed by Dean Sanders of the Yale Divinity School.

He spoke of it as an insistent, everbroadening and very practical problem. The once existing ministerial type is disappearing. Schools of theology must, up to a certain standard, be prepared to train all sorts of religious workers.

An all-round, well-balanced minister should have had (1) a truly liberal education as a basis, (2) a firm, yet flexible, grasp of fundamental truth, (3) an adequate knowledge of historical theology, (4) an historical and well-organized grasp of the Bible, (5) a knowledge of organized society and its pressing problems, (6) a working knowledge of men, women and children and the wisest methods of influencing them, (7) the ability to impart with clearness and force all realized truth, (8) the ability to investigate dispassionately and thoroughly—the best result of the best exegetical work, (9) the ability to teach and train others, (10) a spirit of active, unselfish loyalty to the Master's call to be a friend and shepherd of every human being.—Congregationalist.

THE ANTIDOTE TO THE GREED FOR WEALTH.

President Patton, of Princeton, declared before his recent resignation that our national conscience is in imminent danger on account of the great desire for luxury and wealth which is pervading this country to the detriment of all other ambitions. It cannot be denied that prosperity has its perils and that a dulling of the conscience as to the means and methods of gaining wealth is not the least among them. It is doubtless true that the mere published statements of the vast sums of money accumulated by certain individuals in these days and the still vaster amounts represented in the capitalization of certain trusts and "combines," have the effect upon some minds of arousing discontent, inordinate desire and reckless ambition. The corollary of all this would seem to be not to make an end of prosperity or even of large accumulations of wealth, since these things, on the whole, work for good rather than evil, but to press forward more strenuously than ever in the development of higher ideals among men, in the enforcement of sound morals and pure religion, by which men are taught that the highest and most enduring happiness comes not through riches, but through right living. If we are to fortify ourselves as a nation and a people against the insidious workings of that spirit of greed, selfishness and sordid commercialism, springing out of the possession of wealth and its luxuries, it can only be by a still greater insistence upon those forms of education making for the development of the spiritual nature.—Leslie's Weekly.

THE irreverence of youth grows into the profanity and rebellion of later years.—Ian Maclaren.

MANY men owe the grandeur of their lives to their tremendous difficulties.—C. H. Spurgeon.

ABOUT OUR GROWTH.

[There are several points in the following communication which might be made cause for special remark, but we note only some general facts and principles. The position of the Seventh-day Baptists seems to the majority of people, including those who are in the churches, both useless and foolish. The whole question of Sabbath-observance has sunk so low in the estimation of people generally that there is very little in the public sentiment to which a "Thus saith the Lord" on the Sabbath question can appeal. Only here and there one is found who, with a deeper insight and a controlling conscience, grasps the larger meaning of the Sabbath and yields to its demands. So long as the masses of men, led by religious teachers, prevailing customs, and personal interests, deem the matter of Sabbath-observance as of too little account to be made a matter of conscience, and doubly so as to the observance of any specific day, they will not heed our call to return to the Sabbath of Christ. Low self-interest or the highest type of intelligent Christian conscience are the only lines along which men will come to us. Those who come from the lower motives are almost valueless, if not worse, and those who come from the higher motives are too few, by far. The history of Christianity is not without instruction in the matter of special appeals, and the temporary results which come therefrom. Movements similar to those referred to by Mr. Hinman appear in many places. Good comes from them, but not unmixed good, by any means. They never survive two or more generations of men, without marked changes or definite decay. They deal more with motives and impulses that are evanescent than with permanent principles and those staying qualities which must enter into every hard-fought battle for reform. Often, if not always, they exhibit peculiarities which pervert or obscure fundamental truth. In all such cases it is not a question of honesty or sincerity or devotion on the part of those who engage in such movements, but of the largeness of view and the permanence of the methods adopted. Such movements develop temporary strength and success, while one or a few able leaders are in charge, but disintegration and failure follow fast when such leaders are removed. The coming of Christ is the hope of the church, and Christianity is eminently a missionary religion; but imperfect and incomplete conceptions and methods have often hindered best results and permanent progress. That Seventh-day Baptists are far behind their privileges and duty is too true. That they need greater zeal and consecration is cause for sorrow. But this is not the main reason why they do not grow in numbers. That reason is outside themselves in the prevalent teachings of the church and the spirit of the age; and special appeals to such motives as are represented in movements like those referred to by Bro. Hinman will not reach men along the deeper, more fundamental and permanent lines of Sabbath Reform. In a sense larger than we realize, it is true of Seventh-day Baptists that "They do also serve who stand and wait," but it is failure when men stand in idleness or indifference.]

As a Sabbath-keeper I am neither weary nor discouraged. I read the RECORDER with continued interest, and rejoice that God has a

people who hold to the truths that it teaches, and yet I often wonder why it is that after two centuries there is not a much larger proportion of the people of our land that are identified with us. Those denominations that, like us, deny pedo-baptism and insist on the immersion of the believer, have had a wonderful growth. The Seventh-day Adventists who magnify the Fourth Commandment and are willing to suffer persecution for their principles, in fifty years have become a power, and there are no signs of their decadence. Why have not the Seventh-day Baptists been correspondingly blest? and what ought we to do that our distinctive principles may find greater acceptance? In answer to the last question I desire to offer a few suggestions.

First, we need more energy, earnestness and enthusiasm. Without indorsing all the methods of the Salvation Army, I think we would do well to emulate their self-sacrificing spirits and especially in going after those who have no religious power. We must be home missionaries to the poor of our cities.

As a people we ought to stand for the inspiration and authority of the Bible as against the teachings of the so-called higher critics whose influence is so wide-spread and benumbing on the spiritual life of the churches—an influence that is responsible for the death of revivals, the growth of all kinds of questionable amusements, and of general laxity of morals. In their efforts to impeach the authority of those Scriptures which our Saviour believed and taught, they are practically the impeachers of Christ and his apostles, for if "not one jot or one tittle shall pass from the law till all be fulfilled," then it follows that our Lord believed all of the Old Testament Scriptures—not only in general, but in particulars.

The strength of our cause must be in a steadfast adherence to the Scriptures in their obvious meaning. Those who think they find pedo-baptism in the Scriptures will also find a Sunday-Sabbath if they want to. They can only be met by a "Thus saith the Lord."

We shall do well to give special prominence to those doctrines which, in the hands of others, have had peculiar power. No people have been more successful workers, especially in the missionary cause, than the Christian Alliance. The two main doctrines that have been the basis of their appeal have been that the Bible requires and provides for a life of holiness, and that any lower standard of Christian living is not a normal Christian experience, etc. They believe, too, that the personal coming of our Lord should be constantly waited for, and that when the gospel has been "preached for a witness to all nations," then he will surely appear. Believing this, they are intensely interested in missionary work. The doctrine of the pre-millennial advent of our Lord has been the stronghold of our Seventh-day Advent brethren, and while I think them mistaken in some of their views, I cannot but admire their zeal and their energy in presenting the two cardinal truths of an expected Lord from heaven and the sacredness of his holy day. While I do not believe in multiplying tests of membership in our churches, I would suggest that our pastors and evangelists would do well to consider whether the doctrine of the coming of our Lord, so plainly taught by the apostles, and insisted on as the special incentive to a life of holiness (see 1 Thes. 5: 23; Titus 2:

12, 13), would not now, as then, have power to awake our churches to new activity and a higher Christian life.

H. H. HINMAN.

OBERLIN, Ohio, Nov. 26, 1902,

TOTAL ABSTINENCE THE DICTATE OF COMMON SENSE.

Apart from the much-discussed question of the duty of total abstinence from intoxicating drinks, there is this less frequently-considered but important question: "If one has the privilege of choice, is it best to be a total abstainer, or to pursue another course?" On that question the editor has positive views, and he is glad to express them.

Some years ago the editor, then a Philadelphian, was at a luncheon given in the Rittenhouse Club by Dr. William Pepper, Provost of the University of Pennsylvania, after the exercises of Commencement Day. As Provost Pepper was moving from one small table to another where his guests of the day were seated, he sat by the editor's side for a while, and he said familiarly, among other things:

"I notice that you do not drink any wine to-day. Do you never drink wine?"

"No, I never do," was the reply.

"Do you refrain from preference, or from conscientious motives?"

"Partly from both causes. I need to be always in good physical condition, in order to enable me to do my best work at all times. To secure this, I refrain from everything in the line of narcotics or brain stimulants. I avoid all that which would deaden my nerves or excite my brain, and which might lead me to think for a time that I am not as weak or as tired as I am. I want to know what is my true possession of capital. I am careful not to borrow to-morrow's income for to-day's expenditure. I want to go to bed at night with no brain balance overdrawn."

Dr. Pepper, who was eminent as a physician, as well as an exceptionally hard worker with his brain and nerves, said heartily, as he brought down his hand on the editor's knee:

"I must say that that is sound reasoning, from a physician's point of view."

Thus, as a matter of personal preference, within the sphere of Christian liberty, and in accordance with the best judgment of eminent medical authority, not swayed by extreme total abstinence practice or preference, the editor is, and for more than threescore years has been, a rigid total abstainer, and this course he recommends to others.

* * * * *

The writer has had varied experiences in life, as enabling him to test and confirm the reasonableness of his views in favor of total abstinence. He has traveled in Europe, Asia, Africa and America. He has, in the last fifty years, been in the principal wine-growing countries of the world. He has lived on ocean and sea and river, on desert and prairie and mountain; has been compelled to drink the vilest water imaginable,—but he has never been where he thought that the best wine or other alcoholic beverage was so safe or so desirable, in view of what he saw, as the poorest water available to him. This is so far as his personal experience taught him.

As to the experience of others whom he knew or observed, the evidence is in the same direction as his own. As to the peril in departing from total abstinence, he can say that in a large majority of cases his personal friends, both boys and girls, who were not

contented to remain total abstainers, either died drunkards or are living as such. He has seen no fewer drunkards in wine-growing countries than in the vicinity of breweries and distilleries. He has found that no strength of will, nor earnestness of religious profession or practice, would surely enable a person to pursue a course of safe moderation if he or she departed from total abstinence. He has seen so many men of exceptional strength of will and character yield to intemperance; he has seen so many clergymen of different denominations, and so many lovely women follow in a similar course, that he is afraid to depart from the safe and desirable course of total abstinence.

He thanks God that he has the privilege of being a total abstainer, and he knows that that course is the only safe one for him. He believes that that course is the only safe or wise course for any one, and therefore he recommends it to all.—S. S. Times.

WOMEN MAKE GOOD FARMERS.

According to Mrs. Virginia C. Meredith, professor of home economics in the Minnesota School of Agriculture, farming is a pursuit in which women may achieve a pronounced success for the reason that nature has fitted them for it. "The work is ideal," she says, "and contrary to the opinion of the uninitiated majority, eminently feminine," says Mrs. Meredith. "Why feminine? Because farming means infinite detail, and every woman, however unintelligent otherwise, possesses a genius for detail. Then it gives her a home, a thing almost impossible to secure in the start, at least, in most fields of feminine labor, and, most important of all, she meets not with opposition, but with chivalrous co-operation from the men in the business. Sir Charles Dudley, an eminent Englishman, writing of the Americans, says that the distinguishing thing about the farmers is their respect for women. We women who have made farming our business can gladly vouch for that.

"Another idea, now nearly exploded, however, is that a woman would find it difficult, if not impossible, to get men to work for her. For my part, I, who am both housekeeper and farmer, could sooner and more easily hire twenty farm hands than one servant girl. I think this due partly to the fact that men who work on the farms know that they receive better treatment as a rule when in the employ of women.

"As regards the profits in the business, both my friends and myself can testify that farming pays. For instance, on thirty-three head of Shorthorn cattle which I sold last fall I made an average of \$476. Other women I know are doing just as well. Some of them are married women, who, having inherited farms, are running them successfully without any aid from their husbands either. Miss Gertrude Norrish, of Hastings, Minn., a cultivated and highly educated woman whom I know is making a brilliant success as a farmer. Other young women are running farms in partnership with their fathers, and do their advertising under the head of Mr. and Miss Blank."—Chicago Chronicle.

NO SUCH EFFCET THIS TIME.

Various are the stories told of chaplains of prisons and other reformatory institutions. Ordinarily they are not of a superlatively edifying order, though frequently calculated

to provoke a due degree of mirth. Here is one from The Argonaut:

"A new military prison chaplain was recently appointed in a certain town in Scotland, and, entering one of the cells on his first round of inspection, he, with much pomposity, thus addressed the prisoner who occupied it: 'Well, sir, do you know who I am?' 'No, nor I dinna care,' was the nonchalant reply. 'Well, I'm your new chaplain.' 'O, ye are; well, I hae heard o' ye before.' 'And what did you hear?' returned the chaplain, his curiosity getting the better of his dignity. 'Well, I heard that the last twa kirks ye were in ye preached them baith empty, but I'll be hanged if ye find it such an easy matter to do the same wi' this one.'"

PICKED FRUIT.

Life is as serious a thing as death.—Bailey. Experience is a dear school and we are its students.

Christian life consists in faith and charity.—Luther.

Blessed are they who do what they should do.—Spurgeon.

The golden rule measures exactly twelve inches to the foot.

Worship is the overflowing of a full heart; prayer is the craving of an empty heart.

Faith is the key that unlocks the cabinet of the promises and empties out their treasures into the soul.—Watson.

Faith will give comfort in the midst of fears; but unbelief causeth fears in the midst of comforts.—John Bunyan.

The highway of holiness is along the commonest road of life, along your very way. In wind and rain, no matter how it beats, it is only going hand in hand with Him.—Mark Guy Pearse.

The spiritual life is not knowing, not hearing, but doing. We only know so far as we can do. We learn to do by doing. What we do truly, rightly, in the way of duty, that, and that only, we are.—Frederick W. Robertson.

Bring your plans, your purposes, to God's throne. Test them by praying about them. Do nothing large or new—or small or old, either—till you have asked in the silence of the secret place, "Lord, what wilt thou have me do?"—Alexander McLaren.

DON'T waste your life in doubts and fears. Spend yourself on the work before you, well assured that the right performance of this hour's duties will be the best preparation for the hours or ages that follow.—Benjamin Franklin.

NO SUNRISE, mountain top or blossom of June is so beautiful and so inspiring by its beauty as human faces at their best. A smile is the subtlest form of beauty in all the visible creation, and heaven breaks on the earth in the smiles of certain faces.—William C. Gannett.

THERE is no road to success but through a clear, strong purpose. A purpose underlies character, culture, position, attainment of whatever sort.—T. T. Munger.

EVERYONE is the son of his own works.—Cervantes.

CHRISTIANITY is not so much the advent of a better doctrine as of a perfect character.—Horace Bushnell.

THE WORLD-CONQUERING CHRIST.

Not quite a half century ago Strauss launched his famous "mythical theory." According to which theory, no such wonderful person as Jesus ever lived, except in the minds of his apostles. The apostles imagined Christ. They materialized him out of the star dust of their Messianic hopes and training. So imbued had they become with the Old Testament teaching concerning the Messiah that, by and by, they idealized a person to meet their own demands. Thus the Christ of the canonical gospels was merely an ordinary man, magnified by men's adoring love or commercial scheming into the Eternal Son of God. For a time it was thought that Strauss had dealt Christianity a fatal blow. Theologians went in mourning many days. Unbelief made such a bedlum as had not been heard since the Tower of Babel fell. The world had lost its Christ! Yet, before a quarter of a century had passed another scholar penned these words: "Whatever else may be taken from us, Christ is left. It is no use to say that the Christ revealed in the canonical gospels is not historical. Who among his disciples, or among their converts, was capable of inventing, or even imagining, the life and character revealed in the gospels?" Thus skeptic has answered skeptic until, to-day, there is hardly an intelligent doubter who denies the historicity of Jesus' life and labors. And, for the average man, the Christ stands forth with greater winsomeness and personal attraction than ever in ages past.—George Clarke Peck, in Ringing Questions.

THE GLORY OF GROWING OLD.

Growing old and getting old are very different things. There are many in the world who get old, but who never grow old at all. Growing old is a progress, like growing wise or growing good. As the years pass by some people, they bring gifts, they add continually to their lives. As they pass others, they are forever taking away something, subtracting from their lives. One man loses physical powers; he cannot eat as much, or sleep as well, or enjoy his bodily life as thoroughly, and it is all a loss and burden. Another man goes through the same experience, and he discerns it to be God's voice saying to him, "You cannot now live as much in the body as you have been doing; you cannot get your pleasure that way; you must look to the mind and the heart and the soul for pleasure and interest and power in living." The first of these gets old, and it brings nothing to him. The second grows old, and it is an enlarging, enriching, beautifying experience. Aging is like every other way of life; if we take it from God, as God meant it to be taken, it is a great blessing; if we miss the divine providence in it, it may be a misery, and even a curse. In the great French drama one says to Cardinal Richelieu, "Art thou Richelieu?" and he replies, "Yesterday I was Richelieu; to-day I am a poor old man; to-morrow, I know not what." If one went thus to the Apostle Paul, we can hear him say, "Yesterday I was Saul the persecutor; to day I am Paul, the servant of Jesus Christ; to-morrow I win my crown." The one got old, the other grew old. What a difference!—S. S. Times.

A LITTLE religion is a painful thing; but more religion takes the pain away.—William Arnot.

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

THE BOY SAMUEL.

For Sabbath-day, December 13, 1902.

LESSON TEXT—1 Sam. 3: 9.

Golden Text.—Speak, Lord; for thy servant heareth.—1 Sam. 3: 9.

INTRODUCTION.

The two Books of Samuel are reckoned as one in the Hebrew canon, although the printed Hebrew Bibles of to-day follow the order of the Septuagint and divide the Book into two. It is called the Book of Samuel not because it was written by him, but because he is the hero of the earlier portion of it. It is very evidently a compilation from earlier records, and contains some narrative statements which are harmonized with difficulty. It is not impossible that the author of the Book may have had among his other material some of the writings of Samuel himself. See 1 Sam. 10: 25.

The Book portrays the transition from the era of the Judges to that of the Kings, and in the person of Samuel records the establishment of the order of the Prophets.

It gives witness to different modes and forms of religious worship from those provided in the law of Deuteronomy. Samuel frequently acted as priest for the people, although he was not of the house of Aaron as required by the law. He freely sacrificed in many places and did not confine himself to the one place as required by the law. He dwelt as a child within the sanctuary—certainly a very strange proceeding according to the standards of the law.

The chapters preceding the lesson tell of the birth of Samuel, and how his mother gave him to the service of Jehovah, of Eli who seems to have served the people both as judge and as priest, and of the wicked sons of Eli.

TIME.—The chronology of the Book of Samuel is very uncertain. The call of Samuel may have been in the year 1137 B. C.

PLACE.—In the Tabernacle of Shiloh.

PERSONS.—Samuel and Eli. Jehovah speaks to Samuel.

OUTLINE:

1. Jehovah calls Samuel. v. 6, 7.
2. Eli Understands that Jehovah is Calling. v. 8, 9.
3. Jehovah Gives a Message Against the House of Eli. v. 10-14.

NOTES.

1. **And the child Samuel ministered unto Jehovah before Eli.** Some have sought to explain that he ministered unto Eli; very likely he did minister to Eli, but the statement is plain that he ministered to Jehovah, and the verb is the same as that elsewhere used to refer to the service of the priests. The word translated "child" may mean either child, youth, or young man. Josephus says that Samuel was at this time twelve years of age, and he may be correct in this statement. The two sentences of this verse are properly circumstantial clauses introduc-

ing the sentence that ends with v. 4. **And the word of Jehovah was precious in those days.** The word "precious" properly means rare in this connection. There was no frequent vision. Literally, no vision spread abroad. The meaning is evidently that it was very uncommon for any one to receive a revelation from Jehovah.

2. **And his eyes had begun to wax dim.** Better "begun to be dim"; a reference to his old age.

3. **And the lamp of God was not yet gone out.** The lamps were lighted at evening and extinguished in the morning. Compare Exod. 30: 7, 8, and other passages. **In the temple of Jehovah.** It is probable that the tabernacle in its permanent location at Shiloh had grown into a more substantial structure than a tent. It had doors and a door-post. Comp. ch. 1: 9; 3: 15. **Where the Ark of God was.** We need not necessarily suppose that either Samuel or Eli slept in the holy place. The ark is mentioned as that which made the temple distinguished and sacred.

4. **Here am I.** Literally, Behold me! the usual form to express readiness to obey.

5. **And he ran into Eli.** It would be natural to expect that the aged priest who was almost blind would call upon Samuel if he wanted anything either for himself or for the service of the temple.

6. **For thou calledst me.** The Authorized Version is in error both here and in v. 8; for Samuel spoke with no greater emphasis than at the first time. "For thou didst call me," would give the impression that Samuel insisted that the old man must be mistaken.

7. **Now Samuel did not yet know Jehovah.** This explains why he did not recognize the voice. The second half of the verse explains the meaning here, which is different from that in ch. 2: 12. **Neither.** Much better, and not yet. For there is no contrast between the two clauses.

8. **And Eli perceived that Jehovah had called the child.** As a Judge of Israel Eli may have himself received divine revelations. It is better to translate "was calling the child," instead of "had called."

9. **Thy servant heareth.** "Thy servant" is a fitting substitute for the pronoun of the first person. It is used often in the polite address of one man to another.

10. **And Jehovah came and stood.** We are to think of the actual presence of God. As Jehovah came by theophany to his servants of old, to Abraham, Isaac, and Jacob, to Moses and to others, now he comes to Samuel who is to serve as judge, as priest, and as prophet.

11. **I will do a thing in Israel at which both the ears of every one that heareth it shall tingle.** The terribleness of the deed is pictured by the fact that those who heard of it would be overcome by the dreadful news whirring in their ears.



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12. **I will perform against Eli that which I have spoken.** See ch. 2: 27-36. There were very likely other messages against the house of Eli of which we have no record. **From the beginning even unto the end.** This is better than the translation of the Authorized Version. There is to be omitted no portion of what has been threatened.

13. **Will judge his house for ever.** The word "judge" is used in the sense of punish. **For the iniquity which he knew,** etc. Eli was apparently just and upright in all his personal dealings, but he failed to suppress the wickedness of his sons. He did indeed chide them; but he ought to have done more, even to remove them from office when admonition was of no avail. **Because his sons did bring a curse upon themselves.** The construction of the original is a little obscure. It is perhaps as well to follow the Septuagint and read, "Because his sons spoke evil of God."

14. **The iniquity of Eli's house shall not be expiated with sacrifice nor offering for ever.** That is, there shall be no atonement for it. The ordinary sins of priest and people were atoned for, covered by certain prescribed sacrifices. See Numb. 15: 27-31. The word translated "sacrifice" in this verse refers to the animal offerings that were burned; the word "offering" refers to the other offerings usually of grain and flour. It is obvious that this verse refers to the temporal punishment of the house of Eli, and not to the eternal punishment of individuals.

A HUGE METEORITE RECENTLY DISCOVERED.

Professor Henry A. Ward, of Rochester, N. Y., the veteran meteorite hunter, recently found a meteorite of tremendous size. It has a length of thirteen feet and one inch; width, six feet and two inches; thickness, five feet and four inches, and weight fifty tons. Prof. Ward has named it Bacubirito, after the mining town near which it was unearthed, and which is situated on the Rio Sinaloa, Mexico. It took twenty-eight able-bodied men one entire day to uncover its upper surface, making an excavation thirty feet on a side, with the great meteorite lying within. At the end of the second day they were able to bring the huge mass to a semi-vertical position, the Mexicans standing agast at the revelation of their work.

The Bacubirito was found on a farm called Ranchito, which fills the narrow mountain valley between two spurs of the foothills, running nearly north and south, and 2,000 feet above the level of the sea. It lay in a cornfield, close by the eastern edge of the valley, which is covered by a black vegetable soil two yards in thickness. The giant meteorite lay imbedded in the soil with one end slightly projecting above the level. Prof. Ward walked for many feet along and across its surface, surveying the dimensions as far as they were exposed, but he had no idea how far the large and heavy mass penetrated the soil beneath until the work of excavation was begun. . . .—Scientific American.

THE OLD RELIABLE



Absolutely Pure
THERE IS NO SUBSTITUTE

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.

AYARS.—Rebecca Williams Ayars, daughter of Sarah and Amasa Ayars, was born in Cumberland county, N. J., Jan. 18, 1823, and died at Walworth, Wis., Nov. 16, 1902, aged 79 years, 9 months and 28 days.

She, with her husband, Dennis Campbell, came to Walworth in 1853, bringing their membership from Marlboro, N. J. Between that time and 1865 they resided a few years at Edgerton, Wis., and at Rock River, but we think of her as resident and member here at Walworth for nearly fifty years. Eight of her ten children are living. Sister Ayars was ever careful to teach them truth and show them the gospel plan of life. She was careful to find a good word for everybody and knew how to put in a word of encouragement for the young and old. In her days of health she was ever faithful to church service, and had an intelligent expression of her thought and purpose. She had for some time been looking forth to her coming rest with firm faith in the divine promises.

M. G. S.

STILLMAN.—Mrs. Stennet C. Stillman was born in Scott, N. Y., Jan. 24, 1832, and died in Leonardsville, N. Y., November 8, 1902.

She gave her heart to the Lord when about 20 years of age and joined the Seventh-day Baptist church at Scott, N. Y. In 1867 she became a member of the Richburg (N. Y.) church, and in 1877 again united with the church at Scott. In 1892 she removed her membership to the Leonardsville Seventh-day Baptist church, of which she was a faithful member until her death. In 1860 she was married to Mr. Stillman, and to them three children were born, Myra L., Alfred T., and A. Paul. In 1887 occurred the death of their daughter Myra. This was a sad blow to Mrs. Stillman, but it served to draw her nearer to the Lord. Her health has been gradually failing. For many years she was an active worker in the Womens' Christian Temperance Union. She possessed a beautiful Christian spirit, with a strong faith and bright hope. Her cheerfulness and promptness in religious duties told of her joy in the service of the Lord. She will be missed by all who knew and loved her.

A. C. D., JR.

CLARKE.—Lester C., son of C. F. and Lulu Clarke, was born in Berlin, Wis., September 7, 1902, and died November 3, 1902.

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

G. J. C.

CARPENTER.—Peter Rex Carpenter, the second son of Mr. and Mrs. Peter S. Carpenter, was born August 29, 1888, and died after a very brief illness, at Kingfisher, Oklahoma, Nov. 18, 1902.

So suddenly did the summons come that he did not have time to wait for his father to come home from one of the neighbors for the final farewell. Leaving his parting message for his father and his teacher and school-mates, he said to his mother, "Good-bye, mamma, I am going home to be with Jesus," and sank peacefully into his last slumber. He was a cheerful and joyous lad. His home leaving brought deep sorrow, like a sudden

blight, into the loving family circle. Funeral services were conducted from the Baptist church. Sermon by the writer, from the text, "We shall all be changed." 1 Cor. 15:51.

S. L. M.

AN UNGROWING CHRISTIAN IMPOSSIBLE.

There is an element of robustness in the religion of Jesus Christ that commends itself to men and women of sincere hearts and sound sense. The appeal of Christianity is to the best there is in the best type of men. It seeks persistently to develop the highest life of which the individual heart and soul is capable. It is not content with partial growth. An oak sapling is a thing of beauty when its foliage is arrayed in the gorgeous tints of the autumnal season, but it is dwarfed to scorn in the presence of the full-grown tree which catches the sun all the day long and discloses to the ravished vision its radiant glories of branch and leaf. Christianity at its maximum is the full-grown tree rather than the sapling.

While Christianity seeks for the nurture of the soul in all spiritual graces and excellences, its crowning glory is achieved in the full development of the matured soul in all its expansiveness and robustness. And to this result all the forces and agencies of Christianity tend and contribute. It is not intended that those who are "weak in the faith" shall always remain so. There must ever be babes in the spiritual kingdom, but it is not expected that they shall continue in that state. "Brethren," says the great apostle, "be not children in mind: howbeit in malice be ye babes, but in mind be men." Not only in mind but also in heart, in spiritual vision and achievement, be men.

The state of spiritual childhood is a natural and sweet condition, possessing as it does many of the characteristics of the condition of physical childhood, but as the absence of advancement toward manhood and womanhood in the case of the physical child is regarded as calamitous, so should it be regarded in the case of the spiritual child. The nursery has its place in the religious life, and men and women look back with great joy to it as they contemplate their progress in Christian experience, but if one were compelled to remain in the nursery all the time it would speedily become an intolerable prison house.

* * * * *

Dr. William L. Watkinson says:

"When men awake to the greatest life the things that once were full of interest and delight charm no longer. Milton never wished to go back to the rattle of the nursery after he had once put his lips to the golden trumpet of paradise; Newton wanted no more hoop after he had once measured the majestic circle of the sun and followed in its march of light; Wren cared no more to raise the kite of his boyhood after he had built in the sky the dome of St. Paul's; and Columbus would sail no more paper boats after he had once seen from the deck of his ship a new world."

If in the breadth and growth of their intellectual life men look back upon the toys of their days of childhood and adolescence, why should any object if the same be substantially true of their spiritual life, in which there are all the possibilities and requirements of growth that the physical or intellectual life possesses? We are earnestly exhorted to leave the principles of the doctrine of Christ and to go on unto perfection, to set our affection on things above, to covet earnestly the best gifts, and, in general, to put ourselves in such relations with God and with Jesus Christ and with humanity as to admit us into the largest and

deepest experiences of the spiritual life, and into the fullest and most helpful and beneficent participation in the fulfillment of the sublime purposes of God with reference to the uplifting of our fellowmen. It is the supreme duty of every man and woman, and especially of every follower of Jesus Christ to give careful heed to the exhortations and to apply them in a spirit of complete consecration.—Christian Advocate.

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. LOORBORO, 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.

Beware of Ointments for Catarrh that contain Mercury,

as mercury will destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physician, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and is made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

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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.

WILLIAM H. MOYER,
3143 Sheridan Street,
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WANTED!

In a Seventh-day community in an Eastern State, a physician—either school, if liberal—to act as assistant and substitute to long-established Doctor, with a view of possible succession. Or would sell practice with introduction at once. Population 3,000, and growing rapidly. If you mean business, address for particulars, Box 395, PLAINFIELD, N. J.

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