

TABLE OF CONTENTS.

Editorials—Lessons From the Forest; Lessons of Varied Service; Lessons of Spiritual Growth; Lessons of Wisdom; Give them Work; International Arbitration; Lutheran Synod. 369-370
The Western Association. 371
Building a Christian. 371
News of the Week. 372
United Methods. 372
Be Something and do Something. 372
The Alfred Theological Seminary. 373
Correction. 373
Freedom of the Press. 373
Meeting of the Sabbath School Board. 373
The Ideal Home. 373
Missions—Paragraphs. 374
Holding up the Pastor's Hands. 374
Abandoning Prohibition in New Hampshire. 374
WOMAN'S WORK.—The Yellow Pane, Poetry; Paragraph; Woman's Hour at the Eastern Association; The Woman's Hour; Extracts From Dr. Palmor's Letter; A Desirable Consolidation; Paragraph; The Habit of Kindness. 375
Tract Society—Treasurer's Report. 376
Psalm 46. 376
Columbia River Scenery. 376
Lower Lights. 377
OUR READING ROOM. 377
The Last Leader, Poetry. 377
YOUNG PEOPLE'S WORK.—Financial Statement. 378
What the Louisiana Purchase has Become. 378
Schoolboy Compositions. 378
The Highway Cow, Poetry. 378
CHILDREN'S PAGE.—Watching for Papa, Poetry; A Queer Partnership; Pass It On; The Door-Step Sparrow. 379
The Old Black Tea Pot. 380
About Beavers. 381
EMPLOYMENT BUREAU NOTES. 382
SABBATH-SCHOOL LESSON.—Review. 382
Blessed are the Peacemakers. 382
The Natives of Jamaica. 383
MARRIAGES. 383
DEATHS. 383
SPECIAL NOTICES. 383

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TEARS.
JOHN VANCE CHENEY.
Not in the time of pleasure
Hope doth set her bow;
But in the sky of sorrow,
Over the vale of woe.
Through gloom and shadow look we
On beyond the years;
The soul would have no rainbow
Had the eyes no tears.

It is here. The rain beats on the eastern windows; most welcome music, and it covers the sea, and the thirsty fields on the other side are shrouded in the thrice welcome floods. The sky is making amends for long-delayed promises. People who must be out of doors are glad to enjoy their discomfort, while those who need not go out, stand at the window to look, listen and be thankful. The editor was going afield for an hour or two this morning, but he rejoices that his plans are changed. It is better to sit and write of rain than to walk over roads deep with powder dust, and meadows where the grass crackles under foot, and the parched sod is the crematory of dead flowers cut short in blossoming. No doubt our fears of evil have been exaggerated, although all the Eastern land has had cause for fear and anxiety. Nature, like human souls, has wondrous forces in reserve and unseen power to regain when much or all seems lost. The thirsty ground will drink, and drink, and drink, today. The flowers and grasses, and the farmers' grain which hung their heads yesterday, wilting and waiting, are lifting themselves with joyous smiles and laughter, even now, when the rain is but an hour old. The fields are surfeited with delight already, and life is coming back into ten thousand times ten thousand leaves, and flowers, and roots. The birds, hidden from the rain, chirp in softened song. Everything is glad, glad, so glad.

Our pastor preached, the other day, from the text which is usually translated, "Evil associations corrupt good manners." He made a much better translation than that and taught us some pertinent and important lessons. It is told of a celebrated artist, Sir Peter Lely, that he would never allow himself to look upon a poor picture, because he had found by experience that whenever he did so, he unconsciously transferred some of the faults of that picture to his own canvas. He was not unduly careful, and the lesson which is taught thus, is of highest value in Christian living. One cannot come in contact with evil, unless guarded against it, without being con-

taminated, and even when guarded against it, something is likely to be lost. We are made to be like that which we are familiar with, molded by that which we think, and fashioned by that which we see. What the poet says of vice is not an extreme view:
"Vice is a monster, of such frightful mien,
That, to be hated, needs but to be seen;
Yet, seen too oft, familiar with its face,
We first endure, then pity, then embrace."

We are told by the Apostle to abstain from all appearance of evil; that means, keep away from evil companionships, drive out evil thoughts, turn away from the slightest suggestion which contains any evil. Remember, to associate with any thing, with any thought, or person, time or place, is to be molded by it.

At various times we have passed and repassed a given mile of territory which lies between the Wisconsin and the Fox Rivers, in the state of Wisconsin. The waters divide within that territory, the Wisconsin going toward the Gulf of Mexico, and the Fox to Lake Michigan. The grade between the two streams is slight, and an artificial canal, now unites them. Similar watersheds are familiar to the reader. The lesson we seek is already suggested. In purposes and actions our lives often come to such points of division. Very slight influences determine the immediate course which thought and action take under such circumstances, and thus determine final results. We remember one summer when high water in the Wisconsin River overflowed this dividing space, and sent great floods down the valley of the Fox. That valley was almost entirely free from poisonous reptiles, but the floods from the Wisconsin brought hundreds of poisonous snakes with it, scattering them along the valley of the Fox, and not a few were injured and some lives were lost, because these serpents were cast on shores where none suspected they could come. The home of our boyhood was then infested with these dangerous reptiles for the only time in its history. So when the floods of passion, appetite and ambition are allowed to come into a life, they bring evils, endless evils, evils one dreads to name. The necessity of guarding our lives at the watersheds where choices and purposes tremble in the balance, cannot be too highly appreciated, nor too carefully regarded. A few rain drops, gathering in a depression scarcely larger than the palm of one's hand, may be the beginning of a streamlet which, from such a watershed, increases fast into the devastating flood. A handful of thoughts, a few drops of wrong purpose, an unholy desire, may flood

the life in a similar way. Guard the watersheds.

It will help those of our readers who are preachers to transfer their point of view from the pulpit to the pew, frequently. Two representative criticisms of sermons are heard frequently. Of some sermons men say, We cannot exactly describe the sermon. It was able and brilliant, but one went home from listening to it to speculate and philosophize, rather than to believe and do; there was not much soul food in it. Any sermon, concerning such things may be said, justly, fails in one, if not more important, essentials. Sermons should make people think, but speculation and theorizing do not constitute thinking in the best sense. Every sermon should awaken thought which results in convictions touching duty, and in actions. When a sermon sends people away filled with longings for higher and better living, an important point is gained. Men need to be sent away from listening to pray that God will grant wider fields of service and make them more of a blessing to the world. Every sermon should in some way put the life and teachings of Christ alongside the life and actions of the hearer. It should also build a barrier between the hearer and everything sinful. It should be a safeguard against selfishness and idle living. In a word, every sermon should be such that under the blessing of God it will fill the hearers with better purposes, stronger faith and greater incentives, to immediate action concerning all that is right.

It is frequently noted by religious newspapers that the increase of Jewish population in New York City is a definite factor which must be considered in any forecast as to religious influences. One of our exchanges says: "The wisest man cannot forecast conditions in our American cities. Thousands, if not millions, of dollars invested in Christian churches on the East Side in New York bid fair to have been misinvested, so steady and voluminous is the influx of Jews to that part of the city, the rich Jews seeking the upper, and the poor Jews the lower sections of the quarter." Another evidence of Jewish influence is seen in the fact that the Presbyterian Union of Philadelphia, lately had before it the chief officials of the Jewish charitable agencies of that city, expounding to them the ancient principles of Jewish charity found in the Talmud and the modern methods of applying those principles under radically different social conditions.

Evil Associations.
Evil associations corrupt good manners. He made a much better translation than that and taught us some pertinent and important lessons. It is told of a celebrated artist, Sir Peter Lely, that he would never allow himself to look upon a poor picture, because he had found by experience that whenever he did so, he unconsciously transferred some of the faults of that picture to his own canvas. He was not unduly careful, and the lesson which is taught thus, is of highest value in Christian living. One cannot come in contact with evil, unless guarded against it, without being con-

Thus do the barriers between race and religion break down, and Christians sit at the feet of Jews, as well they may on not a few sociological and hygienic questions.

Our readers will note the name of the new Business Manager of the Publishing House, which appears this week. Mr. Hiscox took charge of the Business Office on the 14th of June. The Westerly Sun of June 14 said:

"John Hiscox broke his connection with the Sun office last Friday, and last evening started for Plainfield, N. J., where he is to assume the business management of the printing office of the American Sabbath Tract Society. The society publishes the SABBATH RECORDER, and does a great deal of job printing. Its management requires special qualifications, which Mr. Hiscox possesses in a remarkable degree. His friends have every confidence in his ability to successfully carry through his new responsibilities."

The Editorial Office of the RECORDER records its pleasant relations with Acting Manager W. B. Mosher, for the last six months, and welcomes the new Manager with full expectations of his success.

THE movement toward church affiliation and union, begun by the Congregationalists, Methodist Protestants and United Brethren, which we noticed a few weeks since, is being continued by the sub-committee of fifteen, which met in Washington, D. C., on the 24th of May. The committee recommends the organization of a General Council, looking toward an organic union of the three denominations named. This report will go before the full committee at Pittsburg, July 1. This report is unanimous, which indicates a stronger tendency towards actual union than was promised at the first meeting of the larger committee. Thoughtful men will watch future reports touching the movement.

Our readers will be interested to know that Rev. R. J. Campbell, of London, England, who is to be a prominent figure in religious work in the United States this summer, has lately avowed his faith that all men will be saved. In a sermon before his church—the London City Temple, he lately set forth his views. He is reported as saying, "That God can never be satisfied until he has brought back every one of his own sheep to the fold. He quoted, as coming near to what he feels to be the truth, Tennyson's lines:

That nothing walks with aimless feet,
That not one life shall be destroyed
Or cast as rubbish to the void,
When God has made the pile complete.

He gave four reasons for the belief expressed in these lines. "First, because of the sovereignty of God. 'The eternally right and eternally good will prevail by the power of Eternal God.' 'Until he find it—but he shall find it. The soul that resisteth him resisteth at his own peril. But God prevails, not the sinner'; second, because of 'what I read in the atonement of Jesus-Christ:' third, 'because of the divine compassion I read at the cross;' fourth, 'because humanity has a claim upon God.' 'Yea verily, no words can be too strong to describe the terrible nature of sin, and he who would dare to prophesy smooth things in the face of the world is a false proph-

et; but I think there is no ratio between sin and punishment—save to bring the sinner to himself."

Whether the drift toward such a view of final destiny is stronger in England than here, one may not say, but that what has been called orthodoxy in evangelical circles touching future punishment is being modified there can be no doubt. We believe that Mr. Campbell is to be one of the principal speakers at the Moody School in Northfield, Mass., this season.

CHRISTIANITY and Republicanism are confronted by a problem of increasing magnitude and difficulty in the tide of immigration which is flooding the United States. The possibility of absorbing, educating and Americanizing this tide of human life, is not easily apparent. In point of education, the first group given below presents an easy problem:

Among Scotch and Scandinavians 1 per cent are illiterate; English, Finns and Moravians, 2; Irish and Welsh, 3; Germans, Swiss and French, 4; Japanese, 5; Dutch, 6.

These form but a small part of the flood. The nations named in the next list are pouring a ceaseless stream into the United States, a stream turbid with illiteracy, as these figures show:

Of Italians from the north part of Italy, and the Magyars, 12 per cent are illiterate; Hebrews, 18; Russians, 21; Greeks, 23; Slovaks, 26; Rumanians, 29; Polish, 32; Dalmatian, Bosnian and Servian, 31; Croatian and Slavonian, 37; Lithuanian, 40; Syrian, 44; Ruthenian, 48; Portuguese and Italians from South Italy, 49.

When we remember that not until the second generation, at least, these people will become familiar with our language, or will come in sympathy with our customs, and with Protestantism, or even with the better type of Romanism, the difficulties and dangers which the problem of immigration involves are almost overwhelming and disheartening.

As God is watering the drought-stricken earth this morning, so he gives the waters of life to thirsty and waiting souls. Yesterday the preacher talked of Grace, Mercy and Peace, that trinity of blessings which God has always in waiting for those who seek him. Those are the showers of blessing men always need, and which are doubly needful when we are tempted, burdened, weary and discouraged. Seen from the right standpoint, and in the longer look, life is never wholly bad, and human experience is never wholly hopeless. Weeping may endure for a night, but joy cometh in the morning. Sometimes sorrow hangs a pall above us, as the forest fires hung theirs over all the East Atlantic Coast some days ago; but God's loving hand lifts the pall in time, and gives strength while we are bowed in the shadows. Temptations assail, and their fires are lurid about our path, as the fires beset the fields and forests last week; but the soul has safe refuge from the tempter in him who overcame all assaults in the wilderness of Judea.

"When troubles like a gloomy cloud,
Have gathered thick and thundered loud,
He near my soul has always stood;
His loving kindness, oh, how good."

Take heart, cheer up, look up, lift up your voice, but not in complaint or wailing. This

is God's world, even though floods encircle Topeka and fires surround the dwellers in the Adirondacks. The waters will subside and the rains will quench the fires. This is God's redeemed world even though sickness, and sorrow, and sin, and mistakes come into our imperfect lives, our unfinished plans, and our unrealized hopes. The better land is never far away, the land where no floods come except from the "River of Life," where no fires are, except the glowing of the Divine Presence; where no shadows come, except from protecting love. That land is yours, if you are his; and all are his who will let him lead them. The rain-music continues; a brighter green is on the lawn. The Divine Presence is brooding over all thirsty fields, and all waiting, wanting souls. Amen.

WE take pleasure in acknowledging a copy of the Directory of the Seventh-day Baptist church of Nortonville, Kansas. Its leading features are an historical sketch, a doctrinal statement, and a list of members—277 in all. It contains pictures of the pastor, George W. Hills, and of the church quartet, D. E. Hummel, W. A. Burdick, C. D. Stillman and A. P. Burdick. The church was organized in 1863. Its pastors have been A. A. F. Randolph, S. R. Wheeler, J. J. White, G. M. Cottrell, J. M. Todd, and George W. Hills, who has been pastor for the last seven years.

COTTON is still king in the export business of the United States, and its record in the present year is likely to surpass that of any preceding year. The value of raw cotton exported in the 11 months ending with May, according to the preliminary figures of the Treasury Bureau of Statistics, is \$308,747,095, which is five million dollars in excess of the highest 11 months' record ever heretofore made. Comparing the total value of cotton exported with those of preceding years, it may be said that 1903 seems likely to show the largest total value in raw cotton exports of any year in the history of our commerce. In 1848 the total value was, in round terms, 62 million dollars; in 1870, 192 millions; in 1870, 227 millions in paper, but 184 millions stated in gold; 1880, 211 millions; in 1890, 250 millions; in 1900, 242 millions; in 1901, 313 millions; and, as already indicated, seems likely to be for 1903, 317 millions. Meantime the value of cotton exported in manufactured form has also increased, and will make its highest record in the present fiscal year. The total value of cotton manufactures exported in the 10 months ending with April, is \$27,932,559, indicating that the total for the full fiscal year will probably be about 34 millions, against 33 millions in 1902, 24 millions in 1900, 10 millions in 1890, 10 millions in 1880, and 4 millions in 1870.

LET us wipe our tears, lift up our heads and give ourselves to brave and cheerful toil. In due time the release will come; rest so sweet after the toil is over; glory so bright after the darkness is passed; victory so grand that we shall not wish the conflicts to have been less fierce or the perils of the day less numerous or painful.

This body is not a home, but an inn; and that only for a short time.—Seneca.

TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, June 14th, 1903, at 2.15 P. M., President J. Frank Hubbard in the chair.

Members present: J. F. Hubbard, Stephen Babcock, D. E. Titworth, F. J. Hubbard, W. M. Stillman, J. D. Spicer, Eli F. Loofboro, J. M. Titworth, Geo. B. Shaw, H. M. Maxson, A. L. Titworth and Business Manager John Hiscox.

Prayer was offered by Rev. George B. Shaw. Minutes of last meeting were read.

The Recording Secretary reported having written the family of the late Sarah P. Potter in recognition and appreciation of her bequest to the Society.

The Supervisory Committee reported that it was their great pleasure to announce that Mr. John Hiscox of Westerly, R. I., had been engaged as Business Manager of the Publishing House and was present with us, and began his official labors to-day. The committee also reported that President T. L. Gardiner of Salem, W. Va., had been secured to fill the editorial chair of the SABBATH RECORDER for the months of July and August, during the absence of the Corresponding Secretary from the city.

The Treasurer presented report of receipts and disbursements since the last meeting.

Vice-President Babcock reported that one-half of the appropriation of \$50 to Ch. Th. Lucky had been sent to him and that the remainder will be forwarded upon receipt of information that this first remittance had been received by Mr. Lucky.

Voted, That the Board appropriate for the ensuing year the same amount as last year viz., \$100, toward the support of Rev. J. T. Davis on the Pacific Coast field, provided the Missionary Society appropriate a similar amount.

Correspondence was received from Sec. A. H. Lewis and Mrs. M. G. Townsend.

The following resolution was presented and unanimously adopted:

Resolved, That we express our satisfaction in the engagement of Mr. John Hiscox as Business Agent of the Society and the hope that the new relationship may prove mutually helpful and beneficial to all concerned, and that we cordially welcome him to our deliberations, and pledge him our co-operation in advancing our interests in the Publishing House.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Rec. Sec.

THE NORTH-WESTERN ASSOCIATION.

On Fifth-day, June 11, 1903, at 10.30 o'clock A. M., the Fifty-seventh Annual Session of the North-Western Association convened with the Seventh-day Baptist church at Dodge Center, Minn. The weather was very pleasant, but cold. The delegation was not large, owing to press of work all over the north-west from rainy season and great delay in putting in crops.

Prof. Edwin Shaw, the Moderator, called the Association to order, and a spirited service of praise was conducted by S. H. Babcock. In appropriate words, Pastor Lewis of the Dodge Centre church extended cordial welcome to the delegates, and made reference to the promise of an excellent program, as indicated by the report of the Executive Com-

mittee on printed slips. To this the Moderator responded in cheerful words and helpful in the increase of interest.

"O, Wonderful Love" was the uplifting song before prayer and the introductory sermon, which was preached by A. B. Prentice. Matt. 20: 26, 27, was the text. Theme, "The nobility of service." 1. Christ, the greatest of servants, came to give, not receive. 2. We must be subjects, obedient to law, moral as well as physical, or rush to destruction. The engine is only safe and a success as it keeps the track. 3. We are debtors, as was Paul, not because of what others have done for us, but because of what we are able to do for others. Possession and power mean debt. 4. Life and power and beauty of character, depend, not upon holding our acquisitions, but in imparting to others. The flowing fountain remains pure. The pool with no outlet becomes stagnant and breeds malaria and death. Service is the true potent of nobility.

After singing, "Speed Away," the usual business of the morning was transacted.

Letters from twenty churches were read, many of them full of hope and promise, some indicative of discouragement. The delegates to sister associations gave their reports and the representatives of the various Boards appeared in their behalf. All these, with all visitors, were given cordial welcome and invited to participate in the deliberations of the Association. The standing committees were appointed by the Moderator. M. G. Stillman conducted a devotional service, remarking briefly and feelingly upon Acts 18: 23. S. S. Powell led in prayer and hymns were sung.

The Sabbath-school Hour was conducted by the Associational Secretary, H. D. Clarke, who called first upon L. A. Platts to speak on "The Present Educational Standards for Teaching and of Conducting Sabbath-schools." Four things are necessary to the ideal teacher: 1. A trained intellect. 2. A love of the word of God. 3. A sweet spirit. 4. A passion for souls. No teacher possesses all these graces. Come as near to it as possible. All may have the sanctifying power of the Holy Spirit; and he will inspire a love for the Word, give a sweet spirit, stir the passion for souls and help to understand the truth and apply it to the hearts of the pupil.

"What would be an ideal course of study in Seventh-day Baptist schools?" was discussed by S. S. Powell. He said: "First a course of study in and upon the Bible itself it has God for its author, salvation for its end and truth without any admixture of error for its matter,—the Bible stories, history, biography, the teachings of the books, the life of Christ with especial prominence, ought to be taught. This course will include chronology, the geography of Bible lands, archeology, and could with advantage include the use of photographs and some of the world's best pictures. Important for such a course would be an ideal and attractive manual of Church history, covering with some degree of completeness our own Seventh-day Baptist history. Important also would be an orderly and comprehensive presentation of Christian doctrine, guarding and teaching the truth and fortifying against error.

A. E. Main spoke at length upon the proposed plan of our Sabbath-school Board to publish a special series of lessons relating to Seventh-day Baptist history and doctrine. As this subject will receive from him more

public attention, his remarks are omitted.

M. B. Kelly spoke upon "Evangelism in our Sabbath-schools" as follows: "Evangelism means the heralding of good news—the news of salvation. Christ began it, and thus gave it to his disciples, and commanded them to proclaim it throughout the entire world. For this purpose he gave special gifts unto men—apostles, prophets, evangelists, pastors and teachers. The evangelist proclaims this good news in a general way, irrespective of locality, wherever there is an opening or need. Pastors and teachers proclaim the same message, but in a more local sense, to the church organization and society. The Sabbath-school, "the nursery of the church," is a large and fitting field in which to labor in the great work. The teacher must be possessed of this spirit, his thought being focalized upon the message. The scholars become enthused with the message and in turn become effective messengers to a wicked world.

"Up-to-date Sabbath-school Music" was well discussed by W. C. Daland. He remarked somewhat as follows: "Religious music has passed through several stages. At first there was no Sabbath-school music. Church tunes were plain chorals and old-fashioned fugue tunes. Then followed the plain psalm-tune with a simple harmony. Later children's tunes and simple "Sunday-school" hymns were devised. These were used in Sabbath-schools but were not, of course, appropriate for church use. Then came the evangelistic hymns, called "Gospel Hymns," with sentimental words and tunes in a lighter style on secular models. These have continued and affected both the church and the Sabbath-school music. In the meantime the church hymns and tunes have greatly improved, and the result is that now in Sabbath-school a more devotional style of hymns, with a better kind of music, is beginning to prevail, although the best of all that has been used will live. It is a loftier sentiment, excellence in the verse, and simple stateliness and serious character in the music, that make a piece wear well in comparison with those that are soon given up.

The congregation sang, "Onward Christian Soldiers," and the session closed with benediction by A. E. Main.

W. C. Daland opened the evening meeting with prayer and conducted a very interesting praise service, assisted by the choir.

S. H. Babcock offered prayer, the choir rendered the anthem, "The Saviour Calls," and then C. A. Burdick, delegate from the Eastern Association, preached from 2 Cor. 4: 14, 15. Theme, "The controlling motive of life should be the love of Christ." Motive led the ancient Roman to great conquests of land and territory. It was of a low order but it was a purpose, and they won. Our Pilgrim Fathers, with a higher motive, love of God and religious freedom, which led them on, gained the object of their desire and we are proud of their achievements. Why did Paul suffer so much perils by land and sea? It was for Christ. Love is the motive of every good thing. All good that come to children from their parents is because of parental love. Men to-day will lay down their lives out of love for others if necessary. Christ's is the great example of love as a motive. Love makes us obedient. It rejoices us. It makes us self-forgetful, and finally it leads to success.

The prayer and testimony meeting, con-

ducted by F. E. Peterson, was full of interest and cheer to a large audience participating.

On Sixth-day morning some routine business was transacted. W. C. Daland made feeling remarks concerning interests in Northern Wisconsin where he had lately assisted in a quarterly meeting. D. C. Lippincott conducted a short devotional service, in which, after he read the one hundred and thirty-eighth Psalm, sentence prayers were offered and spiritual songs sung, including a solo by S. H. Babcock. Missionary Secretary Whitford, in taking charge of the Missionary Hour, after prayer, prefaced it with remarks concerning the relation which members of the Board sustain to the people at large. He referred to the homefields, their needs and helps, of the quartet work, the Board's indebtedness and intrenchment, of the foreign field, of the systematic contributions to the Society.

Special references were made to various branches of mission work, and especially were the successes and failures of the quartet discussed. The great value of the Seventh-day Baptist Pulpit was emphasized. In the absence of G. W. Post, who was to lead in the discussion of the question of denominational readjustment, L. A. Platts appeared in his stead, and opened the discussion. All interests which prove helpful in the upbuilding of the Master's kingdom, but which at first seem to some to be of mere local importance, are our interests as a whole, to be fostered and built up by the denomination. The early history and development of events in the past were referred to and how they resulted in our various organizations. Some method should be devised to unify all these interests and make them more the work of all our people for greater power and more united support. G. W. Burdick spoke of the apparent motive of the early attempts at readjustment, which were local in their aims, and also seemed to be destructive to our denominational polity and congregationalism among us.

The subject of readjustment, as set forth in the resolution of last year, received further attention from A. B. Prentice and C. B. Hull. A. B. Prentice offered the following substitute for the previous resolution, which was adopted:

Resolved, That this Association approves the steps being taken by the General Conference for the readjustment of our denominational organizations.

T. L. Gardiner had charge of the Tract Society's Hour. A. E. Main spoke of leadership and the relationship between the people and the leaders and members of our Board. The people should elect a board of aggressive and progressive men, who should be recognized as capable, and who should receive the confidence and support of the people. L. A. Platts spoke upon "How can we make the work of the Tract Society a success?" Its publications should be supported and read. Pastors should present the work to the people and both pastors and people put themselves under the work. There should be systematic contributions of money and with this feelings of sympathy and earnest prayers for success. Leaders are better and more efficient who have the backing of a sympathetic people.

A. W. Coon, now nearly ninety years of age, spoke very briefly upon the bosom companionship of the RECORDER, from its very beginning with him. President Gardiner supplemented these remarks with words of exhortation and

the presentation of several practical duties.

A short devotional service was conducted by A. G. Crofoot. "Take Time to be Holy," sung by the congregation, seemed to call the people to thoughtful consideration of all the religious problems and questions needing present attention. The leader spoke a moment upon the necessary abiding in Christ and the fruit-bearing of his people. President Daland and Miss Ruby Tappan sang a duet, "I'll go where you want me to go, Lord." Very tender and earnest prayers were then offered for a young man of great promise who was seriously ill.

M. B. Kelly led in the consideration of Young People's Work. After singing "Holy, Holy," by the congregation, D. C. Lippincott read a paper upon the "Blues and Their Cure," taking Psalm 77: 1-9 as the foundation for thoughts upon the subject. A morbid dwelling upon one's sorrows, and a distorted view of God, were causes for the blues. Miss Cora Ellis sang a solo, "Jesus, the Very Thought of Thee."

L. C. Randolph spoke of the "Student Evangelistic Movement," saying that, like bicycle riding, as a fad ceasing to be, but now a practical thing for business and recreation, so was this movement in its present stage.

M. B. Kelly responded to this statement in language full of hope for the future, believing that there would be some profiting by the mistakes of the past.

Miss Leah Baxter read the paper upon "Junior Work" prepared by Mrs. Helen E. Holston. Miss Belva Sweet and M. B. Kelly sang, "Ashamed of Jesus, I never will be." The leader spoke of the attitude of our young people toward "Readjustment." Is the work to be carried on by our people under good business management? He believed in the men who constituted our boards, and young people had confidence in them. But we need a great reformation in many ways, and a more spiritual view of things. Religious life is greatly neglected. "Gird on the Sword and Armor" was sung, and A. B. Prentice dismissed the meeting.

At the evening session, after singing and the reading of the fifth chapter of Matthew in part, and prayer, the choir sang, accompanied by the horn and violin and organ, "Lead On, O King Eternal."

T. L. Gardiner, delegate from the South-Eastern Association, preached from Jeremiah 1: 11, "What seest thou?" These words were spoken to Jeremiah, a man preparing for a life work. God has a special use for him, and gives him a special preparation. He saw "well." What a man sees indicates what he is, and what one sees depends upon the medium employed in seeing.

A male quartet sang "Nearer My God to Thee." C. B. Hull, in well-chosen words, called for expressions of gratitude for the gifts of God, and there followed a testimony meeting of much profit and interest.

On Sabbath morning "Gloria" was the choir's opening sentence. Psalm 84 was read responsively, and 1 John 4 was read as the Scripture lesson. S. H. Babcock offered prayer and the choir rendered "Ten Thousand Times Ten Thousand." L. C. Randolph chose for a text, "And above all things have fervent love, for love covereth a multitude of sins." The Sabbath-school was conducted by the Superintendent of the Dodge Centre school. The school sang "Do you hear the Sabbath

Bells," and A. G. Crofoot offered prayer. Master Reginald Collier led in a responsive reading of the lesson, Acts 28: 16-24, 30, 31. Topic—Paul at Rome. After singing "Come, Let Us Worship," L. C. Randolph and others spoke upon the question, "Did the Holy Spirit give contradictory directions to Paul?" M. G. Stillman talked upon the question, "What were Paul's privileges, and what did he consider a hardship?"

W. C. Daland spoke upon, "What letters did Paul write while a prisoner?" It was quite certain that Philipians, Ephesians, Colossians and Philemon were written while in bonds, Galatians 1 and 2, Timothy and Titus may have been, but it is not certain. "The value of a Roman prison: What did it mean to Paul and what did it do for the world?" was the talk of C. A. Burdick.

Singing "Away with the Word of Life" closed the session.

Hymns, prayer and a Scripture lesson prepared the way for the sermon by S. S. Powell from John 14: 27. Sin mars the peace of the world. There is discord when there is not harmony with God. Jesus Christ is the harmonizer of all things, and there is no real peace that is not derived from him. Christ, full of peace himself, is able to render it to those who seek it in him. "Come unto me all ye that are weary and heavy laden and I will give you rest." Come, restless ones, even Christians who are far from joy and peace, come and with absolute surrender of self to Jesus, accept the gift of God.

In the afternoon the Young People's Meeting was led by M. B. Kelly. "Blessed Assurance" was sung; remaining standing, silent prayers were offered and then were offered vocal prayers. The lesson was from Luke 18: 18-30. Subject, "Gold or God." This was a consecration service, and over one hundred testified to the value of the right choice. Much was said regarding the temptations to the young people to leave the Sabbath, and many testified to the blessings that had come to them from resisting these temptations.

Evening after the Sabbath, the session was opened by singing "Come Holy Spirit" and Isa. 55 was read for a Scripture lesson. Again was sung "Whosoever Will."

S. H. Babcock preached from Rev. 22: 17. As it is necessary to man's physical life to satisfy his thirst with pure water, so is it absolutely necessary for man's spiritual life and happiness to satisfy the soul's thirst for the gift of God, the "water of life."

On First-day morning the usual opening services were conducted, when the Standing Committees presented their reports. The Committee on the State of Religion was able, upon looking over the church letters, to report an increase in membership, though not large. Two churches were reported as pastorless. Several churches had enjoyed extra evangelistic services with good results.

S. S. Powell read an interesting part of the story of Joseph and H. D. Clarke offered prayer.

W. C. Daland then preached from Gen. 50: 20; subject, "God's overruling providence in the lives of his children." This is a familiar subject, illustrated by a familiar biography,—the life of Joseph. In the selling of Joseph by his brothers, and the good thereby wrought at least for them and multitudes more, we have a principle of God's dealing, the highest example of which is seen in the

betrayal of our Lord and his crucifixion and the good thereby wrought in the salvation of the world. Joseph's life shows besides this signal instance many others which clearly exhibit the same principle. So God overrules in our lives: a. Our natural tendencies to sin; b. Our adverse surroundings; and c. Hostile influences. But had not Joseph been a companion of God and devoted to duty, this principle would not have applied to him. "All things work together for good to them that love God."

In the afternoon our educational interests were considered and President Daland spoke in behalf of Milton College, President Gardiner of Salem College, and Dean Main spoke with reference to the Theological Seminary of Alfred University. Some papers and items of interest will receive attention in different departments of the RECORDER and will not be reported in this hasty report of the Association. A collection was taken for the Woman's Board, after the reading of the Corresponding Secretary's paper. The male quartet sang an arrangement of "Nearer My God to Thee." W. B. West read a paper upon "Modern Education," which provoked thoughtful but serious interest in the physical development of our boys and girls.

The resolutions offered by the committee were earnestly discussed and seemed to evince new interest in the work engaging our attention.

The closing service was of marked interest, because of the large crowd in attendance and the character of the service.

L. C. Randolph led a praise service. Isa. 53 was read, and A. G. Crofoot offered prayer. The choir rendered an anthem, "Angels of Light."

An offering was made for the Theological school, while the quartet sang "Remember Me."

M. B. Kelly then spoke from John 16: 14. L. C. Randolph conducted a closing conference meeting, which seemed to be very helpful to many, though the room was warm and crowded. Thus closed the last of the series of meetings which it is believed indicated a rising tide of interest in the Master's cause.

H. D. CLARKE, Clerk.

NEWS OF THE WEEK.

On the 10th of June, a military insurrection, supported by the majority of the people, took place in Belgrade, capital of the little kingdom of Serbia. King Alexandra and Queen Draga were murdered in the Royal Palace, together with several of their immediate official advisers. It was a shameful crime, due to family and political troubles and to the low moral and social life of the royal court.

Serbia is a small kingdom, a limited monarchy, bounded on the north by Austria, on the south by Turkey, on the east by Roumania, and on the west by Turkey and Russia. Between internal strife and the conflicting influence of Russia on the one hand, and of Turkey on the other, it leads an uncertain and much-disturbed life. Prince Peter Karageorgevitch, who lays claim to the throne through his grandfather, and who was living in Geneva, Switzerland, has been proclaimed and elected king by the military power and the Servian Parliament. Aside from the cold-blooded assassination of the royal household,

it has been a swift and bloodless revolution, one which the people desired. What its fruits will be is yet to appear. Decent respect was not shown to the bodies, at the burial of the dead king and queen. A similar tragedy was enacted in 1868.

The culmination of horrors connected with high water and storms came on the 14th of June, at Heppner, Ore., a town of about 1,200 inhabitants, in Morrow county. A cloud-burst sent a wall of water—twenty-five feet high down the valley in which the town was situated. Two-thirds of the town was destroyed and from three to five hundred people were drowned or killed. Relief trains, with physicians, nurses and supplies, hurried to the scene, and all possible was done to bring aid. Four swollen mountain streams united to produce the destroying flood. At the same time heavy rains brought serious floods on the Pacific Slope, and in Mexico.

June 15 to 17 recorded a most unusual and unseasonable cold spell throughout the country.

Investigation reveals new and serious dishonesty in the Post Office Department, week by week.

INJURING YOUR PASTOR'S INFLUENCE—HOW TO DO IT.

1. Neglect to give him financial support. Perplexed by the questions, what shall I eat? what shall I drink? wherewith shall I be clothed?—he will be unable to give his best thought and energies to religious work, hence will become discouraged because he does not see larger results.

2. Neglect to attend the prayer-meeting and other services. When it is not perfectly convenient do not go. Stay at home if a cloud so large as a man's hand threatens rain; and if it should actually sprinkle—go to the theatre if you must go somewhere, but don't risk your health by going to prayer-meeting. If you go to the prayer service never take part. If there is anything that disheartens a pastor, it is poorly attended and lifeless prayer-meetings.

3. Stay away from Sabbath services when you have company. Do not suggest to your company that you so much as thought of going to church, they might insist on your going, and even accompany you to church, and your pastor would have the pleasure of seeing a new face or two in his congregation.

4. Go to sleep during the sermon, or write notes, or whisper, or look out of the window, turn around when a baby cries, read a paper, play with your fan or watchchain, do anything but show attentiveness to what the minister is saying.

5. If you retain anything your pastor said in his sermon, never by any chance refer to it in his presence. If he mispronounced a word or made a grammatical slip, speak of it to everyone you meet for the next three weeks.

6. Though generally regular in attendance at these services, occasionally stay away for several meetings in succession, while in good health, and with no apparent reason for remaining at home. If your pastor makes inquiry, say it was "too hot" or give some other trivial reason.

7. For fear others might think your pastor perfect, occasionally point out his faults to your friends. Speak disrespectfully of him, and say uncomplimentary things of his family. This method will enable you to call attention

to your own many excellencies, and, at the same time, cripple the usefulness of your pastor.

Note. If, instead of to injure your pastor's influence, your aim is to help your pastor and enlarge his influence, do the very opposite from these instructions.

WHEN William the Conqueror undertook a campaign to acquire new territory in England he would send for the lords whose aid he sought and ask them to put their hands between his hands for the campaign. They would put their hands between his hands saying, "We will put our hands between your hands to be your true men and loyal for this campaign." Thus facing an untrodden pathway for the future may we just put our hands between God's hands, saying: "Lord, we will follow thee whithersoever thou leadest."—Frank Cole.

A DAY IN THE WOODS.

FRANK L. STANTON.

Mocking bird sweet singing on a spray
Of dew blossoms, lightly shaken down;
A river running by the rushes brown,
Its green banks drifting dreamily away,
And the sun centered in the splendid day!
Far off, faint echoes of a noisy town,
And hills that wear a blue and golden crown,
And fields of corn, and meadows sweet with May!

And then—the bells of twilight—restful, sweet!
A lulling murmur from the languid hills,
A gray star glimmering in the blended blue;
And my heart heaving with a happier beat,
Answering the calling of the whip-poor-wills
That time my footsteps home to love and you!

Our Reading Room.

LEONARDSVILLE, N. Y.—Last Sabbath was children's day at the Seventh-day Baptist church. Pastor Cottrell preached an interesting sermon to the children. The singing, under the direction of the Superintendent, Miss Babcock, and Mrs. F. H. Babcock, was especially fine.

Last week the State Sunday-school Convention was held at Utica. One pleasant feature of the occasion was the parade of the children, of the various Sunday-schools, of the city. Nearly two thousand took part, making a beautiful sight, with their flags, banners and bands of music. The convention was considered one of the best ever held in the state. Mr. Cottrell was a delegate from the Leonardsville Sabbath-school and Mr. Van Horn from Brookfield.

Miss Agnes Babcock leaves Thursday morning, on an extended western trip, going first to visit President Daland and family, at Milton, then on to Denver and Salt Lake.

The farmers all have smiling faces, since the refreshing rains of the past week.

Next week is commencement at our high school, and the young folks and children are busy preparing for that event.

Pastor Van Horn of Brookfield preached in the Methodist church of this place last Sunday.

DEATHS.

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

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

RANDOLPH.—In New Market, N. J., June 14, 1903, Calvin F. Randolph, aged 55 years, 6 months and 18 days.

He was baptized by Rev. L. A. Platts, pastor, in 1875, and united with the Seventh-day Baptist church. He died suddenly in his home, from heart failure, leaving a wife and two sons in great sorrow. His funeral service was largely attended by friends and neighbors, June 17.

L. E. L.

Missions.

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

THE North-Western Association had splendid weather for all its sessions. There was a fair representation of the churches in the sessions. Twenty-one churches were represented by letter, and nineteen by delegates. Delegates from Kansas were prevented in attendance by the floods. There are some thirty or more churches in this Association, extending over a very wide territory. The exercises, sermons, and evangelistic meetings of the Association were first-class. All lines of denominational work were ably presented, discussed in a broad, thoughtful and earnest manner, in which many wise suggestions were given. Great harmony prevailed. The Student Evangelistic Movement was presented with much enthusiasm and highly commended, though some mistakes have been made in evangelistic and quartet work, yet the good accomplished has greatly overbalanced them. The Secretary outlined in detail the work being done on our mission fields at home and in foreign fields, and the needs. There is much regret that there are so many places unfilled by pastors or missionary pastors. There is a great lack of workers among us. There are not half enough, if all the unemployed ministers among us were employed. This Association is the only one of the four we have attended that had a Committee on Resolutions. The resolutions reported were live ones and elicited some earnest discussion in the limited time given them. On the whole, we never attended a better series of Association sessions. The spiritual uplift, the better understanding of the readjustment question, also of the needs in all lines of our denominational work, and wise suggestions and plans as to how these needs can be met, are some of the good things which have come from these meetings.

THE journey of the Secretary and the Delegate from the Eastern Association, from Alfred to Chicago, on their way to the North-Western Association, was pleasant. As they came into Pennsylvania and Ohio, there were evidences of more rain than had been received in New York. The pastures, meadows and grain fields were looking greener and fresher; the cornfields had a good stand, and on every hand there were apparent prospects of abundant crops. Chicago was reached Tuesday, on time. The most of the day was spent in calling on old friends. Tuesday night and part of Wednesday were spent in Walworth, Wis., where we met a number of our old parishioners, and pastor M. G. Stillman. A very pleasant time was spent with them. Part of that day was spent in Milton, and at night several of us started for Dodge Centre, Minn. In Wisconsin there has been an over-abundance of rain, if anything, and all crops are looking finely, and the whole country never better. Our journey to Dodge Centre was mostly in the night. However, a part of Thursday forenoon we passed through the eastern portion of Minnesota, between Winona and the place where the Association was held. We never saw Minnesota in that portion we passed through, and in and about Dodge Centre, looking more lovely and prosperous.

LIFE is a pure flame, and we live by an invisible sun within us.—Browne.

THE HALLOWING OF HOSPITALITY.

JOHN E. MCPADYEN.

It is pleasant to find Jesus anywhere, but most of all in the house of his friends; and there is no more gracious scene in all the gospels than that in which our Lord, doubtless footsore and hungry, was welcomed by Martha to her hospitable home. For it is Martha who welcomes him; in all that pertains to the household Mary plays a humbler role. Through all this scene her voice is not once heard. She is not so much Mary as Martha's sister; and the first and only glimpse we have of her is sitting at the feast of Jesus, and listening to his word. She had taken her place there deliberately, as the words imply. She knew what she was doing. She had chosen the good part, as her Master said. Martha thought she was selfish and indolent; but Mary sat down at the feet of the Lord whom she loved, sure that he at least would not misunderstand her. She knew that the words of Jesus were very precious, and she could not be sure that he would ever be back again.

Martha loved Jesus, too, but she showed her love in another way. She was bent, like a good housewife, on doing her utmost for the great Guest, whose real greatness she only half understood. She wished to entertain him worthily, and to her that meant elaborately; she forgot how simple his tastes were, and how that his meat and drink were to do the will of his Father in heaven. So she was "distracted"—to use the evangelist's expressive word—"pulled about," with much serving; and with a blunt impulsiveness which reminds us of Peter, she went to the spot where Jesus and Mary were—in another room, perhaps, for she complains that Mary had left her—and carried away by her feelings, she addressed the Master in irritable and almost impertinent words: "Is it nothing to thee that my sister has left me to do all the serving alone? Surely she must have known Jesus very well, to speak to him thus boldly. He was doubtless a familiar figure in that home—so familiar that the mistress had lost her awe of him, if ever she had any, and could address him even in imperious tones. "Tell my sister," she impetuously says, "to lend me a hand."

What will the Master say? for this is a great moment, which will put his resources to the test. The situation is one of extreme delicacy. Both the women love him. Both are honoring him, though in widely different ways. He will be just to both, to Martha no less than to Mary. He looks upon the heart. He knows the affection that beats beneath the sharp, rude words; and he will deal with her very tenderly. But, in spite of her affection, she lacks one thing yet. A loving soul has gone astray, and Jesus must bring her gently back. "Martha, Martha." It is not for nothing that Jesus names her twice. The deep and earnest emotion that breathes through the twice-repeated name shows how much the incident had moved him, and how important is the word he is now about to utter. "Thou art anxious." He touched the spot with unerring instinct. Martha's soul was not calm. There was inner and outer unrest. The bustling about the house was but the counterpart of a certain unsteadiness within. "Thou art anxious and troubled about many things." Jesus must have been touched by Martha's eager activity about the many things; for were they not all in his

honor? All the same, it was a mistake, due to a misunderstanding of the nature of Jesus, and of the real needs of men. Hospitality, in its kindly, stumbling way, was trying to express itself in the "many things," under the idea that the sincerity of the welcome could best be measured by the number of dishes on the table. But it is not so. The many things are not needful. "Only a few things," says Jesus, "are necessary"—and then, after a pause—"or rather only one."

Was ever transition from the material to the spiritual sphere more delicately mediated than by this great word of Jesus? One moment we are at Martha's table; the next, we are in the spiritual world. A less elaborate dinner would do, Jesus seems to say; only a few things are needful at the table, and a few in life; or rather in life there is only one thing that is really needful. With one swift, sure stroke he smote down into the eternal significance of this pathetic little scene; and in words that are a marvel of kindness as well as of solemnity, he brought home to a soul distracted by the "many things," the need of unifying and simplifying her life. Many things we may have, but one thing we must have, if life is to be life. Many things are useful, many are important; but one is necessary, absolutely necessary. Mary had chosen it; and we are almost given to understand—though Jesus gently refrains from saying so—that Martha had not. While Martha was preparing one meal, Mary was enjoying another; for the "portion" of which Jesus speaks, is the word used elsewhere for the share of a meal. Two banquets were preparing in that house; and Mary was already sitting at the table of her Lord in the heavenly world, partaking, at his gracious hand, of that bread of which he who takes shall never hunger again. This portion could never be taken away from her.

One's sympathies run out to Martha. It is easy, we say, to honor the Lord by sitting at his feet; it is a harder thing by far to honor him by active service. And yet in many points we must come to feel that Martha was mistaken. She does not well understand either Mary or Jesus. Her appreciation of Jesus is genuine, but not profound; and she does not speak to him with the deference which is his due. She may have been almost hurt by his assurance that Mary had chosen the good part; she thought in her heart that Mary had chosen the bad, or at any rate, the selfish part. There was only one way, she thought, of honoring her Lord at that moment, and she herself had chosen it.

Now there is no direct rebuke in the words of Jesus; he, who promised an inheritance in his Father's kingdom to those who fed the hungry, could not have been angry with the woman who welcomed him with so unmistakable a hospitality. The only rebuke—and it is graciously indirect—touches her censoriousness in seeming to imply that Mary had not done well. But Martha has to learn that she does not herself exhaust the possibilities of service, and that there may be forms of service which she despises—forms, too, perhaps, superior to her own. The more we look at this very human hostess, with her restlessness, her anxiety, her impulsiveness, her irritability, intolerance, the more we sympathize with the kindly remonstrance that lies beneath the searching words of Jesus. But it must not

be forgotten that he does not directly condemn Martha. His whole bearing to her is one of inexpressible tenderness. He must lead her to see that there is a place, and a high one, for such as Mary; but he does not deny that she, too, has her place. The contrast between Martha and Mary is a contrast within the kingdom itself. Real enough it is, but not like that tragic contrast between those within and those without. Martha and Mary are sisters, and their virtues are sister virtues—Martha, the symbol of strenuous energy, Mary, the pattern of sweet contemplation. In the kingdom of God there is a place for both; for the unwearied activities of Protestantism, and for that gracious and unobtrusive devotion which has so often marked Catholicism. After all, it is not so much the "many things" that are at fault, for all things are God's; it is the being "anxious and troubled" about them.

Martha is anxious. Mary is not anxious. She is calm. She can rest. The practical person may have little use for Mary. She may seem to him to be a simpleton or a sluggard. Yet the contemplative Mary was more practical than her practical sister after all. She knew how to seize the golden opportunity which came to her with the visit of Jesus; and she had the wisdom to gather, in this quiet hour, strength for the lonely days to come, when the Master would sup with them no more.

One thing is needful. What is that? It is very characteristic of Jesus that he does not say. To the interpretation of his great words we must go forth with our minds, our imaginations, and our hearts. He does not always tell us plainly what we should so much wish to know. He does not tell us, but he shows us. One thing is needful. Look at Mary, and you will see it. There it is! or rather, there she is! for Mary is that thing incarnate. Sitting at the Master's feet, and hanging wistfully upon his every word, she is an immortal illustration of the truth which Jesus would bring home to the restless Martha, and to all those eager, strenuous spirits of which Martha is the type.—Christendom.

TO THE DANDELION.

JAMES RUSSELL LOWELL.

Dear common flower, that grow'st beside the way,
Fringing the dusty road with harmless gold,
First pledge of blithesome May,
Which children pluck, and, full of pride, uphold,
High hearted buccaniers, o'erjoyed that they
An El Dorado in the grass have found,
Which not the rich earth's ample round
May match in wealth, thou art more dear to me
Than all the prouder summer blooms may be.

Gold such as thine ne'er drew the Spanish prow
Through the primeval hush of Indian seas,
Nor wrinkled the lean brow
Of age to rob the lover's heart of ease;
'Tis the spring's largess, which she scatters now
To rich and poor alike, with lavish hand,
Though most hearts never understand
To take it at God's value, but pass by
The offered wealth with unrewarded eye.

Thou art my tropics and mine Italy;
'Tis thou that unlock'st a warmer clime;
The eyes thou givest
Are in the heart, and heed not space or time.
Not in mid-June the gold cuirass'd bee
Feels a more summery-like warm ravishment
In the white lily's breezy tent,
His fragrant Sybaris, than I, when first
From the dark green thy yellow circles burst.

How like a prodigal doth nature seem,
When thou, for all thy gold, so common art!
Thou teachest me to deem
More sacredly of every human heart,
Since each reflects in joy its scanty gleam
Of heaven, and could some wondrous secret show,
Did we but pay the love we owe,
And with a child's unobscuring wisdom look,
On all these pages of God's book.

Woman's Work.

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

WATCH-CARE.

A hidden strength enfolds us round,
The spring is mindful for the blossoms she will bear;
Warm rays and cooling drops her hands down fling,
To feed the tender nurslings of her care.

All through the summer days the watchful year
Guards the small shapes that to the boughs have clung,
'Til red and gold the ripened fruits appear
And brown nuts fall the smoke-wreathed hills among.

No smallest form has been forgotten quite;
For in the hollow of Our Father's hand
Is room enough for all of life and light,
And the closed precincts of an unseen land.
—Good Housekeeping.

LADY HENRY SOMERSET was re-elected President of the World's Woman's Christian Temperance Union at the sixth annual convention of that body, just held in Geneva, Switzerland. Mrs. Lillian Stevens, of Portland, Me., was elected Vice-President at large, and Mrs. Clara Parrish Wright, of Paris, Ill., was made Superintendent of the Young Woman's Work. The American delegation numbered sixty, the largest from any country.

WOMEN INSPECTORS IN NEW YORK.

We are glad to correct an error that has been called to our attention. In writing recently of the Women Inspectors of New York, we referred to the movement as originating with the Young Woman's Christian Temperance Union. The statement was made on presumably reliable authority, but we learn that it was incorrect. It should have read, Woman's Christian Temperance Union, and we give Mrs. Ellis' statement of the subject as she told it to a Tribune reporter, that our readers may have a full understanding of the subject:

"Mrs. Margaret Dye Ellis, Superintendent of Legislation for the Woman's Christian Temperance Union, who has just returned to her home in Orange after a five-month's stay in Washington, D. C., looking after legislative matters connected with reform work, saw a Tribune reporter yesterday, and explained the situation in regard to the women immigration inspectors.

"I shall begin at the beginning," said Mrs. Ellis. "Last November a raid was made in Philadelphia, and 120 girls were taken before a magistrate. The facts were brought out that these girls were—most of them—foreign born, many of them having been here less than a year, and had been brought on from New York to Philadelphia. There was no law by which the magistrate could hold them. I went to Ellis Island to study conditions there, and found that it was not the girls who had come over in the steerage that drifted into this way of life; they are well cared for by the officials and the missionaries. It was from among the first and second cabin passengers that the class of girls such as were caught in the Philadelphia raid were recruited. Oftentimes their passage is paid on the other side of the ocean, and they are met here by agents and representatives of the syndicate, which either sends them on to other points or keeps them here in New York.

"On my return to Washington I called on the Commissioner General of Immigration to see if women inspectors could not be appointed to meet the steamers. He approved of the plan, but thought it would be necessary for women to go down the bay in the cutter with the health officers and board the steamer at Quarantine. This would give them an op-

portunity to see what girls and women on board needed advice and help. Our object was not to have the inspectors as detectives to seek out the bad, but to protect, shield, guard and guide the good—in fact, to be more a preventive measure than anything else. A few days later I went to call on President Roosevelt, who listened to the project with great interest, saying it met with his hearty approval. He immediately dictated a letter to the Secretary of the Treasury, under whose jurisdiction this department came, urging the appointment of women inspectors at New York Harbor as soon as possible. In about a week's time five women inspectors were appointed.

"WHY RIDICULE THEM?"

"Mrs. Ellis here spoke, with considerable feeling, of the levity with which this measure had been treated in general, and thought it was a pity to cast odium and ridicule on a movement originating in a desire to help the defenceless. 'But,' she remarked, 'every new departure connected with the appointment of women to a position hitherto unoccupied by them seems to be met just in this manner. Why it should be so I can't explain. When police matrons were first appointed in our large cities they were welcomed in just this way. Now they are universally appointed and no one finds them at all ludicrous.

"These five women inspectors were appointed early in February for ninety days. The way they have performed their duties has overcome much of the prejudice of the male inspectors, physicians and officials generally. They have, by their businesslike and womanly way of conducting their work, done away with obstacles said to be insurmountable. It has been said of them that they evince want of tact in questioning. In many respects they are handicapped, but most of these shortcomings are the result of want of experience and observation.

"Two weeks ago it was reported that the women were to be suspended at the end of ninety days. I called on the Inspector General of Immigration, who said there was no fault to be found with the women. They had performed their duties in the most satisfactory manner, but they were superfluous—that men could do the work equally well. I do not agree with the Inspector General. Every instinct of a woman's nature calls for women to deal with women in such a matter as the questioning of them in regard to their way of life. A week after hearing this report I called on President Roosevelt, who, upon being informed that the women inspectors were likely to be removed, issued an order that they should not be disturbed until his return from his Western tour. The President has the interests of women at heart, and in every way stands ready to better surrounding conditions for them.

"WHERE THEY DID GOOD WORK.

"Numerous cases have occurred, even in the short time the women inspectors have been at work, where girls have been saved from falling into the hands of designing people. I will tell you of two only, though. One is the case of a young English girl, nineteen years old, who had been prevailed upon by a man of forty-five, who claimed to be her brother, but who was no relation to her, to come and keep house for him. On the way over he was continually drunk, and the girl begged the woman inspector, whose attention was called to her

by the other passengers, to save her from this man. The woman inspector took her to the Immigrant Girls' Home. Next day the man came for the girl with a lawyer, who, on learning the nature of the case, at once threw it up. The girl's mother, in England, was communicated with, and the girl is now in safe hands. The other case was that of a Swedish girl, whose hesitancy and bewilderment on leaving the ship made the woman inspector accompany her to her destination. This proved to be a saloon. When the girl, who could not speak a word of English, saw this, she refused to go in, saying they were only acquaintances, not friends, and she did not want to go to stay at any saloon. The inspector then went to two other addresses the girl had and at both places found that the families had removed, and no one knew where they had gone. By this time it was midnight, and the inspector took the girl in her own home to spend the night, and the next day placed her in safe keeping. Imagine that girl's fate had the inspector not accompanied her—alone, not knowing a word of English, and at night in a strange city!

"It has been suggested by some that the Travellers' Aid is sufficient for such emergencies. But the Travellers' Aid officers, having no official authority from the government—no badge to show as the women inspectors have—cannot hold people. Besides, they are not always on the spot.

"We are a Christian people," continued Mrs. Ellis, "and as a Christian nation we send women with the authority of the government to meet these homesick and helpless strangers. I have visited the embassies of England, France, Germany and Denmark in this connection to find the best way of having this same plan carried out on the other side to prevent the embarkation of girls for the 'white slave traffic,' and they were, I found, very willing to advise and direct, as they considered the plan a good one. The National Woman's Christian Temperance Union has taken steps in that direction through American ministers in these different countries. I believe that if people who are favorable to this idea of protecting girls at the entrance to our country would write to the President at the White House it would show him, as it has already shown him, that the people are in sympathy with the movement."

THE RIGHT KIND OF A BOY.

The other morning we were in the midst of a three days' rain. The fire smoked, the dining-room was chilly, and, when we assembled for breakfast, papa looked rather grim, and mamma tired; for the baby had been restless all night. Polly was plainly inclined to fretfulness, and Bridget was undeniably cross, when Jack came in with breakfast rolls from the baker's. He had taken off his rubber coat and boots in the entry, and he came in rosy and smiling.

"Here's the paper, sir," said he to his father, with such a cheerful tone that his father's brow relaxed; and he said, "Ah, Jack, thank you," quite pleasantly.

His mother looked up at him, smiling, and he just touched her cheek gently and passed.

"Top of the morning to you, Polywog," he said to his little sister, and delivered the rolls to Bridget, with a "Here you are, Bridget. Aren't you sorry you didn't go yourself this beautiful day?"

He gave the fire a poke and opened a damper. The smoke ceased, and presently the coals began to glow; and five minutes after Jack came in we gathered around the table, and were eating our breakfast as cheerfully as possible. This seems very simple in the telling, and we never knew he had done anything at all; but he had, in fact, changed the whole moral atmosphere of the room, and had started a gloomy day pleasantly for five people.

"He is always so," said his mother, when I spoke to her about it afterwards, "just so sunny, and kind and ready all the time. I suppose there are more brilliant boys in the world than mine, but none with a kinder heart or sweeter temper, I am sure of that."—Our Dumb Animals.

PSALM 24—AN INTERPRETATION.

PROF. HERMAN GUNKEL,
University of Berlin, Germany.

To Yahweh belongs the world and all it contains,
The earth and all who dwell in it:
He it was who founded it upon the sea,
And established it upon the floods.

Who may ascend into the hill of Yahweh?
Who may stand in his holy place?
He who has clean hands and a pure heart,
Who sets not his soul on evil,
And who takes no false oath.

He shall receive blessing from Yahweh
And righteousness from the God of his salvation.
This is the company of those who seek him,
Who seek thy Redeemer, O Jacob.

Lift up, ye gates, your heads,
Be ye lifted up, ye primeval doors,
That the glorious King may come in!
Who is the glorious King?
Yahweh, the strong and mighty one,
Yahweh, the mighty in battle.

Lift up, ye gates, your heads,
Be ye lifted up, ye primeval doors,
That the glorious King may come in!
Who is the glorious King?
Yahweh Sabaoth, he is the glorious King!

The psalm consists of three parts. The first of them is a hymn, which proclaims in brief words that the earth belongs to Yahweh because he created it. This argument for God's rightful control over the world, arising out of his creation of it, is a well-known motive in other hymns also. But from all the wonders of creation which might be mentioned here, the poet selects only one—the one which seems to him the most wondrous, that God has founded the earth upon the sea. This thought is based upon an assumption which was widespread in the ancient East, namely, that a great body of water lies underneath the earth; this is the "sea," the "floods." The psalm is originally, as it seems, a naive answer to the question whence the springs in the soil come; they gush forth from a huge water reservoir underneath the earth. And the ancient further reasoned: Things that float upon the water usually waver and are unstable; but the earth, although resting upon the water, stands firm and immovable—it is the firmest of all things.

This is the childish theory of a generation long since passed away. But the spirit of such words is imperishable. They are the expression of a mind that shows true astonishment at the wonders of the universe (and astonishment is the beginning of all science); of a mind that conceives the wondrous things which fill the world as a visible manifestation of a supreme wisdom which governs all.

But the two stanzas that follow are of an entirely different kind; they contain a question and an answer, and at the end a benediction. There are a number of parallel passages, which are divided in the same order, as

Ps. 15; Isa. 33: 14-16; cf. also Mic. 6: 6ff. In all these the same peculiar literary form is found. Even the original manner of presenting this form may be imagined; it is the antiphony of layman and priest. The layman appears at the entrance of the sanctuary and asks the priest the question: Who is worthy of entering the holy place? The priest answers by enumerating God's demands, and then concludes with a benediction according to the privilege of the priest. The whole is therefore a liturgy performed as the festal company enters the sanctuary. This sanctuary at which the liturgy was sung by the alternating choirs, called in the psalm "the hill of Yahweh," "the holy place," is undoubtedly the temple on Mount Zion, as is, I think, always the case in the psalms. For the psalter represents Jerusalem tradition; in the psalms which speak of a holy place the temple of Jerusalem is always meant.

The question, who may enter God's sanctuary, participate in the service, and thus secure for himself divine mercy, has been of high importance since primeval times in all religions. The answers to this question, given at different times and by different circles and persons, have a long history in Israel as well as in other nations. At an early time in Israel, as elsewhere, the proper ritual and ceremonial conditions were emphasized. As he who wishes to enter the king's palace must conform to the ceremony of the court, so men at first conceived that in God's house also a fixed ceremonial should prevail; if he would enter, one must be ritually clean. Furthermore, it seemed necessary and right that "none should appear empty" before God any more than before the king.

At a later period this required "cleanness" was understood in a deeper sense. Especially in Israel a powerful religious reformation took place, by means of which sacrifices and ceremonies were entirely put aside, and replaced by true, active piety and morality.

Wherewith shall I meet Yahweh,
And bow myself before the high God?
Shall I meet him with whole burnt-offerings,
With calves of a year old?
It is made plain to you, O man, what is good,
What Yahweh requires of you:
To act justly,
To love faithfulness,
And to walk humbly before your God.

This great idea of the prophet's preaching echoes in our psalm. Sacrifices and ceremonies are not mentioned; the things required are true moral religion, purity of deed and thought.

This "cleanness" which God requires is indicated by two examples: the pious man "lifts up his heart" to God alone, and does not set his soul on evil. Perjury also would be a sin, for God's holy name is not to be invoked falsely.

Then comes the benediction with which the priest blesses the procession entering at this moment: The pious man shall receive blessing and righteousness from God who is his helper. "Righteousness," a word which in this meaning has become unknown to us, is the righteousness that God confers by his judgment; he who has the qualities enumerated in the psalm, is pronounced "righteous" by God, *i. e.*, God recognizes him as his faithful, good servant, and then blesses him with all good things. This is the reason why the righteousness conferred by God and the divine blessing are conjoined here, and in other similar passages. The psalmist recapitulates

the foregoing with these words: Such are all truly pious men who seek God."

The third part of the psalm resembles the second in many respects. Here again question and answer are sung by alternating voices; and the scene of this liturgy also, in which the gates of the sanctuary are addressed, is laid at the gates of the holy place. Yet the situation is not altogether the same. There the entering choir approaches God, while here it is assumed that God is among them: Yahweh is to enter his sanctuary; God will not disdain to dwell hereafter among men at this place. The primeval doors—thus they sing—are to be lifted up, in order to receive the High and Sublime One, the glorious King. Now comes the question from the sanctuary: Who is this glorious King? As an answer Yahweh's name is given, and his glory is praised: He is the strong and mighty one, the mighty in battle. This glorification of Yahweh as the god of war—the Greeks would say, as Ares—is an echo from the ancient times of Israel; the New Testament has no such idea of God. Yet we can appreciate the stirring poetry of this warlike element in Israel's religion.

The second strophe of this portion of the psalm is a solemn word-for-word repetition of the first; its only difference is that here at the end, instead of the previous circumlocution, the final and definite answer is given, the real name of God—Yahweh Sabaoth. This is the crowning utterance which the poet has kept until the end. The fact that in cases like this special stress is laid upon the name is not readily understood by the modern reader. Its explanation lies in the fact that in early times in Israel, and among all nations, names, and especially names of gods, were most highly honored. It was believed that the god could be summoned by pronouncing his name, and the hostile powers were defeated by the use of his name. These gates of the temple, hitherto closed, open themselves when the name Yahweh Sabaoth is pronounced.

We know that in this very name the warlike character of Yahweh was expressed. Yahweh Sabaoth (*i. e.*, "Yahweh of Hosts") was the commander of armies in the field. And we see from this passage what enthusiasm there was for this name: with it ancient Israel went forth to war and victory and death.

This name is at the same time a clue to the situation of this poem. We are told that this name was the special name of the God of the ark, and we may therefore assume that the poem was sung when the ark entered the sanctuary, undoubtedly that at Jerusalem. But on what occasion was it sung? May it have been when the ark, which in ancient times was carried to the seat of war as a paladium, was brought back to the temple? Or should we suppose an annual feast, celebrating the entrance of Yahweh into the temple? We cannot be sure, since we have no knowledge of such a feast. There were feasts at Jerusalem connected with the pilgrimages, but what was done by the priests at the holy place is not a matter of record.

These stanzas about the temple seem to be of a very early date, but they cannot be as early as the time of David and Solomon, because the temple here is considered "primeval."

Finally, it is a difficult question how the three parts of the psalm, which originally formed independent pieces, became joined to-

gether. We certainly are tempted to assume some kind of a relation between them. One naturally conjectures that they represent a festal hymn, sung at some great annual feast, such as that of the new year or of the dedication of the temple.—Biblical World.

READJUSTMENT.

GEO. W. HILLS.

To the Editor of the Sabbath Recorder:

As you have asked my opinion on denominational readjustment, I submit the following:

I.
Best results is the first aim in business. How this may be secured is the first question. Business demands are imperative, though constantly changing. Conditions, both internal and external, have no fixed groove. Yesterday's requirements, in some particulars, may not be the requirements of to-day. Many things are necessary now that never have been before. What was an approved method ten years ago, or even five, may now prove to be only a weakness and a source of disappointment. Herein is the necessity for readjustment in business methods and plans. Competition is sharp, and to neglect it is to invite disaster.

II.
This being true in secular affairs, why is it not true in the Lord's business? Some of our denominational methods are old. They were old long ago. They served well their time. If they could be relegated to the attic and stowed away on the shelf with the keepsakes and relics of the past and labeled, "Once very good, but worn out," and bright, new, up-to-date ones put in their places, would we not be taking a step in the right direction?

To do acceptably the work the Lord has entrusted to our hands, we should aim to secure the best results. In doing so we are confronted with the questions of plan and method. At once we see the need of some radical changes.

Denominational work conducted without a denominational head, to plan, direct and execute, is disappointing. Fragmentary efforts on independent lines, and according to independent plans and methods, are unsatisfactory.

III.
We are a peculiar people; peculiarly independent. We overflow with independence in all lines of activity. Is it not possible that we are too independent for the highest good of the work of the Lord that we have in hand? It seems that this trait is so largely developed that our usefulness is crippled and that we come short of meeting our obligations.

The great bulk of our aggressive denominational work is done through independent societies, which were organized for specific lines of activity, leaving out of the account all other just as needy and worthy lines. This is the only way that could be followed when they were organized.

Should all our Societies be united on equal grounds, in a manner that would conserve to each its financial and property rights, a concert of sympathy and action would be secured that would bring about greater results without additional expenditure of funds or effort.

This is a day of trusts, combines and mergers, by which capital and executive pow-

ers are massed for business advantage and gain. Should Seventh-day Baptists form a combine for the sake of gain to the Lord's cause, putting all our interests in charge of a single planning, directing and executive head, we believe that much more might be accomplished for the good of souls and the glory of our Father here.

IV.
Christ's body, the church, is one body; while we, as a people, are only organized fragments, with no organic union. A body must be a unit in order to be at its best. An army made up of independent companies, with no authority or directing power above themselves, could do but little toward defending the interests of a nation, although the companies might be perfect in organization, and made up of the best of men. So it is with our companies (Societies). One is to look after the educational interests, another the publication branch of the work, another the missions. They are well enough organized of themselves, and are made up of the best of men and women, yet they cannot fully represent denominational interests, for they have no vital, denominational connection in a head. Each one stands independent of all the others, and of all other organizations of any kind, and are amenable to none. We can never work out the highest denominational mission until they are bound together in a vital unit, with "readjusted relations and government."

V.
The fact that the Missionary and Tract Societies work jointly in the employment of workers and methods on certain fields is also strong evidence that this "readjustment" is needed, and these Societies are, in a measure, at least, prepared for it.

A SEVEN-THOUSAND DOLLAR GIFT TO ALFRED UNIVERSITY.

The readers of the RECORDER will be pleased to learn of the recent gift of the "Burdick Hall" Dormitory to Alfred University, by Mrs. Amanda M. Burdick and Miss Susie M. Burdick of Alfred, widow and daughter of the late William C. Burdick.

Mr. Burdick had for many years been a most loyal and efficient trustee of the university, and for six years before his death had given the use of this dormitory to the university. It accommodates about twenty young men with rooms and club-board facilities, and is a valuable addition to the property of the university.

This munificent gift on the part of the widow and daughter of Mr. Burdick is doubtless the completion of a benevolent plan which Mr. Burdick himself had had under consideration.

This building, which is valued at \$7,000, and is to be known as Burdick Hall, is a splendid monument to the memory of a family that has long been identified with the university, and each member of which has shown a loyalty and benevolence to the university that will link their names with it in loving memory for all future time.

BOOTHE COLWELL DAVIS, President.

Good habits grow out of a good heart. The fruits depend upon the roots.

RELIGION is a sunbeam, not a cloud, and should be welcomed with sunny robes, not with an umbrella.

Young People's Work.

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

HOW TO KEEP THE YOUNG PEOPLE.

Dear Editor:—It has been a pleasure to me to read so much frank discussion of live topics on the Young People's Page. It shows, at least, that those who are to compose the Seventh-day Baptist denomination of the future are trying to work out solutions for the problems they must meet.

This problem, of how to save our young people to the Sabbath, is a great and grave one, but it has never seemed to me that the gravest side of it was that of employment. It is right that we should work to help our own to lucrative positions under Sabbath-keeping influences, by the establishment of industrial organizations. Many of our young men and women would be helped to greater usefulness by such means.

But when these same young men or women say by word or deed, "If I cannot secure my education or get the position I particularly want without it, I will leave the Sabbath," that moment they prove that they are not fit to be called Seventh-day Baptists, and I might even add, to be called Christians.

What is it that makes a religious body strong or weak? Is it numbers or is it the spirit in each member? Have we forgotten the lesson contained in the story of Gideon's army? "And the Lord said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hands . . . proclaim in the ears of the people, saying whosoever is fearful or afraid, let him depart early from Mount Gilead . . ." God has no use for a doubting or fearful man when he is fighting a great battle. He wants the man who fears absolutely nothing, when he knows that he is on the Lord's side.

It is not by our industrial methods that our young people must be saved to us; it is in our homes. Outside influence can do much, but it is almost helpless when it has to overcome the silent teaching of father or mother. The man who is always chafing at the limitations which his religion puts upon his worldly success; the woman whose "must have" spoken of style and show is more often heard than her "must do" in regard to religious duty; is silently and often unknowingly undermining all sense of deep religious obligation in the children. The young character is not molded by verbal teaching alone. It absorbs the wholesome or the poisonous in the home atmosphere as readily as the sponge absorbs water.

The child who is reared in a Seventh-day Baptist home, where willing, loving obedience to God and absolute faith in his leading overshadow all desire for worldly gain and love of fashionable display, will have the Sabbath duty as firmly grounded in his character as his fidelity to truth. He would as soon forge a note or commit a murder as to leave the Sabbath. You are startled. But why? That is a strange statement I know, but the same God who said, "Thou shalt not steal" and "Thou shalt not kill," said also: "Remember the Sabbath day to keep it holy . . . the seventh day is the Sabbath of the Lord thy God . . ." What right have we to place our duty to our fellow-men so far above our duty to our God? "He that loveth father or mother more than me is not worthy of me."

Is it not true that we fail, many of us, to

get at the true meaning of "children of God?" What does the phrase "to be a Christian" mean? We say, "I believe in an all-powerful, all-seeing, all-wise, all-loving deity. I believe that he is my Creator, and that he sent his only begotten Son to redeem me from my sins against him. I believe the Bible to be the Word of God as spoken by his prophets and his son. To be a Christian is to trust God and believe in his Son, accepting the Son as my redeeming sacrifice." Very well. If God is all wise, he fully understands his creation. He knows why you and I live and what is in us. The God who notes the fall of each sparrow and numbers the hairs of our heads, is not going to neglect our greater interests. He knows our weaknesses, our temptations, what talents he has given us, and how we may best use them. Could such a God make a mistake in any of his commands? If we are Christians at all, we should be Christians for the glory of God. Under any condition we are in his hands, and, as his children, we are under his care. Then does it not seem strange that we should chafe at his directing of our lives? Is it not presumptuous in us to plan and scheme out our future without asking God's guidance and abiding by his direction? If we would only say, "I am thine, O God! body, soul, worldly prospects, and all. Take me, guide me, and make me what thou wilt," and having said it, live it by seeking God's help in every decision, however trivial. All money is God's, why not ask his advice in the making, investing, or spending of it? A business in which he was senior partner would not become bankrupt—at least not in a spiritual sense. If we could only come to this point of living with God every hour, what would become of worry? Things might not always go as we had wished, but what of it? God knows more than we. He did it. It is best.

If God said, "Wash for your daily bread, we would praise him over our suds, and show his spirit in our lives." If he said "Step up higher," we would go singing, depending upon him for the greater wisdom needed.

Oh, what a world this world would be, what a power our denomination would wield if every life in it was thus lived! Oh, that we all might say with Paul, "I know both how to be abased and I know how to abound; everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ, which strengtheneth me." Phil. 4: 12, 13.

ONE OF THE YOUNG PEOPLE.

DEVELOPMENT OF THE INNER LIFE.

Read at the Western Association at Alfred, N. Y., by Mary Lee Stillman.

Development is one of the greatest laws of the natural world; and, although we are constantly surrounded by evidences of its existence, it is still a mystery beyond our comprehension. Development consists in a growing or becoming, a gradual unfolding, which depends, primarily, upon life within, and secondarily upon conditions without. The latter will determine, in great measure, the kind of development.

There are in the world about us innumerable examples of a stunted growth, or of a one-sided development, in which growth has been along some one line, to the neglect of others. Many strive for physical development, others for mental growth, and some

for perfection in the spiritual life. This is where we make a serious mistake, for any one of these will not insure perfect development. What we should strive for is a harmonious development of all the lines of growth, with particular attention to the spiritual, as this is the center of all life.

All real growth is from the inside, outward; and our inner life is distinctly visible on the outside. God's power, working in us, through the spirit, makes us Christ-like; and we cannot be Christ-like without the spirit within. God will send the Holy Spirit to direct our lives, just as he did the life of Christ; but we must be willing to receive it, and consecrate all our activities to its guidance, in order that it may have full control of our lives. We do not mean, however, that we should lie idle, expecting God to accomplish all this without any effort on our part. It is necessary that we exert every energy toward a complete and higher state of development.

As we all know, one of the greatest aids to perfect development is "culture," which Matthew Arnold says "is the study of perfection." In spiritual culture, the Bible is indispensable, and needs to be studied carefully and constantly, that we may become better acquainted with our Maker, and learn how he wishes us to grow; also that we may enjoy the many promises and comforting passages which it contains for our encouragement. Combined with the conscientious Bible study must be prayer, daily communion with our Father, acknowledging our weaknesses and our willingness to let him direct our way. This is one of the greatest sources of strength and encouragement to the Christian. If we will but let him, God will make of our lives something grand, noble, beautiful.

If he may, at times, find it necessary to do some pruning, by sending some great affliction to be borne, some trial to be endured, let us remember that it is a part of the spiritual training; and, although it may seem to turn us from the natural and chosen course, will not our lives afterward appear more beautiful in consequence of the intervention?

Our inner, or spiritual, life may be aptly compared to the tiny embryo in the seed, which is the beginning of a rich and fruitful career, if placed under the proper conditions and given the necessary care and nourishment. For the perfect development of a plant, we have learned that three things, at least, are essential—heat, light and moisture. Just as essential for our growth are the warmth of God's love, the light of his word, and the reviving influence of prayer. With these, and the constant watch-care and guidance of the Father, our inner faculties may expand into beautiful, symmetrical lives, yielding an acceptable harvest, through our entire consecration, which enables us to live as Christ lived, "In the world, but not of the world."

ENDEAVOR WORK AT GENTRY.

Christian Endeavor work at Gentry, of course, is not what we wish it was, but we do feel that the young people are very faithful in attendance and willing workers.

We have had some very interesting and instructive sessions on missionary topics—China, Africa, and the home field, one evening being given to each subject.

The last evening devoted to this work was occupied in discussing quartet work. We wish, right here, to thank Henry Jordan of Alfred,

Oakey Davis of Salem. Rev. T. J. Van Horn of Brookfield and Mrs. J. H. Babcock of Milton, for their valuable assistance along this line. Their letters were read with a great deal of interest.

The temperance program, given a few weeks ago, was listened to with deep interest by a crowded house. Beautiful recitations were given by Misses Cora Whitney and Stella Fuller. Excellent papers by Mrs. H. D. Witter and Miss Laura Whitney. Mr. Atsinger, a government architect, in town for a few days, an active Y. M. C. A. and Christian Endeavor worker, held the large audience in rapt attention as he discussed in broken English a few of the social evils. The singing was unusually good. Pastor Hurley closed the evening in a forceful and effective talk to the young people.

We are encouraged by a circular letter from the Christian Endeavor Societies in one of the Associations in the East, by a letter from the society at Plainfield, by word from an isolated member, saying, "I am greatly encouraged and strengthened by letters from the home society which say 'We are praying for you.'" COR. SEC.

DOG STOPPED RUNAWAY.

Not every dog knows enough to stop a runaway, but there is at least one canine in Portland equal to the occasion.

While the driver of a bakery wagon was in a building on Fifth street, this morning, the horse concluded that the stable was a more congenial place than the cold stone blocks. The driver wasn't present to argue the point with the horse, so the motion to adjourn was unanimously carried. The horse started to walk, but soon warmed up into a trot, and was on the verge of running when the dog came to the rescue. From Fifth street the horse swung into Washington, and as the crowds surging past saw the driveless rig with steam accelerating every moment, there was a chorus of "Whoas!"

Snoozing on the seat lay a large white dog of the Alaska species. The shouting aroused him, and sitting upright he took in the situation at a glance. The dog reached for the lines with his teeth, and pulled back on the ribbons until the trotting horse came to a standstill, and the driver, who was running, arrived.

Three times did the driver pat the dog on the head in commendation.

And the dog wagged his tail.—Ex.

AN INTELLIGENT HORSE.

Will Wadsworth owns a horse that his children drive to school mornings, and upon arriving at the school-house they all go in, leaving the horse to go home alone, which he does without accident or loss of time. At night Mr. Wadsworth harnesses him to the wagon and the intelligent animal goes after the children. If he arrives before school is closed, he waits patiently at the door until it is out and his charges are all aboard and then conveys them home. The distance that the sagacious brute thus travels alone is more than a mile. Such an instance of intelligence and sagacity in an animal is rare, and can hardly be accounted for on the theory of instinct alone.—Gilbertsville Journal.

VIGILANCE is in watching opportunity; tact and daring in seizing upon opportunity.—Austin Phelps.

Children's Page.

I REMEMBER, I REMEMBER.

THOMAS HOOD.

I remember, I remember
The house where I was born,
The little window where the sun
Came peeping in at morn;
He never came a wink too soon
Nor brought too long a day;
But now, I often wish the night
Had borne my breath away.

I remember, I remember
Where I was used to swing,
And thought the air must rush as fresh
To swallow on the wing;
My spirit flew in feathers then
That is so heavy now,
And summer pools could hardly cool
The fever on my brow.

I remember, I remember
The fir trees dark and high;
I used to think their slender tops
Were close against the sky;
It was a childish ignorance,
But now 'tis little joy
To know I'm farther off from heaven
Than when I was a boy.

SARAH LOUISA'S BOY.

MARION MALLETT THORNTON.

The screens had been up around the next cot all day since The Boy was brought in, but they were down now and Sarah Louisa, turning restlessly upon her pillow, met a pair of bright, dark eyes fixed upon her. There seemed to be a voice attached to the eyes and it was saying in friendly tones:

"Ain't it jolly here? I've never been to a hospital before, have you?"

"No," answered Sarah Louisa, looking her amazement at this view of affairs; "I haven't and I don't want to again. I've been here as long as ever I want to be."

"Why, I think its fine. There's winders; I ain't never had winders in the room,—not real ones, only twenty—an', oh, my! don't this bed feel good an' soft! All the beds I ever seen is hummocky, an' there ain't no white things on 'em, neither."

Her listener drew a long breath. Oh, dear! she had always had windows and white things, at least.

"I got all smashed up this morning," went on the voice, cheerfully; "I was comin' out of the alley an' there was a carriage with a little girl in it 'bout as big as me, but my! wasn't she a queen! a reg'lar picture. Couldn't take my eyes off'n her, an' while I was lookin', another team got right on top of me. I don't remember nothin' more till I woke up here."

"Where did it hurt you?" asked Sarah Louisa, forgetting the pain in her hip.

"I dun'no. I guess it's all of me. Can't seem to move nothin' only my hands. I don't care much, though, I been movin' pretty lively ever since I was born, I guess I can afford to take a rest. I'm glad you're here, it'll be com'pny."

For the first time since her arrival, Sarah Louisa felt a faint gladness herself. She secretly resolved to be as entertaining as possible and began casting about in her mind for ways to accomplish it.

Maybe Susie'll come tomorrow, she reflected, and bring some flowers. If she does he can have 'em. I don't s'pose he ever had flowers either.

"Did you ever go to the country, Boy?"

"Nope. I was a goin' onct—Fresh Air, you know—but Billy didn't have no ticket, so I gave him mine. Billy's only seven, I'm eight, you know. Did you ever?"

"I live there, Susie and me. She's my sis-

ter that takes care of me. Mother's gone to heaven."

"I ain't got none, nor any sister neither, there ain't nobody but just me, only Billy. Billy's my chum lives in the next alley. He's got a grandmother—helets megive her things sometimes like she was mine; Billy's awful good. He said the country was grand that time he went."

"Oh, it is! The sky's as blue! and there's trees and grass and chickens, and—oh, everything! I wish you could see 'em."

The little country girl felt a curious enthusiasm over these things at this minute, quite different from her feelings when she had been among them. They grew suddenly dear by contrast.

"I wisht I could," The Boy said wistfully. "P'raps there'll be another chance sometime, when I get mended up. I should think you'd be awful happy, livin' there for always. I guess I would be. But then, I'm pretty happy any way. There's some sky here. If you go out in the middle of the street you can see it." Sarah Louisa had plenty of food for thought the rest of the afternoon. It had never occurred to her to be particularly thankful for her country home or for the loving care bestowed upon her by a devoted older sister. The perpetual pain in her hip seemed to overshadow all that. Now, as she lay thinking of this other one who had nobody—and who was thankful for a glimpse of sky between roofs, it dawned upon her that there might be worse things than pains.

The friendship thus begun progressed rapidly. Sarah Louisa came to regard The Boy with a peculiar sense of possession. Her twelve years of life had been mostly spent in thinking of her small suffering self, and she had never loved any one with a real unselfish love before. Now when Susie brought her flowers and fruit from their tiny farm, she lavished them all upon The Boy, watching his delight with eager eyes. If the sweet-faced nurses found time to read to their charges, it was always his favorite story that she chose. When the doctors were forced to hurt his poor bruised little body, she cried in her pillow; and one day, when it seemed he must slip away from them altogether, she nearly broke her heart with grieving.

After that came brighter days, when The Boy found that he could move not only his hands but his arms, and predicted with unflinching optimism; "I'm a-limberin' up. It'll strike my feet next."

In these days, also, came Billy, to stand, red with shame-faced joy, fingering a ragged cap and delivering in astonishing English such news of the street as he deemed calculated to please his chum.

Sarah Louisa could sit in a wheeled chair now for a little while at a time. She was chiefly glad because she could get closer to The Boy's cot, and looking with him at pictures in the ward scrap-books, make up wonderful tales which made his eyes wide with awed interest.

After an especially happy afternoon spent in this way, she lay resting in a half dose. Night had spread her wings softly over the ward, lulling to sleep those who might sleep, and quieting even those who must suffer. At intervals the night-nurse made her rounds, soothing one, giving medicine to another, always noiseless and tender. Sarah Louisa wondered drowsily if angels were like that,

ministering angels, you know, that the Bible tells about. She watched her white cap fade into the dim distances beyond the ward door. The hall light gleamed hazily like the evening star over Bennett's Hill when there was a fog.

The next Sarah Louisa knew she was wide awake, sitting straight up in bed. The haze had deepened in the room, she could hardly see the door, and a queer strangled feeling was in her throat. Confused sounds came up from below. Outside, the bells of fire-engines mingled with cries and shouts. Steps came bounding up the stairs, and doctors and nurses began to drag patients from the cots nearest the door.

Sarah Louisa sat fairly paralyzed with terror. Not for herself—she did not think of herself at all—but for The Boy. Would they ever get to him? His bed was nearest the wall at the extreme end from the entrance.

The rescuers had reached the lower hall with all the patients but these two, when the stairs fell with a sickening crash. The children did not understand what had happened but they knew that no one came after that. Only tongues of flame curled around the doorway and licked greedily across the floor. All at once the girl's brain cleared when she realized that she alone, weak and crippled, must come between her dear one and swift destruction.

Making an intense effort she put her feet to the floor and stood upon them, her lame hip rebelling at every move. A few painful steps brought her to the wheeled chair, standing against the wall. She threw herself into it and wheeled to The Boy's side.

"Put your arms around my neck," she directed, bending over him. "You can't never do it, Sarah; you can't!" cried the poor child, shrinking back.

"Yes, I can, too. I must. Put 'em up, quick!" and this time he obeyed.

Exerting all her slender strength she drew his helpless little figure,—pitifully light, but to her so heavy—into her lap.

"Hold on tight," she told him, encouragingly; "I'll get you out somehow."

Choked and blinded by the dense smoke, she turned the wheels with trembling hands, and finally succeeded in reaching a window. Thank heaven it was open! Struggling up toward the welcome air to breathe she screamed loudly for help. Even through the din without her shrill childish voice was heard. Looking up, the crowd became frantic at the sight revealed by the fire's glare—white faces of children doomed to a horrible death. Already the walls of the building trembled, while crackling flames hissed and seethed behind them.

"Come on, Jim," called one fireman to another, "put up a ladder there quick! We've got to save 'em or die tryin'. Who'll go up with me?"

"I will!" came ready response. Up—up—they crept, the spliced ladder swaying beneath them. It seemed to Sarah Louisa, quivering with agony under the strain of her precious burden, that they would never reach the window. At last, a helmeted head rose above the sill and a pair of strong arms was held out to her.

"Him first," she gasped, thrusting The Boy into them.

The crowd held its breath for an instant till it saw him passed along to the man just below and his brave little companion drawn out also, then as the descent to safety began, burst into mad cheering.

Sarah Louisa wears a silver medal presented to her for courageous action in danger, but she is not half so proud of it as she is of a certain small boy who accompanies her halting walks around the farm, and who though not too strong himself, is her faithful body-guard and Susie's right-hand man.

As for The Boy, he often says: "Billy's right that time. There ain't no place like the country. It's worth bein' smashed up for, to get to live in it an' to belong to her."—The Advance.

PEACE WORK TO BE DONE.

EDWIN D. MEADE.

I like to remember that one of the dearest friends of Charles Sumner was the poet Longfellow. Charles Sumner once said that the greatest service which the Springfield arsenal ever did to America was to inspire Longfellow's poem upon the folly and shame of all arsenals. The closing lines of that poem are:

Were half the power that fills the earth with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals and forts.

Why are we spending our thousands and millions upon our arsenals and forts and gunboats and great engines of destruction? It is because we have not spent our hundreds and thousands with a decent generosity upon the spread among the people of such ideas as would make the wars which we lament impossible. Money has got to be spent for these things. We must have not only fuller newspaper attention, but we must have lecture bureaus and all those agencies which every cause that is making an impression upon the public employs.

More has got to be done in our libraries to teach the young people. I was pleased, making a study recently of the life and work of William Ladd, the early hero of the peace cause in America, the founder of our American Peace Society, to know that much of his literary activity was devoted to the young. Those three or four little books which he wrote to promote intelligent attention to the peace cause among the young are now out of print and are forgotten; but the fact that they were written is a witness to that noble man's sagacity. Let some of us follow his example.

The Christian Church has not done its part in promoting the brotherhood and order of the world. Now is the time to change all this. Now is the time for the women of the land to work as they have never worked before for a cause which should appeal like nothing else to every woman's heart. If our women and our churches should once highly resolve that war among civilized peoples should cease, it would cease.

Our various reform clubs need to give international interests far greater prominence than they are wont to do. A year ago a thoughtful Englishman, addressing our Twentieth Century Club in Boston, remarked that he had noted that the club had a civics department and art and education departments, but he found no international department; and it seemed to him that every such club of progressive workers to-day should have an international department. It seemed so to us, too. We thanked him for the rebuke—or the prompting, and we straightway organized an international department, which we mean to make one of the most active agencies of the club.

The schools must be captured for peace. I am glad to say that in Boston, in connection with our old South work, which is chiefly for getting at the young people of the schools, but which takes in the teachers, our last winter's course for teachers was devoted to the subject of "Men Who Have Worked to Organize the World," and I think it proved a most interesting subject for the teachers who gathered to listen to the lectures. This whole matter of the teaching of what true patriotism is and what it is not has been neglected, to the great prejudice of our education and the prejudice of our public opinion.

There is no subject on which our people are more at sea than on this of patriotism. I saw the other day a picture which was one of the most mournful I ever saw, but one of the most natural—mournful precisely because so natural. It was the picture which bore the title, "A Lesson in Patriotism," and the picture was of an old man in his shirt-sleeves showing a boy a gun. Now I say that was the most natural picture in the world and the most natural title; but it is the precise measure of our civilization, or of our barbarism. The fact is that the general public has got no further yet in this whole question of patriotism than that the gun is the natural symbol of it. All honor to the gun when it is used in its place. I am not the kind of man to apologize for Lexington or Bunker Hill; but so long as the boys and girls of this country grow up with the notion that the gun and the soldier are the only proper symbols of patriotism, then we are yet, I say, in the age of barbarism.

We read that Congress, in a great "wave of patriotism," appropriates eighty million dollars for new war vessels, and so forth. We read of no "wave of patriotism" when money is appropriated for improving the country. Patriotism is stirred by the names of Miles or Dewey or Sampson, and that is right, for patriots they are; but we need to know that Jane Addams at Hull House, that Eliot making men at Harvard, or Tucker at Dartmouth, that John Fiske writing history, that Mayor Low giving New York a good city government, are also patriots, and on a vastly higher level and using vastly better tools. Up to date, I say, and it is the measure of our degradation, the gun is still the natural symbol of our patriotism, but it is for us to change that, and make better symbols more natural.

There is a strong notion abroad in this country and England that the Anglo-Saxon race is a sort of modern Israel that has the right to sweep the Amalekites and the Hittites and the sundry Canaanites out of the world when they block its way, but that when the Frenchman or the Spaniard is up to cruelties it is barbarism. It is imperative that we should be shamed out of this racial prejudice which is instrumental in so much evil of the world. The Chinese have called themselves for centuries the "Celestials," God's own peculiar people; the Jews did it; and you may remember how Dante labored to prove the Roman people to be the chosen people. Now when people have a notion that they have a divine commission to do right and render service, it is a good thing; but when they think they have a divine commission for iniquity, then it is well that other people, perhaps more modest in their claims, should call them to account.

We want to educate public opinion at this moment. We want to educate public opinion to appreciate more deeply what the importance of the Hague Tribunal is, what the importance of the recent Pan-American Convention is, of which we have heard all too little. Every one of us in his place, as an agent for creating public opinion, and as a good American citizen, must do his part to make these things effective.

A commission to settle the boundaries of nations is needed; but a score of important matters call likewise for international legislative action. Henry of Navarre saw that important thing three centuries ago; William Penn emphasized it; and we need to emphasize that the unity of the world must be sooner or later a legislative, and not merely a judicial, unity. It is by the policy which shall remove boundary disputes, and other disputes, and which shall help men to deal constructively with these international questions, that the peace of the world which we work for will come.

A DAY IN DELFT.

Every woman who owns a piece of genuine Delft has, doubtless, indulged in some speculation as to the place where it is made and the process of its manufacture. When I first decided on a visit to Holland, I will confess that my first thought was of Delft, the queer medieval city associated indissolubly in my mind with the quaint old platter of blue and white that adorned my grandmother's sideboard, writes Julia Mills Dunn in The Housekeeper magazine. To an American the first sight of the factories is rather startling. The first glimpse of the low, rambling buildings suggests the idea that they are shabby rather than picturesque, though they have the peculiar Dutch setting; sluggish canals bordered with lindens, over which the willows bend lovingly, with slow trailing boats that ripple into fantastic shapes the reflections of queer notched gables overhung with the usual accompaniments of snow-white curtains at the windows. Inside the factory the atmosphere is purely business-like. Busy workmen are moving about with an air of silent concentration quite unlike the bustling hurry of American workmen. Delft ware, medieval in its origin, at one time suffered a decided decline, and for centuries the secret of its peculiar glaze was lost, but it was re-discovered during the last century. The unique coloring, the despair of modern china decorators, still remains a secret and defies imitation.

The clay is brought from different countries and ground and prepared in the factory. First reduced to a fluid, it is then poured into porous molds and left there for the space of one minute. So rapidly does it dry from absorption that when the contents are poured out again, only a thin crust is left next to the mold. This is allowed twenty minutes to harden. The mold is then opened, and the plastic material taken out, smoothed and trimmed. After twenty-four hours' drying by natural heat it is smoothed ready for the decorator. Bending over the tables in the atelier we saw the decorators, students under the direction of a skilled artisan, put on the outlines of the designs. At another table a second process showed the metallic coloring added. This is applied in simple conventional designs for borders, sprays, and the like. They are black in color when laid on, but come out blue in

the firing. The artists then take the piece and add the picture, perhaps a landscape with the ever-present windmill or a copy of some masterpiece of classic art. Whatever it may be, Holland's best artists do not disdain to devote to it their highest skill. Two weeks suffice for the first firing in the large furnaces. The glazing is then put on by immersing it in the liquid enamel. The glaze entirely covers the design, which only reappears in the second firing, done in the small ovens.

THE INFLUENCE OF READING.

If Bacon were alive to-day it may be doubted whether he would leave unqualified his statement that reading maketh a full man. Whether we look at the method of many readers or the pages of books and newspapers across which their eyes have traveled, the doubt will grow whether from this enormous inflow of ordered words any appreciable or valuable residue will be found. For the reading seems little more than a method of refined idleness masking under a more strenuous name, and the words are ordered merely to awaken agreeable sensations with the least possible appeal to strenuous thought. The modern daily newspaper and the modern novel replaces the gossip of the market-place, the scandal or amusement of the country store, rather than the reading of the educated in days before cheap paper and machinery and the common school had made reading easy and universal.

The Christian use of reading is no such idle thing as this, though it, too, may have its share of news and stories, of that recreation in reading which is so characteristic of the time. For the wise Christian knows that there is much to learn from books, much aid for devotion, much increase of knowledge, as well as admittance in weary hours into the realm of forgetfulness. There are friends to be made, whom we can only know through books. There is help for perplexity, guidance in thought, suggestion for action.

Not all books or papers are good alike, or even bad alike for all. The art of distinguishing is not always easy, but it is immensely simplified when one reads with a purpose. For the Christian that purpose can never be unworthy of the life with Christ. He may read for recreation, but he can never find amusement in the pigsty or the gutter. He will study evil only for necessary purposes. He will carry with him as a touchstone the sense of the presence of God. Humility will save him from the arrogance of thinking that all which he himself can neither use nor enjoy must be worthless or absurd. A wise sense of the value of time will keep him from wasting time and strength in reading books which have no message for him. Purity will turn away from the unclean in printed pages as in the spoken words.

It is a pity that with so little time at our disposal we should use it all—or nearly all—upon novelties or frivolities, and let the great books of the world remain unknown. For, when their tests of good and bad have failed, this one is always ready—that the good and great books of the world are those which have survived the years and still are quoted and enjoyed. It is a fault in us when we cannot find reward in the great books of devotion, information, verse and story. A little strenuous effort, patience and receptive humility would help to raise us to their level

and immensely enrich our thought.—Congregationalist.

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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 mucous 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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Give us your ideas on how to accomplish the most good with the Bureau. Send the secretary short articles for publication—your ideas along employment lines for Seventh-day Baptists. Notify us when a "want ad" should cease, and also let us know if you have been benefited by the Bureau.

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12. A lady with New York State Life Certificate as teacher, wishes a position in said State among Seventh-day Baptist people.
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If you want employment in a Seventh-day Baptist community, write us. If you want Seventh-day Baptist employes, let us know. Inclose 10 cents in stamps with requests to employ or to be employed. Address,
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Edited by

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

INTERNATIONAL LESSONS, 1903.

THIRD QUARTER

July 4. Israel Asking for a King.....	1 Sam. 8: 1-10
July 11. Saul Chosen King.....	1 Sam. 10: 17-27
July 18. Samuel's Farewell.....	1 Sam. 12: 13-25
July 25. Saul Rejected as King.....	1 Sam. 15: 18-29
Aug. 1. Samuel Anoints David.....	1 Sam. 16: 4-13
Aug. 8. David and Goliath.....	1 Sam. 17: 38-49
Aug. 15. Saul Tries to Kill David.....	1 Sam. 18: 6-16
Aug. 22. David and Jonathan.....	1 Sam. 20: 12-25
Aug. 29. David spares Saul.....	1 Sam. 26: 5-12, 21-25
Sept. 5. Death of Saul and Jonathan.....	1 Sam. 31: 1-18
Sept. 12. David becomes King.....	2 Sam. 2: 1-10
Sept. 19. Absentees from Evil.....	Peter 4: 1-11
Sept. 26. Review.....	

ISRAEL ASKING FOR A KING.

LESSON TEXT.—1 Sam. 8: 1-10.

For Sabbath-day, July 4, 1903.

Golden Text.—Prepare your hearts unto the Lord, and serve him only.—1 Sam. 7: 3.

INTRODUCTION.

We resume now our course of studies in the Old Testament which we laid down last December. Our last lesson was from the seventh chapter of Samuel. Samuel was recognized by the people of Israel, not only as a great prophet, but also as their judge and leader. Like Joshua he led the people in solemn renewal of their covenant with Jehovah, and by his prevailing prayer brought deliverance from their oppressors, the Philistines.

Although we are to reckon Samuel as one of the judges of Israel we are not to put him in the same class with the others. He was one of the great leaders of the chosen people. He was not as great a man as Moses or as Isaiah, but he is worthy to be compared with either of them.

We are not to think of the Israelites at this time as a unified people with a definite government. While they were oppressed by the Philistines they had almost no government at all. They were greatly influenced by the heathen among whom they lived, and with difficulty clung to the faith of their ancestors in one true God.

For further remarks by way of introduction to the study of this quarter see preceding page.

TIME.—Some time in the twelfth or the eleventh century before Christ. Shortly before the time that Saul was chosen king. It may have been in 1103, 1095, 1079, 1037, or in some other year before Christ.

PLACE.—Ramah, the birthplace of Samuel, a few miles south of Gibeah in the region known as Mount Ephraim. The precise location of the place has not been determined.

PERSONS.—Samuel and his sons; the elders of Israel.

OUTLINE:

1. The Wickedness of Samuel's Sons. v. 1, 2.
2. The people ask for a King. v. 3-6.
3. Jehovah instructs Samuel to hearken unto their Request. v. 7-9.
4. Samuel warns the People. v. 10.

NOTES.

1. *When Samuel was old.* Very likely he was sixty years old. This is however guess work. He made his sons judges over Israel. Not that he abdicated his position; but rather that he associated them with himself in the management of affairs, and gave them charge of conducting judicial proceedings in certain places. Joel Jehovah is God. *Abijah.* Jehovah is my father. These names witness to the piety of their father. Compare the names of Samuel's sons in 1 Chronicles 6: 28 in the American Revision and in King James Version. The earlier translation is undoubtedly in error. *They were judges in Beer-sheba.* Josephus says that Samuel placed them in Bethel and Beer-sheba, but he says in the same sentence that he divided the people among them, a statement which does not agree with chapter 7: 15. Beer-sheba is often mentioned as the southern city of Canaan. Compare chapter 3: 20.

3. *And his sons walked not in his ways.* Samuel was a man of the strictest integrity. Compare chapter 12: 3-5. *But turned aside after lucre.* That is, from the path of justice, instead of "lucre" we might use the more usual word "gain"; but then we would have to understand that the gain was acquired by violence or injustice. *And took bribes.* A practice all too common

unto this day. *And perverted justice.* There certainly seemed to be ground for complaint on the part of the people.

4. *All the elders of Israel.* As often elsewhere the elders act for the people. Compare chapter 4: 3 and other passages. It seems that there were elders of Israel before the people were brought out of Egypt; for Moses was commanded to go first to the elders. The great court before which our Saviour was tried was made up in part of representative elders.

5. *Behold thou art old, and thy sons walk not in thy ways.* They speak very plainly. Very likely they were perfectly respectful in their manner. They would at least imply that if he were a young man and could attend in the management of all the national affairs himself they would not be there with their request. *Now make us a king to judge us like all the nations.* That was the secret of their asking for a king; they wanted to be like other nations. In verse 20 we note another reason assigned, namely, that their king might lead them in battles. The verb "judge" is used here in the broad sense. They wanted not only a magistrate to administer justice, but a king to rule.

6. *The thing displeased Samuel.* This is very natural. We are not to say as some that Samuel was displeased particularly because the people were proposing to supersede himself. Doubtless he was human and could feel the implied slight; but he thought also himself as the representative of the theocratic form of government, and saw that their request was a turning away from God. Doubtless he did not stop to explain even to himself upon what ground he was chiefly displeased. *And Samuel prayed unto Jehovah.* He laid the request before God and sought for counsel.

7. *Harken unto the voice of the people.* Some have wondered that if it were wrong for the people to ask for a king why was it not wrong for God to grant their request. But it was not really wrong for them to have a king. The nation could be just as loyal to God with a pious king as their leader as they could be under a judge. The sin of the people was not in their request, so much as in the motive that lay back of it. They were in thought turning away from Jehovah to a king. *Not rejected thee—rejected me.* The pronouns are very emphatic in the original. Their request was practical apostasy. Of course Samuel was no longer judge when the king began to reign; but the rejection of him as judge was so small a matter in comparison to the rejection of Jehovah that "not" is not too strong a word to use. For the use of "not" compare Matt. 25: 29.

8. *According to all the works, etc.* This request for a king is but another mark of the national apostasy from Jehovah that has been manifest from the time that the children of Israel came out of Egypt. Compare Matt. 23: 29-33, where our Saviour shows the Jews of his day that they were really following the example of their ancestors in sin. It is easy for us to look back and see where our ancestors have made mistakes or sinned. If we can be made to see that our present conduct is as bad as theirs we are already convinced of sin. By this comparison the sin of Israel in asking for a king is vividly portrayed. *So do they also unto thee.* Their conduct toward Samuel is of a piece with usual attitude toward Jehovah.

9. *How be it thou shalt proclaim solemnly unto them.* The people are to be explicitly warned. The manner or method of the king is graphically portrayed in verses 11-13. To say nothing of their turning away from God, the people are asking for themselves oppression and trouble.

10. *And Samuel told all the words of Jehovah.* He explained to the people the significance of their request in God's sight, and warned them of the exaction that would be expected from the monarch which they desired.

11. *The manner of the king.* He will demand as a right the service of the people. He will take the young men to be members of his royal retinue; he will make them serve in his armies, he will have them to till his fields; he will have them as workmen to prepare the weapons for warfare and the various furnishing and utensils that he may need. He will take also the young women to attend to the needs of the royal household. He will also seize the lands of his subjects when he desires, and take their slaves for his own use. He will lay claim to the desirable things of the land to enrich his favorites.

12. *To plow his ground.* In the Authorized Version we have the verb "ear" which has nearly passed out of use.

13. *Perfumers.* That is, people whose work it is to prepare unguents and perfumes. These are greatly esteemed in the courts of oriental kings. Probably our translators of 1611 meant to express the same idea by

the now obsolete, "confectionaries," which is not equivalent to "confectioners," makers of candy. The Septuagint has in place of "perfumers," "embroiderers" which is intrinsically just as probable a reading.

16. *Your goodliest young men.* The Septuagint has "herds," which under the circumstances is much more likely a reading, as menservants and maidservants have just been mentioned.

19. *Nay; but we will have a king over us.* The people continue obstinate.

22. The natural continuation of this narrative is at chapter 10: 17.

LITERARY FORM IN PREACHING.

We are now thinking of ordinary grammatical rules as we speak of literary form in preaching. Those any preacher worthy of the name should be ashamed to violate. Of course, slips may occur to the best, but even the one farthest removed from liberal culture, practicing constantly public speaking, can avoid gross errors of speech if he will. Anyone succeeding with these could have succeeded better without them, and their obtaining has been a needless blot on his ministry. Neither are we thinking of anything finicky, or anything fashioned until it has lost its force, as we think of literary form in preaching. That is not literary form, but the perversion of it. We are thinking of that form which in clear, correct, forceful speech, sets forth the thought under consideration. We have in mind the adjustment of words to sense, whether solid or sportive or solemn, in such way as that the hearer shall think of no antagonism of the two, and with such appropriate variety as that he shall be aided rather than hindered in the reception of the thought presented.

We know there are those who decry form and style. Give us thought, they say. Never mind the words. Furnish the essence, and form will take care of itself. They forget that style and thought are married, and that what God has joined together by inexorable law should not be sundered. They forget that thought must in the essence of most suffer if its dress is not carefully chosen. They forget, too, that in the case of most the thought is not big enough to be turned out regardless of the dress in which it is made to appear.

Tolstoi may be careless and sometimes obscure, and Shakespeare turgid here and there, and Emerson disconnected and illogical, for they are great enough for this, and their offenses are only exceptional. But we, most of us, are commonplace, and sense and form must go together if we would do any measure of justice to the truth we would present.

To offer no other reason than this, though it is only one of many, because of the influence on the man himself he should seek good form. A man careless in his speech is quite likely to become careless as to his message. There is a moral quality attached to a man's doing under all circumstances his best. Let him sin willfully against rhetorical law, and the truth itself is likely to suffer at his hands. Let him become a sloven in style, and it is like becoming a slattern in dress, it may cost him his own self-respect, as well as that of others. It may interfere with his mental progress, and make him cross the dead line long before he is fifty. Prof. Austin Phelps, himself a shining illustration on the affirmative side of the truth we are trying to enforce, says: "One's thinking tends always to the level of one's habit of utterance. First thoughts in first forms become the staple of such an one's productions. That is the very essence of commonplace. Such men in the pulpit decry elaborate preaching, and are often suspi-

ciously conscientious in doing so. It cannot be too deeply impressed upon the youthful writer that style is thought. In the long run, each will be the gauge of the other. The study of style is the study of thought. Original thought demands original style, neither of which will come unbidden to a dormant or indolent man."

The least thing that will help a preacher to make his vocation effective and honored is worthy of his notice. The artist, the author, the secular speaker, can succeed only as he employs the best. The preacher can little more than they. True, there is the divine element that enters in, and deserves and must have consideration; but he who lays stress on the divine element to the belittling of the human lays himself open to suspicion as to his attitude to both.—The Baptist Commonwealth.

THE TWENTY-FIRST INTERNATIONAL CHRISTIAN ENDEAVOR CONVENTION, DENVER, COL., JULY 9-13, 1903.

The International Christian Endeavor Conventions are not simply great meetings of enthusiastic workers listening to inspiring addresses. They resemble a great university, where learners can secure instruction at the hands of experts in every line of religious work; they are like a great religious clearing-house where successful workers exchange plans and methods. The following features of the program will show something of its scope and purpose:

The School of Methods will be held every morning from 8.30 to 9.30, when the delegates will meet in seven of the largest churches for the study of the Bible, Home and Foreign Missions, Training of Personal Workers, Junior Methods, Christian Endeavor Methods, and the use of the Hymn Book in the Prayer Meeting.

The evangelistic meetings will show how such work ought to be done by doing it, in workshops, public squares, tents, and churches.

Missionary rallies will be an inspiring feature of the program, with missionaries fresh from the "firing-line" to do the speaking. The ends of the earth will meet in these gatherings. India, Africa, China, the islands of the sea, and our own country, will be represented.

Denominational rallies to the number of twenty or more will emphasize the loyalty of of Endeavorers to their own churches, while the great gathering illustrates the blessed interdenominational fellowship of Christian Endeavor.

The speakers will number more than one hundred, and will include successful pastors, active business and professional men, earnest Christian women, and representative Christian Endeavor workers from the world-wide field.

This is just a hint of the good things the complete program will contain. Pray for the Convention in the meetings of your society, and plan, if possible, to send a delegate to represent your society there. Perhaps your church would join with you in giving your pastor a vacation and paying his expenses to Denver. The railroad rates from all parts of the country have been reduced to one fare or less for the round trip. The return tickets are good until August 31.

TRIAL is the gateway to the kingdom of patience.

RE-EXAMINED.

To write of myself would seem rather a selfish-subject. I would not dare to do it, but when so daring a man as the pastor of the First Alfred church calls for something about my conversion and call to the ministry, I am persuaded that our lives must witness for or against us and that our experiences are no private property. The Scripture says, "We are members one of another."

In 1867, by the home fireside in Albion, he that was like a good father to me asked, "Do you not feel that you ought to offer yourself for baptism?" I went with two other boys the next Sabbath, Rev. Joshua Clark being pastor. I was thirteen years old. In the five years following I was unavoidably with boys that were very unclean in thought and language. I believed, but was very weak in practice. Then came four terms at Milton College, beginning in the spring of 1872. Here I grew to better habit of thought, and found a growing desire for an education. My relish for books was strong, and even with such ordinary natural strength, my prospect for life seemed far better if both brain and muscle could be worked, for I had but little of either. I must work both.

About Commencement time of '73 I was told that I could not be sent to school any more. Five years later, in September, I pulled back to old Milton. I came with my wife, a load of furniture and a load of wood. We kept house our first three winters down in the basement of dear old Milton College.

On the upper floor, in the south-east room, one day, my classmate in the Greek was away. The Professor asked me how I would like to take up Hebrew. My reply was, that it would be out of my line, and that better stuff was needed for the ministry. He said, "We have to work in some poor stuff." In that same room, at another time, in speaking of the work of preaching, Dr. Williams turned to me and said—prophetically, as it seems—"You will have to come to it some time." It was over eight years before I came to it.

After college we came to Walworth. Pastor McLearn took occasion to encourage my looking toward the ministry, as did also some members of the church. We next lived in Winona, Minn., where an old Methodist minister actually called me into his pulpit one Sunday night and told me to speak. I took a text and spoke about twenty minutes. Soon after that I awoke one morning and said that if I had any of that work to do it must be about time to get at it. Before I again took a text before an audience we had a call to the Utica (Wis.) church. This seemed a practical beckoning to the work. We served there just two years. Then it was on to Alfred. I had come to believe that God uses men to call men. I have been taking texts that way nearly fifteen years, and I am only just getting started. I'm slower than a century plant, but I am as happy in the privileges of the Gospel as ever, and why not more so. We are commanded to grow. I mean to live as long as I can, and preach the Gospel as long as any will hear me.

M. G. S.

We shall be glad—really glad—of everything that has come to us, no matter if it is sorrow or pain, when we find that our experience fits someone's else need—that someone else can build on our lives.—Maltbie Davenport Babcock, D. D.

AS A MAN thinketh in his heart, so is he; and it is because the thoughts that we entertain in the hostelry of the soul are such worthless and vain ones that our words and acts often bring so heavy a disgrace on the name we love.

Well might the wise man say, "Keep thy heart with all diligence; for out of it are the issues of life." When the heart is right the ear and the eye and the mouth and the foot will necessarily obey its promptings; but when the heart is wrong, filled with tides of ink, like the cuttlefish, it will develop itself in the impurity to which it gives vent."

If you habitually permit evil things to have their right of way through you or lodging with you, remember that in God's sight you are here equally guilty with those that indulge in evil acts, because you are withheld, not by your fear of him, but by your desire to maintain your position among men.—F. B. Meyer.

We need not go to Nazareth, to Capernaum or to Bethany, in order to walk in the steps of Jesus. We shall find his footsteps beside the sick bed, in the hovels of poverty, in the crowded alleys of the great city, and in every place where there are human hearts in need of consolation. In doing as Jesus did when on earth, we shall walk in his steps.

Special Notices.

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

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, corner 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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TABLE OF CONTENTS.

EDITORIALS.—Rain, Rain: Evil Associations... 385-386
Tract Society—Executive Board Meeting... 387
The North-Western Association... 387
News of the Week... 389
Injuring Your Pastor's Influence—How to Do It... 389
A Day in the Woods, Poetry... 389
OUR READING ROOM... 389
DEATHS... 390
MISSIONS—Paragraphs... 390
The Hallowing of Hospitality... 390
To the Dandelion, Poetry... 391
WOMAN'S WORK—Watch-Care, Poetry; Paragraph: Women in New York; The Right Kind of a Boy... 391-392
Psalm 24—An Interpretation... 392
Readjustment... 393
A Seven-Thousand Dollar Gift to Alfred University... 393
YOUNG PEOPLE'S WORK—How to Keep the Young People; Development of the Inner Life; Endeavor Work at Gentry... 394
CHILDREN'S PAGE.—I Remember, I Remember, Poetry; Sarah Louisa's Boy... 395
Peace Work to be Done... 396
A Day in Delft... 397
The Influence of Reading... 397
EMPLOYMENT BUREAU NOTES... 397
SABBATH-SCHOOL LESSON.—Israel Asking for a King... 398
Literary Form in Preaching... 398
The Twenty-first International Christian Endeavor Convention, Denver, Col., July 8-13, 1903... 399
Re-examined... 399
SPECIAL NOTICES... 399

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GUIDANCE.

WILLIAM SHAKESPEARE.
Rashly.—
And praised be rashness for it.—Let us know Our indiscretion sometimes serves us well, When our deep plots do pall: and that should teach us There's a Divinity that shapes our ends, Rough-hew them how we will.

Need for Constant Endeavor.

As we step aside for a few weeks of rest, and to prepare the Annual Report of the Tract Society, we are more than anxious to call attention again to the need for constant endeavor and earnest consecration on the part of all our readers, that each may attain greater heights in spiritual life. Christians are always surrounded by influences which draw men away from their highest ideals and best endeavors, but the days of these years are peculiarly trying in the direction of worldliness. Whether they are worse than other years does not matter; they are bad enough, and no one will escape their downward pull who is not spiritually strong, and self-centered in righteous purposes and holy endeavors. It is not a misfortune to live in such times, but it is a double misfortune not to be forewarned and forearmed against the subtle influences which make for unrighteousness. Convictions, as the basis of life and conscience, as the main spring of action, are the primary safeguards in such years. Those who go as delegates to the coming anniversaries, and those who, remaining at home, are represented by those who go, ought to abound in spiritual life and power. The questions which must be considered at Salem, the issues for which plans must be made, and the wisdom which ought to guide, call for more than ordinary fitness of heart and head. Pastors will fail in duty to their people if they do not lead in seeking such attainments as the times and issues demand. Pastors must be leaders, not followers, nor on-lookers. They must create public opinion, not wait to be guided by it. They must be first to say what ought to be said, and to initiate what ought to be done. People wait for instruction and guidance, and they have the right to expect those from those who have charge of the flock of Christ. The churches ought to be, and must be, pervaded and filled with deep spiritual life that will flow like a flood tide toward the coming sessions at Salem.

God's Standards For Us.

We fail too often in realizing that God sets highest standards for us, for our sake, and for his own, as well. The best which the wisest earthly father can wish for his child is far lower than that which God seeks for us. No man is wise or duly appreciative of God's regard for him, who does not take into account what God seeks to aid him to be, or attain. There ought to be an unbroken partnership, an unending comradeship between each Christian and God. His standard is that we attain the highest and the most that is possible. He has a holy ambition in our behalf, and we fall short, almost or quite to the point of sin, if we fail to appreciate his desires concerning us. That we must strive, work out our own salvation, pass through training, is for our highest good. Near by the place where we are writing is a range of trap-rock mountains, over and around which the traces of the long ice periods, and of the volcanic origin of the mountains, abound. The crushed trap-rock makes our streets beautiful, and an old

Speaking One's Mind.

There are some people who rejoice in what they call plainness of speech. Not infrequently that plainness is another word for ugliness. Such people pride themselves upon saying just

what they think. In most cases, with them, silence is golden, while speech is worse than lead. Under the guise of telling the truth, many things that are untrue and ugly are uttered. It is not a man's duty to always tell what he thinks of other people. If we take time to consider whether what we think to-day is what we ought to think, of others, it is quite likely that our thoughts will change, and that we will never say the thing we are now tempted to say. There is a large personal element in all such so-called plain speaking, and personal ambition or jealousy is the real source of such utterances, and the person thus speaking finds pleasure in such utterances, because his ambition is fostered, or his dislike is gratified. There are those who think it is almost a crime to say pleasant things of other people, or to recount their merits, rather than enlarge upon their demerits. Nevertheless, the people who are most inclined to say unpleasant things are those who are most anxious that pleasant things should be said concerning themselves. The real truth in the case is that many plain-spoken people, who rejoice in criticising others, have little ground to pride themselves on their candor or their good purposes. They are more likely to be egotistical, and, not infrequently, intolerably rude. If they could enter into the deeper meaning of the Apostle's advice when he counsels Christians, "In honor preferring one another," there would be an increasing amount of silence in their lives.

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glacial river, half an hundred feet under ground, furnishes a boundless water supply for all our homes. God wrought in creating, by heat and cold, fire and flood, for ages, that men might enjoy such results. The long and careful training he seeks for his children in spiritual things is the counterpart of his preparatory work in creating. He has spent too much time and love on men to be satisfied with anything less than the best in our spiritual life. He longs for noblest children. Living in accordance with God's purpose is living at our best. It is living with God, and growing into his likeness. As children learn unconsciously in the companionship of others, so we gain our knowledge of what perfect life may be through companionship with God. Yet this continual sense of his presence will not grow without endeavor. We must count him a factor in our plans for every day. We must walk with him, and work with him. It is told of a monk in the Middle Ages, who was humblest among his fellows, but most helpful of all because of his "joyful living in the kitchen." Brethren, learn "the practice of the presence of God." In such a presence you cannot have low standards.

True Merit Recognized.

Booker T. Washington has been invited to visit South Africa, that he may observe and give counsel concerning the uplifting of the African subjects of Great Britain in that country. The success of British rule in Africa rests upon the education of the native races. The invitation from the British South African Company is almost a request from the British Government to Mr. Washington to assist in molding those races into high types of civilization. It was not within the wildest

Great Britain and the United States have led the civilized world and set an excellent example in refusing to hold diplomatic relations with the new Serbian government, founded on murder. It is to be hoped that the nations of the world will follow this example. Serbia may be of little importance as a kingdom, but it is important that the brutal and murder-loving barbarism which marks the present revolution there should be rebuked and condemned in no uncertain way. Alexandra and Draga were by no means models in political or social matters, and those who compassed their murder do not rise to higher standards. But cold-blooded murder is not to be excused because its victims were unworthy.

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