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FAITH.

BETTER trust all, and be deceived, And weep that trust and that deceiving, Than doubt one heart that if believed Had blessed one's life with true believing.
Oh! in this mocking world too fast The doubting fiend o'ertakes our youth; Better be cheated to the last Than lose the blessed hope of truth.

God Always With Us.
We shall never comprehend the nature of God. To say that he is infinite is to acknowledge that we cannot measure him. To say that he is omniscient is to say that our knowledge of him must always fall far short of completeness. Yet we must conceive of him, whether as to his power, his spiritual presence, his unfolding love, or his ceaseless compassion, as being always present with men. Religious faith finds its highest joy in the enveloping presence of God, just as our physical bodies find life, comfort, growth and activity in the enveloping atmosphere of heaven. As these spring days bring rest and peace to the physical body which is in health, so the consciousness of the enfolding presence of the Divine brings spiritual rest and peace. A child, resting in his mother's arms, surrounded by the comforts and pleasures of home, its wants and wishes supplied, and its failings complemented by parental care, cannot analyze those surroundings, nor measure what such parental relations mean. In a similar way, we, dwelling in our Father's house, surrounded by his love, and helped by his supplementing care, cannot understand or analyze his presence, but we can rest and rejoice in it. To thus rest and rejoice brings highest good, and with such resting and rejoicing we should unite most eager desires and earnest efforts to know his will and do his work.

not likely to develop into corresponding effort unless we prize the unattained, and believe that it can be gained, and that we can attain to far more than we have yet realized. It is important that we believe in our aspirations, and cultivate them, for the strength which effort develops, and for the enlarging of our vision and the unfolding of our powers. In intellectual matters, successful students are urged, it is not too much to say goaded, forward by their aspirations. We can all remember when certain attainments in the line of scholarship, though far away, grasped us with resistless power, drawing us forward by hope, and chastising us if we faltered. What the RECORDER seeks, is to make every Christian feel a similar eagerness after higher attainments in spiritual things. Ambition to attain in scholarship is commendatory, but ambition to attain in spiritual things is an hundred-fold more commendable. Men are disheartened, sometimes, because the things toward which they ought to aspire, and do aspire, feebly, seem so far away. This ought not to be, for the aspiration which is able to see the thing desired, though far away, if cherished, and accompanied by corresponding effort, will bridge the chasms and shorten the distance. It is well known that when aspiration becomes reality, that reality pushes forward to things still unseen, and of which aspiration did not at first take account. More and yet more is the motto of genuine aspiration. More of strength, more of clear spiritual vision, more of holiness, more of hope, more of faith—not dreams of faith, but faith in the deepest and best sense of the term. Step by step the things to which we aspire become realities, as blossoms, which are aspirations springing from the heart of the tree, finally become fruit, in abundant supply.

When you've got a thing to say, Say it! Don't take half a day. When your tale's got little in it, Crowd the whole thing in a minute! Life is short—a fleeting vapor—Don't you fill an eight-page paper With a tale which, at a pinch, Could be cornered in an inch! Boil it down until it simmers. Polish it until it glimmers. When you've got a thing to say, Say it! Don't take half a day.

THERE is a story of a boy who was set to the task of picking beans at a time when he was anxious to go fishing. Part of his duty was to assort the beans, and to pick only those of good quality. In his eagerness to fulfill the allotted task, that he might leave task for pleasure-seeking, he picked all the pods within reach, regardless of the quality. His basket was full. He had the necessary quantity, but in the matter of quality, his task was very imperfect. There are too many Christians whose lives seem fairly filled out as to the quantity of things done, or things attempted, but the quality is greatly lacking. They are too anxious to go fishing after earthly things, while nominally performing the duties and doing the work which God requires. Church statistics are not wholly free from this peculiarity. There are some members of the church who seldom ever fill the pews, even though their names swell the list

THE advice contained in these words often goes forth from the pens of editors, and the lips of teachers. It is excellent advice, not only to those who speak and write, but to all men concerning the purposes and work of life. Half our failures come because the things we undertake are not sufficiently condensed in purpose, and clarified in action. The writer's earliest experience in noting the effect of boiling things down came when, as a boy, he watched the process of maple sugar making on a hillside in the town of Scott, in Central New York. In memory pictures that hillside is snow-covered: paths are narrow, and the sap from the wounded maple trees is gathered with difficulty. The great Cauldron ket-

of members. We do not know what results came to the boy who filled his basket with that which was undesirable, and hurried away to his fishing. We have no doubt there was a reckoning when he came home that evening. The reader of these lines may well question himself as to the results which will attend his home-coming with his basket, filled or empty, or filled with what is not fruit, or worse still, whether he will come bearing no fruit, and bringing "nothing but leaves."

Not a little interest has been awakened within the last few months by the discovery of an ancient Babylonian code of civil laws and regulations, known as the code of Hammurabi. Some have welcomed it as being older than anything in Old Testament history, and as indicating a highly developed civilization in Babylonia at a very early period. It is certainly a very interesting code, and our readers will do well to examine it, although it is comparatively fragmentary, and deals mainly with the practical jurisprudence of that time. We call attention, however, to the lack of high ethical standards in it. The Mosaic code, when compared with that of Hammurabi, along these lines, appears greatly in the advance. It is in this fact that the ancient Hebrew system finds much of its superiority. Religious sanctions and ethical standards were a fundamental part of Jewish law, and the spiritual purity and consecration which the services of Jehovah required seem almost entirely wanting in Babylonian statutes. For example, Hebrew law which says, "Thou shalt not covet, finds no suggestion in the Babylonian code. That code provides greater penalties for the poor who violate law than it does for the rich and powerful, a tendency, it must be acknowledged, which has not yet departed from systems of jurisprudence. One good thing appears in the code which modern jurisprudence would do well to copy. If a litigant did not have his witnesses at hand when the suit was brought, the judge was obliged to fix another time for a hearing, but that could not extend beyond six months, and a provision existed which says, "he has not driven in his witnesses, that man has lied, [and] he himself shall bear the blame of that case." Our purpose in calling attention to this code is to emphasize the superiority of the Hebrew system from the ethical standpoint. That Jehovah was a God whose character was clean above all the gods, and that he required in his followers and worshipers corresponding cleanliness and purity, with devotion and consecration to his service, will continue to place the Hebrew system far above all its contemporaries and its rivals.

The centennial of Ralph Waldo Emerson, which has just passed, has called attention anew to him and his influence. There will be found on another page, an estimate of Emerson by Edward Everett Hale, whose personal acquaintance with him for many years makes Mr. Hale's opinion the more valuable.

It is never more, it is never different; it is always just what we can bear.—Mrs. Whitney.

THE CENTRAL ASSOCIATION.

(The Recorder is under obligations to Rev. L. R. Swinney for the following account of the meeting of the Central Association:)

The Sixty-eighth Annual Session of the Central Association convened with the Seventh-day Baptist church at DeRuyter, Madison county, N. Y., at 10 o'clock A. M., May 28, 1903.

It was a bright and beautiful day; and after thirty-six rainless and dusty days, a gentle shower had fallen in the night and made the air cool and delightful. Sixty-seven delegates had been booked for entertainment, and the opening was favored with a large attendance.

The meeting was called to order by the Moderator, Rev. Leon D. Burdick. The song service, led by Rev. J. G. Burdick, who led the choir and most of the devotional exercises, opened with "All hail the power of Jesus' name," and many prayers were offered for God's blessing upon the meeting. All bowed in a moment of silent prayer, and repeated in conclusion the Lord's Prayer. The congregation then joined in singing "No, not one!" from "The Best Hymns," used by Evangelist Burdick in his revival meetings.

Pastor Swinney spoke words of welcome, to which the Moderator responded. Dr. A. E. Main read the Scripture, the choir sang the anthem "Ashamed of Thee," and Rev. L. D. Burdick delivered the Introductory Sermon from the text Rev. 12: 11; topic, Overcoming Power. Effort is necessary in the religious life. Struggle develops character, and all life worth the living must be attained by overcoming evil. Christ has entrusted his work to us. God desires that the main theme of our lives shall be Christ. So, too, the life must witness, as always, the words for Jesus, and this testimony must be even unto death.

Singing, "More like Jesus would I be." On motion, in the absence of the Secretaries, Mr. E. A. Felton was appointed Secretary *pro tem*, and Dr. E. S. Maxson, Assistant Secretary *pro tem*.

The report of the Program Committee, as published in the Recorder, was read by the Moderator and adopted.

On motion, the Moderator announced the Standing Committees and also the Committee on Resolutions, consisting of the delegates from the other Associations, with Dr. A. E. Main as chairman.

After spending a short time in prayer, Rev. I. L. Cottrell gave a Bible Reading and an earnest plea on Consecration, and the meeting closed with the benediction by Rev. Geo. P. Kenyon.

Letters from the churches brought out the spiritual condition, with its successes and failures, and the meeting listened with great interest to the words of encouragement by the delegates from the other Associations.

The Praise Service was led by Dr. A. C. Davis, and then Rev. Geo. P. Kenyon, delegate of the Western Association, preached a very tender and touching sermon from Matt. 26: 66: "Jesus on Trial." He showed how our Lord is a type of us all, and how we may follow Jesus. After singing by the choir and an impressive exhortation by Rev. L. M. Cottrell, the benediction was pronounced by Rev. O. U. Whitford.

In the evening Elder J. G. Burdick led the praise service, and Commissioner E. E. Poole,

of Lincklaen, read his essay, "How May Seventh-day Baptists Magnify the Sabbath Among First-day People?" It was an excellent and timely paper, and we hope it may appear in the Recorder. The choir then sang the anthem "I could not do without Thee;" and Dr. L. A. Platts read the 8th chapter of Romans and offered prayer.

Rev. I. L. Cottrell preached from Eph. 5: 18: Be ye filled with the Spirit; theme, The Holy Spirit. He spoke of the great help in reading the writings of the great revivalist, Rev. Charles G. Phinney. With close arguments and pertinent illustrations, he made the following points: 1. Christians may be filled with the Spirit, for it is both a command and a promise. 2. It is our duty and high privilege, as we are the branches of the same vine. 3. It is essential, for we are in Christ, and Christ dwells in us. 4. The consequences if we are not so filled. 5. If so filled, the blessed results that are sure to follow. At the close of the sermon Rev. J. G. Burdick led a conference meeting, at which nearly an hundred took part in a short time.

So closes the first day of the meetings, marked by precious seasons of prayer and praise, and a spiritual uplift that was as unusual as it was blessed and inspiring.

SIXTH-DAY.

The Moderator promptly called the meeting to order, and the Standing Committees reported as far as prepared, and an interesting discussion arose as to the care of the smaller churches of this Association.

At 10 o'clock, "Denominational Readjustment" was spoken to by A. E. Main, who stated the complicated and increasing difficulties of the present method, and L. A. Platts outlined the proposed plan as all centering in the General Conference. Rev. T. L. Gardiner said "something must be done."

After singing, Rev. W. H. Ernst, of Scott, read Acts 20, and preached from Rev. 1: 20, showing the nature, importance and responsibility of the Christian ministry. He closed in great tenderness amid many hearty amens. Singing, "I'll live for Him."

At 11 o'clock, T. L. Gardiner led in "The Tract Hour," stating the importance of this work of our denomination. Dr. Main said that none of our Societies are founded on a money basis, for every delegate to Conference, whether contributor or not, could help elect the Society's officers and shape its policy. The Tract Board is to do our work, to represent, instruct, and witness before the world our Bible principles. Dr. L. A. Platts urged that we do our part in taking our publications, paying for them, reading them, and praying for their success.

Singing, "Far and near the fields are teaming."

At 2 P. M., Elder J. G. Burdick led in song and Rev. S. S. Powell offered prayer. Rev. O. U. Whitford preached from Jude, 21st verse, an impressive and practical sermon on the Love of God.

Singing, "Anywhere with Jesus." The Praise Service was led by Rev. S. S. Powell.

At 3 P. M., Mrs. Perie R. Burdick took charge of the Woman's Hour, in the absence of Miss Cora Williams, who was detained in caring for her mother. Selections from Scripture were read by Mrs. Marie S. Williams, and encouraging reports of the Woman's Societies at Adams Centre, Leonardsville, Brook-

field, West Edmeston, Verona, Scott and De Ruyter were given. An interesting paper was read by Mrs. R. E. Wheeler, of Leonardsville, and a valuable paper by Mrs. Graves, of Adams Centre, was read by Mrs. M. J. Parslow, of Syracuse, "Wanted, More of the Spirit of Hannah." Mrs. T. J. VanHorn read a tender and touching paper, "Untried Methods." We hope these papers will appear in the SABBATH RECORDER.

The report of the Obituary Committee, by Rev. L. M. Cottrell, revealed the gracious fact that not an official member of the Association had passed away the past year.

After the report of the Missionary Advisory Committee, the meeting adjourned till evening.

Let us review these two days of blessed meetings:

1. We are having three sermons a day, setting forth to our hearts the simple Gospel in tenderness and power.

2. We are using the hymn-books of Evangelist J. G. Burdick, who leads most earnestly and fittingly in these inspiring songs.

3. We are having three services a day in prayer and conference, with hundreds of precious testimonies. May souls be quickened and sinners converted.

Sabbath evening was devoted to prayer and praise and evangelistic work. The pastor offered prayer, the Scripture was read, Matt. 11: 20-30, and Dr. A. C. Davis preached from the text Matt. 11: 28: "The Gospel Message, or the Heavenly Invitation." It was a close and searching sermon, giving the Purpose, the Nature, and Reasons why we should accept the invitation. The congregation joined in singing "Only trust Him," and Dr. D. M. Bull, of DeRuyter, led in prayer.

A precious testimony meeting followed, in which one hundred personal testimonies were joyfully given.

SABBATH-DAY.

The day was bright and cool, and a large congregation gathered from DeRuyter, Lincklaen and Otselic, and filled the church full, while the choir was full of singers, led by Eld. J. G. Burdick.

All hearts and voices joined in repeating the 122d Psalm, "I was glad when they said unto me let us go into the house of the Lord," and then breathed forth the Lord's Prayer. Dr. L. A. Platts took for his text 2 Cor. 4: 6. It was a masterly survey of the progress of the kingdom of God in the Old Testament and the New, and in Christian history, in transforming and blessing the people of God. Rev. L. M. Cottrell closed with prayer. The joint collection was taken, amounting to \$33.

Dinners and suppers were served at the Town Hall, and at dinner Sabbath-day over two hundred were served easily and rapidly, and we hope, bountifully, just as God gives to us all.

Shortly after 2 P. M. we again gathered at the church, for Sabbath-school, and Deacon C. J. York, the DeRuyter Superintendent, led the large congregation, old and young, in reading the weekly lesson, Rom. 8: 1-14, and Dr. Main spoke on The Life of Freedom; Dr. Platts, Harmony with God; and Rev. C. A. Burdick spoke on an Enlarged Life. Dr. Main presented with much earnestness the plan to teach our denominational history in Sabbath-school. Rev. Clayton A. Burdick preached with tenderness and power from Psa. 26: 8; theme: The Church the Dwelling-

place of God's Spirit. This prepared the way for the impressive and joyous service of receiving six new members into the church. After the pastor had extended the right hand of fellowship, the whole congregation was invited to come forward and welcome them by the right hand, while we sang, "Oh, happy day that fixed my choice."

In the evening, after the praise service, Rev. Perie R. Burdick announced her text, Rom. 13: 8: "The Unredeemable Mortgage." It was a close, thoughtful and heart-searching sermon, showing our debt to God for life, health and salvation. The comparison was very striking.

On First-day morning, the business was rapidly dispatched, and Missionary Secretary Whitford gave us word-pictures of our Home and Foreign Missions, and the workers on all these fields, and then appealed for more help in prayers, words and gifts.

At 11 A. M., President B. C. Davis preached from the text John 15: 15, showing that all the advantages we have and enjoy come through the Lord Jesus Christ. A joint collection was taken, amounting to \$24.

In the afternoon, at 2 o'clock, the Education Hour called out some of the very best addresses, in which our young people took a great interest.

The report of the Committee on Finance stated that owing to the doing away of clerical half-fare tickets on most of the railroads the apportionment on all the churches had been increased. Rev. L. M. Cottrell secured the passage of a resolution against cigarettes, which called out hearty responses.

Dr. A. C. Davis introduced a resolution of thanks to the DeRuyter people for their royal hospitality.

In the evening Mrs. A. C. Davis sang an inspiring solo, and Dr. Main preached from Matt. 7: 20 on the Loftiness of Bible Standards, saying that we must not forget that the world expects Christians to come up to and magnify those lofty ideals. After some remarks, all joined in singing "God be with you till we meet again."

So closed one of the best series of meetings we ever attended, and one in which both delegates and those who waited on them rejoiced together.

RALPH WALDO EMERSON. EDWARD EVERETT HALE.

I was present last evening at a meeting of some of the most intelligent gentlemen whom I know, all of them preachers. They had met to hear a very interesting study on the sources from which Emerson borrowed as far as he has himself intimated what those sources were. This paper had been carefully prepared by Rev. Charles Gordon Ames of Boston. Hardly any man is so well fitted to go into such study and analysis. That address will be printed soon, and I hope every reader of these lines will have an opportunity to study it.

I suppose twenty gentlemen followed the reading of the paper with affectionate and sometimes pathetic stories of their recollections as young men of our great seer whom Lowell called the "Yankee Plato," and Holmes called the "Buddha of the West." I say pathetic, because the younger men who have seen him, remember him as the sun was going down and their stories are the pathetic stories of his sweet, tender words of love. But they

do not give a picture of the strength of his young life.

In speaking of him to a body of workingmen in New York, four or five years ago, at the Cooper Institute, I said with perfect confidence, that whoever had read a leading article in any New York paper that morning which was good for anything, had been reading Emerson; that whether the writer had ever heard of Emerson's name or not, and whether the reader did or did not recognize any quotation from Emerson, all the same, he had inspired the article, if it had anything which fitted in with modern life or modern duty. I said this in memory of the statement familiarly ascribed to Stanley, that while he had heard a hundred evangelical preachers in America, the name of the preacher made little difference, that it was always Emerson whom they were preaching. I hear myself a good deal of preaching, and I read every decent sermon which falls in my way; and I am only echoing what every person who watches the tide of religious life in America would say, when I say that the preaching of today is all preaching regarding the "immanent presence of God." The God of today is not far away, sitting on any throne of sapphire, or of any other material. The God of today is a present God; the kingdom of God is at hand today, and every preacher who says anything worth saying makes his hearers understand that this is what he knows. This is simply a repetition of the Saviour's central word. "The rule of God is at hand" is the center of all Emerson's philosophy, or his ethics, as it was the center of his life.

It is impossible for the younger readers of today to apprehend the stolidity of the ecclesiastical world in which Emerson made his early announcement. Whoever will read his first Phi Beta Kappa oration, delivered in the year 1837, will lay it down with surprise that what is said in it could ever have seemed a novelty. There are many exultant and happy readers of "Nature," his first important published volume, but they are exultant and glad because that little tract states so simply what they themselves know, and feel, and understand, and believe.

And so it is that I find the youngsters beginning to talk of Emerson as being commonplace, as they talk of Channing, or as they would talk of the Sermon on the Mount if they dared. But I was of the audience which heard that Phi Beta Kappa oration delivered. The next year I was at the Phi Beta Kappa dinner in which I heard Edward Everett in his very best merry style describe what he called the "transcendentalism of the hour." It was in an address in which he paid a high tribute to Edward Emerson. That name is now forgotten. But at that time, Edward Emerson, who had lately died, was mourned as he had been loved, as one of the finest and noblest of our young New England men. Nor did any one know that day that his brother was to be the prophet of the century. Mr. Everett was then Governor of Massachusetts. He had said in his brilliant way, that the transcendental philosophy reminded him always of the thunderbolts which Vulcan forged for Jupiter:

Three parts were raging fire, and three were whelming waves!
But three were thirsty cloud, and three were empty wind.
Emerson sat by his side. This is now fifty-five years ago. It is easy to see now, that the proper answer would have been to

say, No matter what the thunder was made of, thunderbolts was the result.

But Emerson was too civil to say this. He acknowledged the courtesy and compliment to his brother Edward in a simple speech and that was all. I could not help remembering it thirty years after, when I heard his second Phi Beta Kappa address in the same church, from the same pulpit, in the presence of six or eight hundred of the first men of the nation, men who had come together because Emerson would speak, though it had cost them hundreds of miles of travel. Nobody said that day anything about thirsty cloud or empty wind.

I have spent so many good lines in telling of this contrast, because it is such a surprise and a pleasure to read those early addresses. I see that the boys and girls who are round me lift their eyebrows with a little surprise and say these things are wholly commonplace. In the Phi Beta address of 1837, there is not a single statement which would be called bold today on any similar occasion. Indeed, I am afraid that if the editor of this journal read it at any annual commencement to an audience not familiar with the early Emersoniana, the boys and girls who heard him would say that he had told them nothing that they did not know before. What is more, thank God, they would say the truth; and how is it that they can say it? It is because Emerson said it that day, and the next day, and the next day; the people who heard him say it, knew it was true and said it day after day. So it is, as I have tried to say, the Americans of this generation walk with God more closely than did their grandfathers and theirs.

It is true of Emerson, as it is true of Channing, and of Swedenborg, and of John Wesley, and of George Fox, and of Fenelon, and of Jacob Boehme, and of Francis of Assisi, and of Augustine of Hippo, that they have seen God. "The pure in heart do see God." But these men saw him, and they had that divine grace given to them, that they could tell what they had seen; they said what they knew. There have been millions of others who have seen God, as the pure in heart see him, but it is not to many men or to many women that it is given to speak so simply that when they speak men believe what they say, that men know that this is true as they know the sun has risen. A frank expression of this faith would be, "By God this is true!" Emerson is one of such men. It sometimes happens to you that you stumble into a log cabin, high up in a mountain valley, or that you stumble into a church in New York of brilliant windows and of gilded crosses, and in either place that the preacher tells you of the vision which he has seen, or of the word which he has heard. When this does happen, you go away nearer to God than you went in, and you bless that man for the rest of your life. When a stray copy of one of the pirated editions of Emerson's essays finds its way into a mining camp in Montana, the same thing happens again. The dirty-handed, smutty-faced men who read the seer's word by a pine knot torch know that it is true. Life is more simple to him, the future is more cheerful, he is himself a different man from what he was the day before. And this is what we mean when we say that Ralph Waldo Emerson counts among the world's seers.—Christian.

A FOREIGNER will run after his hat when it blows off, while an American will walk.

NEWS OF THE WEEK.

The week opened with terrible floods in Kansas, Iowa, and other points in the West. Topeka and Kansas City, Kansas, and Des Moines, Iowa, were points where the disaster was appalling. With the reports now at hand, it seems that several hundred people lost their lives, ten thousand or more were rendered homeless, and that the loss of property runs well into the millions. Railroad traffic was much interrupted, and almost every conceivable form of difficulty and loss occurred at different points. The season has been a record breaking one in the matter of high water in the West, and dry weather in the East.

On the 31st of May the new Sanitarium at Battle Creek, Michigan, was dedicated. The old building was burned last winter, and the construction of a new building has been pushed to completion with unexpected rapidity. The new building is said to be the largest Sanitarium in the world, with a capacity for a thousand patients. If its success in treating chronic diseases shall be as great as the success which attended the work in the former building, its friends will have additional cause for gratitude. At the dedication services Percy Powers, Auditor-General of Michigan, presided. A prominent feature of the occasion was music by a chorus of two hundred voices and an orchestra. Selections from "Elijah," "The Messiah," and "The Redemption," the three great Oratorios, were rendered. Prominent officials of the city of Battle Creek, and of the state of Michigan took part in the exercises, and President Roosevelt, with members of his Cabinet, wired their congratulations. The success of the Sanitarium is due in a large degree, to the executive ability and the unflinching perseverance of Dr. J. H. Kellogg.

Memorial-Day was observed throughout the land on the 30th of May. Gradually the character of the observance is changing, and the day is coming to be more than a mere decoration day. It still carries a deserved honor to the memory of the heroes of the Civil war, while it enlarges in scope, taking on more national characteristics, and coming gradually to stand as the memorial of a united nation. Like all similar holidays, however, it is given over to sports in such a degree as deprives it of its just solemnity and deeper meaning.

The most joyous of the Hebrew holidays, Shabuoth, the Festival of Weeks, began at sunset on Sunday May 31st. It was observed throughout the country by orthodox Jews, with full and abundant services of rejoicing.

A statue of General William Tecumseh Sherman was unveiled on Memorial-Day, in New York. An immense parade, and appropriate orations attended the occasion. The statue was unveiled by a grandson of General Sherman, Master William T. Sherman Thackara. It is of bronze, by Augustus St. Gandens.

A new form of Memorial-Day service appeared at Philadelphia where the veterans of the Civil and Spanish Wars united in strewing flowers upon the Delaware River, in memory of the dead naval heroes.

It has been noted for several weeks that the number of immigrants coming into the United States by way of New York, has been greater this spring than at any other previous time. It is certain that this flood of im-

migration will increase the responsibility of the people of the United States, as it will increase the difficult problems already in hand. It is a task beyond measure, for a country like ours to receive the millions of the Old World, few of whom belong to the higher and better classes of citizens, and to transform them, or even their children, into efficient members of a great republic. Statesmanship and religion are both called upon to give the immigration problem serious and constant attention.

On the 1st of June a terrific tornado struck the city of Gainesville, Ga., a place of about 6,000 inhabitants. The loss of life is estimated to be 100 persons. The majority of those killed and seriously or fatally injured were in two large cotton mills when the storm first struck the city. Eight hundred persons were made homeless. Most of the property destroyed was uninsured.

Latest accounts reduce the number of lives lost at Topeka, Kansas, by drowning, but the other evils resulting from the floods do not lessen.

The General Synod of the Reformed Church of America met at Asbury Park, N. J., June 2. The first church of that denomination in America was organized on Manhattan Island in 1628. It was known as the Reformed Protestant Dutch Church until 1857, at which time the name was shortened as above. The statistics now are 652 churches, 717 ministers, 61,775 families, 112,898 communicants. They have 921 Sunday-schools, with an enrollment of 124,672 pupils. The denomination began foreign mission work 70 years ago. The important question of uniting the denomination, organically, with other Presbyterian churches will be considered by the Synod. President Roosevelt is a member of this denomination. Theologically, and in practice, the Reformed Church is highly conservative, and Puritanic, in the better sense of that word. It represents the social, intellectual and theological best blood of the old Dutch settlers in America.

A strike among the textile workers in Philadelphia, including 100,000 operators, is in progress. It is mainly for shorter hours, with corresponding reduction of wages, in order that those striking may secure "more time for education, recreation and domestic duties." Such reasons for striking are an unheard of novelty. We can imagine good reasons for such demands where long hours keep women and children too much from home. On the other hand, it is reported that the coal-miners, who were represented before the late Commission as dying from want because of low wages, refuse to work longer than is necessary to secure their original wage at the advanced rate granted by the Commission. This gives variety in strikes to say the least.

ADDRESS

By L. D. Lowther, Moderator of the Seventh-day Baptist South Eastern Association at Middle Island, W. Va., May 14, 1893.

The Seventh-day Baptist South Eastern Association was founded in the year 1871, and held its first annual session with the Middle Island Seventh-day Baptist church June, 1872, in this same building in which we are assembled this morning. By glancing at the records you will find that the majority of those who took an active part in perfecting the organization have passed from the stage

of action, and most of them into the great beyond. There you will find the familiar names of Eld. S. D. Davis, James B. Davis, Amariah Bee, Jephtha F. Randolph, W. F. McWhorter, Wm. Ehret, Jacob Davis, Lodwick Davis, Asa F. Randolph, C. A. Burdick, Judson F. Randolph and many others just as familiar. These were some of the Seventh-day Baptist pioneers of this Association. When they and their forefathers came from New England to settle in this country it was almost entirely new, and we in these times of plenty and modern improvements can have no conception of the hardships they endured. There is no doubt that some thought they were foolish to settle in a country of such hardships. There were no railroads for travel or conveyance. There were no established homes. They had to build their huts from the rude timber of the forest, and clear away the same to obtain a living, and to keep the hungry wolf from the door. They did not enjoy the luxuries which money buys, because they did not have it to spend. The mother's hands were about the only means of manufacturing the clothing which their families wore, and how faithful and enduring they were at their task we can never know. For the young especially there is a great lesson to be drawn. By their toils and under the leadership of Almighty God they laid the foundation of a Seventh-day Baptist society and of this Association.

It is not necessary that we live as they did in order to carry forward and extend the work which they have begun, but it is necessary under the leadership of God, that this work be carried forward. If we, with our opportunities, are as faithful as they; if we are as self-sacrificing as they were, to carry forward this work, what marvelous things we can accomplish.

That we as Seventh-day Baptists have a special work to do, none can deny. You will find in the language of the text of the first introductory sermon that was preached in this Association by Eld. S. D. Davis, these words: "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people that ye should show forth the praises of him that hath called you out of darkness into the marvelous light." It seems to me that these were appropriate words on this occasion, and as the years have gone by and have brought us to this hour, they have lost none of their meaning. We, the young people of this Association, must realize that the work is upon us; that the future will depend largely upon what interest we take in this work. If in the onrush of these modern times, and in the midst of prosperity, we lose sight of the spiritual side of life and give our time to gaining those things that are perishable, we shall not honor the cause nor promote the work already begun. We may justly look back with pride on our forefathers and be assured that they were the servants of God, and that they were led by a divine hand to this country.

For any human mind to have foreseen what was before them was impossible; and yet we can glance at history and see that there never has been any great work done when the Master has not sent his servants, not as perfect men, for they were men who made their mistakes, and yet with faith in God, such leaders as Moses, Joshua, Peter and Paul, performed the Master's work and passed to their reward. We, the young people of this Association, see that some of those who have done

their work on this field have been truly the servants of God. I could mention a number of evangelists and ministers who have come to this people, when the clouds were gathering, to cheer us. I need not mention the name of John L. Huffman, and every one here who knew him will feel that his influence is with us this morning. Though he be dead in body, yet is he still living in our hearts. How earnestly he labored among us we all know. We need but point to Salem College to feel his influence. He foresaw some of the needs of this Association. He could see that the time had come when we needed better training for the young, and with untiring energy and earnest purpose he accomplished what to those of less courage seemed impossible, and established Salem College.

That it is to-day the one thing most essential to our moral, social and spiritual growth, none will deny. Take away the influence and training that have come to our young people since Salem College has been with us, and you cannot imagine the conditions. It is the one thing all-important to our society and churches.

When we think of how it has lived and done its marvelous work all these years without a cent of endowment, but has been supported by God's people all over this denomination, we dare not say that God is not in the work. My friends, if you want to do something to honor and help build up society, and uplift human souls, and promote the work of this Association, rally to the support of Salem College. That it has a most excellent leader, truly a servant sent from God, in the person of Dr. Theo. L. Gardiner, who has given his entire time to this work with unflinching purpose and untiring energy for the past ten years, none can doubt. Such men are precious. How often do you find men of his ability and standing in life, who will look to the future for their reward, and will toil with hands and brain, sacrificing life, that the young may be made better?

Had he turned his attention with the same energy and hard work that he has given to this cause, to the more remunerative pursuits of life, he might have been among the rich men of our country, living in a palatial home, and traveling in a private palace car. To him I know we are all grateful, and if we would show our appreciation and honor him most, we can do it by supporting the one thing he most loves, (aside from human souls), namely, Salem College.

That we are being prospered to-day, compared with our circumstances when this institution was founded, there is no question. I presume I do not overestimate if I say that our people are handling ten dollars to one, more than they were ten years ago. This is a blessing sent from the Master's hand. That Salem College will need future support, there is no question, and the time is upon us when it must be supported more nearly by ourselves. There comes a time when a child must go out from under parental care, and meet the world for itself, but that life is made better, stronger and more useful by seeking its own support; so we must launch out upon our own responsibility, and be able to extend the work to those who may be in need as we have been.

Plans are laid for scholarship endowments and permanent support.

To the more matured in life, whom the Lord

has blessed with means, we say if you want to do something to honor and promote this work, and to leave behind you something that will bless the world when you have gone, contribute to this institution. You could do no better than to give a scholarship endowment which will always bear your name.

To you who are in the prime of life, support it with your means, think of it, labor for it, pray for it. You who are in the springtime of life can support it by your presence in its class rooms, and if you are faithful and in earnest you can obtain the greatest blessing that can be bestowed upon you. Let nothing divert you from an education.

One thought more. One of the most essential things to us as a people, as a denomination, is the Sabbath. If there is any one truth that we should love above all others, it is the Sabbath truth. He who violates his conscience on this question, or is not willing to be known as a loyal Seventh-day Baptist, true to the teachings of the Bible, is an alien from truth, and is bringing reproach upon the cause, and until he realizes that he is a prodigal far from home, he will never help to promote the work now begun. Show me one who leaves the Sabbath for any business calling, saying that he cannot make a living and keep the Sabbath, and I will show you a weakling. The world has no use for a weakling. It is looking for men of strong moral courage and of principle. Compare those of your acquaintance who have left the Sabbath for a living with those who have been true to it, even when the test was just as trying, I do not mean altogether from a financial point of view, but from every point of view. Which do you think have been the most successful? There is no doubt that many of us who have not left the Sabbath are not as true to it as we should be. Let us not become careless about the Sabbath but remember that it is the one thing which distinguishes us from every other religious denomination, and that it is one of God's Commandments. We have just as much right to break any other commandment as this one. Dear young people, let us be true to the task that God has given us and march forth to conquer in his name.

GOD CONSTANTLY SPEAKS TO US.

The longer I live, the more sure I am that to the devout soul God is constantly speaking by the little instances of daily life. Such a man will have the experience corroborated by the Word of God on the one hand and sympathetic circumstances on the other. And though everybody says the man is acting in a suicidal manner, the man himself is convinced by ways he cannot define that he has learned the will of God. It may be that this relates to the giving up of habit, taking a certain course or stepping out in some untrodden path, but the man knows that he knows the will of God. If, however, you do not know, do not act. If I had a little child who could not tell what I wanted, who at the same time needed to know my will, I would explain, even to the adoption of the simplest speech and the shortest words. So we must trust God to make known his will to us. God also works in man "to do." When you know that God wills, you know that you have sufficient power to do what he purposes. You must not wait to feel it. Believe it is there.—F. B. Meyer.

Missions.

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

MRS. WHITFORD had so far improved as to be able to walk and ride out, call on her neighbors, and to attend church, and still gaining in strength, the Secretary deemed it safe to leave home and attend the Central, Western, and Northwestern Associations to represent and look after our mission work and interests. He left home early on the morning of May 25th and arrived in New York City at 7:10 A. M. After breakfast he took that famous train on the New York Central, the Empire State, at 8:30 for Utica. This train makes only one stop between New York and Utica, that is at Albany. It stops only three minutes at a station. One has to hustle to get on or off. It is always a pleasant ride along the eastern side of the Hudson river if you are seated in the car on the river side. It gives you a good view on a clear day of the Palisades, the Catskill mountains and the foot-hills and spurs. We could see that a severe drought was pervading New York State. The air was so filled with dust and smoke we could but see dimly the beautiful scenery up the Hudson and in the Mohawk valley. Our train pulled into Utica at 12:52 P. M. After dinner we called on Dr. S. C. Maxson, an Ex-President of our General Conference, at his office, and had a very pleasant visit and chat with him. At 5:05 P. M. we took a train for River Forks, where brother met me and took me to the old home near Leonardsville, N. Y. It was a great pleasure to see brother and his excellent wife, but it is a sad going to the old home and not to meet mother at the door to give me a mother's welcome and kiss.

I NEVER saw the hillsides, the pastures, the meadows and grain-fields of Brookfield and Plainfield so dry, dusty, and parched in the spring time as they are now. Unless there comes copious rains soon there will be hardly any hay and grain in that section next fall, and if copious rains do come, there can be only a short crop at best. The farmers are looking sober and discouraged. We never go to the old home in the spring time and not go trouting in the "big brook" which crossed a portion of father's farm, from which brook we caught many a fine beauty in boyhood days. In these days of so many fishermen there are but few trout in it. Because of the severe drought the "big brook" as we used to call it to distinguish it from a small brook which crossed another portion of father's farm, is now a small brook. Because of the low water in the brook and the bright sun, though we went early, brother predicted "fisherman's luck." Why there is no trout in the brook! Well the first cast I made a beauty took it and landed safely. Well, though not many trout in the "big brook" of boyhood days now, we had had the satisfaction of taking home four beauties, one of which was a fine one, and the dissatisfaction of losing one quite foolishly. But then in two hours if, as a fisherman of men, we could be as successful, we would be very happy.

WEDNESDAY morning, ho for De Ruyter and the Association. We had arranged to go overland with some old friends of the First Brookfield church, our old home church. Three good loads of delegates kept company,

—a jolly crowd, and a, forty mile, or more, drive. Well it was dusty, but what of that, "dust thou art and unto dust shalt thou return." The roads were fine, excepting the dust, fine hills and valleys, picturesque scenery, plenty of it, and good nature, fine spirits; who could not enjoy such a ride, even if he did get gray with dust. That picnic dinner! It was fine, and we did justice to it. And we had it in such a picturesque place! That picnic dinner and that ride to De Ruyter we shall always hold in sweet memory. Suffice it to say we all arrived safely and soundly at Pastor L. R. Swinney's where we were assigned our homes during the Association, some in town, some, two or three miles out. The Secretary was assigned to a fine home where he met old friends, had a good dusting, a good wash and a good supper. How he did sleep that night! Well, he was tired enough to, but a good refreshing shower in the night helped it on, and made him doubly refreshed in the morning.

THE Association opened with a good attendance, a hearty and warm welcome by Pastor Swinney, and a number one introductory sermon by the Rev. L. D. Burdick, pastor of the Verona church and Moderator of the Association. The meetings from start to finish were warm, earnest and evangelistic. The business was indeed minimized and most of the time given to praise, prayer, and preaching. Twelve sermons during the Association, an average of three sermons a day, and they were all good strong sermons, full of love and truth. Well, I must not forestall the one who is to give an account of the Association for the RECORDER; suffice it to say the weather was fine, attendance unusually large, and all the sessions inspiring, instructive, and uplifting in thought and true sentiment. The Missionary Hour was occupied by Secretary Whitford. The outline of his statements and remarks was as follows:

1. The relation of the Missionary Society to our people and they to it.
2. The fundamental and vital work the Missionary Society is called upon to do.
3. What it is doing for the small and feeble churches; helping thirty-three churches to have preaching and pastoral work.
4. General Missionaries and their work.
5. Evangelists and the work they are doing.
6. The churches without pastors, the number of unemployed ministers, the absolute lack of workers to fill the places greatly needing workers.
7. The work in China, Holland, Ayan Maim, Gold Coast.
8. The Seventh-day Baptist Pulpit.
9. Our indebtedness, our retrenchment, the pledge card and envelop system of raising funds, and how it shall be operated to bring in the much needed funds.

IS IT?

THE question is often asked why so little effect results from all the sermons which are preached in Christian churches. The reason often given is that those who preach are not enough in earnest, or fail to make the truth seem sufficiently real. There is a well-known story told of a minister who asked a famous actor why actors affect their listeners so much more profoundly than preachers do? The reply was, "You ministers tell the truth

as though it were fiction, while we actors tell fiction as though it were the truth." There is possibly some truth in this reply. But it does not give the real reason why persons are so stirred in theaters and so little affected in religious meetings. The actor has a very easy task. He does not undertake to move the will at all. He is not concerned to change the lives and deeds of his hearers. He reproduces some dramatic scene to stir up an emotion, and there his work ends. He does not set himself to raise men up to vaster issues of life. It is one thing to make a person weep or laugh over a scene which is set before the eyes, and it is quite another thing to make men see truth in such a light that it shall readjust life for them through and through, and drive them to a complete "turn about" in thought and word and deed.

Our own belief is that where preaching fails to produce actual effect, the trouble frequently lies with those who sit in the seats rather than with the person who, as we Friends say, "has had the burden of the meeting." Preaching seldom does any good when it is only passively listened to. It begins to be "quick and powerful" as soon as the listeners begin to co-operate with the speaker, and enter into sympathy and travail with him. We all remember how as children we learned words which meant nothing to us, and carried them about with us in our heads for years, when all of a sudden some day the meaning flashed upon us, and we saw in our own souls what before we had only been saying with our lips. Now most persons listen to ministers' words. They hear the sentences all right, but they do not sense the meaning, and feel the truth which the words convey. Their hearts do not witness back to the truth as their ears hear the words, and therefore, they are like the man who sees his natural face in a glass—they go their way with no permanent effect wrought upon them. Then, again, many persons persistently apply what they hear to somebody else. "I wish John could hear that," or "It is too bad Susan isn't here. It is just what she needs," or "I hope William will take that to himself." It is always for somebody else—never for the individual himself. A change would come over our religious meetings if we would form the habit of personal application. The disciples' question is one which we ought to ask at least once a week: "Is it I?" "What is there here that fits my case and that calls for action at my hands?" As long as preaching floats off into the air as something vague and impersonal, of course it will "hurt" nobody, but just so long as it is listened to with no personal application it will help nobody. Let those of us who want preaching to be more effective see how much we can do to make it so.—The American Friend.

VICARIOUS JOY.

We hear much of vicarious sorrow, little of vicarious joy, yet the earth is as full of one as of the other. They are but halves of the great enigma of life. How many of us know the cost in suffering of that which gives us pleasure? Our daily food comes to our table at the cost of misery to dumb beasts, and of the brutalizing of human sentiments. Agony of beast and bird and loss of human tenderness are sewed into women's furs and millinery. Human tragedies are daily enacted that we may wear a coat or a dress.

Woman's Work.

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

SPRING CLEANING.

Yes, clean yer house an' clean yer shed,
An' clean yer barn in every part;
But brush the cobwebs from yer head,
An' sweep the snowbanks from yer heart
Jes' when spring cleaning comes around,
Bring forth the duster an' the broom,
But take yer logy notions down
An' sweep yer dusty soul of gloom.

Sweep ol' ideas out with the dust,
An' dress yer soul in newer style;
Scrape from yer min' its worn out crust
An' dump it in the rubbish pile.
Sweep out the hates that burn and smart;
Bring in new love serene an' pure.
Around the hearthstone of the heart,
Place modern styles of furniture.

Clean out yer morril cubbyhole;
Sweep out the dirt, scrape off the scum;
'Tis cleanin' time for healthy souls—
Git up an' dust! The spring has come!
Clean out the corners of the brain,
Bear down with scrubbin' brush an' soap,
An' dump ol' Fear into the rain,
An' dust a cosy chair for Hope.

Clean out the brain's deep rubbish-hole,
Soak ev'ry cranny great an' small,
An' in the front room of the soul
Hang pootier pictures on the wall.
Scrub up the windows of the mind,
Clean up an' let the spring begin;
Swing open wide the dusty-blind
An' let the April sunshine in.

Plant flowers in the soul's front yard;
Set out new shades an' blossom trees.
An' let the soil once froze an' hard
Sprout crocuses of new ideas.

Yes, clean yer house an' clean yer shed,
An' clean yer barn in ev'ry part;
But brush the cobwebs from yer head
An' sweep the snowbanks from yer heart.

—Advance.

BIRD-LOVERS may well feel that a great victory has been attained in the state of New York by an agreement that has been made between the Millinery Merchants' Protective Association and the Audobon Society, whereby the milliners promise not to deal in, import or handle in any way the plumage of gulls, terns, grebes, humming birds and song birds, native or foreign, and not to buy or sell egret, heron, or pelican feathers, after Jan. 1, 1904.

The plumage of pigeons, birds of paradise, parrots, merles, pheasants, peacocks, swans, domestic fowl, crow, hawk, crow blackbird and English sparrow is not protected. This contract is to remain in force three years from the date of its execution.

The millinery merchants agree to notify all the trade, monthly, through the Milliner's Review, of the law, and to impress upon them the fact that any effort to evade the law will receive punishment, and also to inform them from time to time of such plumage as can be used.

This bird protection in New York state has been brought about by the unceasing efforts of the Audobon Society of that state, and is considered the most valuable work that has been accomplished by the Society since its organization. That love of birds and efforts at preservation is spreading is shown by the fact that during the last year eight states have made laws for bird protection. This is the result not only of sentiment, but of the fact that the agricultural interests are realizing that the bird is the farmer's best friend.

"SHE HATH DONE WHAT SHE COULD."

Blessed words of praise! How softly they fell on the gentle heart of Mary, as she was being so harshly censured by the disciples for her needless waste of ointment, which might, they thought, have been sold and the money given to the poor. How Christ-like the explanation of her motive, and the assertion that "me ye have not always," and the touching allusion to his coming burial.

Although so many centuries have passed since those loving words of divine approval were uttered, Christ is as ready to-day to bestow the same merited praise as then, and it lies within the power of woman to become worthy of such approval.

All possibilities and power is woman's. In her hands lies the heart of the race, for to her is given to train the unformed minds of the children entrusted to her care.

The patient, conscientious mothers, how tiresome seem their daily round! How little at times they seem to accomplish, working often unknown and unrecognized, winning crowns, but wearing them not to outward seeming! Yet how can she dare neglect such work? For to her it is given to guide the little feet into paths of truth and righteousness, or to see them walk step by step down the dark ways of sin and wretchedness.

What though you give the best years of your life, your strength and talent to this work! What though it involves anxious days and sleepless nights! Is not that for which you work well worth every sacrifice and toil? It is for manhood and womanhood you are working.

Oh mothers, watch and pray, for to you it is given to mold the minds that build the nation. Let nothing daunt or discourage you, for you are doing a great and noble work. A true mother

Maketh her place in the world to shine,
As the lily maketh the meadow.

Angels know all about it, and He who sees with "other eyes than ours" will give the rich reward.

And to those who have no special vocation, no home duties of your own,—there is work for you somewhere. Seek for it, and it will be shown to you what you must do. Many are hungering for the kind word that you might speak, or thirsting for "the cup of cold water" that you might give. We need not go back to days of old to find women who are brave and true, and are working on with a heroic patience and cheerfulness that should win the admiration of the world. They minister with untiring devotion to the sick, help the needy, and proclaim the Gospel to the poor.

Thousands scattered up and down our broad land are doing, each in her way and station, a noble work, and when the Lord of the harvest shall gather up his jewels, they will hear the loving words proclaimed, "Well done." We are told, "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and forever."

How beautiful the thought! To shine in the kingdom of our Lord is worth a lifetime of toil. Oh blessed, workers, a rich reward shall be yours. May you be untiring in sowing the good seed early and late! May your hearts go out to all who have need of your love and sympathy! Thus will you find inspiration to work and pray for the unconverted souls for whom Christ died. Thus, and thus only, will you receive at last the tribute Mary won. "She hath done what she could."

ALBION, Wis.

FROM "SECOND THOUGHTS OF AN IDLE FELLOW."

JEROME K. JEROME.

I wonder sometimes if good temper might not be taught. In business we use no harsh language, say no unkind things to one another. The shop-keeper, leaning across the

TREASURER'S REPORT.

For the Month of May, 1903.

Geo. H. UTTER, Treasurer.

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

DR.

Cash in Treasury May 1, 1903..... \$1,847 41

Churches:

New York, N. Y.....	21 95
Rotterdam, Hol.....	
Home Field.....	8 00
China Mission.....	3 00
Plainfield, N. J.....	65 52
Milton Junction, Wis.,—Bakker Salary.....	30 00
Walworth, Wis.....	42 00
Salom, W. Va.....	25 00
Hartsville, N. Y.....	5 00
Mystic, Conn.....	2 88
First Alfred, N. Y.....	
Dr. Palmberg's salary.....	5 00
China Mission.....	1 00
General Fund.....	17 10
S. C. Maxson, Utica, N. Y.....	23 10
First Hopkinton Sabbath School.....	5 00
Subscriptions for The Pulpit.....	31 65
Woman's Executive Board.....	3 50
Foreign Missions.....	\$ 5 00
Home Missions.....	11 75
General Fund.....	41 70
From Sale of Ayers Property, Utica, N. Y.....	58 45
D. N. Newton, P. C. Newton, E. P. Newton, Fayetteville, N. C.....	35 34
Mrs. Geo. S. Larkin, Dunellen, N. J., Crofoot Home.....	7 50
Ladies' Sewing Society, Ashaway, R. I.....	1 00
Okey Davis, Shiloh, N. J., Gold Coast.....	4 00
S. G. Bond, Shiloh, N. J., Gold Coast.....	4 00
One-child Collection, Eastern Association.....	18 34
Estate of Ezra Crandall, Milton, Wis.....	25 00
Income Permanent Fund.....	621 88
	\$2,901 52

CR.

O. U. Whitford, advance on traveling expenses.....	\$ 75 00
R. S. Wilson, advance on salary.....	35 00
Church at Portville, N. Y.....	25 00
M. B. Kelly, salary and traveling expenses.....	62 36
J. G. Burdick, salary.....	100 00
	\$307 36

Cash in Treasury May 31, 1903:

China Mission.....	\$ 957 67
Debt reduction.....	14 50
Available for current expense.....	1,631 70
	2,603 87
	\$2,901 52

Geo. H. UTTER, Treasurer.

E. & O. E.

counter, is all smiles and affability; he might put up his shutters were he otherwise. Hasty tempers are banished from the city. Can we not see that it is just as much to our interest to banish them from our homes?

The young man who sat in the chair next to me, how carefully he wrapped the cloak around the shoulders of the little milliner beside him. And when she said she was tired of sitting still, how readily he sprang from his chair to walk with her, though it was evident he was very comfortable where he was. And she! She had laughed at his jokes; they were not very clever jokes; they were not very new. She had probably read them to herself months before in her own particular monthly journal. Yet the harmless humbug made him happy. I wonder if ten years hence she will laugh at such old humor—if ten years hence he will take such clumsy pains to put her cape around her? Experience shakes her head, and is amused at my question.

I would have evening classes for the teaching of temper to married couples, only I fear the institution would languish for the lack of pupils.

Oh! the folly of it. We pack our hamper for life's picnic with such pains. We spend so much, we work so hard. We make choice pies; we cook prime joints; we prepare so carefully the mayonnaise; we mix with loving hands the salad; we cram the basket to the lid with every delicacy we can think of. Everything to make the picnic a success is there—except the salt. Ah! woe is me, we forgot the salt. We slave at our desks, in our workshops, to make a home for those we love; we give up pleasures; we give up our rest. We toil in our kitchen from morning till night, and we render the whole feast tasteless for want of a ha'porth of salt, for want of a *soupeon* of amiability, for want of a handful of kind words, a touch of caress, a pinch of courtesy.

Who does not know that estimable housewife who works from morning till night to keep the house in what she calls order? She is so good a woman, so untiring, so unselfish, so conscientious, so irritating. Her rooms are so clean, her servants so well managed, her children so well dressed, her dinners so well cooked; the whole house is so uninviting. Everything about her is in apple pie order, and everybody wretched.

My good madam, you polish your tables, you scour your kettles, but the most valuable piece of furniture in the whole house you are letting go to rack and ruin for want of a little pains. You will find it in your own room, in front of your own mirror. It is getting shabby and dingy, old-looking before its time; the polish is rubbed off, madam, it is losing its charm. Do you remember when he first brought it home, how proud he was of it? Do you think you have used it well, knowing how he valued it? A little less care of your pots and pans, a little more of yourself were wiser. Polish yourself up, madam; you had a pretty wit once, a pleasant laugh, a conversation that was not confined exclusively to the shortcomings of servants, the wrong-doings of tradesmen. My dear madam, we do not live on spotless linen and crumpled carpets. Hunt out that old bundle of letters you kept tied up in faded ribbons at the back of your bureau drawer—a ity you don't read them oftener. He did

not enthuse about your cuffs and collars, gush over the neatness of your darning. It was your tangled hair he raved about, your sunny smile, your little hands, your rose-bud mouth—it has lost its shape of late. Try a little less scolding of Mary Ann, and practice a laugh once a day; you might get back the dainty curves. It would be worthy trying. It was a pretty mouth once.

Who invented the mischievous falsehood that the way to a man's heart was through his stomach? How many a silly woman, taking it for truth, has let love slip out of the parlor while she was busy in the kitchen. Madam, you are making a grievous mistake. My dear lady, you are too modest. If I may say so without making you unduly conceited, even at the dinner table itself you are of much more importance than the mutton.

You can be more piquant than the sauce *a la Tartare*, more soothing surely than the melted butter. There was a time when he would not have known whether he was eating beef or pork with you the other side of the table. Don't think so poorly of us. We are not ascetics, neither are we all *gourmets*; most of us are plain men, fond of our dinner, as a healthy man should be, but fonder still of our sweethearts and wives, let us hope. Try us. A moderately cooked dinner—let us even say a not-too-well-cooked dinner—with you looking your best, laughing and talking gaily and cleverly—as you can, you know—makes a pleasanter meal for us, after the day's work is done, than that same meal, cooked to perfection, with you silent, jaded and anxious, your pretty hair untidy, your pretty face wrinkled with care concerning the trifles, with anxiety regarding the omelette.

My poor Martha, be not troubled about so many things. You are the one thing needful—if the bricks and mortar are to be a home. See to it that you are well served up, that you are done to perfection, that you are tender and satisfying, that you are worth sitting down to. We wanted a wife, a comrade, a friend; not a cook and a nurse on the cheap.—The American Mother.

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., May 31, 1903, at 10.30 A. M.

Present: Prof. E. M. Tomlinson, Prof. A. B. Kenyon, Prof. W. C. Whitford, Rev. W. L. Burdick, Rev. J. B. Clark, E. E. Hamilton, V. A. Baggs.

The President, Prof. E. M. Tomlinson, called the meeting to order, and prayer was offered by Rev. W. L. Burdick.

The following report of the Corresponding Secretary was read and adopted:

INDEPENDENCE, N. Y., May 31, 1903. Your Corresponding Secretary, who was appointed a committee to procure a data and present the needs of the Theological Seminary by circular letters to the churches of the denomination, would report that he did as directed, and that the responses so far as they have come to hand have been favorable.

WM. L. BURDICK, Cor. Sec. It was voted to pay the bill of expenses, \$4.10, the Corresponding Secretary presented, for sending out the circular letters.

INDEPENDENCE, N. Y., March 27, 1903. My Dear Brother:—Will you kindly bring this letter before your people?

You will remember that the denomination, at the Conference held with the Adams Centre church in 1900, laid upon the Executive Board of the Education Society

the task of raising the additional sum required to thoroughly equip our Theological Seminary.

To meet the bills which will be due next June, about \$1,200 will be needed, above that for which provision is now made.

Our supply of ministers is not equal to the demand. Fifteen churches are pastorless, and there is a call for two more general missionaries. If one church or field is supplied, it is done by calling a man away from another. At present four students in the Seminary are working toward graduation, and it is expected that the number will be increased to eight next year. Besides these, seventeen others are taking studies in the Seminary as a preparation for better service as lay-workers.

Three able and consecrated men are devoting their time to the instruction and training of these much-needed young ministers. But this important branch of our denominational work cannot continue unless the deficit is annually raised by the people of the denomination, by whose request the work has been undertaken.

With these conditions upon us, we, your servants, ask you to arrange to take a quarterly collection for this work. Many of our churches, and probably yours, with the others, are contributing regularly to our Missionary and Tract Societies, and we come to you in the Master's name and in behalf of his cause, requesting that by quarterly collections or some other well-devised plan, you regularly help support the work which you have laid upon the Executive Board. The situation necessitates our asking for a prompt response.

All contributions should be sent to the Treasurer, A. B. Kenyon, Alfred, N. Y.

Yours in behalf of the Board, WM. L. BURDICK, Cor. Sec.

After reading, the following report of the Treasurer for Third Quarter, Forty-Eighth year, Feb. 23, 1903, to May 22, 1903, was adopted:

Third Quarter, 48th year—Feb. 23, 1903 to May 22, 1903.

I. REVENUE AND EXPENDITURES.

DR.

Table with 2 columns: Description and Amount. Includes Balance on hand Feb. 23, 1903, Interest on Bonds and Mortgages as follows, Alfred University, Gentry, Ark., B. F. Armstrong, W. C. Belcher Land Mortgage Company, Farmer's Loan and Trust Company, Mayfield Heights Realty Company, G. W. Rosebush.

Interest on Theological Endowment Notes:

Table with 2 columns: Name and Amount. Includes Susele M. Burdick, Kate M. Clarke, A. E. Main, Harriet A. Pierce, Thomas B. Titsworth.

Contributions for Maintenance of Theological Seminary:

Table with 2 columns: (a) From the following churches: First Alfred, N. Y., Gentry, N. Y., Hartsville, N. Y., Hebron, Pa., Quarterly Meeting, Hornellsville, N. Y., New Market, N. J., Nile, N. Y., Plainfield, N. J., Rotterdam, Holland. (b) From Individuals: Bernice Ayars, Mrs. S. D. Burdick, Mr. and Mrs. Luther S. Davila, Mrs. Lang, per Rev. George W. Hills, Gillette Randolph, Marie S. Stillman, Martha H. Wardner.

Total \$1,498 43

CR.

Table with 2 columns: Description and Amount. Includes Alfred University, W. H. Crandall, Treasurer; Theological Seminary, General Fund, Sun Publishing Association, Printing, Salary of Treasurer, Balance on hand May 22, 1903.

Total \$1,498 43

II. PRINCIPAL.

DR.

Table with 2 columns: Description and Amount. Includes Balance on hand Feb. 23, 1903, Payment on Bond and Mortgage, Wellsville Improvement Company, Payments on Theological Endowment Notes, First Alfred church for William Calvin Whitford, Susele M. Burdick, Kate M. Clarke, A. E. Main for D. C. and G. A. Main, A. W. Vars, Mrs. J. M. Todd, Executrix of will of Rev. J. M. Todd, Bequest to Alfred University, Dr. Rosa W. Palmberg, Balance Life Membership.

Total \$1,155 88

CR.

Table with 2 columns: Description and Amount. Includes Paid Alfred University, W. H. Crandall, Treasurer; Bequest of Rev. J. M. Todd, Balance on hand May 22, 1903.

Total \$1,155 88

III. LIFE MEMBERS ADDED SINCE LAST REPORT.

Dr. Daniel C. Main, Dr. Rosa M. Palmberg, Dr. Ella J. Smart, ALFRED, N. Y., May 22, 1903. Respectfully Submitted, A. B. KENYON, Treasurer. Examined, compared with vouchers, and found correct. J. BENNETT CLARKE, E. E. HAMILTON, Auditors.

On motion, it was voted to pay one thousand dollars to the Theological Seminary, and four hundred dollars to the General Fund of Alfred University.

The Committee on Life Membership Certificates reported that an order had been placed with Denison & Sons for some lithographed certificates, and that the same are expected soon.

It was voted that the bill of expenses of delegate to the Associations be paid when audited.

The Treasurer was authorized to foreclose the two mortgages in arrears.

Adjourned. E. M. TOMLINSON, Pres. V. A. BAGGS, Sec.

BETTER TO CLIMB AND FALL.

Give me a man with an aim, Whatever that aim may be, Whether it's wealth, or whether it's fame, It matters not to me, Let him walk in the path of right, And keep his aim in sight, And work and pray in faith always, With his eye on the glittering height.

Give me a man who says,— "I will do something well. And make the fleeting days A story of labor tell." Though the aim he has so small, It is better than none at all, With something to do the whole year through He will not stumble or fall.

MISSIONARY WORK AT GLEN BEULAH, WIS.

Work has been in progress on this field for some weeks with what would seem, in a measure, good ground for hope of some results in the near future. Am preaching at two places a few miles from Glen Beulah, namely, Grant and Mankato, with an attendance of about thirty at each place.

We have organized a Sabbath-school at Grant with a full set of officers which bids fair to be of great value to the children and older ones as well.

The people here seem friendly towards our people, and ready to hear the gospel of Christ when told to them as it is in his word. And not only are the people here ready and willing to hear the truth, but in other places as well; and I believe that where we make a very grave mistake is in that we are afraid to go to people and offer them the Gospel and ask them to receive it and live. If we do this thing we will find, many times, that they are waiting to receive it gladly.

There are, at present, only two small families of Sabbath-keeping people here; but they are such both in word and deed, and their influence tells for truth and right.

Pray for us here that some good may be done; that people may come to see their lost condition without Christ, and may turn unto him and be saved.

L. A. MILLER. GLEN BEULAH, Wis, May 29, 1903.

THERE are two ways of looking at affliction—one is to see the sorrow; the other is to see through the sorrow as through a lens and behold the blessing that radiates from it on the other side.—Anon.

Our Reading Room.

AN EXPLANATION.—The article headed Glen, Wis., which appeared in a recent issue of the RECORDER needs a little explanation. It was headed Rock House Prairie, Wis. when it left the hands of the writer, but in some unaccountable way was changed to Glen, Wis. There is no Seventh-day Baptist church at Glen; Rock House Prairie is the only church of our denomination in Adams Co. Some of its members get their mail at Glen, some at Adams Center and some at Grand Marsh, the former name of the church. It is not strange that those who are not acquainted with the situation should get these places confounded, but to those who do know, it might seem very strange that this church should be spoken of as Glen, when Glen is seven miles from the Rock House Prairie church.

LOUISE J. CRANDALL.

(The editor of the RECORDER is responsible for the error, since he did not know that the Rock House Prairie church was represented at so many post-offices. Our Reading Room column aims to give the post-office of each locality reported. We are glad to publish Mrs. Crandall's explanation.)

LEONARDSVILLE, N. Y.—Last Sabbath was a beautiful day and the ordinance of baptism was administered by Pastor Cottrell. One of the candidates was a man whose home for many years, was on the ocean. We trust he has found a safe harbor where the storms of life and its temptations will not assail him. Many are looking forward with pleasant anticipation to the Association at DeRuyter and a number from this church will attend.

Leonardsville is rather quiet at present. The hot weather and the lack of rain are the principal topics of the day. On Monday evening of this week, the church and society gave a surprise to the Reverend I. L. Cottrell, which was a pleasant affair. Pastor Cottrell was lured from home and entertained at tea in a good deacon's family. On his return to the parsonage, he found it brilliantly lighted and the house filled with a merry company of all ages, from the "babe in arms" to the gray-haired men and women of his flock. The most notable event of the evening was the gift of a handsome couch to the pastor. Mr. H. D. Babcock made the presentation speech, to which Mr. Cottrell feelingly responded. He assured the company of his appreciation of the gift—of his love and interest in his new found home, his desire to do faithfully his work for the church and community. Mr. Cottrell has made warm friends and helpers in Leonardsville. Pastor and people are united in that best of bonds—"Christian love and fellowship."

Light refreshments were served and all said the good nights with the feeling that it is indeed "more blessed to give than to receive." Such occasions leave nothing but pleasant memories. Later in the evening a sum of money and a rug were left at the parsonage.

R. E. H. W. MAY 22, 1903.

MILTON, Wis.—During the absence of our pastor on the rounds of the Associations, Pres. Daland has preached for us two Sabbaths, R. B. Tolbert one Sabbath, and Edgar Van Horn is to occupy the pulpit next week, while

President Daland is at the Semi-Annual Meeting at Berlin.

Our church building was again in great peril of destruction by fire a few weeks ago. Only the desperate efforts of the fire department saved the house of Bro. Chaney; and had this burned, the church building must have gone, too.

The time for the Commencement seasons is already upon us. The High School exercises are already a thing of the past. Prof. Hamilton has been engaged again for next year. The anniversaries of the Academy and the College will soon be here. The field-day events are set for June 17. Our baseball club this year claims the state championship among the smaller colleges, which includes all except the State University and Beloit College. Our team has not been defeated, except by the team from the University, while it defeated here in Milton, May 29, by a score of 4-3, the strong team from Marquette College, of Milwaukee. This club had not before been beaten this year, and it was regarded as the championship game.

Prof. A. E. Whitford has spent several weeks this spring in visiting and in inspecting the High schools of the near-by cities.

Our Sabbath-school, under the efficient management of Bro. Stillman Babcock, is in a good working and flourishing condition.

The last week in May was marked by an excessively large amount of rain, doing more or less damage to crops and roads; but, when compared with many places in this country, we are exceedingly fortunate and blessed.

JUNE 1, 1903.

GENTRY, ARK.—The regular correspondent from Gentry, reported some time ago that the church here had sent their pastor away for rest.

I was greatly benefited by a few weeks on the Gulf in the home of Bro. D. S. Allen, Port Lavaca, Texas, and I still feel the thrill of the new strength gained during those weeks of mental rest and relaxation. I thank God for a kind, loving, watchful church which sees when rest is needed; and for warm, earnest friends who are ready to say, "This is your home for the present." I wish every pastor's church was as thoughtful, and that every weary worker could find as hospitable a home. Then how quickly Christ's prayer, "Thy Kingdom Come," would be realized on earth. Such experiences ought to make us feel more keenly the great brotherhood of man and bring us into closer touch with our elder brother Jesus Christ. They ought to make us better servants. J. H. H.

SEE how the man of Nazareth has consecrated the commonest things; transfiguring water into baptism, eating and drinking into holy communion, society into church, cross into brooch. In sum, we see how the Lamb of Calvary is reorganizing human chaos, reversing human instincts, revolutionizing human tendencies, marshalling human powers, disclosing human potentialities, celestializing human character, uprearing the temple of the New Humanity. Jesus, the Christ, is the Universal Seminary at which mankind is evermore learning. He is the contemporary of all ages; the watershed of humanity, all yonder side of him flowing into oblivion, all this side of him flowing into immortality—himself the

Lever to uplift the earth, And roll it in another course. —Geo. Dana Boardman.

Young People's Work.

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

THE Young People's Hour of the Eastern Association was conducted by Eli F. Loof-boro. The hour was spent in consideration of the subject, Power and Prayer. The prayers and testimonies indicated a desire to utilize the unlimited resources of God. New discoveries of nature's reserve power suggest to us the power which God has for them who come to him in true prayer.

CHARACTER, EMPLOYMENT, AND SABBATH-OBSERVANCE.

Some one has raised the question: If our young people have not strength of character to remain true to the Sabbath under difficulties arising from the question of employment, will they be useful in the denomination if the difficulties are removed and they remain?

This may be a just position to take in regard to men and women of mature age; with the young it certainly is not.

A child is not born with its character formed. "Character building" is a growth extending throughout a period of years. Character is shaped by the surroundings in which the individual lives. The only way to have a strong, loyal growth of Seventh-day Baptists is to make it possible for the formative period to be spent where our denominational thought and spirit is predominant.

We have no more right to expect strong Seventh-day Baptists if we do not supply these conditions, than a farmer has to expect a large crop of corn from a soil which lacks the elements of which corn is composed.

Unless the character of our young people is formed, and they are firmly grounded in the denominational faith before they have to face the problem of self-support and self-advancement, that problem will be considered first. Such a formation of character is neither possible nor desirable.

The only alternative to secure permanent denominational growth is to solve the problem of employment for our young people in such a way that they will come under the influence of our teachings.

L. E. B.

ENTERING A LIFE OF FAITH.

Extracts of a sermon by Rev. T. J. VanHorn, published in The Seventh-day Baptist Pulpit for May, 1903.

Now the embarking upon the great sea of faith in God is not without risks of a certain nature. There is the doubt whether a man will succeed as well financially in leading a life of absolute consecration to God. Perhaps this, more than any other consideration, makes people hesitate, when asked to launch out into the deep. It comes with peculiar force to us as Sabbath-keeping Christians. Not many years ago a lady said to me, "I must keep my place of business open on the Sabbath."

I asked, "Why?"

"Because I cannot succeed without I do."

"How do you know you cannot succeed. Have you tried it?"

"No, I have not."

"Then you cannot say you cannot succeed. I know of those who do succeed under similar circumstances. What I want to ask you to do is to put God to the test in this matter. Launch out into the deep sea of God's promises. I want you to see if God is not as good as his word." God does not promise that

there will not be loss of material things in serving him. This life of faith involves the willingness to lose all things for his sake.

A person says, "I must live at any rate." But God does not promise that in his service in the sense in which such a person means it. The captain of a great ocean steamer does not promise that you shall live when you intrust your life to his ship. A railway company does not promise that you shall not be killed when you go on board the Empire State Express. Imagine a soldier saying as he enlists in the service of his country "I must live." Imagine the sailors in the United States navy saying as they embarked upon the Dewey fleet to execute the order "Destroy the Spanish fleet at Manila," saying "I must live." He would not be worthy the name of soldier of whatever nationality, who would make it a condition of his enlistment, "I must live."

O my friends, our good name as citizens of the kingdom of God is worth everything to us. Let us be willing to endure hardness as good soldiers of Jesus Christ. Let us not sell our birth-right for a mess of pottage. Let us not cling to our own plans and schemes any longer. How many there are who are sacrificing peace of conscience and their favor with God by clinging to earthly things. O let us cut loose from our moorings and enter the deep sea of God's love and care. A man spent half the night with boon companions drinking and carousing in the city, and then got into the boat to row across the river to his home. He pulled away at the oars the rest of the night, vaguely conscious that he was making no progress. With the dawning light came soberer mood, and he discovered that the boat had not been unfastened from the wharf. So men start for heaven. But intoxicated with the fair promises of Satan, of financial success or worldly pleasure, they failed to cut loose from earthly moorings, and launch out upon God's promises.

But obedience is the persistent condition of the fulfillment of such promises. That soul who is able to pray the prayer of the wise man, "Give me neither poverty nor riches. Feed me with the food that is needful for me." (Prov. 30: 8). That one who delights himself in the Lord," (Ps. 37: 4) may come with positive assurance to the Throne of Grace, and with joy and confidence he may go to others in need and tell of the great treasure house where there is abundant wealth. He may say, "My God will supply every need of yours according to the riches of his glory by Christ Jesus." Jesus said one day to some ambitious men who were asking great things of their Master, "Are ye able to drink the cup that I drink, or to be baptized with the baptism I am baptized with?" Only those who could brave the terrible conditions of crossing the plains in 1849 could avail themselves of the wealth in the gold fields of California. Only those whose souls were fired by the love of riches dared to encounter the perils of the Yukon. But how many fell unhappy victims along that melancholy route. How true were the words of the Master, "He that loveth his life shall lose it," in the history of these gold-crazed men.

Not so with those who are stirred with holy faith to "launch upon the unfathomable depths of God's grace. Here "He that loseth (abandon to God) his life finds it." The

phenomenal success attending Simon's following Christ's word of direction, unmistakably points the lesson that those who launch out into business enterprises, taking Christ with them as a partner and helmsman, will be sure of a substantial success.

But this temporal prosperity is only a subordinate matter. Simon implicitly obeyed the Master, although it was contrary to his own sense of business shrewdness. Faithfulness to God and duty in minor points brings its inevitable reward of promotion to a higher service. One who can surrender his judgment to the control of his superior officers, indicates the capacity for promotion to a higher rank. "Seest thou a man diligent in business? He shall stand before kings; he shall not stand before mean men." God has larger plans for every man than simply to succeed in producing a large quantity of milk, butter or cheese from his dairy, or a big yield of potatoes, or large sales of his merchandise. But faithfulness in the details of whatever business only shows a greater capacity for usefulness in the larger work God has for him. "He that is faithful in little is faithful also in much." If therefore ye have not been faithful in the unrighteous mammon (that is, in money matters) who will commit to your trust the true riches?" Luke 16: 9.

It is God's purpose to promote every one of us. That promotion depends, however, upon our compliance to his Spirit in the control of all the affairs of our living. "Whether eating or drinking, do all for the glory of God." "He that overcometh I will make him a pillar in the temple of my God, and he shall go out thence no more. And I will write upon him the name of my God and the name of the city of my God, the New Jerusalem which cometh down out of heaven, and mine own new name." It is that God may accomplish in us his benevolent and far-reaching purposes that he breaks in upon our narrow lives with the invitation to trust ourselves to the great depths of his infinite love. His plans for Simon reached beyond the great success financially he intended he should have by following his directions. That plan comprehended untold blessings that were to come to multitudes through Peter's yielding to God's plan for him. "From henceforth he shall catch men."

As this invitation comes to each one to-day, God grant us the purpose to obey. Eternal consequences are involved, not only as to ourselves but to others who may come within the circle of our influence. "Launch out into the deep and let down your nets for a draught." God expects souls to be brought to a saving knowledge of Christ through the meshes of influence we may cast about them. Let us not thwart his plans so wide and glorious by refusing to "put out into the deep."

O the bitter pain and sorrow
That a time should ever be,
When I proudly said to Jesus
"All of self and none of Thee."

Yet he found me, I beheld him
Bleeding on the accursed tree,
"And my wistful heart said faintly
Some of self and some of thee."

Day by day his tender mercy,
Healing, helping, full and free,
Bro't me lower, while I whispered,
"Less of self and more of thee."

Higher than the highest heavens,
Deeper than the deepest sea,
"Lord, Thy love at last has conquered
None of self and all of Thee."

Children's Page.

BABY-LAND.

GEORGE COOPER.

"How many miles to Baby-land?"
"Any one can tell;
Up one flight,
To the right,
Please to ring the bell."

"What can you see in Baby-land?"
"Little folks in white—
Downy heads,
Cradle-beds,
Faces pure and bright!"

"What do they do in Baby-land?"
"Dream and wake and play,
Laugh and crow,
Shout and grow,
Jolly times have they!"

"What do they say in Baby-land?"
"Why, the oddest things;
Might as well
Try to tell
What a birdie sings!"

"Who is the queen of Baby-land?"
"Mother, kind and sweet;
And her love,
Born above,
Guides the little feet."

WHAT RALPH SAW.

Ralph had been sick a whole month, and now that he was able to sit up again he liked to have his chair by the window, where he could look out and watch the men who were at work upon a new house which was being built next door.

He was so glad that the men were at work there just at this time, for the days sometimes seemed very long to him, and he liked to see the house growing before his eyes. Nothing else entertained him for so long a time.

But one day the funniest thing happened at the new house. A strange workman appeared upon the scene, but this workman hindered more than he helped.

Ralph was at his accustomed place at the window and was watching a carpenter who was measuring pieces of lumber for a certain part of the building. Ralph saw him take out his measure and mark the length with a pencil. He then laid the pencil down beside him while he sawed the board. Pretty soon he looked around to get his pencil, and it was gone. He looked about a few minutes; then he took another pencil from his pocket. He marked another board with this and laid it down as before, and when he wanted it again, it, too, was gone.

Then the man began to look vexed, and he searched all about, probably expecting to find some mischievous boy around, Ralph thought. But finding no boy and no pencils, he borrowed another pencil of one of the workmen, and this time, when he got through using it, he put it in his pocket. So he managed in this way to keep the one he had borrowed.

Presently he seemed to have measured all the boards he needed, and then he began nailing them in place. He took a handful of nails from the pocket of the big apron that he wore and laid them down within an easy reach. He used a few of them, and when he reached around for more there were no more there. Then he stood straight up, took off his cap and scratched his head.

Ralph had been watching all this time, and had seen where all the missing articles went, and now at the man's perplexity he laughed aloud. Mamma, who was in the next room, heard the merry laugh, and it did her good. She determined to go in as soon as she fin-

ished the dusting and see what was amusing Ralph so much.

After the loss of his nails, the workman seemed to think something was wrong. He looked all about, questioning some of the other carpenters, and finally went to work once more. But this time he took the nails from his pocket only as he needed them, and once in a while he would look around as if watching for somebody. But as nobody appeared, he at last seemed quite to forget his mysterious losses, and to work on in his usual manner.

It was a warm day, and as the sun rose higher and higher he began to feel very warm. Ralph could see how heated he looked, and finally he took out a large red handkerchief and wiped his forehead.

He seemed a very absent-minded sort of workman, for now he laid his handkerchief down beside him while he again turned to his work.

"Mamma, come quick, quick!" Ralph shouted, and mamma hurried to his side.

He pointed to the window. "Now watch that man's handkerchief," he said. "Don't take your eyes off from it."

Mamma wondered what Ralph meant, but she did as he said, and pretty soon, when the man had gone to work and quite turned back to his handkerchief, down swooped a big black crow, picked up the handkerchief and flew off with it.

Then how Ralph did laugh and clap his hands. "It's just too funny, mamma," he said. And then he explained to her how the crow had been playing jokes on the carpenter all the morning. Mamma laughed too, and then she said, "I think, Ralph that we will have to arrest Mr. Crow. Shall we tell the man who his tormenter is?"

"Yes," said Ralph; "only do please wait till he finds his handkerchief gone."

So they waited, and presently the man turned to take up his handkerchief, for he had grown very warm again. His look of blank astonishment when he found it was gone was too much for both Ralph and mamma, and they laughed till the tears stood in their eyes.

Then mamma went out on the front steps and tried to call to the man, but he was shouting and gesticulating to the other workman in such a frantic way that she had to go over to the building before she could make him hear her.

Ralph watched from the window. He saw the man turn at last and listen to what mamma had to say, and he saw them both go around to the farther end of a pile of lumber, where there was a space between two boards, and there, safely stored away, were the pencils, nails and the handkerchief, as they expected.

Then Ralph saw mamma point up into the branches of a tree which stood near, and from which, as she did so, there came a cry of "Caw! caw! caw!"

The other workmen shouted with laughter. At first the subject of Mr. Crow's practical jokes was inclined to be angry, but at last his better nature conquered, and he laughed with the rest.

As he went back to work Ralph saw him take the handkerchief and tie it under his chin, and mamma explained when she came in that he said he would have to tie his cap

on or the bird would be flying off with that next.

But Jim Crow seemed satisfied with his morning's work, and after his trick was discovered he flew off home, and the poor workman was left in peace.

As Ralph was much better the next day, mamma said she believed that his laughing so hard over Jim Crow's pranks had done him more good than medicine.—Southern Churchman.

PSALM 19: 1-6.—AN INTERPRETATION.

PROF. HERMANN GUNKEL.

The heavens declare the glory of God,
The firmament tells of the work of his hands.
Day unto day pours forth utterance,
Night unto night expresses knowledge.

There is neither speech nor words,
Their voice is not heard;

And yet, throughout the world their message goes,
Even to the ends of the earth.

For the sun has he established a tent in the sea,
He comes forth as a bridegroom from his chamber;
He rejoices as a hero to run the course.
From the end of the heaven is his going forth,
To the end of it is his circuit,
And from his warmth there is nothing hidden.

A wonderful sound is heard throughout the earth. In powerful and mysterious words this noble psalm speaks of it. Secret knowledge is revealed therein: the heavens, the firmament, have not forgotten what they once saw with astonishment, when God laid the cornerstone of the earth and shut up the sea behind bolted doors, when the morning stars sang together and all the sons of God shouted for joy. This knowledge of God's work of creation is told exultantly by one day to another; from primeval times until the present this knowledge has been proclaimed, and will continue to be proclaimed until the latest ages. This sound which the heavens give forth echoes loud; it is a mighty utterance which is heard even to the remotest part of the world. And yet

There is neither speech nor words,
Their voice is not heard.

The heavens speak no language, no word that a human ear can understand; only the ears of the superhuman beings can interpret them. Never has a mortal being heard their voice. It is indeed a mysterious sound.

What does the poet mean? We, too, know the mystery that enraptured him: it is the "harmony of the spheres." According to the teaching of oriental ages, the spheres, "the heavens," with their motions give forth mighty sounds.

There's not the smallest orb which thou behold'st,
But in his motion like an angel sings . . .
But whilst this muddy vesture of decay
Doth grossly close it in, we cannot hear it.

Here, then, is the origin of this wonderful idea of the mysterious song of the heavens, which is so loud that the ends of the world resound with it, and which nevertheless no man has ever heard.

But the poet knows what the heavens sing; with an ecstatic mind he grasps the meaning of their song. It must be an eternal song of the glory of God, the God who created the world.

The heavens declare the glory of God,
The firmament tells of the work of his hands.

Thus we see how the Hebrew poet has taken up a wonderful idea, originally foreign to his religion, which has been handed down to him, and turns it powerfully and ingeniously to the glory of the true God.

Equally great is the hymn of the sun, contained in the second strophe. The poet stands in awe before the vast power of the sun; he

Popular Science.

H. H. BAKER.

An Astonishing Invention.

speaks of its glory in simple and strong words. He sees it rising in the farthest East, and watches it pass over to the other end of the sky, filling everything with light and warmth. And he adopts a very ancient poetical view of nature. Once the sun was considered a god, a hero who gaily runs his course. At the end, treid, he reaches his resting-place, his tent in the far West, deep down in the sea. There—thus say the heathen—lives his bride; but in the morning he rises anew, fresh and young, like a bridegroom coming out of his chamber.

Such ideas are reflected here as poetical smiles. The vast difference, however, between the pagan songs, whose motives are taken up here by the poet, and the poet's own psalm is the fact that the heathen sing the song to, the sun itself; but the poet of Israel sings his hymn to the god who created the sun. The sun which we see is great and glorious; how great and glorious must be the God who created the sun, but whom we do not see! The poet does not need to say this. He gives the inspiring view of nature and leaves it to the hearer to draw the conclusion. Thus the psalm ends in a grand outburst of praise, leaving us in deep meditation upon the truths which he has evoked.

We know nature better than the ancients; we have more reason than they to praise the glory of God's creation. And yet the majestic words of the ancient poet forever re-echo in the heart of him who reads the Bible.—Biblical World.

COME TO THE FRONT.

Now is the time to do good. But first our hearts must be right with God. Step to the front, put your shoulder to the wheel, and push. We need pushers who have vim and courage to stand by their convictions, those who can speak words that will quicken hearts, and set souls on fire with the desire to be in the front ranks, fighting for the Master's cause. A bright smile, and the hearty hand-clasp mean much to the backward ones who are seldom noticed. Forward to the front; forge your way through to the thick of the fight. O ye of little faith and little work, you can never win souls while you sit with folded hands and a long face. Christ wants cheerful faces and joyful hearts. Fling the door of your heart open wide, and let him come in. If you do not he will pass on and leave written in your memory "a lost opportunity."

A. V. P.

COLORADO SPRINGS, Col.

CARE OF EYEGASSES.

When glasses are required they should be given proper care by the wearer. We have often seen patients wearing glasses so scratched and dirty that a great effort must necessarily be made to see through them. In using eyeglasses they should never be folded, as they soon become mishapen and scratched. For the same reason glasses should not be thrown carelessly upon tables, stands, etc., and when out of shape, nicked, and scratched, they should be repaired or new ones purchased. After the correct lens has been selected, care should be taken that the frames are carefully adjusted by a competent optician, as oftentimes improperly fitted frames destroy all the benefits that would have resulted from the glasses.—A. B. Norton, in The Atlantic.

This invention is no less than claiming to see persons, and talk with them at the same time, when you know you do not see them; you know it to be a positive fact that your friend is at least twenty-five miles away, and that a high ridge of mountains is between you.

A single Scriptural reference will illustrate. James 1: 24. You stand before a looking-glass, and you are supposed to be looking at yourself. Yet you do not see yourself at all. Then what do you see? You simply see a film of cinnabar which adheres to a mixture of sand and potash, which mixture you do not see.

Our reference says: "And straightway forgetting what manner of man he was." Why forget? Because you have not seen yourself. The word "straightway" is obscure. It being a Bible word, and having its root in the Greek, needs to be translated: Here is its translation: "Immediately; forthwith; without loss of time; without delay."

The Greek Professor tells the Scientist, as we understand it, that you may whirl as quickly as you can, and in that time you have actually forgotten what you did not see. As the experiment can be readily tried, we advise our readers to test the Greek professor's translation.

We now introduce the marvelous discovery, which has lately been submitted to the French Academy of Sciences. It relates to the possibility of seeing, as well as hearing, the person with whom we are talking through the telephone. This when in operation will be remarkable in more ways than one, as it will dispense with space, and bring friends together face to face.

It is proposed to be solved by means of electricity, and will contribute to the solution of the problem of vision through obstacles, by the well-known electrical response of selenium to the action of light.

The wonderful effects produced by electricity, and the action of light upon chemicals, are among the most wonderful phenomena which scientists are having under consideration at the present time.

Smoke Comes Next.

Almost every article that is manufactured furnishes what is called a "waste product." And what has been considered of no value, in many instances troublesome to dispose of or to get out of the way, and often become a nuisance, has in later years, in many cases, by the aid of science, been converted into very useful articles, and therefore become valuable. We instance a few of many articles.

Since our remembrance, the straws of grains were thrown into yards to rot for manure, or for cattle to lie upon, often burned to get them out of the way. These now are manufactured into boards for book covers and boxes. Many of the grasses that grew on marshes and were not edible for animals, and therefore of no value, now are gathered and made into ropes and paper. Coal tar was a waste product, entirely so until 1856, when a scientist by the name of Perkins, manufactured from benzol, (a product from coal tar,) a series of most beautiful colors, now known in

commerce as Aniline dyes. Paper is now manufactured from the worthless hulls from cotton seed, etc., etc.

Now we are for making the waste product of smoke profitable, and before long we trust we shall be purchasing it by the 100 or 1,000 feet for driving engines, lighting and heating dwellings, and various other purposes.

It is the invention of a Belgian scientist, who calls the name of his new product, "Pyrogas." It burns with a bright flame and an absence of smoke.

As we understand, pyrogas is manufactured by filtration. A tower of some height is made and filled with coke; the coke is kept sprinkled with naphtha. The smoke is forced into this tower at the bottom by a blower. The soot is taken from the smoke by the coke, while the naphtha takes up the inflammable qualities that are being carried off, and they form a gas which is collected in tanks, when it is ready for use. It is said to produce an excellent light when used in connection with the Weisbach mantles. It is also being perfected to take the place of fuel.

We are expecting to hear about pyrogas next via Pittsburg, Pa., possibly Chicago, Ill.

GROW UP TO IT.

The story is told of an Israelite who was trying to sell a coat to a customer. The customer complained that the garment was three sizes too big. "Mine friend," replied the Israelite, "dat coat make you so proud you will grow into it!"

This somewhat apocryphal tale suggests the thought of pride as a moral stimulant. There is or may be such a thing as being so thoroughly proud of one's environment and social capacities as sensibly to feel an impulse at once to grow up to their grander measure. This is a sane and justifiable expansionism—which enlarges its girth in obedience to the ideal of a coat now three sizes too large for it.

The principle is the same for an individual as for a nation. The moral is: Do not buy an opinion, a habit, a mode of expression, or a creed a size too small for you. Do even the quixotical thing of procuring, from somewhere, an idea or a method or a cause which you do not quite understand and cannot yet precisely measure, which is now perhaps several sizes too large for you, but to which, as in the case of the Israelite's coat, it may be possible eventually to grow up to.

Such pride of possibility, so to speak, may prove a very influential factor in determining a man's career. It is well to be proud of what we are going to be even if at present we have no idea how we are going to be it. Buy the big coat and grow.

The world owes no man a living, but every man owes the world a service. Opportunities for the full exercise of gifts and powers, physical, mental, and spiritual, are given, and he who uses them rightly and fully will get out of them what will supply his varied needs and benefit others. God commands us to work in the ways which he indicates in his providence, and he who does as the Lord thus directs will be blessed in basket and in store and leave a blessing along his pathway.

The quickstep of time is the pace that kills old prejudices.

MARRIAGE from a sense of duty imposes a heavy duty on sense.

WAITING.

CAMPBELL COYLE.

She sits alone in the shadows now,
My mother of eighty years;
The sunset's glow is on her brow,
And her eyes are dim with tears.

She sighs for the days that are vanished,
And yearns for the days to come,
When troubles of earth are banished,
And she's safe with her Lord at home.

For she's weary, and sad, and lonely,
Since her consort went away;
And is watching and waiting only,
For the dawn of the golden day.

On her bosom her hands are folded
As she sits in her rocking chair,
And her face into calm is molded,
While the glory lights up her hair.

The strong vine of her life has yielded
Rich clusters, whose luscious wine
Has strengthened those who wielded
Their tools in the fields of time.

So tread softly, sisters and brothers,
God's angels are hovering nigh;
And the holiest love is a mother's,
This side the sinless sky.

The smaller the hotel the more likely it is to be known as "The Palace."

MARRIAGES.

SEVERANCE—BABCOCK.—At the home of the bride's parents, Mr. and Mrs. B. C. Babcock, in Gentry, Arkansas, May 14, 1903, Mr. Edward C. Severance and Miss Grace L. Babcock.

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. —Witter.

CRANDALL—Mary L., Boomhour, Crandall, was born in the town of Denmark, Ohio, June 9, 1827, and died at the home of her daughter, Mrs. A. A. Whitford, in Gentry, Arkansas, May 2, 1903.

She was married to Horace H. Crandall, April 22, 1848. He with the children are left to mourn their loss. Her faith was strong in Christ's power to save.

J. H. H.

CLARK.—Wm. S. Clark was born in Brookfield, N. Y., Nov. 22, 1823, and died in Farina, Ill., May 22, 1903, in the midst of his 80th year.

He came to Walworth in 1844. He was baptized in Geneva Lake in April, 1847, with Harlow Coon and two others, and eleven years later was ordained a deacon of the Walworth church. He was the youngest of seven children, only one of whom survives him. During his residence of over 30 years in Walworth he was the choir leader much of the time. He was one of our faithful, good men, ever ready for a hearty lift in the cause of righteousness. Funeral service at Walworth church on Sabbath, May 23, and burial in his family lot in Walworth cemetery. M. G. S.

LARKIN.—Electa E., wife of Geo. W. Larkin, was born in Allegany county, N. Y., July 23, 1841, and died in North Loup, Neb., May 26, 1903.

She was one of several children of Dea. James Brown, who when Electa was a young girl settled in Dakota, Wis. At about the age of 14 years she made a public profession of religion and united with the Dakota Seventh-day Baptist church. Her first husband was Lucian Brace, who died a few years after her marriage leaving her with two small children. These children are E. J. Brace and Mrs. W. J. Greene, of North Loup. July 27, 1865, she was married to Geo. W. Larkin, who with one other son, Geo. L. Larkin, survives her. Mrs. Larkin was a devout, sweet spirited, even tempered, consistent Christian woman, and for many years a valued member of the North Loup church. In her usual health she was preparing to attend the memorial services on Sunday morning when she was stricken with apoplexy and soon became unconscious, in which condition she remained till Tuesday night when she peacefully passed away. A. B. P.

WITTER—Belle Arlene Witter, eighth child of Emmet and Eola Allen Witter, was born May 28, 1893, and died of rheumatism of the heart followed by acute Bright's disease, May 24, 1903.

She was in the second grade in school, faithful and painstaking in her work. She was a womanly little

helper at home and kind to the younger ones. She was a regular attendant of Sabbath-school and Junior. About fifty children attended the funeral service. Pastor's text: Matt. 18: 10. L. C. R.

SCHE.—Mrs. Matilda Snell Schu was born in Hornellsville, N. Y., April 10, 1839.

The only members of the family now left are two sisters who were with her in her last days. She was married to Frederick N. Schu, Sept. 7, 1896. On May 21, 1901, they came to live in Alfred, Mr. Schu having a responsible position with the Rogers Machine Co. Mrs. Schu has been afflicted with tuberculosis for some time. On the twenty-ninth of May, just two years after her coming to Alfred, she passed away. She was a woman of kind, unselfish, cheery disposition. She faced death calmly and cheerfully, for she was ready to go. Brief services were conducted at the house by Pastor Randolph and a quartet on the morning of May 31, the funeral being in the German Lutheran church, Hornellsville, at 2 p. m. L. C. R.

POST.—Dollie Maxson Post, daughter of Dr. Darwin E. and Hannah Green Maxson, was born at Milton, Wis., March 27, 1868, and she entered into life May 28, 1903.

She graduated from Alfred University in June, 1888, and was married on the July 19 following to Dr. Charles M. Post. She leaves her husband and their two children, Helen and Robert, her mother and sister Carrie, (Mrs. Robert Gorton.) She was baptized by her father at the age of about eight years and became a member of the church at Plainfield. She has been for twenty-three years a faithful member of the First Alfred church. She was a gifted woman, readily becoming proficient in any line of effort to which she applied herself. She was one of those chosen by the large class of 1888 to represent them at the Commencement. She excelled as a reader, having a sympathetic understanding of the thought of an author. There was soul in her singing, touching the heart of the listener. She was a bright student. She was quick to grasp principles and make practical application of them. She had the gift of home-making, and it was here that her interest was centered during the past few years. Most lovingly and loyally has she done her work. She was a faithful friend, entering into the joys and sorrows of others. All who came to her door received a hospitable welcome, making them feel at home. That she was widely known and loved is evidenced by the inquiries concerning her, coming from every direction during her illness. The cessation of the whistles for weeks seemed like a mute testimonial of the eager desire of hundreds to help in some way. She knew every child in the town by name, and was solicitous for the welfare of all. This community and section of country with its interests, its homes and its human hearts, was dear to her. The tender love in which she is held was suggested by the flowers under which the casket was literally buried, the large concourse of friends who were present to pay the tribute of love to her memory, and the many tear-dimmed eyes which watched the laying of the body at rest. The pastor's text was from Rev. 22: 5—"And there shall be no night there." Extracts were read from the sermons of Mrs. Post's father, Dr. Darwin E. Maxson, one of which is here given. "And then all the dark and heavy and hurtful things that night and darkness symbolize, will be gone and the symbol needed no more. Light, light, ineffable, streaming from the throne of God and the Lamb will drive night away, and the ransomed bodies and souls of the redeemed will grow right on forever." L. C. R.

SULLIVAN.—Dr. Abraham Sullivan was born at Lost Creek, W. Va., April 27, 1852, and died of pernicious anemia at Austin, Pa., June 1, 1903.

He was one of thirteen children born to Patrick and Sarah Wolfe Sullivan, there being only two children younger than himself. During a visit of Dr. A. H. Lewis in W. Va., he became stirred with the idea of coming to Alfred and gaining an education. There were difficulties in the way and sickness delayed him, but he succeeded in entering school at about nineteen years of age. He worked his way, engaging in any honorable labor by which he might help himself along, teaching school several terms before his graduation. He was married to Miss Della Catlin, July 23, 1879. To them were born four children, three of whom remain with their mother. After graduating from Alfred, Mr. Sullivan was principal of schools ten years, including two years at Ashaway, R. I. He had been interested in medicine all this time, and had done considerable reading. He now entered the Baltimore Medical college, graduating in 1890. He settled in Richburg, remaining there three years, then in Shiloh five years. Then after nine months spent in Arizona, he came to Potter county where he has since lived, first at Genesee, then at Austin. He was baptized by

Eld. S. D. Davis, in West Virginia, when a lad. A few months ago he joined the First Alfred church, and had the happiness of seeing all his family united with him in the same fellowship. He was a man of great industry and energy. He was conscientious in the performance of duty. He was genial, cheery and kind hearted, treating the humblest man or woman with unflinching courtesy. He had a deep religious faith, and spoke many words in his last sickness which will be treasured up by those who love him. He trusted not in his own merits, but looked to Christ as his Saviour. He wanted his funeral sermon to be upon living strictly a Christian life, with Jesus all the theme. He said for the young people: "Whatever occupation or life work you take up, you can work for Jesus and keep near him. That is the only true way." Funeral services were held in the First Alfred church, June 3, conducted by Pastor Randolph, assisted by Dr. Main and Secretary Whitford. Text II, Peter 3: 15. L. C. R.

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by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucus lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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6. A draftsman, with experience as draftsman, designer; technical graduate; will be open for work about June.
7. A young lady, with state (Pennsylvania) Normal certificate desires to teach among Seventh-day people; would accept a position as clerk in a store.
8. A man on a small truck farm in New Jersey. Must be good with horses. Will have some teaming to do, including coal to haul. Work the year around.
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Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD. Edited by REV. WILLIAM C. WATSON, Professor of Biblical Languages and Literature in Alfred University.

INTERNATIONAL LESSONS, 1903 SECOND QUARTER.

Table with 3 columns: Date, Lesson Title, and Scripture Reference. Includes lessons for April 4, April 11, April 18, April 25, May 2, May 9, May 16, May 23, May 30, June 6, June 13, June 20, and June 27.

PAUL'S CHARGE TO TIMOTHY.

LESSON TEXT.—2 Tim. 3: 14-18.

For Sabbath-day, June 20, 1903.

Golden Text.—There is laid up for me a crown of righteousness.—2 Tim. 4: 8.

INTRODUCTION.

Many commentators have held the theory that Paul was executed at the end of the two years mentioned in Acts 28: 30. They have therefore sought to find a place for the compositions of the Pastoral Epistles somewhere in the narrative of the Book of Acts.

Some writers arrive quickly at the end of their difficulty in harmonizing these Epistles with the Acts by saying they are all three forgeries and were not written by Paul at all, but by some imitator in the second century.

We need then none of these theories. It is a gratuitous assumption that Paul was executed at the end of the two years. Evidently he was liberated, and travelled among the churches he had founded and elsewhere.

Our present lesson is a representative passage, containing exhortations valuable not only for Timothy, but for all Christians everywhere.

TIME.—Shortly before Paul's death, which probably occurred in the year 66 or 67.

PERSONS.—Paul, the aged Apostle; Timothy, the faithful companion and co-laborer of Paul, several years his junior.

- 1. An Exhortation in Regard to the Scriptures. v. 14-17.
2. An Exhortation to Diligence. v. 1-5.
3. A Song of Victory. v. 6-8.

NOTES.

14. But abide thou in the things thou hast learned. In contrast to the conduct of the deceivers alluded to in the previous verse. Timothy is urged to continue steadfast holding to the truth.

15. From a babe. His instruction in religious truth had begun in his infancy. Truth thus acquired is almost a part of one's being. The sacred writings. That is, of the Old Testament. We are not to understand, however, that there was in Paul's day a definite agreement as to just what books belonged among the sacred writings and what did not.

16. Every scripture inspired of God is also profitable for teaching, etc. The word "is" does not occur in the original and must be supplied. The question is whether it should come before or after the expression "Inspiration of God."

Inspiration enabled holy men of old to present with infallibility truths of morality and of our relation to God, but did not enable them to avoid all grammatical errors. It is also an assumption of those who hold the traditional view of inspiration that there are no errors of chronology or of minor details in the inspired writings.

17. That the man of God may be complete. The purpose of Holy Scripture in all the various ways that its usefulness is made available is to make the individual Christian complete in every respect.

1. I charge thee in the sight of God. A very solemn exhortation to Timothy for the performance of his duty. Judge the living and the dead. Christ is to judge all men at his coming, both those who are then alive and those who have died.

2. Preach the word. This is Timothy's especial work. The following exhortations are in regard to particulars of that work. Be urgent. This is better than "be in-

stant" of the Authorized Version, because that expression is not in current use. In season, out of season. That is, not only at times that seem fitting, but also frequently at times that seem scarcely appropriate.

3. For the time will come when they will not endure the sound doctrine. This is an argument to enforce upon Timothy the necessity of great activity in the present. He is to combat with earnestness the errors of conduct and belief that now exist in the church in order that the church may be in a position to resist the flood of error that is to come before the time of the Second Coming of our Lord.

4. And turn aside unto fables. The fictions of the Jewish teachers with which they replaced the sound doctrines of holy scripture. Perhaps there is also an allusion to the erroneous theories of the Gnostics in regard to the emanations and order of eons.

5. Be thou sober in all things. The pronoun "thou" is emphatic. In contrast with the false teachers Timothy is to be temperate and circumspect. Suffer hardship. Compare chapter 1: 8; 2: 3. The frequent reference to this necessity shows that the suffering was no mere incidental or unimportant element in the work of the Christian missionary.

6. For I am already being offered. Literally, being poured out as a drink offering. This is an argument for greater earnestness and diligence on the part of Timothy. The time of my departure is come. Paul feels certain that he is to die in a few days.

7. I have fought the good fight. The Apostle breaks forth into a song of triumph. His death suggests the necessity of greater activity on the part of others; but the completion of his life is a glorious encouragement, since all may see what one man could accomplish with the help of God.

8. Henceforth. Paul means to say that his work is all done, and that the only thing for him now is the reward. There is laid up for me. Present tense. It is laid up for me right now. The crown of righteousness. Paul is again alluding to the games. As the victor had a crown of laurel or something of the kind, so there is a reward ready for Paul.

SOUL'S IMMORTALITY A REALITY.

If our view touching the supernal character of Christ is the right one, if it be sane and logical, this demonstration has been wrought for us, for one at least of the Sons of God has broken through the fetters of mortality and risen victorious over death.

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Now, I should like to give you some reasons why this conception of the supernal Christ approves itself, not only to all that is most tender and beautiful in our hearts, but also to all that is deepest and most logical in our minds. The most cogent argument for an entire and unqualified assent to the divinity of our Lord is, of course, an argument quite beyond the reach of logic and syllogism.

But while experience is the most cogent of all testimonies, there are other testimonies that have, from the point of view of the intellect great evidential force, an evidential force not perhaps amounting to absolute demonstration, but amounting to a moral certainty which more than justifies fealty to traditional Christianity.

THE POWER OF FAITH.

Faith is usually thought of as a reaching out toward God in expectation of blessings to be given by him; but while this is the chief element of faith, it has also certain effects in the believer which contribute to the realization of his hopes.

and was sinking for the third time, when she heard someone who was coming to her rescue calling, "I am coming; you are all right." She believed, made one more effort to keep afloat, succeeded and was saved.

That is a suggestive and true remark by Professor William James in his essay "Is Life Worth Living?" when he says, "Often enough our faith beforehand in an uncerterified result is the only thing that makes the result come true."

TO CONQUER WORRYING.

Consider what must be involved in the truth is infinite and that you are a part of his plan.

Memorize some of the scripture promises and recall them when the temptation to worry returns.

Cultivate a spirit of gratitude for daily mercies.

Realize worrying is an enemy which destroys your happiness.

Realize that it can be cured by persistent effort.

Attack it definitely, as something to be overcome.

Realize that it has never done, and never can do the least good.

It wastes vitality and impairs the mental faculties.

Help and comfort your neighbor. Forgive your enemies and conquer your aversions.

The world is what we make it. Forward then! Forward in the power of faith, forward in the power of truth, forward in the power of friendship, forward in the power of freedom, forward in the power of hope, forward in the power of God!—Bishop Vincent.

Special Notices.

The Entertainment Committee of the Dodge Centre (Minn.) Seventh-day Baptist church would be pleased to have those who expect to attend the Association which convenes with this church on June 11, 1903, write Mrs. D. T. Rounselle, as soon as possible, of the number to come, and the time of arrival as nearly as may be, to assist us in providing entertainment.

DODGE CENTRE, Minn., May 20, 1903.

The North-Western Association will be held with the church at Dodge Centre, Minn., June 11-14, 1903. The following general order of service has been arranged and will be followed, subject to such modifications as the occasion may seem to require:

FIFTH DAY—MORNING.

- 10.00. Service of Praise, conducted by Rev. F. E. Peterson. Pastor's Welcome, Rev. G. W. Lewis. Response by Moderator, Prof. Edwin Shaw. Introductory Sermon, Rev. A. B. Prentice. Report of Executive Committee.

AFTERNOON.

- 2.00. Reports from the Churches. Reports of Delegates to Sister Associations. Devotional Services, conducted by Rev. M. G. Stillman. Reports from Corresponding Bodies. Appointment of Standing Committees. Sabbath-school Work, Rev. H. D. Clarke.

EVENING.

- Evangelistic Sermon, Rev. Clayton A. Burdick. Prayer and Testimony Service, conducted by Rev. G. J. Crandall.

- SIXTH-DAY—MORNING. 9.00. Annual Reports. 9.45. Service of Praise, conducted by D. C. Lippincott. 10.00. Missionary Work, Rev. O. U. Whitford, Secretary. 11.00. Denominational Readjustment, Dr. G. W. Post.

AFTERNOON.

- 2.00. Business—Reports of Committees, etc. 2.30. Tract Work, Pres. T. L. Gardiner. 3.30. Devotional Services, conducted by Mrs. M. G. Townsend. 3.45. Young People's Work, C. U. Parker, Secretary.

EVENING.

- Evangelistic Sermon, Pres't T. L. Gardiner. After-Sermon, conducted by U. S. Griffin.

SABBATH-DAY—MORNING.

- Sermon, Rev. W. D. Burdick. Joint Collection for the Societies. Sabbath-School, conducted by Superintendent of Dodge Center Sabbath-school.

AFTERNOON.

- Sermon, Rev. S. S. Powell. Consecration Service, led by Young People's Society.

EVENING.

- Evangelistic Sermon, Rev. Geo. W. Hills. After-Meeting, conducted by Rev. L. D. Seagar.

FIRST-DAY—MORNING.

- 9.00. Business. 10.30. Prayer and Praise Service, conducted by Rev. M. B. Kelly. 11.00. Sermon, Pres't W. C. Daland.

AFTERNOON.

- 2.00. Unfinished Business. 2.15. Our Educational Interests. 3.15. Woman's Work, Mrs. A. E. Whitford. Evangelistic Sermon, Rev. M. B. Kelly. Closing After-Meeting, conducted by Rev. S. H. Babcock.

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.

SEVENTH-DAY BAPTIST SERVICES are held, regularly, in Rochester, N. Y., every Sabbath, at 3 P. M., at the residence of Mr. Irving Saunders, 516 Monroe Avenue. All Sabbath-keepers, and others, visiting in the city, are cordially invited to these services.

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.

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.

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

The Seventh-day Baptist church of New York City holds services at the Memorial Baptist church, Washington Square South and Thompson Street. The Sabbath-school meets at 10.45 A. M. Preaching service at 11.30 A. M. A cordial welcome is extended to all visitors. E. F. LOOFBORO, Acting Pastor, 326 W. 33d Street.

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.

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Alfred University will celebrate its Centennial in 1936. The Trustees expect that its Endowment and Property will reach a Million Dollars by that time. To aid in securing this result, a One Hundred Thousand Dollar Centennial Fund is already started. It is a popular subscription to be made up of many small gifts. The fund is to be kept in trust, and only the interest used by the University. The Trustees issue to each subscriber of one dollar or more a certificate signed by the President and Treasurer of the University, certifying that the person is a contributor to this fund. The names of subscribers are published in this column from week to week, as the subscriptions are received by W. H. Crandall, Treas., Alfred, N. Y.

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The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment.

The Board will not intrude information, help or advice upon any church or persons, but greet when asked. The first three persons named in the Board will be its working force, being located near each other.

The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Associations, and give whatever aid and counsel they can. All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries, will be strictly confidential.

Salem, W. Va.

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.

Next session to be held at Salem, W. Va. August 19-24, 1903. REV. T. L. GARDNER, Salem, W. Va., President. REV. L. A. FLATTS, D. D., Milton, Wis., Cor. Sec'y. PROF. W. C. WHITFORD, Alfred, N. Y., Treasurer. PROF. E. P. SAUNDERS, Alfred, N. Y., Rec. Sec'y. These officers, together with Rev. A. H. Lewis, D. D., Cor. Sec., Tract Society, Rev. O. U. Whitford, D. D., Cor. Sec., Missionary Society, and Rev. W. L. Burdick, Cor. Sec., Education Society, constitute the Executive Committee of the Conference.

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THE SABBATH RECORDER.

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TRUST. WILLIAM WORDSWORTH. If this great world of joy and pain Revolve in one sure track, If Freedom, set, will rise again, And Virtue flow, come back; Woe to the purblind crew who fill The heart with each day's care, Nor gain from Past or Future, skill To bear and to forbear.

As the year unfolds new life in the field and forest we should be alert to learn the lessons which God reveals in nature. First of all, we should not assume that there is any antagonism between God and nature, or between Spirit and matter. Nature is one method by which God reveals himself, and matter is a form of divine force. Of all things in the natural world, trees are among the most helpful when we become intimately acquainted with them. Those who dwell in cities learn to know their worth, by their absence. The ancient Pagans were faithful worshippers of trees. Well they might be. The writer would have been a devout Druid in ancient Britain, or an enthusiastic fire worshipper in the farther East. The Sacred Oak of the Druids and the ash—Yghrasil—of the Norsemen, were teachers of wisdom and faith. Our Christmas tree, on the pagan side of its ancestry, was the evergreen symbol of immortal life. The Mohammedans say that Adam took three things with him when exiled from Eden; the myrtle for its sweetness, wheat for its nourishment, and the date-palm for its fruit. The Accasia bush was held in reverence by the Hebrews because Moses saw it aflame, and God was designated by them as "He who dwelt in the Bush."

OUR best work is done in proportion as we learn that God's servants are many, and the forms of that service are countless. Thus are the trees. Each has its character, expressed in the difference of outline and growth, flower and fruit. Each speaks its own message, and preaches its own sermon. The oak cries out "Be strong"; the olive whispers from its silver leaves, "Peace"; the cedars and pines say "Live forever"; while the palm tree shouts out "Victory." Contrast the palm and the pine, the glories of the North and South:

"The pine tree standeth lonely In an upland wild and bare, It standeth whitely shrouded With snow, and sleepeth there: 'Tis dreameth of a palm tree, Which, far in the East alone, In mournful silence standeth On its ridge of burning stone." The pine can climb mountains and brave

the eternal snow with its everlasting green, while the palm is the gladness of the desert, a shelter from the burning heat and the blinding noonday. Even so varied are the experiences and characters of Christians, but all alike are manifestations of the one life which is of God.

Do you think of trees as fire wood, or rail timber, or the material for houses and beams? Think thus no longer. They are more, far more. They are a chapter in God's revelations of himself. They are sermons and poems, songs and prophecies.

TREES illustrate the great laws of spiritual growth and soul development. They root in the earth, but sunlight from above is the source of their life. That unites the juices from the soil, and the carbon of the air into true life, which clothes them with beauty and enriches them with fruit. The roots dig for moisture and strength, and the branches and leaves breathe the Heaven-born atmosphere. The Psalmist found no symbol for the Godly man, finer than the tree, surrounded by channels of water, and the Revelator's pictures of the home of God's redeemed ones would lose half their force and beauty if the trees which bear twelve manner of fruit, and whose leaves are for healing, be taken away. Science teaches that earth's trees have similar value in their relations to our life. Leaves of trees and plants are of priceless value to men and animals. They are the great purifiers of the atmosphere, consuming the poisonous carbonic acid, and releasing life-giving oxygen. Distant forests distill the air we now breathe. All animal life rests upon vegetation. Out of this mantle of green flung around all the earth, all life springs.

THE Bible is full of lessons, similes, and unfolded truth, through trees, from the Cedars of Lebanon, to the trees of life. Bryant said, "The trees were God's first temples;" Goethe declared that the leaf was the universal pattern for trees, and Thoreau said that the "Creator of all only patented a leaf" of the whole forest of architecture. It is said that the "arrangement of leaf buds reveals design, each plant choosing as the measure of distance between its leaf buds, one of this series of continued fractions, 1-2, 1-3, 2-5, 3-8, etc. God is the supreme Geometrician. He lays his beams in music, and all his works obey the laws of number and rhythm. The leaf has become man's pattern as well.

Nine-tenths of all the decorative lines in art are derived from the leaf. Architecture takes its forms from the trees; the palm tree and lotus appear in the graceful minarets of the Moor, and the pine forest shapes the Gothic cathedral."

PASTORS and older church members should be constantly alive to the fact that young people connected with the church should be given something definite to do in order to secure lasting interest in the church and its work. It is a great mistake to suppose that young people need only to be amused. The responsibilities of life come all too soon to the average young person. This is notably true in the work of the church. Of course it is easier for those who are already familiar with various forms of work, to do many things themselves than to entrust the doing of those things to others who are without experience, and to give the necessary oversight while experience is being gained. This fact appears in all relations of life, the training of children in the home and of apprentices in trades and business, but their need of supervision is ever present, and the need of care is imperative. More than this, to give young people something to do, putting permanent responsibility upon them, is an essential element in developing character and unfolding strength. If care be not taken to begin training the young people in church work at an early day, a wide chasm will separate the young and the old in the church, the younger people growing indifferent, or living only superficial lives, so far as church work is concerned. It were better to take the risk of letting some things be done improperly than not to entrust them to those who need to be developed and strengthened through such entrusting. These facts are so clearly apparent that nothing more than the statement of them here is needed, but it is necessary that such statements be made frequently and that pastors and church officials, parents and teachers, be made thoughtful and alert along these lines. Give them something to do, and enlarge the load of responsibility so fast as possible.

The Ninth Annual Conference on International Arbitration and Peace, lately closed at Lake Mohonk, indicates a hopeful growth in the matter of International Arbitration, and, therefore, in the lessening of war and the increase of peace. The Mohonk meeting was notable in the size of the gathering and the character o

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