

WITH such a spirit, and the consecration it bespeaks, there would undoubtedly be a revival along the line of Christian giving. It would almost seem, sometimes, that one of the Christian graces had been lost. We hear now and then about the "lost arts," but seldom, if ever, do we hear anything about a lost grace. In the New Testament, the grace of liberality was classed with the other Christian graces,—“love, faith, diligence and knowledge;” but this grace seems to be overlooked in our day, as if it had dropped entirely out of the list. In speaking of it, Paul made it very essential, and urged God’s children to “abound in this grace also.” Dear friends, let me ask:—Would our Boards be in distress for funds to-day, if we had all abounded in this grace during the year? Would we have to suffer the mortification of seeing our good cause crippled, and the fields vacated, if we had each given to the Lord, in proportion as he has prospered us? We would all be better satisfied to-day, if this excellent grace had not been so much neglected. Why not take right hold now, and “redeem the time,” before the annual meetings?

THE writer had charge of the “Tract Society’s Hour” in the several Associations, and asked Dean Main to speak upon the “Relation of the Tract Society to the Denomination.” Some of his good thoughts are expressed in preceding paragraphs; and Dr. Platts was asked to follow with a talk upon the question: “How can we make the efforts of the Board a success?” He offered an excellent mess of Ps which the people seemed to relish very much. It is to be hoped that good results may follow from such excellent diet, and that health and strength may come to both Boards and churches. But here are the Ps. Partake of them freely, and there would be no signs of weakness—no more failures in any of our departments of work:

1. PULPIT. Let every Seventh-day Baptist pulpit lift up a voice of earnest pleading with the pews in behalf of our societies and their work and needs, until all the people fully understand the situation, and we would soon see the cause go forward. We fear that too many pulpits are indifferent toward the work of the Boards, and also toward the work of education. The pews usually go as far as the pulpit, if the pulpit is faithful, but they seldom take the lead. “Like preacher, like people.” If the pastor, who is regarded as the instructor along all important lines of work, is silent all the year upon the needs of our Boards, how can we expect much interest among his flock? Give us all the pulpits, in active, fervent preaching, and teaching upon denominational needs, and brighter days will dawn.

2. PEOPLE SHOULD PATRONIZE OUR PAPERS. Do you know that only one-half of our families take the RECORDER? How can Seventh-day Baptists do without this messenger of our beloved Zion in their homes? How can parents expect the children to be loyal, and to love our good cause, if they never have a chance to read of our churches, our ministers, our societies; and of the truth we hold dear, as set forth in our own paper? What interest can any family be expected to take in denominational matters, if the main source of light and instruction regarding them, is to be

excluded from their homes? What think you would be the effect, if the other half of our Seventh-day Baptist families would begin now to take this paper? The RECORDER would become self-supporting. The people would become more loyal and spiritual. And a great step in advance would be taken in every line of Christian work. Of course those who do not take the RECORDER, will not be likely to see these lines,—unless you who do take it, will take pains to show them. Why wouldn’t it be a good plan for every subscriber to secure one new one? This would reach the case, and make this branch of the work a grand success.

3. PURSES CONSECRATED TO GOD. Again, there is no better way to instruct the world outside our own ranks, in Sabbath and gospel truths, than by the printed page. This can be done only as the people furnish the money. Read again, the paragraph on the Grace of Liberality, think carefully of the blessing you could bestow upon the world by a conscientious use of God’s tenth for his work, and then consecrate your purses to his service; and see how much happier your own soul will be. This would be like the day dawn of a new life to many, who now live in the shades of darkness. Try it, friends! Try to live for others a little more, and see what it will do for you.

4. PRAYERS. Last, but not least, the Boards need your prayers. When the people pray for them, their leaders are strong. I pity the pastor who cannot feel sure of the prayers of his people. The members of our Boards need your prayers just as much. Their duties are arduous; their responsibilities great. Your hearts and your hands are more likely to go where your prayers are centered. People who really love a cause enough to bear it as a burden upon their hearts before the throne of grace, will not be likely to allow that cause to suffer from neglect.

THE twenty-first annual session of the Northfield Summer Conference for Christian Workers will be held July 31, to August 16. This school for evangelical workers, established by D. L. Moody, and now carried on by his son, has undoubtedly proven a great blessing to hundreds, engaged in the soul saving work begun by the Master. All Christian denominations are welcome to its halls; and the present year’s program offers a feast of good things to all who come.

The names of great leaders, in both Europe and America, stand among the speakers; and the names of George C. Stebbins, of Brooklyn, and Percy Foster, of Washington, give sufficient guarantee for a great treat to all lovers of good gospel music. Special plans for daily lectures by great teachers, until September 1, are announced.

ON the eighth of June, a notable meeting of the children of Abraham was held in the city of Pittsburgh. A constitution was adopted, setting forth the objects of the society, and announcing the name which stands at the head of this paragraph. The purpose of this organization is to co-operate with the World’s Congress in the work of re-establishing the Israelites in the Land of Promise. To the student of current history, it must be apparent that the “straws in the current” indicate a strong and steady setting of the

tides of Jewish life toward Palestine, the land promised to Abraham and his seed forever. Undoubtedly the persecution of Jews in many lands has much to do with swelling the tide of this movement. The movement is not intended to encourage Jews who are satisfied and happy in the countries where they now live; but it seems to be the object, to aid those who suffer persecution, to return to their Fatherland. It is remarkable to see how strong and universal is the hope of the Jew, the wide world over, that Israel may again be established in Palestine. Indeed, there are many prophecies that seem to give them ground for such a hope. Since our visit to that land, with its wonderful testimonies for the fulfillment of

prophecy, where we are impressed on every hand with the truthfulness of prophetic descriptions as to what it should come to be under the curse, we cannot help feeling that in some way, and in God’s time, all the blessings promised will yet be as accurately fulfilled. And when we saw the entire country, by agreement of the Powers, given up to the Turk to hold age after age, with no hope of its ever being divided up into rural homesteads, and settled and occupied as in other lands, while Turkey holds possession, we somehow felt to say: “Who knows but what all this is the other side of the great miracle of the ages? When-

ever a German, or Frenchman, or one of almost any nationality comes to America, in about two generations he becomes assimilated, and is an American in such a sense that you cannot distinguish him from others. But not so with the Jew. Whether in Russia or America, or Egypt, the Jew is a Jew, generation after generation. He cherishes the ancient language, he holds to his faith, and no matter how hopeless may seem his prospects as a Jew, he continues steadfast generation after generation. After 2,000 years of persecution, and of being driven every whither among the nations, he still clings to the tenets of his own ancient nation, and his faith in again possessing the ancient land is as strong as ever. No other nation has been so preserved, even under favorable circumstances of a home land. Who can explain this wonderful keeping of the children of Israel in any other way than to attribute it to the mighty hand of Abraham’s God? Does it not seem like a miracle of ages? If we recognize the Divine hand in this wonderful preservation of the Jew, we must feel that he is keeping them for some great purpose. Who knows but what the Overruling Hand has been guiding affairs all these centuries, so as to keep the Jewish land from being divided into homesteads and deeded away, until the time when Israel shall accept his Messiah and be ready once more to possess it? Is it for this purpose that Palestine has been given to the Turk? There is no hope of its being settled and civilized so long as he holds possession and rules there. Meanwhile, thousands and thousands of acres in Palestine are coming into the hands of rich Jews in Damascus, Cairo, Paris and London. And, in spite of the opposition, multitudes of their nation are swarming into Palestine, greatly swelling the census every year. Who shall say that this keeping that land from settlement for thousands of years is not a part of God’s plan for Israel, accord-

The Land a Witness.

What is This Miracle of the Ages?

Northfield Summer Conference.

The Federation of American Zionists.

ing to his promises? It must be that the Jew has been so marvelously preserved for some great purpose. And it may be that in the fullness of time, when the Christ is recognized, Israel’s God has a great work yet for his chosen people.

It is most appropriate that we reproduce in our Education Column, an article on John Muir, from the Outlook for June 6, 1903. The picture of the man and his work is of double value for the facts it presents and for the inspiration which his example is to every student. His is a name worthy to be preserved on the Crystal records of the Great Glacier. The boyhood home of the editor of the RECORDER for many years, beginning when all that portion of Wisconsin was a wilderness, was in the county of Marquette, from which Muir worked his way out into the world of success and renown.

THE OLD LIBERTY BELL.
A STORY FOR THE FOURTH OF JULY.

I wish I could give all the boys and girls a Fourth of July excursion to see the old Liberty Bell, now kept as a relic in Independence Hall, Philadelphia.

There are many other relics of Revolutionary days in this old building, where the fathers signed the Declaration of Independence, more than one hundred years ago. Everybody is interested in Washington’s chair, in which the delegates sat as they signed that immortal document; and also in the inkstand used, and in the table upon which the parchment lay.

But of all the relics found there, none is more interesting than this old bell, because it first proclaimed to the outside world the fact that America was to be free and independent.

You have just celebrated this wonderful event of that first “Fourth of July,” and I wonder if you wouldn’t like to know a few things about this famous old bell. It is carefully guarded in these years by the city of Philadelphia, and although it has several times been sent out among the people for exhibition, as at Chicago, it becomes more and more difficult to get permission for it to leave Philadelphia. The people prize it so highly that they are more and more anxious to keep it where no accident can befall it; and whenever it does go abroad, a careful and trustworthy guard is always sent with it.

It has an interesting history. In 1752, more than twenty years before the Revolution, it was brought from England for use in the State House at Philadelphia.

But the very first time it was rung, it gave one loud peal and at once became speechless—at least so far as pleasant tones and harmony were concerned. Probably there was something in its liberty-loving metal that revolted against ringing for a land under the yoke of oppression; and the very first stroke of its heavy tongue made a great crack. It was then recast in Philadelphia. And doesn’t it seem strange, that so many years before our National Independence, they should put that world-renowned liberty motto upon it? There it is to-day: “Proclaim liberty throughout all the land, to the inhabitants thereof.” This, too, is a true Bible text, and it may be that some of the children can find it.

On the morning of July 4, 1776, vast crowds

had gathered about the State House: as it was known that Congress was to take definite action on that day.

The bell-ringer stood in the tower all ready to ring, just the moment the signal was given. His little son stood by the doorkeeper ready to give the signal the moment the last name was signed; and when the fact was announced, he ran with all his might to the tower. His father heard him coming and grasped the rope with a firm grip.

Then, as the glad boy’s voice was heard shouting, “Ring! Ring, Father, Ring!” the old bell pealed out the welcome tone; and a mighty shout went up from all the people.

Some have supposed that the old bell received its present great crack in this memorable ringing, but this is a mistake. It was used until 1828, when it received its final crack, while being rung in honor of a visit of Henry Clay to Philadelphia. It was then taken down and took its place among our national relics.

I forgot to tell you that the next year, after it rung for Independence, when the British were about to capture the city, the precious old bell was taken down and carried to Lancaster, Pa., where it was kept in hiding until the danger was past. It was then returned to its place, where for years it called together the free people of our free country, who must have felt that the bell was their true friend.

THE SALEM FIGHT WITH OUTLAWS.

Although many times solicited to write up the facts about the fearful struggle with high-handed outlaws in Salem, West Virginia, we have hitherto refused to do so. The facts about this matter are almost unbelievable, and the story is too long to tell here. But the following editorial in one of the county papers, The Clarksburg News, will give a little inkling of the struggle:

We learn from the Salem Leader that the great war which has been going on in Salem for the past several months, championed by the church people on the one side and the speak-easy people on the other, has at last come to a close and the dove of peace is silently floating over that progressive town. This fight has attracted the attention of the entire State and many were the predictions made as to which faction would win in the end. When the oil boom first struck Salem speak-easy men, gamblers and lewd women flocked to that place to ply their illegal trades, and it required but a little time until vice, and lawlessness of the meanest kind, were flaunted on the streets in boldness and in defiance of all law and common decency. In fact the liberties usurped by this class of moral lepers and law-breakers reached a degree of boldness too obnoxious for respectable people to countenance or endure. Consequently the church people and those whose daily conduct was ruled by honesty and decency began a relentless war against the violators that apparently held the destiny of the town within their filthy and avaricious grasp. Time after time the respectable element sought to dislodge and drive out the institutions that were sinking the town lower and lower into the depths of degradation and shame, but just so often did they meet with defeat. But defeat did not discourage them. They had the law on their side and possessed the consciousness of battling to shield their homes from shame and dishonor, and to enforce the law as laid down in our statute books. The first great

victory won by the crusaders was the defeat of the Salem charter bill at the last legislature. This came as a death blow to the unlawful element. The days of their existence in Salem were numbered. Public sentiment became so strong against the wholesale violation of the law that the county officials were forced to adopt radical measures in cleaning up a town, which in point of size, doubtless had no equal in the state for open violation of the law. When once the county officers went to work, in less than sixty days all the speak-easies, gaming rooms and brothels were closed and the inmates had sought new fields, but the law-abiding people, who have always been the backbone of the community, remained. A few who had been in the habit of extorting dollars from the unclean hands of the law-breakers in rents set up a mournful howl against the re-establishment of law and decency and sought to destroy the town in every conceivable manner. This they could not do for their motley gangs of associates were scattered to the four winds so their howling did not attract attention.

If we understand the situation clearly the people of Salem have “buried the hatchet and established peace” because the law-abiding population practically are the only survivors that withstood the great battle. They are on top and are in a position to repulse the invasion of another gang of law-breakers. The great fight put up and won by the respectable element of Salem, is one that will be remembered for many years on account of its important significance. It demonstrates the fact clearly that when a people unite for the purpose of enforcing the law they may be defeated for a time, but in the end they will come out triumphant. It also proves that law-abiding people are responsible for the moral conditions of a community, and the enforcement of its laws, by virtue of the fact that they have power to elect none but competent and trustworthy public officials.

RAILROAD CASUALTIES IN AMERICA AND IN ENGLAND.

Washington figures show 61,794 railway accidents in one year. Of this great army, over 5,000 were passengers, 282 of whom were killed outright; and all the other casualties came upon trespassers, and people at crossings and stations. Many of this great number were employees, who of course, are placed where they are most likely to meet with accidents.

It would seem to most people that there is great room for improvement in our railroad system, where 5,000 passengers meet with casualties in one year. And this seems all the more certain, when we know that England, for the same year, reports no loss of life from accidents.

Of course, their systems are very different, and those of us who have travelled in the old country, have sometimes longed for an American railway train, when irritated by the strange poky ways and stupid doings of European officials.

Yet we must admit that human life is less in jeopardy on the railroads of England than in the United States.

One or two things, however, should not be forgotten. There are many more difficulties to overcome in America than in England, and there is no comparison when we think of the vast extent of territory spanned by our railroads. We cannot expect such complete

perfection in roadbeds and construction throughout such vast stretches of country, as we can in a country as thickly populated and as thoroughly subdued as is England.

NEWS OF THE WEEK.

One of the most appalling railroad calamities for many years, occurred at Nejeville, Spain, June 27, when a train containing 300 passengers fell over a bridge, killing and wounding nearly everyone on board. The last reports place the dead at about 200. Only six persons are said to have escaped unhurt.

The bi-centennial of the birth of John Wesley, founder of the great Methodist denomination, has been celebrated with much enthusiasm in all their churches during the past few weeks. On June 28, Wesleyan University, of Middletown, Conn., began a week of commencement exercises in honor of this great leader.

New York and Brooklyn experienced the greatest deluge for years, in a great "cloud burst" on June 29. Much damage was done to property, and many had a narrow escape from death.

Germany has manifested a wonderful interest in the United States Naval Squadron that has been visiting the Emperor at Kiel. Our naval officers received a royal reception, and the Kaiser secured the privilege of a close inspection of the inside work of one of our war vessels.

The remarkable discoveries of malfesance in office in the Post Office Department at Washington seem to grow in spite of all efforts to hide the crimes. The late news from this work indicates a state of affairs much worse than was supposed; and the conspiracy against the government is declared to be far greater than has ever appeared in print. "Fixing of juries" and the use of a large corruption fund, seem to be the greatest obstacles to securing justice, and great precautions are being taken by the Government against these.

The Ministerial Union of Philadelphia was almost disrupted in a heated debate over a resolution condemning the Delaware lynching. There is quite a division of sentiment among thinking people regarding the matter. It seems almost a calamity, when good citizens lose all faith in justice, and turn to Judge Lynch as the only alternative. This is a sad commentary on our jury system, and the failure of our courts to do their duty.

Another mine horror is recorded in Wyoming, where a gas explosion has imprisoned two hundred men.

Plans are being considered that look toward relieving the congestion at the entrance of the Brooklyn bridge. The poor buildings around the entrance have long been an eyesore; and the plans proposed would, if carried out, remove all these, and the post office building as well, from City Hall Park. The construction of an immense tower, 650 feet high, for offices is included in the proposition; and the expense to be not less than \$9,000,000. Such a move would certainly work a wonderful transformation.

The Russian Government makes a most positive denial of the report that it has offered any official explanation to our Government, regarding the Kishineff massacre.

Two planters in Alabama, who plead guilty to the charge of "peonage," were sent to pri-

son. There was an affecting scene in the Federal court when the sentence was pronounced. Both men wept like children, and the judge was much affected. This is said to be the first case on record where the guilty have gone to prison for compelling men to work for payment of debt. This will put a check upon the efforts to put another form of slavery upon the negro.

President Roosevelt's popularity throughout the nation is shown by the fact that Bryan's own state endorses the President's tariff principles. Their platform says: "We commend entirely and without reservation, the administration of President Roosevelt."

The Past Master General does not believe it wise to allow Congressmen such control over the free delivery system, as they have hitherto held; and his new policy will ignore congress districts, and eliminate from the rural free delivery system all party politics.

Much uneasiness is felt over the fate of seven students of Geneva University, who left Geneva for the ascent of Mount Blanc, on June 28, and after three days no tidings had come from them.

The two pending treaties between Cuba and the United States were signed at noon July 2, 1903. The one grants the coaling stations in Cuba, and the other places the Isle of Pines wholly under Cuba's jurisdiction.

The ship which is laying the Pacific cable from the Philippine Islands to Honolulu is expected to reach the latter place on July 3. This completes the connection between the United States and the Philippines.

TRANSFORMATION OF THE QUAKER.

Quakers, "the people called Friends," have been greatly changed by time, according to Edward Gardner, himself a Quaker, who writes in *The American Friend* (Philadelphia). This transformation, according to him, is one of the significant religious phenomena of the day, and it should not be overlooked by those who would understand the moral forces now at work in this republic. A great future is predicted for the transforming movement. "It will be an aggressive church, not a passive one," he says. "Its work will be constructive as well as preservative." He gives the following details of the Quaker's transformation:

"For a century or more, Friends were known by their peculiar dress. At length it was discovered that simplicity of dress did not mean uniformity, and that the cut of the coat or the shape of the bonnet did not add to the spiritual life of the wearer. The Quaker of to-day is not known by his dress; if he dresses with taste, but not with extravagance, he is, no doubt, conforming more nearly to the spirit of early Quakerism than did his predecessor of a hundred years ago. George Fox himself, it is said, bought his wife a red mantle, and William Penn's dress did not at all conform to the Quaker ideal of a later period.

"Music, painting, and literature are now taking their rightful place among Friends. Congregational singing is recognized as being a part of true worship, and in many places instrumental music is also made a part of the devotional service.

"In the Quaker home of a century ago the sweet influence of song was unknown. The Bible and the writings of early Friends were the only books; no pictures adorned the

walls, and Puritan austerity was the rule of life. In the Quaker home of to-day we find music, paintings, and an abundance of books; means of recreation abound, and a daily paper has become almost a necessity."

The Quaker home of 1800 "lacked somewhat in grace," thinks the Friend we are quoting, "in kindly sympathy, and in a broad view of life." Quaker "sternness" may have "repelled some." But there is reason to think that the Quaker home of 1900 has less of these faults. We read further:

"Closer interdenominational fellowship has become very prominent within the last few years. It is very gratifying to know that the Friends have entered heartily into the spirit of it. This agreement on the essentials of Christianity and hearty co-operation in active work gives great encouragement for the future. The sharp contrast between the bitterness of the church members of one denomination toward those of other denominations in the time of George Fox and the kindly spirit shown at this time, is evidence that Christianity is doing more for the world now than it did then.—Literary Digest.

CUBA'S FIRST PRESIDENT.

The following from a Pittsburg paper, in praise of President Palma, is worthy of a wide reading. The quotation from Palma himself has the true ring in it:

It looks as if President Palma, of Cuba, may achieve a high place in history. As the first President of a new republic, created under unusual conditions, he would, in any event, occupy an interesting place in history, but there are indications that he may do more than that. He is developing a degree of character, of patriotism, of courageous conviction and of high purpose quite unusual in men of the Latin race, and if he continues in his present course history may record of Cuba, as it has of the United States, that her first President was her greatest one. It is comparatively easy for great men to follow where a greater has led and blazed the way. We have had some great Presidents, but all of Washington's successors have been content to emulate the standard he established without claiming to reach it.

It seems almost providential that the Cubans should have elected for their first President a man who, identified with one of her early wars for independence, should have been for twenty years separated from insular politics and a resident of the United States, where he became thoroughly Americanized. In his long period of American residence Senor Palma must have become familiar with Washington's record and with the profound veneration in which he is held by Americans. Who knows but he is trying to steer his course by Washington's example? He certainly has shown much of the same disposition to keep aloof from party and factional alliances and to devote all his efforts to establishing the new government on a stable foundation. Party spirit is running pretty high in Cuba, but President Palma absolutely refuses to be known as an adherent of either party and selects his assistants, counsellors and appointees from either or both with sole reference to the public welfare as he sees it. He is trying to serve the country and not a party. In a recent authorized interview he said:

I am a stubborn man with respect to what ever refers to my patriotic duties, and I dis-

charge them without party passions or struggles influencing my mind. I am not holding this post for ostentation, nor was I led to it by anything else than my patriotism. I want the country to support me, and the politicians to comprehend well that, as a man of experience, I adapt my procedure to what is necessary to a people beginning independent life. I am firm in my purposes, and look only to the strengthening of the republic, in which I have faith; and when existence bends me toward the grave, I have no other aspiration than to reach it, having made my country happy and left it prosperous.

PSALM 1: AN INTERPRETATION.

PROFESSOR HERMANN GUNKEL.

Blessed is the man
Who walks not
According to the thoughts of the godless
Who stands not with sinners,
Who sits not among scoffers;
But in Yahweh is his delight,
And his law he studies day and night.

He is like a tree planted
By water-courses,
Which produces its fruit in its season,
And its leaves do not wither.

Not so the evil-doers;
No, they are like chaff,
Which the wind carries off.
Therefore the evil-doers shall not abide the judgment,
Nor sinners remain in the company of the righteous;
For Yahweh knows the way of the righteous;
But the way of the evil-doers is destruction.

The psalm contrasts the lot of the pious man with that of the godless man; the belief in providence, as it was cherished especially by Judaism, is expressed here in simple words—the belief that the good must fare well, and the wicked must fare ill. Not without reason this poem is placed like an introduction to the rest of the Psalter, in which the belief in providence plays such an important role; before we hear the prayer, the lamentation, and the exultation of the pious in the Psalter, we are given the general idea which is the marrow and bone of their piety.

First the poet pictures the pious man. The form in which he clothes his thoughts is that of a benediction; this was a favorite Hebrew mode of describing the reward of virtue; and the writers liked to begin their poems with this word of good omen. The first characteristic of a pious man which the psalm mentions is a negative one, namely, that he keeps himself separate from the impious, absolutely and in every respect. Judaism was constantly in danger of losing its religion through contact with the Gentiles and apostates. Protection from such could be had only by complete separation, and injunctions were constantly given the Jews to be on their guard against the false ideas of unbelievers. This reminds us of the aversion of the Pharisees against having anything to do with "sinners." The psalmist makes clear the necessity that a righteous man should wholly avoid the wicked by presenting this thought three times in variant but parallel sentences; the pious man avoids walking, and standing, and sitting with them. We may imagine the character of these scornful men from allusions elsewhere: they are men of the world, who think only of earthly means; the idea, which above all they deride, is the very one that is proclaimed by the psalm, namely, that man acquires every good thing through the fear of God. It is manifest—they scoffingly say—that many a pious man fares ill, and that many a man who does not seek God fares very well.

Positively, the pious man is described as a lover of the law. He does not think of money, nor of acquiring money; on the contrary, he spends all his time in the study of the law, that he may learn the will of God more fully. Thus one might paint him after his day's work reading his scroll at night by the light of his small lamp. There is a similar poem on the prosperity of the pious man in the book of Jeremiah (17: 7 ff.); there it is said of the pious man that he "trusts in Yahweh," here that he reads the law. This is certainly a significant difference; the psalm comes from that period in which the written law determined piety, that is to say, from the post-exilic period after the downfall of the state and the decline of prophecy.

This description of how the righteous man acts is followed by a picture of the blessing which he receives from God in return for it. The simile of the verdant and fruit-bearing tree carefully transplanted by the gardener to water-courses (irrigation ditches), makes a deep impression on the minds of the inhabitants of the dry East; it is more characteristic of Egypt and Babylon than of Palestine. The simile is perhaps a poor reproduction of a more primitive mythological one, a simile of the tree of life which stands in the paradise of God, by the waters of life, and bears within itself life eternal.

The second part treats of the godless. It is natural that the pious poet should disdain to set forth the secret thoughts of the godless man; even if he had the psychological ability to picture them, he would still avoid such wicked things. His object in writing is not to impart facts to the reader, but to deter him from impiety. Therefore he does not describe the godless man's thoughts, but only his ill fate. In other psalms also, where we read of the "transgressors," we seldom find an exact description of their views of life.

We may say that the profound piety, the turning of the whole life to God alone, can as a matter of course be accomplished only by the few. Thus in Judaism we have the comparatively small circle of the pious; and then outside of that the children of the world, who, by national connection belong to the chosen people, but who have shallow thoughts of Jewish piety and are negligent in the observance of the law. It has been the misfortune of Judaism, from ancient times until the present day, that these unfaithful individuals are found in the circle of the mighty and the rich, who through their intercourse with foreigners of their own rank adopt foreign customs and views and thus they one after another abandon Judaism. Such unfaithfulness to Judaism became especially frequent during the time of the Greek domination, where the "godless" are the Hellenists. Conditions very similar to these must have existed during the period of Persian control; and indeed such defection may have begun even before the exile. The psalmist describes the fate of such transgressors: a sudden, frightful, final destruction. For the description of such an end the simile of the chaff is a favorite one. In the East the grain is usually separated from the chaff by throwing the straw up into the wind on elevated open threshing floors; then the wind catches the chaff and carries it off.

Now follows the application. It was the regret of the pious that in Israel so much chaff was mixed with the grain, that there were so

many godless men among the righteous. But some day Yahweh will pass judgment upon Israel and separate the godless from the pious. Then the pious will remain, but the wicked will be destroyed; and so Israel will become what God wills her to be, "a community of the righteous." This is the hope of the pious. At the end the general tenet is repeated: God takes care of the pious! Often it might look as though God was entirely indifferent in regard to good and evil, when the pious man perishes in need and distress, while at the same time the wicked man prospers. But believe it not! Despair not! God takes care of the pious, and the way of the wicked leads to the abyss.

As to its form the psalm cannot be called a real hymn; it is a didactic poem, with a lyrical admixture. The psalm is certainly not a great original work: the thoughts and the expressions are colorless and follow beaten paths. The main thought, the fate of the pious and the godless man, is expressed in the psalms and elsewhere in many passages; and even the similes of the verdant tree and the chaff are very common. Nevertheless, the words of this unpretentious psalm are attractive and impressive in their simplicity; while by means of their position at the beginning of the Psalter, they have become almost classic. The Jewish doctrine of retribution expressed in the psalm in accordance to our ideas, too superficial: we cannot believe that piety and external welfare always go together. Yet this doctrine is founded on a fundamental conviction of all higher religion—the conviction that piety must bear fruit, and that religion is not merely a subjective experience—rather that the pious man receives God's blessing and guidance.—Biblical World.

Employment Bureau Notes.

WANTS.

9. Employment for unskilled and skilled laborers in machine shop and foundry in New York state.—About \$1.25 per day for unskilled, and \$1.75 to \$2.25 for good mechanics. Living expenses very cheap. Low rents. Seventh-day Baptists with the same ability are preferred to any one else.

10. Wanted at once by single man living with his parents on a pleasant farm in southern Minnesota, a good, honest single man. One who would take interest in doing the farm work while the owner is away on a business trip during part of summer. Such a man would be appreciated and given steady employment, and good wages.

11. A man and a boy to work on dairy farm, at Nortonville, Kan. Steady employment at good wages. Good chance for boy to work for board and attend graded school eight months in the year.

13. Wanted, for general housework in family of three. Christian woman, Seventh-day Baptist, about forty. No objection to widow with quiet, well behaved little girl not under seven years. Address immediately, stating capabilities and wages expected. Lock Box 121, Spotswood, N. J.

14. Wanted, a man to work on farm, one that understands farm work, and is good milker. Work for four or five months, or by the year if we can agree.

A. R. FROST,

Bradford, Pa., Kendall Creek Station. Steady employment.

16. A stock of general merchandise for sale in Seventh-day community (New York State). Present stock about \$700, should be increased to \$1,000. Post office in store pays about \$100 a year and telephone about \$40. Write at once for full particulars.

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,

W. M. DAVIS, Sec.,

No. 511 West 63d Street,
Chicago, Ill.

Missions.

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

As we view and review the exercises, services, and general tenor of the Associations which we lately attended, and of which we have written some things, there are some points of interest which we have not noted. There were held in these sessions of the Associations many devotional services led by earnest ministers and laymen. They were truly devotional and uplifting, and held at such times as to be free from interruptions by people coming into the audience room. There was nothing to draw the attention from the Scripture lesson given, or to interrupt the prayer and the praise. The people entered into these with interest and zest. There was concentration of heart and mind in them and the power of the Holy Spirit was manifest. Again there were many sermons preached. In one Association there were three sermons each day of its sessions. These sermons were not stunning sermons, or sensational; there was no attempt of that kind. They were simple, practical, evangelistic and spiritual. They struck at the roots of things. These sermons impressed us that our ministers and pastors are growing as preachers, and in spiritual life. They are observing and thoughtful and see the intense commercialism and the mad rush after pleasure, sport and amusement of this worldly age, which are sapping the spirituality of the followers of Christ, and hence of the Christian church. Seeing and feeling the situation they are evidently by their preaching, pastoral work, and daily influence, striving with all their powers, to stem the tide, and turn the people to higher spiritual thought, truer devotion, and Christly living. May they have such an infilling and indwelling of the Holy Spirit in their lives, such close fellowship with Christ, such conviction and courage, that they shall be eminently successful in leading their people out of danger into safety, out of the lower into the higher planes of religious thought and activity and devotion!

AGAIN we were deeply impressed by the host of nice young people in these Associations,—active and earnest workers in our various lines of denominational work. They are loyal, thoughtful and earnest. They are interested in our mission and work as a people and are already important factors in it. This is an age of young people. They are at the front, to-day, in the social, business, political, educational and religious world. Great interest, demands and responsibilities are already upon their youthful shoulders, and each year the weight of these far-reaching interests and responsibilities will become heavier and greater in import. It rejoices our heart that our young people are seeing the need of culture, training, good preparation for their work and the demands upon them. The world demands to-day skilled labor. The world demands physical health and vigor, trained minds, broad and thorough preparation, and above all, character. We are made glad to see so many of our young people entering our schools to seek and have a liberal education, and to receive the impress of the life and character of our noble, devout and consecrated teachers upon their own lives. We feel deeply to-day, even in the declining years of life, the inspira-

tion, the noble influence, the impressive, stamping power of our old teachers of blessed memory. In the opportunities we have had in meeting and knowing our young people we are very hopeful of our future as a people and denomination. We shall have wise, loyal, devoted, strong workers and leaders, men and women of fine attainments, noble character, self-sacrificing spirit, who will live for, and die if need be for the cause and truth we stand for in the world. God bless our young people.

THE Associations have given a good opportunity to get the question of Re-adjustment before the people in all its phases. They certainly better understand what is needed and what is sought. The question was presented in a candid and careful manner, by good representative men in all the Associations. Points in favor and in disfavor were clearly and candidly made. Out of it all some re-adjustment of our methods of work, of organized effort; some merging, some combining, some unifying will come. It may not come up to the thought and plan of the most radical, it may go beyond that of the most conservative. We do not desire here to outline our thought and plan of re-adjustment. A thoughtful and careful council, with thoughtful and careful sub-committees from the Societies, all representative men, who have at heart the best interests of our cause, are giving the question thorough investigation and consideration, and who will give to us at our next Conference, the results of such investigation and consideration, with recommendations for action on the part of our people. We await with great interest and much prayer their report.

BUILDING A CHRISTIAN.

THEODORE L. CUYLER.

"I never let fools or bairns see my work until it is done," said a famous Scotch painter. He knew that no production of human art could be rightly judged until it was completed. I remember that when I first saw Cologne Cathedral, nearly fifty years ago, it had a stumpy and unimpressive appearance, for it was towerless. The next time I saw the edifice it was disfigured by scaffoldings on which workmen were busy. But when in the summer of 1894, I beheld the completed towers in their flashing splendor, I felt that it was a mighty and magnificent poem written in marble.

That illustrates the way in which the Master builds a true Christian. The Bible declares that the Christian is "Christ's workmanship created anew unto good works." Any one who looked at a company of church members in a prayer meeting might say that some of them were quite imperfect specimens of workmanship, as he could testify from intimate acquaintance. Very true; but if the same person wished to purchase a melodeon he would not go into the manufactory where the different parts were being fashioned; he would go into the salesroom and inspect the completed instrument. This world is the great workshop in which Jesus Christ by his Spirit constructs Christian character. "Ye are God's building," wrote the Apostle Paul to his brethren at Corinth. Of himself he wrote at another time, "Not as though I have already attained, either were already perfect." He was still in the hands of his

divine and loving Architect. The scaffoldings were not yet taken down, and the work of grace was not yet completed.

It is easy to discover some flaws in even the best men and women; but the critic must consider what materials our Master has to work with in frail and fallen human nature, so often disfigured and defaced by innate depravity. Napoleon used to say that "he had to make his marshals out of mud." Certainly no power less than that of the Holy Spirit could have constructed such a conscientious and effective Christian as John Newton out of so hardened and desperate a sinner. A very eloquent and spiritually-minded minister once said to me, "Before I was converted I wondered how any one could live in the house with me." During my forty-four years of pastorates, when I received converts into the church, I often recognized the fact that one candidate for membership had been reared in a frivolous and wordly family, and another had a naturally violent temper, and another was constitutionally timid and irresolute, and still another had to contend with hereditary sensualities of temperament or practice. Some of the over-hasty or headlong had to be held back and tested, and some desponding doubters had to be encouraged. A study of the experience of our blessed Lord in building twelve disciples out of the material that came to his hand is full of solemn suggestion, and one of those twelve tumbled into ruin under the very eyes of the Master Builder!

Character-building is like cathedral-building—a gradual process. No Christian is born full grown, else there would be no sense in the divine injunctions to "grow in grace" and to "press toward the goal of the high calling of God in Christ Jesus." The corner-stone of every truly regenerated character is the Lord Jesus; other foundation can no one build on without risking a wreck in this world and eternal ruin in the next world. The first act of saving faith is the joining of the new convert to the atoning Saviour. Then upon that solid foundation must be added the courage, the meekness, the patience, the consciousness, the honesty, the loving kindness and the other graces that make for godliness. Let no young beginner be disheartened. Oaks do not grow like hollyhocks. A solid Christian character cannot be reared in a day; nor is it to be done simply by Sabbath services or sacraments. Some poor pumice-stone has to be thrown out, and not a little bad timber rejected in spite of its varnish.

The Bible is the only plumb-line to build by; and it must be used constantly. All the showy ornamentation that a man can put on his edifice amounts to nothing if his walls are not perpendicular. Sometimes we see a flimsy structure whose bulging walls are shored up by props and skids to keep them from tumbling into the street. I am afraid that there are thousands of reputations in trade, in politics, in social life, and even in church life that are shored up by various devices. No Christian can defy God's inexorable law of gravitation. It is a mere question of time how soon every character will "fall in," if it is not based on the rock, and built according to Jesus Christ's plumb-line. It may go down in this world; it is sure to go down in the next. Let every one, therefore, take heed how he or she buildeth; for the last great day will test the work of what sort it is.

Finally, let us all bear in mind that if we are Christ's workmanship, we must let our wise and loving Master take his own way. We must allow him to use his own tools. Oh, how much cutting and chiseling we often need! How keen, too, and sharp, is the chisel which he sometimes uses! The sound of his hammers is constantly heard; and with it are also heard the wondering cries of some sufferer who exclaims, "Why art Thou applying to me the file, the saw and the hammers?" Be still and know that whom he loveth he chasteneth! If we are Christ's building, then let him fashion us according to his divine ideal of beauty, at whatever cost to our selfishness or pride or indolence or vainglory. Christ working in us, and upon us, and we working with Christ and for him, that is the process that produces such structures as he will present before his Father and the holy angels.

Nothing is too small, and nothing is too great, that involves a Christian's influence before a sharp-eyed world. We are to be his witnesses. Jesus Christ builds Christians to be looked at and to be studied. He rears us to be spiritual lighthouses in a sin-darkened world. Michael Angelo said that he "carved for eternity." In an infinitely higher sense is every blood-redeemed Christian carved and fashioned and upheld to be a habitation of God through his Spirit, to his praise, and unto his everlasting glory.—The American Friend.

COULD NOT LIVE IT DOWN.

A prominent clergyman was wont to remark that there was one incident in his life he could not "live down." Wherever he went he heard the tale related. While pursuing his studies in the Divinity School he held Sunday services at a nearby chapel, a few miles in the country.

One day a heavy thunder shower came up, and the preacher shortened his remarks to enable the members of his rural congregation to reach home before the storm should burst.

But the storm came just as the service ended, and the people were compelled to remain in the chapel until the rain should cease.

When the divinity student came down to the group of people about the door he was thus greeted by a character famous in the neighborhood: "Well, B——, if you'd aknowed it wuz goin' to rain like this you might a gabbed on for an hour or two longer."

INVIDIOUS DISTINCTION.

The candidate for ordination had been worried for the best part of the day by the learned doctors, who were examining his theology and his Biblical knowledge.

"Will the young brother give us the names of the Minor Prophets?" solemnly asked one of the dignitaries.

Just the suggestion of a smile played over the faces of a few, for they all knew that not one of them could do what the worried candidate had been asked to do.

But the worried candidate was not altogether a fool, and he concluded to imitate the example of the traditional worm, and turn.

"Would it become one so young as I," quoth he, "to be making invidious distinctions and odious comparisons, in speaking of the Lord's Prophets?"

Decorum was thrown to the winds; the Council took a good laugh, and the "young brother" passed without a dissenting voice or vote.

Woman's Work.

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

GOD'S LOVE.

SARAH HOLM.

Like a cradle, rocking, rocking,
Silent, peaceful, to and fro,
Like a mother's sweet looks dropping
On the little face below,
Hangs the green earth, swinging, turning,
Jarless, noiseless, safe and slow,
Falls the light of God's face, bending
Down and watching us below.

And as feeble babes that suffer,
Toss, and cry, and will not rest,
Are the ones the tender mother
Holds the closest, loves the best—
So when we are weak and wretched,
By our sins weighed down, distressed—
Then it is that God's great patience
Holds us closest, loves us best.

THOSE who ride on the elevated trains of New York City within the next three months at least, will have a change from the poster advertising that they have been accustomed to see there. A contract has been made with a large advertising company, for one hundred dollars a month, to display Scripture texts in the elevated cars. They are to be attractively printed on white cards and will be the familiar words of John 3: 16, and Heb. 7: 25, and others.

We all know the power of any printed matter that is often before our eyes and how we unconsciously say the words over and over to ourselves till it comes to influence us, whether we will or no. That is the hope of this venture. Some will make light of the plan—and the printed words, but others will be helped thereby.

HOME POWER.

MRS. O. A. BOND.

Read at South-Eastern Association, at the Woman's Hour.

Several years ago some twenty thousand people gathered in Castle Garden, New York, to hear Jennie Lind sing. Having sung some of the sublime compositions of Beethoven and Handel, the beautiful singer thought of home, paused, and began with great emotion to sing "Home, Sweet Home." The music was stopped by a burst of applause. Tears came like rain from the eyes of the multitude. Beethoven and Handel were forgotten. After a moment, the song came again, seemingly as from heaven. Home, that was the word that bound as with a spell those twenty thousand souls. When we think of the simplicity of this song we ask, what is the charm that lies concealed in it? Next to religion, the strongest sentiment in the human heart is that of the home affections.

Our nature demands home. The heart when bereaved and disappointed naturally turns to the home for refuge. There is no other spot so attractive to the weary one. No other place where he will find that never-tiring love and sympathy. The power of the home may be estimated by the immense force of its impressions. It is there that the first impressions are made upon our nature. These impressions are like the deep borings in marble; and all other impressions when compared with these, are as the markings upon wax. What words fall upon the ear with so much music as those which recall the scenes of innocent and happy childhood?

How fond recollection delights to dwell upon the events which marked our early pathway, when the unbroken home circle presented a scene of loveliness found nowhere but in the bosom of a happy family.

Intervening years have not dimmed the vivid colorings with which memory has adorned those joyous hours of youthful innocence. We are again carried to the place made sacred by the remembrance of a father's care, a mother's love and the cherished associations of brothers and sisters.

How often we hear persons speak of the home of their childhood. Their minds delight to dwell upon the recollections of happy days spent under the parental roof.

What a blessing it is, when weary with care and burdened with sorrow, to have a home to which we may go, and there, in the midst of friends we love, forget our troubles and dwell in peace and quietness.

He is happiest, be he rich or poor, who finds peace in his home. Home should be made so truly a home that the weary, tempted heart could turn toward it anywhere on the highway of life and receive light and strength.

The ties that bind the wealthy and proud to their home may be forged, but those which bind the poor man to his humble cot are of the true metal. Pleasure may warm the heart with artificial excitement, and ambition may delude it with golden dreams, but it is only domestic love that renders it truly happy.

There is nothing so beautiful as a Christian home. No cloud can darken it, no storm can make it tremble, for it has a heavenly support and a heavenly anchor.

The home influence is either a blessing or a curse. It cannot be neutral. In either case it is mighty, commencing with our birth, going with us through life, clinging to us in death and reaching into the eternal world.

The specific influences of husband and wife, of parent and child, of brother and sister, of teacher and pupil, united and harmoniously blended, constitute the home influence. Our habits are formed under the molding power of home. The tender twig is there bent, the spirit shaped, principles implanted and the whole character formed until it becomes a habit.

Our life abroad is but a reflex of what it is at home. We make ourselves, in a great measure, at home. This is especially true of woman. The woman who is rude, coarse and vulgar at home cannot be expected to be amiable, chaste and refined in the world. Her home habits will stick to her. Her home language will be first on her tongue. Her home by-words will come out to mortify her just when she wants most to hide them. Her home coarseness will appear most when she is in the most refined circles, and appearing there will abash her more than elsewhere. All her home habits will follow her. They have become a second nature to her.

Every young woman should early form in her mind an ideal of a true home. It should not be an ideal of a place, but of the character of home. Place does not constitute a home. A hovel is often more a home than a palace. If the spirit of the congenial friendship link not the hearts of the inmates of a dwelling it is not a home. If love reign not there, if peace prevail not, if contentment be not a meek and merry dweller therein, the home is not complete.

DO YOU KNOW?

Do you know that this question of the right of women to self-government is one which is commanding the attention of the whole civilized world? The women of England, Scot-

land, Ireland and Wales may vote upon the same terms as men in all elections except that of members of Parliament.

Do you know that in England the House of Commons has three times recorded itself in favor of full suffrage for women and that it would now be established but for the hereditary and unprogressive House of Lords?

Do you know that the women of Australia, numbering 800,000, the women of the Isle of Man, and of New Zealand, enjoy full suffrage upon the same terms as men, and the women of Sweden and Norway, with a slight property qualification, may vote in all elections except for members of Parliament.

Do you know that the women of Wyoming have voted upon the same terms as men since 1869; the women of Colorado since 1893; the women of Utah and Idaho since 1896, and that the universal testimony is that it has resulted in great good to both the women and the state?

Do you know that the movement for woman suffrage is only one phase of the eternal warfare of all the centuries for human liberty?

Do you know that, while women are ruled out, the highest intelligence and morality will never be fully represented in any community in its law, since intelligence and morality must always be averaged at the ballot-box with ignorance and immorality? It is plain that wherever intelligence and morality predominate over ignorance and immorality, the trend of civilization must be upward, and since women can offer a higher per cent of morality, and certainly an equal amount of intelligence with men, it requires no demonstration to show that women will help to make the world better.

ELNORA MONROE BABCOCK.

If you are tempted to reveal
A tale some one to you has told
About another, make it pass
Before you speak, Three Gates of Gold.

These narrow gates—first, "Is it true?"
Then "Is it needful?" In your mind
Give truthful answer. And the next
Is last and narrowest, "Is it kind?"

And if to reach your lips at last
It passes through these gateways three,
Then you may tell the tale, nor fear
What the result of speech may be.

ADVICE TO COLLEGE GIRLS.

President L. Clark Seelye, in his sermon to the young women about to be graduated from Smith College, said:

"To civil government you are indebted for these advantages of a liberal education and for your social position with its unparalleled liberty of thought and action. Let it not seem strange, therefore, that I present to you the claims of public service, nor deem these claims irrelevant because you cannot vote.

"A vote is not the measure of your political obligation, nor is it indispensable to your political influence. Suffrage is not a natural right, but a political expedient.

"Whatever be the final solution of this perplexing problem, you need not wait till then to make your influence deeply felt in public affairs.

"From educated women the country has the right to demand the best service they can render in stemming the evils which threaten us in perfecting our civil institutions."

To PUT UP the heavens and the earth in one chapter, was a miracle in authorship.—Joseph Parker.

Education.

READJUSTMENT IN EDUCATION.

There seems to be a general movement toward the unification of all educational systems in the state of New York. The great University convocation, held in Albany June 30, declared in favor of a "single department," with the complete elimination of all party politics from the educational system of the state.

This is, undoubtedly, a move in the right direction. The Empire State is not the only one that is exercised over this problem. Every citizen should hail with joy any movement that looks toward removing the school system of the entire United States, as far as possible, from the baneful influence of the scheming politician. The schools of any state are under a curse, so long as the political bosses can dictate as to what teachers are to be employed. Wherever the principalships, and sacred offices of the teacher are held as political spoils to be distributed among the victors, there can be no great success. This spoils the entire school business, and the sooner the spoilsman is knocked out, the better for everybody.

JOHN MUIR.

RAY STANNARD BAKER.
The Outlook.

"Climb the mountains and get their good tidings. Nature's peace will flow into you as sunshine flows into trees. The winds will blow their own freshness into you, and the storms their energy, while care will drop off like autumn leaves."—John Muir.

A dictionary of biography, in giving us John Muir, "geologist, botanist, and lover of Nature," illustrated the futility of attempting to define a man of genius with mere names. For when his various eminences have been set down one after another, fairly and exactly, we discover that the man, after all, is not there. Geologist John Muir certainly is, for no man is more eminently an authority than he on the work performed by glaciers in sculpturing the mountain landscape. One of the greatest of Alaskan glaciers, first explored by him, bears the name Muir Glacier; and no scientist is better informed than he on the geological wonders of the great valleys and mountains of Western North America—the "grand side of the continent," he calls it. Botanist he is, too, the recognized authority on the flora of the Sierras, especially the pines, to which he has devoted years of study. Two universities have attested with honorary degrees the value of his work in these branches of science. And, truly, John Muir is a lover of Nature. Emerson said of him, "He is more wonderful than Thoreau." Few men, indeed, have ever given themselves to Nature so freely as John Muir.

Still other names might be added to those of the dictionary of biography. John Muir is also an author, who has written with rare literary and poetic charm of his mountains and glaciers and trees; he is a traveler, a "wanderer," he would call it, for he has explored the jungles of Cuba and Central America, the glaciers of Alaska, Siberia, Norway and Switzerland, the deserts of Utah, the forests of Canada, and, best of all, he knows the valleys and peaks of his own Sierras; he is an inventor, having won his earliest successes in devising curious and ingenious mechanical devices; and, finally, he is a rancher, the master of a fruitful valley in Central Califor-

nia, with wide-spreading vineyards and orchards and a house set on a hill.

But even these added names, though they indicate some of the diverse activities of a remarkable man, fail in giving us John Muir. We are interested, not so much in what John Muir has done, though he has done much, as in what he is—the man of rare personal charm, of ripe philosophy, of gentle humor, of deep, even mystical, appreciation of natural beauty, the friend of the wild things of the woods, the poet of trees and waterfalls.

John Muir's life appeals to us because it is a complete expression of a deep human instinct which we have often felt and throttled—the instinct which urges us to throw off our besieging restraints and complexities, to climb the hills and lie down under the trees, to be simple and natural. John Muir not only felt that impulse, but he really escaped. "Going to the mountains," he believed, "is going home." And the fact that he dared to follow his impulse, and that now, after a long life devoted with singular fidelity of purpose to winning the loving confidences of mountain and glacier, forest and flower, the ardor of the impulse is in no wise dimmed, gives us a sense of completeness, shows us in projection, worked out with joy, an instinct of our own. And we want to know more of John Muir, and to hear some of the new and strange things he must have to tell us.

John Muir's career may be said to have had its beginning on the day that he set forth, a raw country boy, to conquer the world, hope in his heart and an odd bundle of whittled wooden machinery on his shoulder. He had made a thermometer out of the end rod of his father's wagon, so fastening it to the side of the house that the expansion of the iron in varying degrees of heat was indicated on a large dial. He had invented and built an automatic sawmill, and several wooden clocks, one of them in the form of a scythe hung on a burr-oak sapling, representing the scythe of old Father Time—a good timekeeper, indicating the days of the week and month, and having attachments for other inventions—for lighting fires and lamps, a bedstead that set the sleeper on his feet at any desired time, and so on. He had also invented an automatic arrangement for feeding horses, a bathing-machine, barometer, pyrometer, hydrometer, safety-locks, etc., all original, even the clocks, he never at that time having seen the works of any sort of timekeeper. For he had grown up on a backwoods farm in what was then the wilderness of Wisconsin, near Fox River, twelve miles from Fort Winnebago. His father was a sturdy, hard-working Scotchman of the old school, deeply and sincerely religious, with stern notions concerning the training of his boys and girls. Daniel Muir had been a grain merchant in Dunbar, on the Frith of Forth, Scotland, where John was born (April 21, 1838); and spent the first eleven years of his life, and he had come to America that he might own land and make a place for himself in the world. It was pioneer work of the hardest kind—chopping trees, clearing land, and building barns—and the hours were long, so that when the supper was eaten and the Bible read, it was time for bed. But one of the boys of the Muir family was ambitious, often taking his mathematical problems with him to the fields and working them out on chips from the trees that he felled; and though

he knew that his father's rules were like those of the Medes and Persians, never changeable, and that he could not hope for more time to read in the evening, he was finally told that he might get up as early as he liked in the morning. Though accustomed to sleep ten hours every night, he now broke off sharply to five hours by sheer force of will.

"It was winter," he said; "a boy sleeps scoundily after chopping and fence-building all day in frosty air and snow; therefore, I feared I would not be able to take any advantage of the granted permission. For I was always asleep at six o'clock when father called, the early-rising machine was not then made, and there was no one to awake me. Going to bed wondering whether I could compel myself to awake before the regular hour and determined to try, I was delighted next morning to find myself early called by will, the power of which over sleep I then for the first time discovered. Throwing myself out of bed and lighting a candle, eager to learn how much time had been gained, I found it was only one o'clock, leaving five hours all my own before the work of the farm began. At this same hour all winter long my will, like a good angel, awoke me, and never did time seem more gloriously precious and rich. Fire was not allowed, so to, escape the frost I went down cellar, and there read some favorite book or marked out some invention that haunted me."

And in those long, quiet hours, robbed of sleep, he not only invented machines, but he read many books—all he could buy or borrow from neighbors, the best of them, after the Bible and Shakespeare, being "Pilgrim's Progress," "Plutarch's Lives, Josephus, Milton, Burn's poems, Hugh Miller's works, and Scott's novels. The novels were forbidden and most of the others frowned on as leading away from the Bible. Daniel Muir believed that the Bible and the Latin grammar should be the chief if not the only books in the library, and before he was eleven years old John had learned in the hard yet effectual school of the birch switch to recite from memory the entire New Testament and the greater part of the Old; and at that age he knew the Latin and French grammars almost as well. All this seemed hard training to a boy fond of the fields, but in later years it was a precious possession, for there is no school in literary style to equal King James' Bible. John Muir tells with delightful humor how his father frowned on these early risings, but that, having once given his word, Scotch-like, he would not go back on it, even though he felt that his permission had been interpreted quite too faithfully according to the letter. How he trembled lest his father should discover his inventions and deem it his duty to burn them up! After the spare hours and minutes of a year or more had been spent in secret on the construction of one of his curious clocks, his sister came to him whispering, "Feyther kens what yer doin', John." But, fortunately, Daniel Muir had not the heart to destroy the invention, satisfying his conscience by solemnly condemning the wicked waste of time on nonsense which should be given to study of God's Word. Nevertheless, when the great machine for getting up in the morning was finally completed and set to ticking in the parlor, Daniel Muir stepped in quietly, watch in hand, when he thought he was alone, to

see if the wooden clock struck exactly on the second.

In 1860 John Muir's neighbors, who regarded him as a great genius, advised him to take some of the most portable of his inventions to a state fair about to be held in Madison, assuring him that they would enable him to enter any sort of machine-shop he liked. But surely, he objected, among such grand machinery as will be there nobody will look at my poor wooden things. Yes, they will, said his encouraging friends, because they are original; there's nothing like them. Go ahead and don't be afraid; a Marquette County farm is no place for you, you're dead sure to get on in the world and be whatever you like.

(To be continued.)

MY HEAVENLY FRIEND.

ELIZABETH PALMER.

When wearied with the day's hard toil,
And burdened with its petty care,
To thee, dear Christ, I turn for rest,
And find true peace in answered prayer.

When friends I once have loved so well
Have proved unfaithful and untrue—
To thee, my Heavenly Friend, I come,
And ever find one tried and true.

When sickness brings an aching brow
And all my frame is racked with pain,
To thee, my Healer, I may look
And ask for help in thy dear name.

When bruised by Satan's fierce assault
And from the tempter's darts would flee,
To Calvary's hill I turn mine eye
And see what thou hast done for me.

When sorrows I may not escape
Have made my heart in anguish moan,
To sad Gethsemane I come,
And find thee suffering there alone.

And when death's sullen stream I reach
And this life's troubled dream is o'er,
Wilt thou my pilot be and guide
Till I shall reach the heavenly shore?

DISAGREEING WITH EMERSON.

Nor is it isn't sacrilege at all to say that Ralph Waldo Emerson didn't know everything, even if some of his superserviceable admirers are disposed to resent the few criticisms which have been made upon his system of philosophy. Mr. Emerson himself never claimed to be infallible, and he frequently drove home the injunction to men to decide for themselves. He would have been one of the last to have denied to any person the right to decide contrary to his own decisions, though he would have been frank enough to say that he believed the contrariness to be wrong. And so when in the general chorus of praise there appears a man or two to dissent from the unmingled adulation which comes from some sources, such dissent is entitled to respect and not to scoffs. Emerson was human, after all, and he had his limitations; and it is the part of wisdom to recognize them. We would give a thousand times as much for a man with a clear idea of his disagreement with Emerson, and with the candor to avow that disagreement, as we would for a thousand men who chime in with the peals of praise because they want to be in fashion.—New Bedford Standard.

"My conclusion," says a physician, "is that the conditions known as 'cold in the head,' 'sore throat,' 'cold sores,' etc., come from abuse of the stomach. The person who has the cold has either eaten too much, eaten when not hungry, eaten the wrong food, or eaten an improper mixture of foods. The cure for such conditions is fasting and drinking hot water every ten minutes until the skin is moist and the internal organs are well flushed."

Our Reading Room.

BROOKFIELD, N. Y.—For some time previous to June 6, the children of the Bible School had been in training for Children's Day under the skillful direction of Miss Fannie Clarke. An exercise, entitled "The Master's Garden," consisting of songs and recitations, told what the "garden" is and what are its fruits. The church was tastefully decorated with plants and flowers, the children, with their dainty frocks and flower-laden hands, showed happy, smiling faces; and a full chorus choir was ready to assist in the pretty music. The exercises passed off smoothly and creditably, and many expressions of pleasure were heard from the large congregation.

Following the Bible School, pastor and people repaired to the baptismal waters. There, amid the most beautiful surroundings, this solemn ordinance was administered to two of our bright young people, graduates from the high school. It seemed very appropriate that, just as they stepped from the school room into the sterner path of life, they should thus publicly acknowledge their allegiance to the great Teacher whose school day ends only with life.

Nearly a dozen of our people were at DeRuyter, in attendance on the Central Association, held May 28-31. It speaks well, not only for the excellence and deep impression of those meetings, but for the listening qualities of Brookfield congregations, that three weeks after the close of the Association the delegates should respond to the pastor's request for a report.

On Sabbath, June 20, the time usually given to the sermon, was filled with clear, thoughtful and interesting reports of the sermons, addresses and other exercises of the Association. Those who were unable to be at DeRuyter felt that the spirit of the meetings had been brought back to them.

The pastor recently attended the State Sunday-school Convention at Utica, N. Y., and brought home enthusiastic reports from its sessions.

The following week, the Junior Bible School workers were entertained at tea at the parsonage, and methods were earnestly discussed. The Junior Bible School, under the superintendency of Mrs. H. C. Brown, is a model school.

A Home Department has been steadily growing for the past two years.

A series of five new maps has just been purchased for the use of the school.

Commencement of the Brookfield High School has just passed into history. Honors were well won by our young people. The salutatory and the valedictory were both given by Seventh-day Baptists and at the prize-speaking contest, a first and a second prize were carried off.

Repairs on the church building are soon to be begun.

A very generous interest is being shown throughout the denomination in the Gospel Seals spoken of in a recent RECORDER. The first edition has been exhausted, and another will soon be in hand to fill the orders coming in.

H. C. V. H.

A MAN who does not know how to learn from his mistakes turns the best schoolmaster out of his life.—Beecher.

Young People's Work.

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

TRUE SUCCESS.

It would doubtless be a fortunate thing if there were more business concerns under the management and control of Seventh-day Baptists. But if our young people, or people of other denominations who might come to us, cannot or rather will not keep the Sabbath because of the difficulty of getting employment, we cannot hope to greatly aid in settling the question by one or more industries, which might be started with the money which otherwise would be used for student evangelistic work. The excuse would then be, "I can get work which pays higher wages, or is more to my taste," better by keeping Sunday than the Sabbath, and they would leave the Sabbath just the same.

There may be some who, because they keep the Sabbath, positively cannot get work to do. Such, if any, deserve sympathy and help. In fact, the other class, who leave the Sabbath, not because they cannot get work, but who by keeping it, cannot get the nice positions and good salaries, deserve sympathy too. Sympathy because they are imbued with false notions of life and success, with which we are all more or less tainted.

Dr. Lewis' recent editorials in the RECORDER on "True Success," have been most helpful. He says that Christ's life was not a success from a worldly point of view; nevertheless the most truly successful life ever lived. And so, if we would have our lives truly successful, we must be true to God and his commands, even though it may be necessary to give up personal ambitions and worldly advancement.

D.

FARM LIFE FOR SEVENTH-DAY BAPTISTS.

S. W. CLARK.

Read before the Western Association Young People's Hour.

It is my privilege this afternoon to make a plea for "Farm life for Seventh-day Baptists." Granted that they have the stamina and power, both of which are country-bred and fostered, to keep the Sabbath in any other calling, they have enough to keep it, and live with God and nature upon the farm.

The art upon which a thousand millions of people rely for sustenance, and on which several millions spend their daily toil, is certainly worthy of consideration, and affords splendid opportunity for the very best Seventh-day Baptists.

That farming is suitable for them is fitly proven by the fact of so large a proportion of our best people living on the farm.

Why are they so true? Because instead of the allurements of cities and towns, they are surrounded by nature and God, at every turn. They live very close to nature, in constant touch with the creating power which brings out all that is real and natural.

The farmer boy touches the truth of being as the city child never does. He is in a perpetual school of reality, for the ever changing clouds, the panorama of landscapes and the season's phenomena teach him secrets and awaken in him a wide understanding of life, if he but open his mind to their impressions. He gets his ideas of grandeur from the mighty sweep of alternating hills and valleys, he learns sublimity from the mountains which reach toward the clouds, he absorbs peace and tranquility from deep and winding rivers.

The power of natural forces he feels in the rushing storms, and hears in the crash of mighty thunder. Providence appears to him in a thousand ways in the ingenious provisions for insect, plant and animal life. Love teaches its lesson in the maternity of dumb animals. He lives in the laboratory of the Great Chemist, where he can watch the processes working miracles in the soil, calling out from the earth the beautiful colors of flowers and herbs, food for man and beast; and also in the mighty forest.

The very freedom of the country boy who roams through forests and over hills without hindrance is a powerful factor in developing character and stamina, to stand by his convictions even if he does come in contact with the world; who cares neither for the Sabbath nor the God of the Sabbath.

There is no place where the Sabbath can find a stauncher keeper than on the farm. The forces which are so nearly abolishing Sunday as a Sabbath, have not infringed upon the quiet and peace of farm life, for Seventh-day Baptists.

The farmer notes the sun's decline toward the horizon and on Sixth-day he is conscious of God's warning to him, that it will soon be the Sabbath. No impulse or inspiration like it is ever seen in the city amid the din and noise.

Again, as nature lies down to sleep and all becomes quiet except the birds—God's musicians—the farmer realizes the approach of God, and is made conscious of the Sabbath, with its rest and peace. Thus God speaks to him through the sublimity of the evening and sunset, and his thoughts are turned to the Sabbath and to his love for it and God.

It is only within the last decade that agriculture has forced to the front, and the trend of desirable population has turned from the town toward the country and the farm. People are no longer satisfied to live among the noise and clang and clash of competing trade, the towering and ugly walls of stone, with skies darkened by factory smoke and where children never see a wild flower, or shade tree, and whose playground is the dirty street. Contrast life and inspiration in such a place with that of the farm where one gets the idea of strength and breadth.

Whence our greatest Presidents and Statesmen? The farm was their gymnasium, a veritable manual training school. The field and forest their playground, the barn their race course.

The superior training in frugality, industry, economy, and in initiative, which the country boy obtains, gives him greater courage and self reliance than the city boy. He is master of his task because of his reserve power. I believe the country is the place for Seventh-day Baptists to get the stamina which enables them to keep the Sabbath, and to keep them in touch with the Maker and Giver of all things.

Man made the city, with its vice; God, himself, made the country with its inspiration to those who will open their hearts to receive it.

Let every Seventh-day Baptist remember that it is in rural life that he must store up energy and reserve power, which will enable him to battle with the grinding and competing forces of city life; if at last he yields to the temptation to live there and struggle with men alone, and not with nature; whose reward is sure, while human prizes elude thousands who are eager to grasp them.

Children's Page.

WHAT ONE WORD DID.

MARGARET E. SANGSTER.

My neighbor met me on the street,
She dropped a word of greeting gay:
Her look so bright, her tone so sweet,
I stepped to music all that day.

The cares that tugged at the heart and brain,
The work too heavy for my hand,
The ceaseless underbeat of pain,
The tasks I could not understand,

Grew lighter as I walked along
With air and step of liberty,
Freed by the sudden lilt of song
That filled the world with cheer for me.

Yet, was that all? A woman wise,
Her life enriched by many a year,
Had faced me with her brave, true eyes,
Passed on, and said, "Good morning, dear!"

DOROTHY'S NEW FRIEND.

CLARA SHERMAN.

Once upon a time, that time was last year, there was a small girl named Dorothy. She was really a very good girl, indeed. She never had grumpy fits, which are so disagreeable in small girls, or anybody else, for that matter, she almost always wished to play the very thing the other girls chose; and she wasn't a bit snobby to her brother when he couldn't find his cap. She even said once that she didn't blame him for wearing it in the house, for then he knew where it was and had it handy,—which shows just what sort of a girl she was. Of course, everybody liked her, and she always had good times.

There were two girls in the private school where Dorothy went who were not one bit like her. They had the queerest notions you ever heard of,—that is, they thought the things they did were the only things worth doing, and the people they knew were the only people worth knowing; and they tried to make Dorothy feel the same way. She didn't, however. She couldn't help liking bright little Nora Hennessey, for instance, whose father was a janitor in a big department, house much better than she did Florence Harris, who lived on the first floor of the same building.

"I think Nora is just lovely," she said one day to Laura. "She knows more games than any of us, and I think Florence is perfectly piggy not to let her come in to play with us."

"But, O Dorothy," Laura said solemnly, "don't you know Florence's father is a great lawyer and Nora's father is a janitor."

Then Dorothy came as near being cross as she ever did; and she replied rather sharply: "Well, I don't want to play with their fathers, anyway, do I? And, if it comes to that, I'd much rather have jolly, kind Mr. Hennessey for my father than that nervous Mr. Harris, who never has a minute to spare for Florence, and always jokes off by himself."

When May came, Dorothy's mother could never rest until she had opened the country house in Linton; and the family always enjoyed the springtime there. Dorothy came to the city every day for her school, leaving on the eight o'clock train and returning at two.

One morning Laura and Priscilla Talbot, the two girls I just spoke about, met her with a piece of news.

"You are in luck, Dorothy," said Laura. "The Dinsmores, Governor Dinsmore you know, have taken a house out to Linton; and you will surely meet Genevieve there. I am just crazy to see her; for she has been in

Europe two years, and she is exactly the sort of a girl we ought to know. I just envy you."

"Yes," chimed in Priscilla. "You can get to know her ever so well out there; and then, when they come to the city next winter, we'll know her through you. See?"

"Now, Dorothy," said Laura, warningly, "don't you go to picking up any queer friends there who will spoil you for Genevieve. Of course, she's particular who she associates with."

Dorothy didn't like that. "I guess Miss Genevieve needn't associate with me if she doesn't like. I've one friend out there now, and she's worth a dozen of your Genevieves."

"Who is she?" asked Laura, cautiously.

"She isn't anybody in particular, I guess," said Dorothy, doubtfully. "Her first name is Jennie, and I guess her last name is Graham; for she lives on the old Graham place. Her hair is curly and rather red, and she wears it in a big, thick braid. I never saw her dressed up, and she's most always has on brown gingham aprons. She lives over the hill from us, and she can run and climb, and she isn't afraid of cows or anything, and"—

"Oh, a regular farmer girl!" said Priscilla, scornfully. "Brown gingham aprons! She's somebody who lives there all the year round, of course."

"Don't expect us to be nice to her, that's all," said Laura, with a laugh. "I hope to meet Genevieve when we go out there the last of the week."

"Oh, I am looking forward to it so!" said Dorothy, eagerly. "I want to show you the barn and the brook and everything. It seems five years since we were out there last summer, and I think it's lovelier than ever."

Before the day came, Dorothy and her new friend had become much better acquainted. They played at housekeeping in the clump of firs behind the barn, and had the most wonderful tea-parties there. They climbed the oak-tree to hang up bags of nuts for the birds; and they built harbors in the brook, quite regardless of the fact that the water was so cold it made their fingers ache. Jennie came every afternoon to play with Dorothy, because that saved so much time. When Dorothy had finished her luncheon after coming out from the city, the afternoon was half gone; but, if Jennie met her at the turn of the road, or better still, at the little station, they could begin playing at once and make the most of the daylight.

The day came, and Laura and Priscilla with it. Dorothy met them when the eleven o'clock train came in; and they had a jolly time before luncheon exploring the grove, trying the new tennis court, and admiring Dorothy's contrivances for making the trees near the house attractive to the birds. As they were eating their luncheon, Laura began:

"O Dorothy! I forgot to tell you something very important. Mamma met Mrs. Dinsmore yesterday; and she said they were quite settled in their house here now, and that they should call on your mother very soon."

"Yes, mamma called there last week," said Dorothy.

"Well," Laura went on, "mother told her we girls were to be here today, and asked if Genevieve mightn't come over while we are here, and she said she thought that would be very pleasant. So, perhaps she will come this afternoon."

Dorothy didn't care much about Genevieve Dinsmore; for she had formed rather a disagreeable idea of the young lady, and she didn't even know where they lived. She thought that it would be much jollier if Jennie would come; but she hadn't dared to ask her, fearing she might come in her brown apron and arouse Laura's amusement.

"After a game of croquet the girls sat down on the stone wall half way up the hill. "Let's watch for Genevieve Dinsmore," said Laura. "I can imagine just how she looks. She is probably tall and slender like her mother; and I shouldn't wonder if she wore a lace boa like those the big girls have, all fluffy, you know."

"Oh," said Dorothy, giggling. "And don't you think she'll wear kid gloves and have her hair done up?"

"Why, yes, she might," answered Laura, quite seriously. "Of course, she'll come in a carriage; the Dinsmores have three horses, you know."

Dorothy was about to say that she didn't know and didn't care, when a plump, bright-faced little girl came running along the stone wall over the brow of the hill, swinging her straw hat carelessly on her arm. When she saw Dorothy, she uttered a clear, shrill bird note, stopped for a minute to pick up the ribbon that dropped from her thick braid, and then came somewhat more sedately toward the group.

"This is my friend, Jennie," said Dorothy, politely. Jennie seemed a little shy at first with the strangers, which was not to be wondered at, considering the extreme coolness of their greeting.

It is not a nice thing to say, but the truth is that Laura and Priscilla were positively disagreeable to Jennie. Dorothy tried her best to make things pleasant; but they put on their stiffest company manners, and assumed a dignity quite oppressive to the other two.

Poor Dorothy felt quite ashamed of them; and after a little while she proposed a walk to the bubbling spring, which she considered one of the sights of the neighborhood. She and Jennie took the lead, while the other two dragged along behind.

"What's the matter with your fine friends?" asked Jennie, laughingly, when the others could not hear. "I'm afraid they don't like me, and I guess I had better go home."

Dorothy did not answer immediately; and Jennie, looking at her, saw that her eyes were full of tears. "I don't see what makes them so queer," she said hurriedly. "They are nice enough most of the time."

"Don't mind,—oh, please don't," said Jennie, comfortingly. "Truly, I don't care a bit. I think it is simply funny. They are your company, anyway, and you have just got to be polite; and I will come again when they have gone."

Things brightened up after that, however. Laura and Priscilla felt a little ashamed of themselves of course. "I'd just as soon play with her all day," said Laura, complainingly, as she walked toward the spring with Priscilla, "if it wouldn't spoil things when Genevieve Dinsmore comes. She is a contrived-looking little thing, and she hasn't a bit of style; but she might be good fun."

When they saw that Dorothy was really troubled, they exerted themselves to make themselves pleasanter; and for half an hour

the girls stayed together, and even Laura melted honestly in the sunshine of Jennie's fun and Dorothy's hospitable endeavors. However, when Jennie spoke of going home, they made no effort to detain her; and reluctantly said good-bye to the friend whom this trying afternoon had somehow helped to bring nearer and make dearer.

"You weren't very nice to my friend at first," she said reproachfully, when Jennie was out of sight.

Laura laughed. "Well, I was nice afterward. I was only afraid Genevieve Dinsmore might come, and think us all a lot of country girls together."

"Yes, we had a good time afterward; but I think Jennie understood," said Dorothy, rather sadly. "She told me she meant to ask you girls to her house, but she supposed you wouldn't care to come."

As the girls approached the house, Dorothy's mother came down the steps with another lady.

"Here are the girls, Mrs. Dinsmore," she said; and she introduced all three to the lady, who spoke kindly to them, telling Laura that she had seen her mother only the day before.

"But where is Jennie?" she went on. "She told me she was coming over here to spend the afternoon with Dorothy. I have heard of Dorothy morning, noon and night for the last week; and Jennie has been very impatient for me to see her new friend."

Dorothy was a quick-witted little girl, and she managed to explain that Jennie had just started for home. Poor Laura and Priscilla had not much to say. To find that Jennie and Genevieve were one and the same person, and that they had been rude and indifferent to the very girl they wished most to know, was a hard lesson at the time; but it did them good, for they couldn't help seeing that, after all, a girl is good for just what she is herself, and not for what she has.—Christian Register.

OUR WILL AND OUR BELIEFS.

Belief and unbelief are not simply the effect of more or less evidence presented to the mind. If they were so, and the human mind added in this uniform way upon evidence, we all would come to an agreement about things great as well as small, and that very quickly. But we see that the evidence which convinces one man leaves another untouched by its force. While other elements enter into the problem, it is not to be doubted that the choice of the will has much to do with our beliefs. We decided to believe or to disbelieve, according to our notion of what will suit us. The man who is following a course of conduct which must fall under the divine condemnation has a great inducement to disbelieve either God's existence or his retributive justice. But he who is striving toward a higher and purer life has an equally great inducement to believe that God is, and is the helper and inspirer of all honest effort toward things above him. His needs make him welcome every disclosure God makes of himself as the sum of all perfections, and man's guide and support in seeking perfection.—Sunday School Times.

For every suffering heart there is at hand or can be found some noble task into the energy necessary for the doing of which it can transmute the energy of its grief and pain.—John White Chadwick.

MILTON COLLEGE COMMENCEMENT.

Commencement week of Milton College began with the annual sermon before the Christian Association Friday evening, June 19. Owing to a labor strike in Pennsylvania, Rev. J. Allison Platts, of Allegheny, Pa., was compelled to disappoint his audience, much to the regret of those present. Rev. C. A. Burdick, of Ashaway, R. I., complied with the unexpected request to deliver the sermon, which he did to the satisfaction of all. His text was Dan. 5: 27: "Thou art weighed in the balance and art found wanting." After drawing a vivid picture of the revelry in the Babylonian capital, he called the attention of the young people to Belshazzar's errors, which should be avoided: Carelessness, overconfidence, pride, irreverence. He made a strong appeal for the avoidance of these errors, which are sure to bring defeat.

The session of the Philomathean Society on the evening after the Sabbath was well attended and an excellent program was presented. Prof. Albert Whitford spoke on the Negro Race Problem. His address was pertinent. Recognizing the fact that there is always antagonism between two races when thrown together, it might be expected that the condition in the South following the Civil War would have produced worse results than have followed. The forbearance of one race and the amiability of the other are responsible for as favorable conditions as prevail. Industrial education for the negroes along the line followed by Booker T. Washington is essential to a satisfactory solution of the race problem.

The Baccalaureate sermon was delivered Sunday evening by President Daland in the Seventh-day Baptist church. A large audience listened to the eloquent appeal, a synopsis of which is here presented:

"Better is the end of a thing than the beginning thereof." Eccl. 7: 8.

These words as they here stand, though in Holy Scriptures, are the verdict of a pessimistic philosophy. We must not consider them as the final conclusion of the Hebrew sage. They express merely the conclusion to which he had come at one point in his experience. Another philosopher, not a Hebrew but a Roman, has uttered, looking from an optimistic point of view, a similar sentiment. Cicero has said that old age is a better time than youth, because the old man has had and enjoyed the pleasures and benefits of life, while the youth knows not whether he shall enjoy them. Therefore, we may take the words of Solomon in a different sense from that which they bear where they were written, and understand them in connection with the final conclusion of the wise man: "Let us hear the conclusion of the whole matter: Fear God and keep his commandments; for this is the whole duty of man."

You are now going out into life. Your lives will be ordered by circumstances under the providence of God. Live you must and time flies. You cannot take the time fully to learn how to live before you begin. To the question of the pessimist, "Is life worth living?" there comes in reply the inexorable fact that you are living, and you must live, whether it be worth while or not.

From the text, viewed in the light of the Solomonic philosophy and in the light of the Gospel of Christ, I say to you: Fear God; trust him; believe in him. Whatever he

sends you in life, know he is faithful and all is as it should be. Be devout and reverent, and hold fast his Word and all the sanctions of religion as God-given. Second, Love, and seek righteousness. Thus you grow. For all life is of love; a holy life springs from a love of holiness. Third, Ally yourselves with God's law of progress. God's will is for you to possess a growing spiritual life. Begin that life at this moment, and may the God of infinite mercy bless you now and forever.

Monday evening the session of the Orophilian Lyceum was held, and a fine program was presented.

The annual exercises of the School of Music were held on Tuesday afternoon. This was a departure from the established order which foreshadows the widening scope of the music department. The exercises were such as to show the thorough character of the work done. Certificates of graduation in the pianoforte course were given Miss Kathryn Margaret Bliss and Miss Harriet Selima Brown.

At the close Dr. Daland, president of the college, referred briefly to the real value of music in the educational world and expressed the hope that with the addition of more instructors to the department its usefulness and power may continue to grow.

Tuesday evening a dramatization of Tennyson's "Princess" was given by the Iduna lyceum in place of their regular June session. They showed careful study of the drama, and it was the unanimous opinion of the large audience that the interpretation and presentation of their parts were of an exceptionally high order. The music was an enjoyable feature of the evening. The audience was by far the largest that has ever gathered in Milton to enjoy an entertainment given by the literary societies.

The second annual Commencement of the preparatory department, known as the Academy of Milton College, took place in a large tent on the campus Wednesday morning. Diplomas were presented to six students as follows: English Course—Kathryn Margaret Bliss, Milton; John William Johanson, Milton; Tsunneta Takehara, Okayama, Japan; Anna Melissa Williams, Milton. Ancient Classical Course—Clarissa Wheeler, Boulder, Colo.

The freshmen scholarship was awarded to Miss Williams, whose standings for the year were the highest of any in the class. This scholarship entitles her to free tuition during Freshman year.

Wednesday afternoon the Class Day exercises of the Senior Class of the college were held in the tent, and in the evening the oratorio of the "Creation," by Haydn, was rendered in the Seventh-day Baptist church by Chorus Choir of the college.

On Thursday morning, June 25, the Commencement exercises of the College were held in the tent. At a few minutes past ten the Faculty and the Senior Class, with the Trustees of the College and many visitors marched in a procession from the College to the tent, which was draped with the college colors and ornamented with flowers. A half dozen mounted owls on the stage fittingly suggested the character of the gathering. Those who took part in the exercises wore caps and gowns. The program was as follows:

Music—Chorus, The Heavens are Telling, Haydn, Chorus choir of Milton College. Invocation.

Oration—The Other Half, Blanche May Babcock. Oration—Labor Organizations, George Ira Hurley. Music—Aria, The Holy City, A. R. Gaul, Clara E. Clement. Oration—Shall We Shorten the College Course? Nathan Olney Moore, Jr. Oration—Shall We Have Athletics? Lewis Arthur Platts. Music—Chorus, Sing the Lord ye Voices All, Haydn, Choir. Oration—The Twentieth Century Problem Warren, Ray Hood. Oration—Gradus ad Parnassum, Edgar Delbert Van Horn. Music—Baritone Song, A Rose in Heaven, H. Trotere, J. G. Maxon. Oration—The Power of Mind, John Frederick Whitford. Oration with Valedictory—A House Built upon the Sand, Abbie Ila Babcock. Music—Class Song, In Years of Life to Come, Music by J. M. Stillman, Words by N. O. Moore, Jr. Annual Statement by the President. Conferring of Degrees. Benediction.

Miss Babcock spoke of the condition of the poor of the cities in a very intelligent manner. The oration was forceful and well delivered. Mr. Hurley's disquisition upon the labor question was timely. He advocated a closer union of the interests of employer and laborer in a clear and convincing manner. Mr. Moore made a strong plea against shortening the college course. Preparation for specialization demands a broad and liberal education. "Shall We Have Athletics" was ably answered in the affirmative by Mr. Platts. He made a strong and eloquent plea for sports which afford the student recreation and discipline. Mr. Hood's appeal for civil patriots was pertinent. What our country now needs is not military heroes, but men who will stand for right in civil affairs. The relation of the small college to the higher life was most eloquently treated by Mr. Van Horn. The value of intellectual and moral training was emphasized by Mr. Whitford in developing the power of mind which is the highest tribute of man. Miss Abbie Babcock drew a vivid word picture of the real greatness of Napoleon and his inglorious end brought by selfish ambition. The valedictorian made tender and touching references to the relations between the class, the faculty, trustees and friends.

The annual statement by President Daland showed that the college is advancing and the outlook for the future is bright. The Sopomore scholarship was awarded to the member of the Freshmen class having the best standings for the year—Miss Roycroft, of Shawano. The school year will in future be reduced to thirty-six weeks instead of thirty-nine. The coming of Prof. A. R. Crandall, of Alfred, N. Y., to fill the chair of natural history and the addition of Misses Alberta and Ellen Crandall to the music department will greatly strengthen the school. The fund for the erection of Whitford memorial hall is steadily growing. The following degrees were conferred: Bachelor of Science—Lewis Arthur Platts, John Frederick Whitford; Bachelor of Letters—George Ira Hurley; Bachelor of Arts—Abbie Ila Babcock, Blanche May Babcock, Nathan Olney Moore, Jr., Warren Ray Hood, Edgar Delbert Van Horn; Master of Letters (In Course)—Eli Forsythe Loofboro.

In the afternoon the meeting of the Alumni Association was held, followed by a banquet at half past five o'clock, after which from half past eight till 11 o'clock the many visitors and others attended a reception at the President's home, at which the Senior Class assisted President and Mrs. Daland in receiving the guests.

TREASURER'S REPORT.

For the Month of June, 1903.

Table with columns for 'In account with' and 'Received by O. U. Whitford, Cor. Sec.' listing various church and society contributions.

RELATION OF C. E. TO DENOMINATIONAL WORK.

Read before the South-Eastern Association at Sugar Camp, W. Va., May 16, 1903.

Of the different services of the church, none is of greater importance to denominational life than the Young People's Society of Christian Endeavor. It is the work of the Sabbath-school to teach the truths of God's word as recorded in the Bible. How the soul of the small child is thrilled as it listens for the first time to the story of Abraham, Moses, David or the Christ! and how the depths of feeling are stirred in the old man as he finds some deeper meaning in these oft-repeated stories.

The preaching service expounds more fully the truths taught in the Sabbath-school, and applies them to modern needs.

The prayer meeting is a time for special praise and worship, a time when prayers are concentrated for special needs. A time when the faithful and true meet together and make known to each other and to God their own interests and the interests of their friends.

But the service for special consideration at this hour is the Christian Endeavor. The work of the Endeavor is of great importance because it has to do with the young and untrained life of the church. The teaching of the truths of God is necessary, an application of these truths is also necessary; but it is not complete without a meeting in which young people may learn to apply these truths to their own lives.

These different services must not be considered as separate and apart; for, although each has its own special part in the development of the Christian life, yet each is quite de-

pendent upon the others for its success. Nor does each service adhere strictly to its own special work, but each must do in part the work of all the others. And in none is this more true than in the Christian Endeavor service. Nowhere can be found a greater commingling of the study of truth, the application of it, praise and supplication and training in Christian duties than can be found in the Young People's Society.

The Christian Endeavor work of the Seventh-Day Baptist denomination is yet in its infancy, although it is quite a strong child and has already done some wonderful things, yet I believe its work only begun.

In no other service of the church is there a better opportunity for studying denominational differences or the principle upon which our own denomination is founded. The offspring of the Christian Endeavor societies is becoming the life of our churches. It is doing more now to keep many of our young people loyal to the truth and in that way loyal to the denomination than any other church service. And the frequent missionary topics are good reminders of the great needs of the world and also of our duty toward those in need.

It is not necessary to cross the great ocean to some heathen shore in order to find some one who is in need. On every hand are individuals in need of the truths of the gospel, not because they have no opportunity to hear the gospel, but because they have wandered so far from the light that it required their steady hand of some Endeavorer to guide their steps back into the lighted way. And when this is done how natural for them to still follow their leader into the same church organization from which that leader came.

Nor indeed is it necessary to go beyond the limits of our own fair shores to find a nation in need. One needs but a glance at the life in our beautiful cities to see that Sunday desecration is supreme. The heathen nations have festal days, fast days, prayer days and many others which they devote to the worship of their heathen deities. Shall heathen China or darkest Africa be more loyal to their gods of stone than Christian America to the God of Spirit? No, only a reawakening is necessary and a return to the day which God made sacred. No structure which is founded upon the sand can be enduring; if it is to endure the storms and tornadoes of the ages it must be founded upon the bed-rock. So, no Sabbath which is founded upon the sands of custom or majorities can be enduring. But a Sabbath to withstand the storms of false teaching and the hurricanes of the great business world must be founded upon the bed-rock of God's eternal truth, and also have been approved by the example of the God in human form, the Christ.

Now, the knowledge of the Sabbath truth is the need of our nation. Certainly no service of the church is better suited to this work than the Christian Endeavor.

Why not each Endeavor society of this association secure the services of Dr. Lewis or some other well informed man to lecture upon this subject; but if you can not raise the necessary funds to defray the expenses of such a one, ask the pastor of the church to prepare a sermon upon the subject of the Sabbath; but if the church should be without a pastor, ask two or three members of the society to prepare special talks upon that subject.

Surely no better opportunity awaits our Christian Endeavor societies for service to the denomination or to the world than the promulgation of the Sabbath truth.

But let them not study the Sabbath alone but all the sacred truths for which our denomination stands. Let the coming year's Endeavor work have a more definite aim than the past had; and may each of our Endeavor societies pray and work earnestly for these special needs of God's cause, and under His blessing be able to report something done at our next annual gathering.

ABOVE our life we love a steadfast friend.— Marlowe.

STATE OF OHIO, CITY OF TOLEDO, Lucas County.

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

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

A. W. GLEASON, Notary Public.

Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free. F. J. CHENEY & CO., Toledo, O. Sold by Druggists, 75c. Hall's Family Pills are the best.

DEATHS.

DAVIS—In North Loup, Neb., June 25, 1903, Newton Davis, aged 69 years and 20 days.

He was born in Ohio, June 5, 1834. His father, Jacob Davis, was a descendant of William Davis, who came from Wales, settling near Philadelphia in 1682. Jacob Davis moved from West Virginia to Ohio, where Newton was born. About 1843 the family moved to Milton, Wis. Here under the pastorate of Rev. W. C. Whitford, during an extensive revival in 1858, Newton was converted and joined the Milton Seventh-day Baptist church. He was married in 1861 to Jane Clement, daughter of Eld. Benjamin Clement. They resided six years in Minnesota and several years in Welton, Iowa, but since 1874 have had their home at or near North Loup, and their membership in the North Loup church. Mr. Davis was a loyal church member and true to his convictions of religious duty. He calmly faced death resting upon his Saviour. His companion and five children are left to mourn a faithful husband and kind father. A. B. P.

GREEN.—At Grand Island, Neb., June 27, 1903, Morris F. Green.

He was born at Milton, Wis., Feb. 8, 1854, and was the youngest child of Thomas Green, and a grandson of Judge Edward Green, the first judge of Madison county, N. Y. In 1878 he went to North Loup, Neb., where he was married to Anna Laura Cottrell, D. C. 2nd of that year. Two children were born to them, both of whom died in infancy. The wife died in September, 1881. April 7, 1885 he married Edith Webb, who, with three children, survive him. At the age of 23 years he united with the Albion Seventh-day Baptist church. On his removal to North Loup he joined the church at that place, in the fellowship of which he died. He was a sincere Christian and a valued member of the church choir. He was devoted to his family, and was an honored citizen, as was attested by one of the largest funerals ever held in the church. He was at Grand Island under medical treatment at the time of his death. Funeral services at North Loup. A. B. P.

BINDER TWINE.

Farmers, send me your order for Binder Twine. I can save you Five Cents on Every Pound you buy. My Twine is New Twine, manufactured in 1903, from Selected New Flax and made by a mill that is not now, and never was, connected with a trust. I will furnish Standard Manila Twine, 500 feet to the pound, at Eight Cents per Pound, and pay the freight charges and duty to any Station in the United States. Send cash with the order. Remit by express money order.

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Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.
Edited by
REV. WILLIAM C. WITFORD, 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 Address.....	1 Sam. 12: 13-25
July 25. Saul Rejected as King.....	1 Sam. 15: 12-23
Aug. 1. Samuel Anoints David.....	1 Sam. 16: 4-13
Aug. 8. David and Goliath.....	1 Sam. 17: 33-49
Aug. 15. Saul Tries to Kill David.....	1 Sam. 18: 6-16
Aug. 22. David and Jonathan.....	1 Sam. 20: 12-22
Aug. 29. David spares Saul.....	1 Sam. 26: 5-12, 21-25
Sept. 5. Death of Saul and Jonathan.....	1 Sam. 31: 1-13
Sept. 12. David becomes King.....	2 Sam. 2: 1-10
Sept. 19. Abstinence from Evil.....	1 Peter 4: 1-11
Sept. 26. Review.....	

SAMUEL'S FAREWELL ADDRESS.

LESSON TEXT.—1 Sam. 12: 13-25.

For Sabbath-day, July 18, 1903.

Golden Text.—"Only fear the Lord, and serve him in truth with all your heart.—1 Sam. 12: 24.

INTRODUCTION.

The narrative of chapter 12 of First Samuel follows very naturally the first half of the 25th verse of chapter 10. Having provided for the Israelites a king according to their request, Samuel very appropriately tendered his resignation as a judge and makes a farewell address.

The chapter that intervenes shows how Saul proved his fitness for leadership, and gained the lasting gratitude of the men of Judah-gilead. Although he was now in a position to punish those who had despised him when he was chosen king, he showed himself magnanimous toward them.

Although Samuel resigns the office of judge, and leaves the way clear for Saul's administration, we are not to think of him as retiring entirely from public life. He was still the prophet of Jehovah, and served as his messenger to the king and to the nation; Saul was now king, but he was not the chief man of the nation, for Samuel was the representative of Jehovah, who had appointed the king and could depose him from that position. Saul's prosperity, or lack of prosperity, was contingent upon his regard for Samuel's instructions.

TIME.—Very soon after last week's lesson. (Those who hold strongly to the composite view of the structure of the Book of Samuel would say that Samuel's farewell address was delivered upon the same afternoon that Saul was chosen king at Mizpah.)

PLACE.—Probably Mizpah.

PERSONS.—Samuel and the people of Israel.

OUTLINE:

1. The Warning to Serve Jehovah. v. 13-15.
2. The Sign of Thunder in Harvest-time. v. 16-18.
3. The Promise of Jehovah's Favor unto the Obedient. v. 19-25.

NOTES.

2. *And behold, my sons are with you.* This remark is probably intended as a supplemental parallel statement in regard to Samuel's age, and not an allusion to the iniquity of his sons as a justification of the desire of the people for a king.

3. *Witness against me before Jehovah.* Samuel puts himself on trial, and invites their accusations. *His anointed.* That is, the king. It is this same Hebrew word that came to be used of the One who was above all others, the Anointed of Jehovah, the Messiah. *Whose ox have I taken?* Cattle constituted a large part of the wealth of the people. Compare the commandment against coveting.

4. *Thou hast not defrauded us.* The people readily admit that Samuel has been perfectly honest in his administration.

6. *And Samuel said,* etc. Samuel proceeds now to show the people how, in view of past blessings, they have been especially ungrateful toward God in asking for a king.

7. *That I may plead with you.* Plead, not in the sense of entreat, but in the legal sense. Samuel has been on trial and has been vindicated; now he proposes to put the people on trial. The case is so plain against them that they may very well be their own judges.

8. *Brought forth your fathers out of Egypt.* This deliverance from Egypt is frequently spoken of; it is the standard illustration of God's gracious dealings with the Israelites. *Made them to dwell in this place.* The Hebrew text as well as our translation would imply that Moses and Aaron are the subjects of this clause; but the true reading is suggested by the Septuagint,

namely that God is the one who made them to dwell in the land.

9. *But they forgot Jehovah.* Samuel goes on to speak of other great deliverances. It was the sin of the people in forgetting God that brought them into a condition where they needed deliverance. *He sold them.* Jehovah's abandonment of his people to the power of their enemies is often spoken of as a sale, and his deliverance is called a redemption. Perhaps the allusion is to the sale of an unfaithful wife. *Sisera—the Philistines—Moab.* Not in the same order as in the Book of Judges.

10. *Served the Baalim and the Ashtaroth.* The sin of the Israelites was frequently manifest in their turning to the gods of the people about them.

11. *And Jehovah sent Jerubbaal,* etc. As often as they repented the tender mercy of Jehovah was manifest in sending them a deliverer. *Bedan.* There can be little doubt but that Barak is intended. *Samuel* is appropriately mentioned as one of the chief of the judges. Some have thought that he should omit himself out of modesty; but he is telling what God had done for the people. It is possible that we have recorded for us only a summary of what the prophet said or even what the author of this book thought that Samuel should have said.

12. *And when ye saw that Nabash,* etc. Here is assigned another reason for the mercy of the Israelites for a king other than those given in chapter 8. It seems also from chapter 11 that this invasion of the Ammonites did not occur till after the request for a king had been made and granted.

13. *Now, therefore, behold the king,* etc. Having warned the people with illustrations of the misdeeds of the past, Samuel now gives them a special warning in view of present circumstances. Jehovah has granted their request and given them a king, and there is yet opportunity for them to be loyal to Jehovah.

14. *If ye will fear Jehovah.* Not the fear of dread, but of reverence. The condition is that they shall render unto God the esteem due in view of their relation to him. *Serve, harken not—rebel.* Samuel is very explicit. *Both ye and also the king.* Both nation and king must be loyal to Jehovah. It is better to consider the last half of the verse as continuing the conditional part of the sentence. *Well.* This word is inserted by our translators, but some such an insertion is necessary for the sense.

15. *Then shall the hand of Jehovah be against you.* Disobedience cannot fail to bring its own penalty. We need not imagine that Jehovah arbitrarily and deliberately attempts to avenge himself against his disloyal people. Distress and pain come through the working of natural laws. *As it was against your fathers.* The Septuagint gives a different reading which makes this verse correspond more nearly to the preceding, "And against your king."

16. *This great thing.* In order to add force to his warning, the prophet presents a miraculous sign.

17. *Is it not wheat harvest to-day?* That is, in the time of the wheat harvest, which came the last of May or in June, or possibly as late as the first of July. It would be very strange, indeed, to have rain at any time from the last of April till October. Compare Prov. 26: 1. *Thunder.* Literally, voices. Thunder was regarded as the voice of God.

18. *And all the people greatly feared Jehovah and Samuel.* The miracle of the unexpected thunder and rain inspired the people with awe in the presence of God, and of his representative, Samuel.

19. *Pray for thy servants unto Jehovah thy God.* If they had not realized it before, now certainly the people understand that they have sinned in asking for a king. They confess also that Samuel stands in a special relation to Jehovah, and they ask with humility for Samuel's intercession.

20. *Yet turn not aside from following Jehovah.* Although they have sinned greatly there is still opportunity for them to be loyal to their God. Some have wondered why Samuel did not urge them to turn away from the king and turn back to the service of Jehovah, or why the people, after acknowledging their sin, did not at once turn away from it. The explanation is in the fact that it was not really wrong for them to have a king, and that their sin was not in having a king, but in their disloyalty to God which happened to be expressed in the desire for a king. As the case now stood it was as easy for them to serve Jehovah under the monarchy as it was before, if they would only set their heart to his service.

21. *And turn ye not aside; for then ye would go after vain things.* It is much better to translate, "And turn ye not aside after vain things." The warning is against continuing their apostasy by turning aside after false gods. They are called vain things because they really are of no account and cannot help. It is interesting to

notice that the word here translated "vain things" is that used in Gen. 1: 2, where it is rendered in the Authorized Version "without form," and should, perhaps, be rendered "a desolation," or "a barren waste."

22. *For Jehovah will not forsake his people.* Samuel is intent upon encouraging the people who are now convinced of their sin. If they repent and return unto Jehovah he will by no means forsake them; for are they not his people? are they not known by his name? has he not determined to make them his own peculiar people?

23. *Far be it from me.* This is much better than the rendering of King James' Version, "God forbid that;" for there is no reference to God in this expression. Literally, "it is too profane a thing for me to do." *That I should sin against Jehovah,* etc. Samuel cannot fail to intercede for them as they have requested. For should he do so he would not only fall short of his duty to them, but also sin against God. God had made Samuel his prophet on purpose to look after his people. *I will instruct you.* Samuel's care for them is to be manifest in his telling them what to do and what not to do.

24. *With all your heart.* Compare v. 20. There is to be no divided service.

25. *Ye shall be consumed.* This verse is used for loss of life in battle, and is translated "perish" in chapter 26: 10; 27: 1.

REALITIES.

If asked to name the real things of life, perhaps four persons out of five would mention such things as land, houses, gold, railroads and the like. Probably not one in five would be bold enough to declare that love, hope, communion with God, and heavenly mindedness are the real things. In the minds of many reality and realty are synonyms.

But in the recent Kansas floods whole farms were swept out of existence in a night by the changing currents of the river. The realty was gone. But suppose that the owners of the farms escaped, and found some cabin to shelter them. Neighbors brought them something to eat, and letters came from absent friends and relatives telling them to cheer up, and that assistance would be sent them to start in life anew.

The real thing with them that survived the flood, and that a thousand floods could not wash out of existence, was the love that found them in their helplessness and cheered them. The realty—the land—was gone, but the reality remained.

In Georgia, about the same time, a tornado destroyed an entire town. One hour, a man had a fine mansion; the next, his realty was gone, but his life and dear ones were spared. He said: "I am young and strong, and God is good to spare our lives. We can begin again, and, by his blessing, regain what we have lost." The reality in this case was not the substantial house, but the invisible quality of the man's soul—hope.

About the same time, in New England, forest fires destroyed much property. There is a story of an aged couple who saw the home of their lifetime dissolved to ashes. They shed a few tears for the sake of sacred associations, and then, locked in each other's arms, they consoled each other: "Never mind, father; never mind, mother; we were about done with this home, anyway. We have another home, a house not made with hands, eternal in the heavens, and God is still with us." And they smiled in each other's faces in sight of the ruins of their earthly all. The realty was gone, but the reality remained—their faith in God and their sense of his presence.

The real things are within and not without us. Let us not lose the realities in striving for the artificialities.—Christian Endeavor World.

The earnestness of life is the only passport to the satisfaction of life.—Parker.

UNAWARES.

They said: "Thy Master is coming To honor the town to-day, And none can tell what house or home He may choose wherein to stay." Then straight I turned to tell them, To make my home more neat; I swept and polished and garished, And decked it with blossoms sweet.

But right in the midst of my duties A woman came to my door; She had come to tell me her sorrow, And my comfort and aid to implore. And I said: "I cannot listen, Nor help you any to-day; I have greater things to attend to." So the pleader turned away.

But soon there came another— A cripple, thin and gray— And said: "O let me stop and rest A while in your home, I pray." I said: "I'm grieved and sorry, But I cannot keep you to-day; I look for a great and noble guest," And the cripple went away.

And the day wore onward swiftly, And my task was nearly done, And a prayer was ever in my heart That the Master to me might come. I thought I would spring to meet him, And treat him with utmost care, When a little child stood by me, With a face so sweet and fair— Sweet, but with marks of tear drops— And his clothes were tattered and old; A finger was bruised and bleeding, And his little bare feet were cold.

And I said: "I am sorry for you; You are sorely in need of care, But I cannot stop to give it; You must and keep you to-day." And at the words a shadow Swept o'er his blue-veined brow, "Some one will feed and clothe you, dear, But I am too busy now."

At last the day was ended, And my toil was over and done; My house was swept and garished, And I watched in the dusk alone. I waited till night had deepened, And the Master had not come. "He has entered some other door," I cried, "And gladdened some other home!"

Then the Master stood before me, And his face was grave and fair; "Three times to-day I came to your door, And craved your pity and care. Three times you sent me onward, Unhelped and un comforted; And the blessing you might have had was lost, And your chance to serve had fled."

"O Lord, dear Lord, forgive me; How could I know it was Thee?" My very soul was shamed and bowed In the depths of humility. And he said: "The sin is pardoned, But the blessing is lost to thee: For, failing to comfort the least of mine, You have failed to comfort Me."

—Selected.

POLITENESS IN THE HOME.

MRS. M. A. HOLT.

True politeness always begins in the home. Its origin and development is nearly always there. Street and public politeness, when confined to these places, is a false gentility—something put on for the occasion. Not so with home politeness; for this is a home grace that is enduring. It reveals itself all the time, and graces every word and deed as well as home itself.

Politeness in the dwelling place of parents and children and brothers and sisters is one of the bright links to hold the family in true fellowship one with another. It is also often productive of other home graces, and holds in check many unpleasant ways and habits that might otherwise mar the happiness of the family. The brother will not be rude or tease the little sister because the law of home politeness will not allow him to annoy a lady even though she is a member of the family. Very often, boys and young men who are polite to some one else's sisters are rude and ungentlemanly to their own. This never occurs in homes where all are taught true politeness and really seek to be gentlemen and ladies.

One afternoon, not long since, a brother and sister chanced to meet upon the streets of a large town. The two had parted that morning in the parental home, yet the young man lifted his hat politely to the sister, and she gave him such a sweet smile in return that he must have felt well repaid. The home of this brother and sister was full of love and sunshine. Each member was always seeking to make others of the household bright and happy. One felt the spirit of true devotion upon entering this lovely home. There were no signs of riches in it as we usually understand the word, but there was something of far greater worth than silver and gold.

Home politeness fits each member to shine in social life; or, in fact, anywhere in the world. The gentleman at home is a gentleman anywhere else. He is a true gentleman also, and will bow as gracefully to the infirm aged lady that he meets upon the street as to the one he hopes to wed. True politeness does not make distinctions anywhere. The difference in dress and social position does not affect it. It recognizes the humblest one in any walk of life.

Cultivate politeness in the home. Let it ever be a distinctive home training. Then the public and social life will be equipped and ready for service. Success will be more ready to place its crown upon the true gentleman or the true lady. What originates or develops in the true home is always true itself.

The world can discern the difference between the true and false accomplishment or true and false principle. What is acquired beneath the sacred teachings of loving friends is true; what is put on at set seasons for selfish ends is false. Politeness in the home means true gentility everywhere.—Christian Worker.

Believe in religion more than you do muddy coffee and cold ham.—C. A. Eaton.

There are sometimes such unexpected chimes of joy in the darkness.—Victor Hugo.

MARRIAGES.

OURSLEER-RANDOLPH.—At the Seventh-day Baptist parsonage, Nortonville, Kan., June 24, 1903, by Rev. Geo. W. Hillis, M. M. N. Oursler and Miss Mary F. Randolph, both of Nortonville.

DEATHS.

DROPPING DOWN THE RIVER.

HORATIUS BONAR.

Dropping down the troubled river To the tranquil, tranquil shore, Dropping down the misty river, Times willow-shaded river, To the spring-embosomed shore, Where the sweet light shineth ever, And the sun goes down no more; O wondrous, wondrous shore!

Dropping down the noisy river, To our peaceful, peaceful home; Dropping down the turbid river, Earth's bustling, crowded river, To our gentle, gentle home, Where the rough roar riseth never, And the vexings cannot come; O loved and longed-for home!

Dropping down the eddying river, With a Helmsman true and tried; Dropping down the perilous river, Mortality's dark river, With a sure and heavenly Guide, Even Him who, to deliver My soul from death, hath died— O Helmsman, true and tried!

Dropping down the rapid river To the dear and deathless land; Dropping down the well known river, Life's swollen and rushing river, To the resurrection land, Where the living live forever, And the dead have joined the band; O fair and blessed land!

PETTIBONE.—At Bradford, Ont., Canada, May 16, 1903. Eugene M. Pettibone, son of the late Hiram C. and Lucretia Satterlee Pettibone, and great grandson of Eld. Wm. Satterlee.

Mr. Pettibone was born at Hartsville, N. Y., Oct. 20, 1851, and spent his early years in Alfred, N. Y., where he was a student; the home of his later years was Hornellsville, N. Y. Feb. 14, 1893, he was married to Miss Cora N. Turner, who survives him. A. E. M.

"Perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love."

Special Notices.

THE next Sessions of the Quarterly Meeting and Ministerial Conference of the Southern Wisconsin and Chicago Seventh-day Baptist churches will convene with the church at Albion, July 24-26, 1903. A cordial invitation is extended to all. Any who may come by railroad to Edgerton will be provided with conveyance to Albion, if notice of time of arrival is sent either to B. T. Jeffrey or the undersigned. S. H. BABCOCK.

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

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

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

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

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

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JULY 13, 1903.

WHOLE No. 3046.

ABOUT BEN ADHEM AND THE ANGEL.

LEIGH HUNT.

About Ben Adhem (may his tribe increase!) Awoke one night from a deep dream of peace, And saw, within the moonlight of his room, Making it rich, and like a lily in bloom, An angel writing in a book of gold— Exceeding peace had made Ben Adhem bold, And to the presence in the room he said, "What writest thou?" The vision raised its head, And with a look made all of sweet accord, Answer'd, "The names of those who love the Lord." "And is mine one?" said Abou. "Nay, not so," Replied the angel. About spoke more low, But cheerily still, and said, "I pray thee, then, Write me as one who loves his fellow-men." The angel wrote and vanished. The next night It came again with a great wakening light, And showed the names whom love of God had bless'd, And lo! Ben Adhem's name led all the rest.

Nothing so handicaps a man as being in debt. It is a dead weight about the neck, requiring the vitality that ought to be used in making progress, to be expended in the efforts of cases the poor fellow goes down in spite of all his efforts. This principle is thoroughly understood in the business world, and wise men make faithful effort to place the enterprises they love above the killing effects of debt, at the earliest possible date. Sometimes the necessity is so great that debts are unavoidable; but no time should be lost in discharging it.

The church or school that is encumbered with debt is also handicapped. It is too bad for either institution to be expending large sums of money for interest. And what shall we say of our boards? What a serious obstacle to their good work, when they are so involved as to be obliged to withdraw from fields of usefulness! With the Missionary Board over \$2,000 in debt, what a millstone hangs about our neck! And this is so unnecessary! If we had all done our duty, in placing the Lord's money where it belongs, there would be a surplus instead of a debt. How much better satisfied we would all be, if such were the case.

SUPPOSING 5,000 of our 10,000 church members should determine to pay \$1.40 each right away, to discharge the present debts of both boards, and to see them through to conference time with bills all paid? The thing would be done. How easy it would be! Some, of course, who are better fixed financially, could pay two or three times that small amount, and so make up for those who might not be able. But really, when we count only one-half of our people, it would seem

that no one need fall short of that amount. Come, friends, why not do it? It would be splendid! It would only be twenty-four cents per week for the six weeks before conference, for one-half of our people; or twelve cents per week for each one, if all were counted. And if you could send in your offering early, for the entire six weeks, it would pay the debt, stop the interest, and enable the treasurers to prepare their reports clear of debt.

PASTORS, why not read this item or its equivalent, next Sabbath to your people, and push this matter to a grand success? It would be so easily done if all would take hold, that everybody would be surprised. Indeed it ought to bring a splendid blessing upon all our churches, and we would all rejoice together. Why not all join hands, and straighten it all up before conference?

THE fact that so many of our churches are without pastors gave rise to much discussion at some of the Associations. In the South-Eastern Association, six pastorless churches are sending up the Macedonian cry for help. Four in the Central Association, three or four in the North-Western, and one in each of the others, stand in the same list. The Missionary Board are aiding thirty-three churches in the support of missionary pastors, and would be glad to aid the others, if they would only agree upon some one and call him to the work. Of course these churches are small, and in some instances two or three would need to join in the employment of one pastor. Some of them have made this effort, only to be turned down, and time and again was the assertion made, "we have no idea where we can find a man."

In looking over the fields, it is apparent that the young men contemplating entering the ministry are all too few. The spirit of the age seems to lead them toward other professions, or into the fields of business. This can be accounted for in part, by the fact that most of the professions, and the great business enterprises, offer greater remuneration than is offered by the ministerial profession. But this is not sufficient answer to the question: "Why do so few now feel called to the pulpit?" We believe there are as many truly consecrated souls among us now as ever, and that they would be as willing as ever to hear God's call, and to enter a life of self-sacrificing service in the work of winning

souls, if the conditions in church and home were as favorable as they should be. We all know that certain spiritual conditions are essential before God's work can go forward. The spiritual atmosphere of any church must be in a good condition before souls are converted, as every one must know, who has had experience in revival work. It would seem that some such condition is needful before any church can bring forth consecrated candidates for the gospel ministry. There is more importance than some think in the command: "Pray ye therefore the Lord of the harvest, that he may send forth laborers into the field."

IF our churches only had the burden of prayer for the Lord to send forth laborers, more young hearts would be led to think on these things. If our boys enjoyed the blessing of a church life, year by year, where the spirit of prayer for laborers to enter in the ministry, was the prevailing spirit, we would see more of them consecrating their lives to the ministry. How seldom do we find a prayer meeting where fervent prayers are offered for this purpose. Indeed, are not such prayers all too scarce in our pulpits? Think a moment. When have you heard a fervent prayer from your pulpit, that the Lord would move some young man to enter the ministry?

It is the Divine plan, that human agency shall be used to forward his blessed work. If souls are to be saved, some one must preach the gospel to them; and it a revival is to be had, the people—God's human agents—must pray and work for it, until the true spirit prevails, or no revival comes. And we should remember, that God has also planned to call young men into the harvest field in answer to prayer. If this were not so, He would not have commanded prayers for this purpose to be made. These are His conditions; and if they are habitually neglected in all our churches, we must expect a dearth of candidates for the ministry.

OH! for more mothers like Hannah of old, whose sons are given to the Lord before they are born. If more mothers prayed for their boys to become true ministers of the gospel, and then would set about making home influences such as would promote the growth of spiritual things; and if they would so order the home conversation that it would

Are the Churches Praying for This?
More Hannahs Needed.

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