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The Sabbath Recorder.

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IT IS COMMON. So are the stars and the arching skies, So are the smiles in the children's eyes; Common the life-giving breath of the spring; So are the songs which the wild birds sing,— Blessed be God, they are common.

Common the grass in its glowing green; So is the water's glistening sheen; Common the springs of love and mirth; So are the holiest gifts of earth.

Common the fragrance of rosy June; So is the generous harvest moon, So are the to wering, mighty hills, So are the twittering, trickling rills.

Common the beautiful tints of the fall; So is the sun which is over all; Common the rain, with its pattering feet; So is the bread which we daily eat,— Blessed be God, it is common.

So is the sea in its wild unrest, Kissing forever the earth's brown breast; So is the voice of undying prayer, Evermore piercing the ambient air.

So unto all are the "promises" given, So unto all is the hope of heaven; Common the rest from the weary strife; So is the life which is after life,— Blessed be God, it is common.

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE. Next session to be held at Salem, W. Va. August 19-24, 1903.

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

VOLUME 59. No. 29.

JULY 20, 1903.

WHOLE No. 3047.

MUCH is being said now-a-days about the necessity for business industries for Seventh-day Baptist boys; and one would think by some of the talk that no doors are open for them to-day.

employment, if they were only prepared for such work. And how many more could be used in other towns among us, we know not.

There is one good reason why these things are so. Our boys will not fit themselves to fill such places.

Don't fail to read Pastor Witter's pressing invitation to go to Conference. The Salem people don't want another such disappointment as they experienced the last time Conference was there.

If there were a stronger disposition on the part of young men to enter the doors already open to them, and to show themselves worthy, then there might be more encouragement for capital to establish new places for Seventh-day boys.

The vast difference in your condition and that of the heathen to-day is due to the difference between your religion and theirs.

sink deeper and deeper into shame and degradation. That which has held them back, as though bound with fetters of iron, is undoubtedly their lack of enlightenment and holy impulses which the Gospel of Christ would give to them.

TAKE your place for a moment on Calvary, where the Uplifted One becomes the focal point in all history; and from that standpoint see how true is the thought of the last paragraph. Behind this Crucified One you see the very best results that 4,000 years of human philosophy and ambition could produce. The moral degradation, and the shame of civil and social conditions, even among the most enlightened, cause you to turn away with a shudder. "The luxury of Babylon, the splendor of Nineveh, the grotesque greatness of Egypt," all stand over against the little they had done for the deeper and more important soul needs of man. You will see Greece with a literature and language that still furnishes models for the student, and yet they contained no food for the hungry soul, no assurance of hope for weary, anxious men. Their architecture was grand, almost beyond description, and still furnishes patterns for modern builders; but alas! it stood for no charity school, no asylum, no benevolent institution for uplifting the downtrodden and the destitute. Rome had a mighty civilization, and could legislate and organize the state, found cities and build palaces; but she knew not how to organize and build for the higher wants of man. The very best results obtained by all their civilization, was a system of morals that mocked at virtue, and enthroned the vices that eat like a canker into the very heart of spiritual and social life.

BUT look again from Calvary, with a forward look. Wherever the healing waters of the rill then started have gone, there you see the signs of a higher life. It has been self-propagating, and its waters have enlarged until the rill has become a mighty river, with a purer civilization springing up wherever its waters touch. All along the pathway of the gospel messenger, wherever the words of Christ are carried, you see new institutions arise for the blessing of oppressed and suffering humanity. Homes are more sacred, social life is transformed, civil laws are more humane, asylums and retreats for the infirm, churches, free schools, and a hope big with immortality, Christ-begotten in the soul, are among the fruits of such blessed seed-sowing. How can we look upon these two pictures from such a standpoint, and remember Christ's command to go teach all nations; and his promise to be with us, without feeling deeply our obligations to either "go or send," as our part of the evangelization of the world. If we can't "go," we surely can "send." But don't let's try to do God's work in this respect on our Board's borrowed money. A \$4,000 debt for sending the gospel to the regions beyond, can't be well pleasing to God; because it shows conclusively that his children have been withholding their offerings. Do let us read again the plea in the last RECORDER, and then hustle this debt out of existence. It will be so easy to do it, if all take hold together. The figures there were

by mistake, made twenty cents too high. An average of \$1.20 from one-half our people will pay it all up. Some of this began to come in within five days after the appeal went out. How nice it would be if it would all come as a free will offering right away!

THE strange superstition so often met by those who visit Rome and the Eastern countries, finds good illustration in the efforts of the people there in behalf of the sick Pope. In a telegram one of the cardinals tells us that "recourse has even been had to the extreme measure of bringing out the blood of St. Genaro." They had done all they knew, that religion prescribes, in appealing to the Almighty to stay the approaching death angel; and this vial of blood seems to be among the last things to be used. The so-called blood of the Saint is petrified in a vial; but in extreme cases it is said to turn into liquid and boil, as an indication that St. Genaro condescends to intervene. This "miracle" is very dear to the Neapolitans, who firmly believe in its power to cure all ills. What seems stranger than all is that a learned Cardinal should report that "the petrified blood took a liquid form to-day, in the presence of a large concourse of people"! We met these senseless, superstitious whims all through Italy and Palestine. They are told in all soberness by priests and monks and guides, until thinking people are thoroughly disgusted with the whole business. If religion is such a power when trammelled by such superstition, what might it not do for men if it could be freed from all such weakening whims.

WHEN Sodom of old was under condemnation for the wickedness of her people, the Lord promised to save her if five righteous ones could be found; and later in the world's history, when Jerusalem, living under greater light than Sodom, had sunk to the depths of a sinful career, the promise was given, that if one righteous man could be found, the city would be pardoned. He could not be found, and the city was lost. When we hear the pessimist predicting ruin for our country on account of sinful ways among men, we cannot help feeling hopeful that there is enough salt left to save us from utter destruction. To be sure every good cause must suffer on account of the sins of its constituents; but we should remember that one good man is mightier than many bad ones. God has promised to abide with the righteous, and one Elijah with God's help is more than a match for 400 prophets of Baal. Were it not for this great truth, we might join the pessimists, and predict utter ruin for both church and state. Why did the church ever survive the corruption of the "Dark Ages"? Simply because Elijah's God was true to his promise, and stood by such men as Luther, who single-handed braved the world in sin.

WHEN I hear woeful predictions of utter ruin to come because of the "drink fiend," or commercialism, or "corrupt politics," I feel like saying: "Why, my friend, God isn't dead; His good cause has seen many a darker day than this, and he has always given the victory to those who stand by His truth." We may rob ourselves of a blessing indeed, by want of con-

secration, and of faithfulness to convictions; but the cause of God must triumph.

WHAT a sheet anchor to the Nation, one such man of sterling character is! It is refreshing to see the President standing unmoved, and as true to the right as the needle to the pole, while the corruption of his own party leaders in post-office circles, is being unearthed. And the fact that so many good men of all parties, are rejoicing over his sterling integrity, and are bidding him God speed in his fight with corruption, is evidence that there are still to be found many true men in the Nation, ready to become a mighty host for the right in case of emergency. Thank God for the Elijahs, and Daniels, and Luthers of all ages! Thank God for thousands of true men of to-day, who are ready to stand true to conscience against all odds.

WE often hear people say: "How discouraging to have so many of our boys leave the Sabbath!" Yes, but friends, why not look at it in another way: "How cheering to behold such a splendid company who are standing true to the Sabbath, and that, too, against every inducement the world can offer for them to leave it." In such men our hopes abide. After all, this whole matter is a sifting process, by which men of the truest conscience are always preserved to us. By the way, this reminds us of a pleasant little episode in one day's meeting at the North-Western Association. In

some way, I do not remember how, reference was made to the experience of one who had been offered a larger salary and what the world would call a better opening if he would accept the pastorate of a First-day church. This opened the way for a sort of experience meeting upon that point. And we confess to a good deal of surprise, that so many of those present had withstood that same kind of test. Some of them two or three times over. Some of these cases were quite remarkable, and the strain must have been great. How it did raise them in our estimation, and what a blessing it is to any people to have for leaders, men who have thus been tried and have stood the test. Then we were comforted by the thought, that there are many more such "tried and true" ones among us than we are prone to think. They are not all to be found among the ministry either. Thank God for the tried and true ones among the laity,—especially for the multitude of young people who are proving to the world, that they can prosper and be true to the Sabbath.

A prominent Baptist clergyman of our acquaintance has said several times, both in private and in public: "It takes better stuff to make a Seventh-day Baptist than it does to make a regular Baptist." He admitted the sterling worth of men of conscience in that remark. And you may look where you will, you will always find, that deep down in their hearts, Sunday-keeping people themselves do not respect the one who forsakes Sabbath, and smother's conscience, for better worldly gain, as much as they do the one who is true to conscience at whatever cost.

THERE was Moses. Everybody admires him, and he has been for ages the world ideal of a true and noble character. Hestood face to face with the very best that the greatest nation of his day could offer him, on the one hand, and with the very worst that could come to a loyal child of God on the other hand. And because he had the stuff in him, that enabled him to stand firm to truth and conscience at whatever cost, the world has ever held him in highest esteem. How very different it would have been if he had yielded to the pressure and joined the popular tide for worldly gain and higher positions. He deliberately chose to "Suffer afflictions with the people of God rather than to enjoy the pleasures of sin for a season, esteeming reproach for Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward."

THE Egyptians led the world in that day. They gloried in their architectural, scientific and literary attainments. They offered the best positions in civil and political circles, and had more wealth and fame with which to allure the young man, than did any other people on earth. To be in favor with the Pharaohs was a sure promise of eminence; and to such an one the door to success seemed wide open. On the other hand, the Israelites were the serfs of the land, despised and oppressed. We can scarcely form an adequate conception of the disadvantages under which they labored; and of their hardships and degradation when compared with the royalty of the Egyptians, with their education and social culture. Untold riches were with them, and prospects of worldly fame dazzling enough for the most ambitious. In short, so far as human vision could penetrate, the Egyptians offered to this young man the most desirable things of earth, and sure monumental glory after his death. Not so with Israel. There was a prospect unpromising in everything—excepting toil and poverty and deprivations. There was nothing to comfort them save the precious faith of their fathers—and even this made them all the more despicable in the eyes of Egypt.

FACE to face with these conditions stood this young man, with life before him, and his choice to make between them. The door to worldly fame and untold riches is apparently wide open before him; for he is the adopted son of the king's daughter. Surely, nothing will prevent him from entering it. But stop a moment, and look a little closer at this question that seems so clear at first. Supposing the prospect is a flattering one, full of inducements promising comforts, affluence and glory; supposing it does seem like sacrificing everything in life to refuse its opportunities; and supposing the man does see on the one hand, everything that the world, with all its wealth and pleasure, can offer, and on the other hand all the cross-bearings and poverty-struggles consequent upon a life with the lowly and the down-trodden? What though all these contrasts confront him, and such great inducements are presented, if after all, there is a principle involved, which makes the more promising course a compromise of conscience, and the other, the way of truth and loyalty? The selfish question of worldly prosperity is not to

be considered when one must do wrong to gain it. And Moses must have stood firmly upon this solid rock when he made that choice of his life-work. He was adopted heir to a throne; and yet he deemed loyalty to God and the faith of his fathers, paramount to all else beside. He preferred a clear conscience, with the divine blessing; even though it closed the door to princely honors and untold wealth. He would give up every pet plan of life's ambitions, and cast his lot with the unpopular and the down-trodden rather than compromise principle. Standing face to face with opportunity and balancing the very best this world could offer, with the very worst that religion could bring, in crosses and sacrifices and responsibilities, he deliberately chose the latter, and turned his back forever upon the former, because the latter was right. And no fair prospects on the one hand, with privations and struggles on the other, could for one moment justify him in pursuing a course that was wrong.

INDEED this characteristic was the crowning glory of Moses. It was this loyalty to God's truth that enthroned him in the hearts of men, and gave him such a far-reaching influence. Filled with the spirit of one who would rather be a door-keeper in the house of his God, than a dweller in the tents of wickedness, he chose a humble place with the lowly, and refused heirship to an earthly kingdom, in order that he might be heir to the heavenly. He was willing to yield all the glories of earth, that he might receive a "crown of glory that fadeth not away." Yielding all claim to the treasures of Egypt, he would bear the "reproach of Christ" now, and rest securely in his title clear to the true riches of an "inheritance incorruptible, that fadeth not away, reserved for him in heaven." Oh, wise and blessed choice! Heroic and self-sacrificing man of God! Thou shalt have thy reward; " manifold more in this present time, and in the world to come, life everlasting." More beautiful than far-famed Egypt's memorial granite; more enduring than lofty pyramid and monumental tomb, is the monument thou hast reared in the nobler sentiment and higher life of humanity! Thy loyalty to truth shall be an inspiring and uplifting power in the hearts of men, until the kingdoms of this world shall become the kingdom of our God.

THE world searches her battle-records for noble men, ransacks her fields for heroic lives, and hastens to eulogize the blood-stained veteran of deadly carnage; but God finds his ideals of true manhood in the humbler walks of life, where the struggle is fierce between the soul and sin, where temptations are met and victories gained in the conflict of truth against error. The Elijahs, Daniels and Stephens of earth, who are willing to yield every earthly ambition that interferes with growth in righteousness; and who choose "afflictions" in less promising fields of labor, for the truth's sake; and who would "suffer reproach" and live in poverty rather than forsake God's law—these are God's noble men. Such lives often pass unnoticed by the world; but record is kept in the Book of Life, and in heaven it is known that heroes are being crowned for an eternity of glory. Blessed are these, "for they shall

inherit the kingdom;" they "shall be comforted," and "they shall see God."

THE conflict through which Moses passed is common in our own day. The contrasts may not be so great, but the principle remains the same, wherever a soul is called to decide between selfishness and worldly pleasures, and a life of self-denial for Christ. Not a soul but feels its pressure sometime in life; and there is no one but either gains some such victory, or yields the ground in overwhelming defeat. Whoever would overcome the carnal nature, and build up the spiritual; whoever would crucify his fleshly desires and bear the cross for Christ; whoever would meet discouragements, and work to disadvantage for the sake of truth to-day, is making such a choice as Moses made. Therefore the same manly and courageous principles are needed. Oh, that we could see more of this sterling character in the young men of to-day. There is too much of that easy-going good nature that makes them almost sure to take on the coloring of their surroundings. I plead for that firm unflinching conscience that promptly puts under ban every temptation to go wrong, however promising that temptation may be.

WHILE we are admiring the character of Moses, and pleading for the qualities that made him great, do we realize that such fidelity to principle would hold every Seventh-day Baptist boy or girl true to the Sabbath. Men sometimes try to justify themselves in doing violence to conscience and forsaking God's law, for a better opening in business; or to save the profits of one day in the week. They even try to convince themselves that, since they hope to make so much more with which to do good, therefore the end will justify the means. This principle does violence to our highest ideals of Christian manhood. It would have robbed the Christ of all that made his work effective, if he had been governed by such a principle. And no man can adopt it without damage to his better self. Moses, acting on this plan, might have reasoned after this wise, "These Hebrews are in bondage sorely oppressed, and ought to be liberated. I know they are right and their God is the true God. I don't like to disobey him, and join the Egyptians. I know they are not right. But there is rather a poor prospect of success among the Hebrews, if they are right. I have a good chance offered me with Pharaoh. Now, if I can only bring my conscience to the point where I can join him, I may gain the throne; and then I shall have power to do a great work for the true God. The Hebrews are a small people, and my field of influence will be larger if I go with the Egyptians. At least I hope the end will justify the means. But no. Moses could admit no such compromise. He felt that no course, however promising, could justify him in disobeying God. Supposing men are in straightened circumstances; supposing duty does lead where their sphere seems limited, and they must work to some disadvantage, and make sacrifices. There is always strength and cheer in the assurance that God and everlasting joy are with him who does right. But to sacrifice principle for gain is a sure way to sorrow.

How Will It Seem When The End Comes?

I WONDER if any one thinks that Moses regretted his choice, when at last he stood on Nebo and took his last look at earth? Behind him was the long Wilderness journey, with the fading glory of Egypt for a background. Before him lay the Promised Land, with the brightening glories of Heaven in view. He had endured many hardships, and denied himself many pleasures during years of struggle. He must have realized as never before that the pleasures of sin were only for a season; and that the honors and promotions of this world are soon gone forever. What a joy it must be for such a soul, at such a time; standing face to face with God and with his earth-record, if he has a clear conscience and a title clear to mansions in glory! How does Moses' choice seem to him now from his vantage ground in the spirit land immortal? Looking back upon the departed glory of Egypt, with all her great men forgotten or only remembered with contempt; with all her riches in mouldering dust; while his own life is revered and his memory cherished by all the good of earth, and himself in full possession of the riches that never fade away, Moses must feel to-day that he made a wise choice when he chose loyalty to God, rather than worldly advantage. Boys, when you settle this question, as you surely must sooner or later do, think how it will seem to you after your wilderness struggle is over, and you, too, are about to enter upon your real life, for which this earth-life is only the preparation. Happy indeed will he then be, whose choices of earth have all lifted him heavenward.

TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, July 12th, 1903, at 2.15 P. M., President J. Frank Hubbard in the chair.

Members present: J. F. Hubbard, Stephen Babcock, D. E. Tittsworth, A. H. Lewis, F. J. Hubbard, L. E. Livermore, W. H. Crandall, J. A. Hubbard, J. D. Spicer, Geo. B. Shaw, J. M. Tittsworth, C. C. Chipman, Corliss F. Randolph, O. S. Rogers, W. C. Hubbard, T. L. Gardner, A. L. Tittsworth and Business Manager John Hiscox.

Visitor: W. H. Ingham.

Prayer was offered by Rev. A. H. Lewis, D. D.

Minutes of last meeting were read.

The Supervisory Committee reported the purchase for \$425.51 of a comparatively new printing outfit in the way of type, etc., for use at the Publishing House. On motion, the action of the committee was approved.

The Treasurer presented his report for the last quarter, and also the annual report for the year ending June 30th, 1903.

Reports adopted.

Correspondence from Rev. A. P. Ashurst, embodied report on his work for May and June, noting the distribution of 47,000 pages during that time. Correspondence was received from Mrs. M. G. Townsend, from which it was gleaned that her work for the next two or three months will be in the Northwest, and after that in southern Illinois and Iowa for a time.

The Corresponding Secretary presented the Annual Report, and after its reading and discussion of its important features, the same was unanimously adopted.

Vice-President Stephen Babcock reported that the balance, \$25, of the appropriation to Ch. Th. Lucky, had been forwarded to him, the first installment having been received and gratefully acknowledged.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Rec. Sec.

TRACT SOCIETY.

F. J. HUBBARD, Treasurer,		In account with	
		THE AMERICAN SABBATH TRACT SOCIETY.	
For the quarter ending June 30, 1903.			
		DR.	
To balance on hand April 1, 1903.....		\$ 582 07	
To funds received since as follows:			
Contributions as published:			
April.....	\$ 357 16		
May.....	209 68		
June.....	317 27	944 01	
Income account:			
George Greenman Bequest.....	\$ 40 00		
Seventh-day Baptist Memorial Fund:			
Tract Society Fund.....	14 67		
George H. Babcock Fund.....	915 10		
D. C. Burdick Fund.....	75 14	145 00	
Publishing House Receipts:			
April.....	1,000 28		
May.....	665 45		
June.....	488 22	2,219 95	
Loans.....	1,500 00		
Total.....	\$5,691 03		
		CR.	
By cash paid out as follows:			
G. Velthuisen, Sr., Salary.....			
April.....	50 50		
May.....	50 50		
June.....	50 50	151 50	
A. H. Lewis, Salary.....			
April.....	166 67		
May.....	166 67		
June.....	166 66	500 00	
A. H. Lewis, Expenses Eastern Association.....		8 22	
George Seeley, Salary.....			
April.....	12 50		
May.....	12 50		
June.....	12 50	37 50	
George Seeley, Postage.....		15 00	
A. P. Ashurst, Salary.....			
April.....	45 00		
May.....	45 00		
June.....	45 00	135 00	
A. P. Ashurst, Postage.....		15 00	
Mrs. M. G. Townsend, Salary.....			
April.....	31 66		
May.....	16 67		
June.....	16 66	49 99	
Mrs. M. G. Townsend, Travelling Expenses.....		10 03	
J. T. Davis, Salary July 1, 1902-April 1, 1903.....	\$ 75 00		
April 1, 1903-June 30, 1903.....	25 00	100 00	
Stephen Babcock, Funds for Ch. Th. Lucky.....		50 00	
W. B. Mosher, Acting Manager.....			
Recorder Subscriptions from Woman's Board.....		10 00	
Rent Safe Deposit Box.....		5 00	
Discount and Interest:			
Mrs. W. C. Hubbard.....	\$ 6 25		
".....	4 38		
Mrs. W. C. Hubbard, Trustee.....	6 25		
S. J. Tittsworth.....	4 38		
City National Bank.....	6 25		
	4 17	31 68	
Loans Paid:			
S. J. Tittsworth.....	\$500 00		
Mrs. W. C. Hubbard.....	500 00		
Trustee.....	500 00	1,500 00	
Publishing House Expenses, Sundry Bills and Pay Roll:			
April 13.....	\$18 26		
27.....	377 25		
May.....	116 69		
25.....	381 70		
June 8.....	404 12		
22.....	421 56	2,516 61	
John Hiscox, Manager.....		425 51	
Plant and outfit of Tittsworth Press.....		\$5,561 04	
Total.....		129 99	
By Balance, cash on hand.....		\$5,691 03	
E. & O. E.			
F. J. HUBBARD, Treasurer.			
PLAINFIELD, N. J., July 5, 1903.			
Examined, compared with vouchers and found correct,			
D. E. TITSWORTH,		} Auditors.	
WILLIAM C. HUBBARD,			
PLAINFIELD, N. J., July 5, 1903.			
Total outstanding indebtedness, notes.....		\$1,500 00	

NEWS OF THE WEEK.

The great audience tent of the Denver Christian Endeavor Convention, was blown down last week upon an audience of 8,000 people. A fearful panic followed, and many women fainted.

Judge Brewer of the United States Supreme Court thinks he sees unmistakable signs of a popular reaction against lynchings. Never in our history has the country been so disgraced by lynchings as within the past few weeks; and any sign of such reaction as Judge Brewer mentions will be hailed with joy.

On the 14th of July, Lieut.-Gen. Nelson A. Miles, who has reached the age for retirement—64 years—in order to prove his vigor, and ability to remain in active service, took a ninety mile horseback ride from Fort Sill to Fort Reno. The entire time, including nine changes of horses, and a lunch, was nine hours and ten minutes; or exactly eight hours in the saddle. Forty minutes after his arrival, he reviewed the troops and appeared to be the freshest man in the crowd. His weight is 207 pounds.

The new American Pacific cable is soon to be extended to Shanghai. This will complete the line from United States to China. At present we are using a British section at the China end.

The sum of \$250,000 in Spanish-Philippine coin, captured when Manila was taken, is offered for sale to the highest bidder. This is done in order to put the new system of Philippine currency into operation. Spain has put in a protest and claims the coin as belonging to the movable property, which the treaty left to them. This claim is not likely to be allowed.

The Department of Public Instruction in the state of New York has established a free teacher's agency, whose business is to secure teachers for public schools, and to seek positions for teachers free from charges. This is a good move.

The murderer who caused the Kishineff massacre, in Russia, has been found and confessed to the crime. It will be remembered that a boy had been murdered, and his murder laid to Jews, hence the terrible massacre. Now the criminal confesses that he and the boy's uncle committed the murder.

The New York Tribune of July 17, announces the news that an extra session of Congress has been decided upon by the President, to convene on November 9.

It is now stated that Prussia has positively refused to either receive or consider a petition from the United States upon the subject of the Jewish massacre at Kishineff. The information comes by cable from Mr. Riddle, the American charge d'affaires at St. Petersburg.

After much delay in diplomacy, both China and Russia have yielded to the demand of Secretary Hay, and promised that certain ports in Manchuria shall be opened to commerce. This assures the "open door" for which the United States has firmly stood, and removes the last obstacle in the way of the commercial treaty between us and China. It is now expected that the treaty will soon be completed.

Nothing is eternal but that which is done for God and for others. That which is done for self dies. Perhaps it is not wrong, but it perishes. You say it is pleasure—well, enjoy it. But joyous recollection is no longer joy. That which ends in self is mortal. That alone which goes out of self into God lasts forever.—Frederick W. Robertson.

THE OLD WORLD IN NEW YORK.

The following editorial, taken from Boston Ideas, will be a revelation to many RECORDER readers. What will be the outcome of all this influx of foreign blood to our country, is a question about which we ought to be concerned. It is evident that the old America is rapidly becoming the new Europe. The Occident and the Orient are becoming one in the United States. What kind of metal will result from such amalgamation? It may try the metal of our government some day.

"The record-breaking immigration of the past twelve months has increased the polyglot character of the city to such an extent as to change the appearance of many districts. The Russian Jewish quarter has grown so vigorously that it has driven out nearly all the Irish tenement-dwellers of the East Side. In the past month over 1,000 Irish families have moved from the Ghetto to other neighborhoods. Around the Five Points a similar change is taking place, the victors in this case being the Italians. St. Patrick's church has been formally relinquished as an Irish house of worship and is now Neapolitan. The southern end of Washington street is witnessing the slow forcing out of the old inhabitants by Syrians, Egyptians, and Greeks. For four blocks the signs are now in Greek or Arabic characters.

"So large has this foreign element become that they now support their own stores and restaurants. Many of the former are little bits of affairs in basements and narrow hallways, so arranged as to be good imitations of Eastern Bazzars. They do a good business in their own wares, such as jewelry, silks and metal goods, and in the past year have started on a course as novel as it is ingenious. They go uptown to the fashionable department stores and study all of the popular goods which they themselves can manufacture. They then turn out these imitations or creations, and owing to their low rents, cheap labor and skillful workmanship, can sell them at one-half the uptown prices.

"A five dollar narghile around Madison Square can be duplicated in the Syrian quarter for three dollars; a six dollar kimona for two fifty; twenty dollar silk portieres for eleven dollars; three dollar Benares brass bowls for one dollar. So far have they carried this competition that they now make Egyptian cigarettes, Turkish smoking tobacco, ottar of rose, Parisian bonbons, jewelled hat and hairpins, combs, tortoise shell ware, buttons, clasps, buckles, lace, embroidery, and smokers' articles. It is pitiful to see them at work.

They realize that they have liberty, opportunity and justice; that there are no officials and tax-gatherers to annoy them, and no brutal soldiery to menace their safety. This is all they care for, and upon this basis each tries to make as much money as possible. Some are inspired by the desire to grow wealthy, others by the desire to bring over their relatives in Syria and Turkey. They have not yet attained to the dignity of work-rooms, much less of factories. Nearly every home is a workshop, and the hours of labor usually self-imposed, are from early dawn until late at night. The women are the better operatives. They are almost never seen up, on the street except on Sundays and holidays, and then only for a few moments. The men take an hour or two off every day, and generally devote the time to drinking black

coffee, smoking and playing backgammon. A few have prospered and have moved uptown, where they have opened larger establishments. Nearly all of those downtown have saved money, and hundreds, if not thousands, carry growing balances in the savings and private banks."

PRaise YOUR WIFE.

Praise your wife, man; for pity's sake, praise your wife when she deserves it! It won't injure her any, though it may frighten her some from its strangeness. If you wish to make and keep her happy, give her a loving word occasionally. If she takes pains to make you something pretty, don't take it with only:

"Yes, it is very pretty. 'Won't you hand me my paper?'"

It will take you only a moment's time to kiss her and tell her she is the best wife in town. You will find it to be a paying investment—one which will yield you a large return in increased care and willing labor for your comfort. Loving praise will lighten labor wonderfully, and should be freely bestowed.

I called on a friend one day and found her up to her eyes in work.

"Oh, dear," she said, "this is one of my bad days; everything goes wrong, and I haven't got a thing done!"

"Let me help you," I said.

"No, no," she replied, gently pushing me into the sitting room, "I'm going to leave everything and rest awhile; but I must just wipe up this slop first," pointing to an ugly spot which disfigured the pretty oilcloth.

Just as she stooped to do it her husband came in; he didn't see me, but he went straight to his wife. One quick lift and he placed her on her feet, and taking the cloth from her hand, wiped up the spot himself.

"There, busy-bee," he said, "you have done enough to-day. You tired yourself all out getting my favorite dinner. Now I think I'd leave the rest till to-morrow."

I spoke to him then, and he sat with me a few minutes before going down town. Shortly after, my friend came in, looking very much amused.

"I guess I was in the dumps," she said, laughing, "for I've finished; and everything has gone swimmingly since E— came in."—Common People.

"BE NOT AFRAID, BUT SPEAK."

A young lad went to work in a foundry, where the men used often to swear in their conversation. For a few days the lad feared to remonstrate with them, but having heard a sermon on the above text, he resolved to be brave, and speak out. On the Monday morning he quietly said, "Please excuse me, I am only a boy, but I should be so glad if you wouldn't swear. I think you would soon find it easy to talk without doing so, and it would please God." Instantly one of the men exclaimed, "Three cheers for Charlie. Them as will join me in doing as the plucky little chap wishes, say 'Aye, Aye.'" And every man in the room shouted, "Aye, Aye."

LIVING CHRIST.

Phillips Brooks paid to the little children in the homes of his parishioners peculiar attention. A physician in his diocese tells a story of a poor woman who had required medical services, and to whom the advice was given, "You don't need any more medicine. What

you need is nourishment and fresh air. You need to get out." "But I have nobody to leave with the children," she said. They were little ones, and the poor mother's anxiety had added to her illness. The doctor repeated, "Well, you must manage to get out somehow." A day or two later, being a sympathetic soul, he dropped in to see if she had found means to obey his directions. She certainly had. She had told her need to the man who cheerfully met all sorts of demands upon him. He was there taking care of the children while the poor mother went out for air and exercise. It was Phillips Brooks.

HOW TO LIVE A HUNDRED YEARS.

Mrs. Elizabeth Cooper McIntyre died in Philadelphia recently at the age of 102 years, and was buried at Woodlawn Cemetery. Her rules for living, in her own language, were:

"Be honest and don't worry."

"Marry early and save money."

"Love breeds happiness."

"Keep at work and don't drink."

"A rich girl can be happy with a poor husband if she really loves him."

"Eat plenty, sleep long and don't bother."

"When you feel like crying—laugh."

JAPAN has a picture of the rulers of the earth. The Mikado is the center, Victoria standing behind his chair, and our President in an obscure corner to the left.—Woman's Friend.

THE gospel is a plant which is not affected by earthly changes. It is the same in the temperate as in the torrid zone, and the frigid. It does not seem to be scorched by heat or benumbed by cold. Age does not diminish the freshness of its bloom; soil does not effect its nature; climate does not modify its peculiar properties. Among the frost-bound latitudes of North America, and the burning sands of Africa, or the fertile plains of India, we find it shooting up the same plant of renown, the same vine of the Lord's right-hand planting, the same "tree of life," raised up from the beginning of time, "whose leaves were for the healing of the nations," and under which all kindreds, the tribes and tongues and people shall one day rejoice.—Alexander Duff.

MAMMA, in a tone of weariness savoring of despair, asked Katharine, aged three, to bring an apron left on another floor. The little girl did her errand promptly, and then followed this dialogue:

"What made you cry—'cos you forgot your apron, mamma?"

"Why, I didn't cry, Katherine."

"But you sniveled."

"No, mamma didn't snivel."

"Well, you didn't talk sunshiny, anyway?"

MOST curious are the sewing or tailor birds of India—little yellow things not much larger than one's thumb. To escape falling a prey to snakes and monkeys, the tailor bird picks up a dead leaf and flies up into a tree, and with a fibre for a thread and its bill for a needle sews the leaf to a green one hanging from the tree. The sides are sewed up, an opening to the nest thus formed being left at the top. That a nest is swinging in the tree no snake or monkey or even man would suspect.

To-morrow to-day will be yesterday; do it now.

Missions.

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

THERE is a great lack of ministers of the gospel among us as a people. If all the unemployed ministers in our denomination were employed to-day in our pastorless churches and needy mission fields, there would be many places unsupplied. If all the young men in our schools who are studying for the ministry were ready to-day to enter upon the work of the ministry, there would be fields of labor among us unfilled. We are greatly in need of ministers and gospel workers. Why this lack? What is the cause? "Lift up your eyes and look on the fields; for they are white already to harvest." "The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." One of the causes for this lack of ministers is, we as a people, are not praying in our churches and in our homes, as we ought for laborers. The Lord calls and sends workers into the harvest field of souls, but we are to pray to him to call and send them. Earnest and devout prayers for this end show on the part of the suppliants a deep interest in the pastorless churches and the needy mission fields, and a burden of souls. Such prayers are not only heard and answered by the Lord of the harvest, but they deeply move the hearts of young people and lead them to consider the work of the gospel ministry and to give themselves to it. The Holy Spirit in answer to such earnest, devout and importunate prayers will go to the hearts and minds of young men and women with great power, enlist their attention and thought, and call them into the work. In times of great drought, earnest prayers go up to God for rain. Christian people hold special meetings for prayer for rain. There is a drought of ministers in the Christian world to-day, and we as a people are feeling it. Would it not be well for us to have special prayer-meetings to pray to the Lord of the harvest that he would send forth laborers into his harvest. It is true such prayer can go up to him in our regular prayer-meetings, by our pastors in their Sabbath services, and from family altars, but we fear the burden is not felt there as it should be, and hence special seasons and times should be set apart for this object to draw attention and interest.

It is a fact that almost all our ministers are coming from the small churches. We call them small and feeble churches, and we are helping them to have and support pastors. Though small in membership and weak financially, they are strong enough spiritually to give us young men, devout, consecrated and gifted for the ministry. Why is it that our strong, large and well-to-do churches are not producing ministers? They give us business men, doctors, lawyers, dentists, teachers, but no ministers. Are they so permeated with commercialism, so given over to business, and society, so saturated with the pleasures and amusements of this pleasure-seeking and sporting age, that they have not sufficient piety and spiritual power to produce gospel ministers? A local church is constituted by the Great Head of the church and the Holy Spirit for the purpose of doing its part in evangelizing the world. Its members are called into it to be fellow-workers with God,

Christ, and the Holy Spirit in the great work of saving men lost in the degradation and ruin of sin. Such a church should possess and produce earnest, devout and consecrated workers. It should have such spiritual life and power, such a trend, spirit, and influence that there should go out from it young men and women, gifted and strong, who will gladly and joyfully give themselves to the gospel ministry and to missions. If they do not do it, there is something wrong. One must logically and truly conclude, if the church is not doing it, that it has lost its first love, and is greatly lacking in piety and spiritual power.

OBEEDIENCE TO CHRIST'S LAST COMMAND A TEST OF PIETY.

PARTING WORDS OF ADONIRAM JUDSON WHEN LEAVING THE SECOND TIME FOR BURMAH IN JULY, 1846.

It is the most momentous question which we can put to our own souls, whether we truly love the Lord Jesus Christ or not; for as that question is answered in the affirmative or the negative, our hope of heaven grows bright or dark. If we take the right way to ascertain, there is no question that can be more easily answered. It is the nature of true love to seek the pleasure and happiness of the person beloved. We no sooner ascertain the object on which his heart is set than we lend all our efforts to secure that object. What is the object on which the heart of the Savior is set? For what purpose did he leave the bosom of the Father, the throne of eternal glory, to come down to sojourn and suffer and die in this fallen, rebellious world? For what purpose does he now sit on the mediatorial throne, and exert the power with which he is invested? To restore the ruins of paradise; to redeem his chosen people from death and hell. . . . This is evident from his whole course on earth, from his promises to the church, and especially from his parting command, "Go ye into all the world and preach the gospel to every creature."

The means which he has appointed for the accomplishment of the purpose dearest to his heart is the universal preaching of the gospel. Do you, a professor of religion, love the Lord Jesus Christ in sincerity? Have you set your heart on that object which is dearest to his heart? Are you endeavoring to obey his great parting command? But perhaps you will say, This command is not binding on me. It is impossible for me to obey, and God never commands an impossibility. And saying thus, you disclose the real reason why men do little or nothing for missions—that while they feel under obligation to endeavor to keep the commands which require them to love God supremely, and to love others as themselves, and feel guilty when conscious of neglecting or transgressing those commands, they never make an effort to go into all the world and preach the gospel to every creature—never think of feeling guilty for having neglected and transgressed that command all their lives long!

But let me now submit that the command can be obeyed by every believer—that it is of universal obligation—and that no profession ought to be regarded as sincere, no love to the Savior genuine, unless it be attended with a sincere endeavor to obey. But you will reply, How can I, unqualified and encumbered as I am, arise and go forth into the wide world and proclaim the gospel? Please to remem-

ber that all great public undertakings are accomplished by a combination of various agencies. In commerce and in war, for instance, some agents are necessarily employed at home, and some abroad; some at headquarters, and some on distant expeditions; but however differently employed, and in whatever places, they are all interested, and all share in the glory and the gain. So in the missionary enterprise, the work to be accomplished is the universal preaching of the gospel, . . . and in order to do this, some must go, and some must send and sustain them that go. "How can they hear without a preacher, and how can they preach except they be sent?" Those who remain at home and labor to send and sustain those that go are as really employed in the work, and do as really obey the Savior's command, as those who go in their own persons. See you not, then, that the great command can be obeyed, and is actually binding on every soul? Feel you not, that you are under obligation to do your utmost to secure that object at which the Savior aimed when he gave that command? It is possible there is some one in this assembly to whom it may be said, You will find, on examination, that you have not done your utmost—that indeed you have never laid this command to heart, or made any very serious effort to obey it; if so, how can you hope that your love to the Savior is anything more than an empty profession? How is it possible that you love the Savior, and yet feel no interest in that object on which his heart is set? What! love the Savior, who bled and died for this cause, and yet spend your whole existence on earth toiling for your personal sustenance and gratification and vain glory! Oh, that dread tribunal, to which we are hastening! Souls stripped of all disguise there! The final Judge, a consuming fire! "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."—The Search Light.

THE STORY OF A NEW TESTAMENT.

The Divine promise that the Word of God shall not return unto Him void is fulfilled in many striking ways. Years ago, says the writer in *Le Pretre Converti*, a Dominican priest, Alonzo Sattana, became a Protestant and translated the New Testament, the instrument of his conversion, into the Tagalog dialect. With the help of an agent of the British and Foreign Bible Society, he spread the copies through the Philippine Islands. He was, however, soon seized and put to death by order of the Romish ecclesiastical authorities at Manila, the Bible Society agent, an Englishman, escaping by reason of his nationality. The copies of the New Testament were carefully collected—all save one, which fell into the hands of a merchant, Paulino Zamora, who, with his family, was converted, and his son to-day is the first Protestant minister of the first evangelical church in the Philippines.—*Missionary Review*.

SOUTHERN BAPTISTS AND MISSIONS.

The Southern Baptist Convention met recently in Savannah, and the sessions which related to the work in foreign lands were full of stimulus to thanksgiving and encouragement. No less than 1,790 baptisms were reported from the various fields, with the Upper Kongo supplying a large fraction, and

no former year had ever brought such gains. It had been hoped that the Foreign Board would this year reach \$200,000, but they did reach \$218,513, an increase of more than \$45,000 over the year previous. Georgia headed the column with \$33,658. The enthusiasm reached high-water mark, and it was decided to raise \$300,000 the coming year for this work.—*Missionary Review*.

KING PETER AND THE NATIONS.

The following editorial, taken from *Christian Work* and *Evangelist*, sets forth the attitude of the world's governments toward the king of Serbia, in condensed form, and many readers will find in a "nutshell" here just what they wish to know:

Securely installed in his new "Konak" palace in Belgrade—securely at least for the present—King Peter I., of Serbia, has begun his reign. The conditions are certainly peculiar. In the first place, he is invested with royalty by the very conspirators who murdered the previous King, his Queen and the entire entourage of the palace. Then, only two Powers, up to the present time, have recognized him or were represented at his accession—the two monarchs who may be said to exercise tutelage over him, the Emperor of Austria and the Czar. These two sovereigns have severally addressed him an admonition to punish by death the active parties to whom he owes his throne, which, of course, he cannot do. While the position of Russia and Austria is an excellent one in the circumstances, involving recognition of the inevitable, accompanied by protest against the deeds of blood, it is yet fitting that other States of Europe, under the lead of England, should emphasize their protest by delay in recognizing the new order: the same course seems to have been taken by our State department. As relating to this subject, it was in 1889 that Lord Salisbury refused any official participation in the World's Fair at Paris, which celebrated the centenary of the fall of the Bastille—not because of that incident, whose importance has been greatly exaggerated, but because it commemorated the establishment of the first French Republic, which sent Louis XVI. to the scaffold; recognition of Government by regicide is only extended by monarchical countries as a *dernier ressort*, when the lapse of time has made recognition inevitable. We may not, therefore, look for the recognition of the Servian King by European countries for some time. On the other hand, there seems to be no good reason why, after a proper lapse of time, our Government should not recognize the inevitable without waiting upon the protracted delay of European monarchism. In the view of public opinion in this country, it may be safely assumed the cause of Liberty overshadows whatever sympathy might otherwise be felt for Charles I. or Louis XVI. In the present instance the Servian Alexander was unfit to rule; it was the revolting murder of the Queen and other women more than that of the King that has awakened the horror and resentment of the civilized world. These, however, were the acts of a band of frenzied conspirators, to whose purpose it has yet to be shown that Peter was knowing, and if knowing, himself a guilty party to the awful crimes.

The cross was not built for millions, but for the sinner, though he is the solitary offender in creation.—Joseph Parker.

Woman's Work.

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

CAST THY BURDEN UPON THE LORD.

Psalm 55: 22.

Child of my love, lean hard,
And let me feel the pressure of thy care;
I know thy burden, child. I shaped it;
Poised it in my own hand: made no proportion
In its weight to thine own unaided strength.
For even as I laid it on, I said,
"I shall be near, and while she leans on me,
This burden shall be mine, not hers.
So shall I keep my child within the circling arms
Of my own love. Here lay it down, nor fear
To impose it on a shoulder which upholds
The government of words. Yet closer come:
Thou art not near enough. I would embrace thy care
So I might feel my child reposing on thy breast.
Thou lovest me? I knew it. Doubt not then:
But, loving me, lean hard."
—Selected.

THE Mayor of Baltimore has just appointed eight women as truant officers in his city, a position which it has been said women cannot fill satisfactorily. The principal work of these officials is directly with the truants and their parents and Mayor Hayes has strong convictions that women will be more successful than men in this position. He thinks that they will have greater persuasive powers and will use more tact in inducing truants to return to school and will more readily gain the cooperation of the parents in keeping them there.

SINCE the very beginning of the warm weather, the managers of Fresh Air Funds have been busy in sending companies of children into different parts of the country for a two-weeks outing. Usually the children are taken into private homes and made happy and comfortable during their stay. Occasionally, however, a house is given for the purpose and is kept wholly for the use of the "Fresh Airs." This was the case with a place near Monmouth Heights, N. J., called the Eunice Home. The name suggests that it is a memorial gift. It was incorporated ten years ago by the Reed Alumni Association and has been filled by the little city waifs every year since. This home is well located for the purpose, with all that makes the country attractive to the city child, and even includes a berry patch and the sea shore within walking distance. Besides the matron and her staff of assistants, they have as superintendent a young clergyman and two young medical students, all of whom are interested in this kind of mission as a preparation of a life-work.

WOMAN'S HOUR AT WESTERN ASSOCIATION.

The session of the Woman's Board auxiliaries of the Western Association was held Sunday afternoon, June 7. The session was well attended by an appreciative audience. The topic of the program was:

"The world, the field; we, workers together with God."

Devotional Service, Miss Susie Burdick.
Vocal Solo, Miss Anna Sullivan.
Tithing, Mrs. A. W. Sullivan.
Reports from the Societies.
"We are not our own," Mrs. Mary F. Whitford.

A brief prayer service preceded the public session.

The collection amounted to fourteen dollars.

WE ARE NOT OUR OWN.

Read at the Association at Alfred, N. Y.

Selfishness is a predominating characteristic of the human race. The old and familiar saying, "Me, and my wife, and my son John and his wife; us four and no more," though

homely, has a meaning that the greater part of us can appreciate.

Whether we admit it or not, there lies in each breast a desire to have and to hold, for one's self, and one's own—the best—and this desire ultimately brings the feeling that we are under no obligations to those around us. True, one can by discipline, attain to a condition that in a degree emulates that of our divine pattern, but a truly unselfish person is so rare that one cannot long associate with him without a sense of inferiority and self condemnation. Not until we fully realize that we are God's, and not our own, will we be in a condition to overcome this besetting sin.

What a different world this would be if we carried out this truth in the home, the school, and in the neighborhood! Opportunities are continually presenting themselves, which if improved would do more towards advancing the cause of Christ than any amount of flowery prayers and exhortations once or twice a week in public can do. If I knew there were young people before me who were soon to accept positions among people differing from them in religious belief, my first admonition would be, make yourselves of so much importance to those who employ you, that your services will be in demand, no matter what your belief. Second, if you are ashamed of the truth which you represent, drop it by all means, as God has no need of that kind of workers; but if you feel that you have God and the truth on your side, say so like valiant soldiers, and at the same time prove that you are not narrow minded, as is so often asserted, by identifying yourselves with whatever Christian people your lot is cast, helping them just as far as your conscience will permit. Neglect no opportunity of advocating the truth as it has been revealed to you. You may not see any immediate results from your efforts, but God, whose ways are not our ways, will take care of that.

The truest, loveliest, Christian characters are those cheerful, kindly individuals, who, ever ready with words of encouragement for the hopeless, wholesome approval and even discreet flattery for the self-distrusting, comfort and cheer for the sick and afflicted, by their own self-effacement, bring an uplifting influence wherever they go. Woman has a large part in the good works of the gospel. Its missions, its charities, its aids to the sick, all come within her sphere. Often when she feels that her efforts are of no avail, her influence is doing a quiet, effectual work.

A. L. O. E., with whose writings many of us are familiar, went to India after she was fifty years old and set herself to learn the language, that she might be able to engage in missionary work. It proved a difficult task, though the brave soul never showed any discouragement. Distrustful friends in England wrote privately to ask if there was any chance of her mastering the language sufficiently to make her of any use. "She is useful now," was the reply. "Her bright smile puts hope into our hearts, and wins the hearts of the natives to feel confidence in us."

Lydia was a woman of business, but she did not allow this to absorb her whole heart and time, for we read that she with other women found leisure to attend and listen to the teachings of Paul and profited thereby, and the great church at Philippi grew out of these gatherings.

It was only after the death of Dorcas, that it became known what a treasure she was to the church. She had not lived in vain because she had not lived for herself, and we may credit her with the organizing of the first Ladies' Aid Society of which we have record. In the little band of faithful workers at Joppa we find the germ of organized Christian women's work. The end of life with Dorcas was no thought, but action born of thought, and she has left a record that will perpetuate her name while the world stands.

There may be one society, and there may be several, subordinate to the church, in your locality, but the one that looks only to its own prosperity, is on the road to failure. Mutual interest of the different societies of the church is wholesome and encouraging. If the Y. P. S. C. E. is made to feel that others interested in different lines approve of its work by attending its meetings, not to criticize but to encourage, it inspires them to do their best. I wish it were in my power to impress upon our young people the importance of helping the older societies by adding their presence, fresh thoughts, new methods, and the inspiration that always goes with a bright young person. Sooner or later this work, which has been so dear to the hearts of your mothers, and other faithful workers, must fall into younger hands or be abandoned. If, however, our young people would surprise the societies that have long been working with more or less success, by reinforcing them from their own ranks, what an impetus would be given to the work which now is dragging along in a half-hearted way, because so many seem to have lost their interest. Think of this, my young friends, and see if you have not a duty here, that unconsciously you have been neglecting.

A selfish church can freeze out more members than a good pastor can preach or pray in, work he ever so faithfully. Don't let the stranger, who has ventured into your church, feel that he is an intruder; rather make him welcome with such a cordial greeting that he will want to come again. Help your pastor by encouraging strangers to come under the influence of his preaching and God will do the rest. Unless you have for some time been a stranger in a strange church and in your utter loneliness have been greeted with friendly smiles and a cordial handshake, you can never fully appreciate the value of such a service. When Christ said to his disciples, "Ye are the light of the world," do you think for a moment that he meant just the few within reach of the help of those who heard his voice?" When we comprehend how far-reaching a good light is, and how much the word "world" covers, we can grasp in a measure what God intended his workers to do. While brave souls, taking their lives in their hands, have gone forth to carry the light of truth, we know they could accomplish but little if self-denying ones at home withheld their support and sympathy.

God has placed each of us in the world for a purpose, and if we in our selfishness overlook this truth, we make a failure of what the Master in his wisdom designed to be a grand success, even in the humble walks of life where so many of us must journey. I remember at one time an enthusiastic revivalist called on me, and I was regretting that my duties were such that I could not go out and work as others were doing. He made no reply at first, but after turning the leaves of his well-thumbed

Bible hurriedly, began to read in a convincing manner, "But as his part is, that goeth down to battle, so shall his part be that carrieth by the stuff; they shall part alike." It was a simple message, but it had a meaning for me, and I no longer felt that the duties which fell to me were not as important factors in God's great plan as those which showed better results. It is so natural for one to think that if he were in some other position, he could do much more good, yet, unless one can do good in the spot where God has placed him, he would fail to do it anywhere.

My brother, my sister, God has need of you exactly where you are, or you would not be there, and it is your duty to serve him as faithfully there, as in a place more congenial. Yours is not to question, but to cheerfully perform each duty; at all times advocating the right and discouraging the wrong. When God wants you in a better position, rest assured the way will open and you will find yourself as well fitted for the better as you were for the less desirable place. St. Bonaventure was cheerfully washing the pots and pans of his convent when the word came to him that henceforth he was to wear a cardinal's hat. In this world, not that which is lowly, but that which is sinful, can degrade us in the eyes of God. Keep in mind that you are His, and to Him you must render an account of your time, your talents, and the many blessings he bestows on you.

"Made for Thyself, O God,
Made for Thy love, Thy service, Thy delight,
Made to show forth Thy wisdom, grace, and might,
Made for Thy praise, whom veiled archangels laud;
Oh, strange and glorious thought that we may be,
A joy to Thee.

Yet the heart turns away,
From this grand destiny of bliss, and deems
'Twas made for its poor self, for passing dreams,
Chasing illusions melting day by day,
Till for ourselves we read on this world's best,
This is not rest."

MARY F. WHITFORD.

YES, "SPLENDID."

It may be supposed that all who take the RECORDER have read, or will read, the leading editorial in its last issue.

Brother Gardiner's earnest appeal regarding the wiping out of the indebtedness of our Missionary and Tract Societies is timely, and must strike our people with too much force to be slightly passed by. It seems incredible that any one of our churches has not one or more members, who, with a little extra effort, could move in this matter at once, and very soon bring about the desired end. Let the members of each church unite in real earnest and just say, "as for our church we will do our share," and it will be done in short order.

Were it possible for one-half, even, of our church members to attend, now and then the meetings of our Missionary and Tract Society Boards, and witness their anxious and earnest efforts to do all within their power in their various lines of work, and the earnest pleadings that come to them from those so greatly needing our help, there would be no such lack of funds allowed to exist. Then also we would be led to realize, as we in no other way could, that these Boards are our agents in doing the Master's work.

Yes, friends: "Why not all join hands and straighten it all up before conference?"

J. D. SPICER.

Education.

THE following item, from an unknown pen, sets forth a truth, too often overlooked in these days. The improved apparatus and methods are not to be ignored. These are essential now-a-days for good up-to-date work; but the other conditions are of still more importance. He makes a fatal blunder who sends his boy where this requisite is wanting: "What we need above all things wherever the young are gathered for education, is not a showy building or costly apparatus, or improved methods or textbooks, but a living, loving, illumined human being who has deep faith in the power of education and a real desire to bring it to bear upon those who are entrusted to him." Of course we presuppose the possession of high spiritual qualities in this ideal teacher. I believe there is hope in the fact that the trend of thought among college presidents, at the great convention just held in Boston, is strongly toward giving more attention to the moral and spiritual life of the students. They seem pretty well agreed that this side of human nature has been greatly neglected; and that the moral phases of education must be pushed to the front more in college work, if we are to hope for an improved citizenship in the days to come.

It will be remembered that the will of the late Cecil Rhodes provided liberally for free scholarships in Oxford University, England. The trustees of the will are arranging for examinations to be held in the United States, between February and May, 1904, and the elected scholars will begin residence at Oxford in October. The examinations are not to be competitive; but simply to determine the fitness of candidates to enter upon studies in Oxford. These examinations will be held in each State and Territory, and the Rhodes scholars will be chosen from those who successfully pass; one from each State or Territory, to which scholars have been assigned. The committees of the universities and colleges, who are to be entrusted with the selection, will be required to conform as nearly as possible to the conditions of the will. The scholars must have completed the Sophomore year in some recognized degree-granting university or college; must be unmarried citizens of the United States, and between nineteen and twenty-five years of age.

Candidates can elect between the State in which they secured their education, or the State in which they have their home; and must present themselves in the state chosen.

No scholar can enter in more than one state.

JOHN MUIR.

RAY STANNARD BAKER.

The Outlook.

(Continued from last week.)

In order to see something of the deserts and mountain ranges of the Great Basin, Muir joined the United States Coast and Geodetic Survey in 1876 and worked for three years, mostly in Nevada and Utah. He tells with humor of his experiences with the Mormon pioneers of what was then an almost undiscovered country; for Muir, though most deeply interested in mountains, glaciers, and trees, was never a recluse, never unsociable; his sympathies were broad enough to include human species, and his vision seems all the

clearer for his having come to men fresh from the hills. His writings abound in nice bits of characterization of miners, pioneers, Indians, bee-hunters, and others of the wandering sort whom he met on his travels. Having completed his work with the Geodetic Survey, Muir set out for Alaska in 1879 to study the work of glaciers; and there he discovered Glacier Bay and the magnificent river of ice which has since borne his name—Muir Glacier. Indeed, he traversed vast stretches of the ice-country between the coast and the headwaters of the Yukon and McKenzie rivers, nearly always alone or with a few Indians as his sole companions, braving dangers and difficulties and enduring hardships which to an ordinary man must seem wholly insuperable. In 1881, as a member of the Arctic relief expedition which sailed in the Corwin to search for DeLong and the lost Jeannette, he was able to extend his study of glaciers far up in the Behring Sea and along the coast of Siberia. No scientist, indeed, was ever better informed on the world's glaciers than John Muir. After exploring the most notable ice-rivers of North America and the action of ancient glaciers about the coast of Behring Sea and the adjacent Arctic regions, Muir was able in 1893 to gratify a long-cherished scheme of visiting Norway and Switzerland and seeing for himself the fiords and mountains already famous to science, so that he could compare them with those of western America that he knew most intimately, and draw with more certainty the great conclusions which his studies now suggested.

To Muir, a glacier, indeed, is almost a living and toiling presence, a mighty world-force which in the hand of God has fashioned the mountains, carved out the valleys and lake basins, and given us most of that which is beautiful in new mountain landscapes. He tells of going forth to "see God making landscapes," and explains how the "features of the mountains" were developed and polished into beauty by the patient action of the ice-river. Indeed, one who talks long with John Muir, cannot help feeling the very personal presence of the mountains. He speaks of the "landscape countenance" and the "expressive outspokenness of the canon rocks" as he might speak of the countenance or the voice of a friend. Before Muir's time science declared that the great valley of the Yosemite and other similar gorges were formed by terrific cataclysms of nature during which a portion of the earth sank in, leaving behind awful chasms and gulches; but Muir discovered that these glorious mountain temples and palaces were the result of the slow, orderly, grinding action of glaciers working through thousands of years on rocks of peculiar physical structure. He traced out the courses of scores of these ancient glaciers, and, what was more, he discovered no fewer than sixty-five small residual glaciers in the high Sierras, where some of the best-informed scientists asserted with confidence that no glaciers existed. So enthusiastic was he in his studies that he once braved the sublime and awful spectacle of an earthquake in Yosemite Valley, which shook down, with solemn thunder, from cliff and precipice, uncounted thousands of tons of rocks, in order to assure himself that the talus of rocky refuse at the sides of that great valley was the result of earthquakes. It is significant of Muir's absorption of interest in these great natural wonders that when he

first heard the rumblings of the earthquake, waking him from sleep, his scientific enthusiasm should instantly have risen uppermost, and that, instead of flying in terror for safety, he ran out exclaiming, "A noble earthquake!" and sought the spot where he could best behold the awful spectacle of the falling rocks. Muir has himself written a graphic account of this extraordinary experience.

While John Muir's greatest interest has always been centered in glaciers, and it is on this subject that he has added most to the world's knowledge, he has lost no opportunity to study the trees, flowers, squirrels, and birds of his mountains, nor, to take account of the varying rock formations, so that he has contributed to many departments of scientific knowledge. Without Muir the splendid Sierras would still be comparatively little known to the world.

John Muir's methods of exploration are characteristic of his peculiar genius. Had his interest in the mountains been merely the dry curiosity of the scientist in quest of facts, many of his most notable expeditions would never have been made. While he possessed a voracious appetite for everything of scientific significance, he was forever drawn and thrilled by the beauties and splendors of forest and chasm. He would climb as far for the magnificent spectacle of a wind-storm in the tops of a noble forest, or to behold a rare sunset, or a snow-storm, as he would to discover a new glacier. Indeed, it was always the poet who led and the scientist who followed. "A perfectly poetic appreciation of nature," says Walter Bagehot, "contains two elements—a knowledge of facts and a sensibility to charms. Everybody who may have to speak to some naturalists may be well aware how widely the two may be separated. He will have seen that a man may study butterflies and forget that they are beautiful, or be perfect in the 'lunar theory' without knowing what people mean by the moon." Both of these elements of poetic appreciation are united in John Muir, and he shows us nature "tinged by the prismatic rays of the human spirit."

So Muir has always gone forth seeking beauty as well as knowledge, and ordinarily he has gone alone, not only because this method best suited his purposes, but because few men could endure the hardship and fatigue which were his daily portion. A wiry man, of slight build, all muscle and sinew, he was able to traverse great distances on foot, climb precipices and the walls of glaciers with steady nerves, subsist on the smallest possible allowances of food, and sleep where night found him, with no covering but the light clothing which he had worn during the heat of the day. His needs were of the smallest—a bag of bread, a little sack of tea, and a cup in which to steep it—that was the only outfit he carried, beyond his note-book and his four scientific instruments—a thermometer, a barometer, a clinometer, and a watch. Sometimes, when he had nearly reached the top of a mountain and expected to return the same way, he would leave his bag of food and trust to finding it on his return. No matter how wild and rough the country, nor how far he had gone, nor how stormy the weather, he never lost his way, nor failed to find the particular gorge among a thousand where the bread-bag was hidden. Sometimes he missed three or four or even a greater number of

meals without special inconvenience. And it was always something of a cross to him to be compelled, when the bag was empty, to return from his heights to what he called the "bread line." He has himself described one of his camping-places in the high Sierras:

"I chose a camping-ground on the brink of one of the lakes, where a thicket of hemlock spruce sheltered me from the night wind. Then, after making a tin cupful of tea, I sat by my camp-fire reflecting on the grandeur and significance of the glacial records I had seen. As the night advanced, the mighty rock-walls of my mountain mansion seemed to come nearer, while the starry sky in glorious brightness stretched across like a ceiling from wall to wall, and fitted closely down into all the spiky irregularities of the summits. Then, after a long fireside rest, and a glance at my note-book, I cut a few leafy branches for a bed, and fell into the clear, death-like sleep of the tired mountaineer."

The hardships, indeed the adventures, of his work seem to have left comparatively little impression upon him. Adventure, he says, is usually misadventure, and a skilled mountaineer is too careful to have many misadventures. Seemingly he became so absorbed in the wonders which were constantly opening before his vision that he was unconscious of his own discomfort and danger. All his writings are singularly and charmingly free from any evidence of self-consciousness in the matter of hardships, though here and there a remark, dropped as if by accident, gives one a glimpse of the tremendous difficulties which he was constantly surmounting. It is a source of humorous mystery to him how one of his friends, a well-known Western explorer, could write so voluminously on his experiences.

"Why," he says, "he had one chapter on how he went up a mountain and another on how he came down again."

And yet it has fallen to the lot of few men to have had more thrilling, and often terrible, experiences than John Muir. At one time, owing to his desire to complete some important observations for the Government, he was caught in a tremendous wind and snowstorm on the summit of Mount Shasta, where he lay for seventeen hours in his shirt-sleeves over the jets of sulphur steam from fissures beneath the ice and snow, with the thermometer below zero. Dry, mealy snow, driven by a fierce wind, hissed over him, sifting under his clothing, and yet he escaped from what must have been death to one less hardy than he with nothing more than a few frost-bites. At another time his endurance and will-power saved a surveying party which was traversing the great desert in Utah from perishing by thirst on the sand. Once he became exhausted in attempting to scale a fearful precipice, once he was carried down a mountain-side on an avalanche, and once—and it was one of the few times when he varied his rule of making solitary expeditions—a companion fell on a crumbling spire of a mountain summit, dislocating both arms, and it was only with the most fearful exertion that Muir was able to effect his rescue. But he has himself told the story of what was perhaps the most remarkable of all his experiences. With his little dog Stikkeen he was caught one stormy evening on one of the great unexplored glaciers of Alaska, and in returning to camp he found it necessary to cross a crevasse on a narrow and dangerous bridge of ice. The account not only thrills with adventure, but it is one of the most charming of dog stories, showing Muir's rare insight into dog character.

(To be concluded.)

Young People's Work.

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

It is Tuesday night, last call for mail to next week's SABBATH RECORDER. No. 8 is forging its masterful way through the leafy valleys of western New York, and in two hours more I shall, God willing, see my sweet home once more. The month's vacation is almost over. Vacation? Now, honest, was it really a vacation, preaching every Sabbath, lecturing a little on "The Bright Side of Life," getting knee deep into the tide of alumni doings at Milton, trying to keep the old fellows staid and decorous at the annual banquet, visiting "from house to house" amid scenes dear to the memory of former years. Mr. Y. P. Editor, did you gain very much in weight on that program? Well, no—it was not exactly the same as going into the forest primeval, catching black bass at the twilight hour, singing songs by the camp-fire and sleeping like a babe on the boughs of fragrant balsam—that is a good way to spend a vacation too; but just this year we are glad we did find what we did. It has been a great inspiration to meet again those whom the lapse of years has made no less dear, to talk about the interests of our great work with devoted men and women whose angle of vision is a little different from my own, to look into the bright, courageous eyes of the young people of our great West, feel the loyal heart beat to our common cause—it all blends together into a month never to be forgotten.

Now this is not an editorial, only a little informal talk on your front piazza. I was "just going by," and you all looked so cozy and inviting that I had to drop down on the lowest step for a minute to tell you how happy I feel. They say that the birds sing sweetest and the world looks brightest when you are about twenty years old—but don't you believe it. If Lake Chautauqua has any brighter sheen for the boys and girls than it has for me, its glory is too brilliant for every-day mortal eyes. If the flying landscape has any happier secret for those who stand on the margin of life, God bless them, but all the same we do not believe it. In the Christian Endeavor meeting a week ago last Sabbath, a woman, whose children are approaching manhood's and womanhood's estate, said with a joy so deep that it found expression in tears, "Life should become grander as we grow older." It thrilled me to the soul as, with reverent thankfulness, she confessed that God had so dealt with her.

I rejoice in all the happy experiences of my young people. They feel sometimes that no one was ever so blest as they—and I am glad they do—and I am glad also that, as sure as God is true, and they are true to him, it is better farther on. Better farther on! Ring out that great key-note, and let it girdle the earth. It is the spirit of Christ's redeemed ones who have tasted toil and responsibility and sorrow and renunciation, who have come perhaps out of great tribulation, but "have washed their robes and made them white in the blood of the Lamb." If our lives are in his keeping, if our hearts are continually cleansed by his blood, if all our ambitions and affections and cherished dreams are under his sanctifying power, then life is indeed a radiant gift from God.

It is not what we take up, but what we give up which makes us rich.—Beecher.

OUR MIRROR.

WEST VIRGINIA.—The following song, composed by Ahva J. C. Bond, met with great favor recently in the District Convention composed of several counties, where it was first used. The state president advised its use throughout the state. It is likely to be the key note in West Virginia this year.

WEST VIRGINIA FOR CHRIST.

Ahva J. C. Bond.

TUNE:—"Hold the Fort."
(Key of D.)

See the brave endeavor army
From the rugged hills,
Rich the heritage of freedom
That each bosom thrills.

Chorus.

"West Virginia for the Master."
Loud the watchword sing,
Send it over hill and valley,
Let the echo ring.

See the hosts of Christ advancing,
Strong the battle line,
Bearing high love's royal banner—
Conquer in that sign.

Chorus.

New recruits are now enlisting
From the Junior band;
Trained in service for the Master,
Firm for right they stand.

Chorus.

Honor to each loyal soldier,
Who will fight and pray
Till through Christ, our Great Commander,
We have won the day.

Chorus.

WESTERLY, R. I.—While we feel that Christian Endeavor work is at a rather low ebb, we still have faithful members who are striving to carry it forward. At a recent meeting of the society, the following officers were elected for the ensuing six months:

President, LaVerne D. Langworthy; Vice-President, Nellie D. Burdick; Recording Secretary, George Burdick; Corresponding Secretary, H. Louise Ayers; Treasurer, A. Louisa Stillman.

Not long since the society made sixteen comfort bags which were sent to Providence for the work among the sailors. In each were enclosed the following articles: two spools of thread, paper of needles, paper of pins, roll of gauze for bandages, pad, pencil, two dozen of buttons, Testament and a personal letter. The Good Literature committee has also sent a quantity of reading matter for this work, as well as to the town asylum. The Social committee has been quite busy planning and conducting a sail to New London and Norwich. The day proved an ideal one and the sail a success, both socially and financially. The tickets were limited and although they did not sell the full number, they were able to place in the treasury the sum of \$19.38. Light refreshments were served on the boat.

The last meeting of the local union was held with the society at Ashaway, and was conducted by the president, Rev. S. H. Davis. Rev. T. J. Everett, a new pastor of the Methodist church here, kindly accepted the invitation to deliver the address of the evening. The subject was "Religion of the body;" the speaker divided it into the following parts: 1. Religion of the eyes; 2. Religion of the lips; 3. Religion of the hands; 4. Religion of the feet. He gave a brief talk upon each, and emphasized the fact that we all need a more thorough consecration. Curtis F. Randolph, of Ashaway, conducted the con-

secration service. The banner was again awarded to the Congregational society.

B.

July 1st, 1903.

RUSSIA'S DEBT TO THE JEW.

[Joaquin Miller's poem on Russia's debt to the Jew is especially pertinent just now.]

Who tamed your lawless Tartar blood?
What David bearded in his den
The Russian bear, in ages when
You strode your black, unbridled stud,
A skin-clad savage of your steppes?
Why, one who now sits low and weeps;
Why, one who now wails out to you—
The Jew, the Jew, the homeless Jew.

Who girt the thews of your young prime,
And bound your fierce divided force?
Who—who but Moses shaped your course,
United down the grooves of time?
Your mighty millions all to-day,
The hated, homeless Jew obey.
Who taught all poetry to you?
The Jew, the Jew, the hated Jew.

Who taught you tender Bible tales
Of honey lands, of milk and wine?
Of happy, peaceful Palestine?
Of Jordan's holy harvest vales?
Who gave the patient Christ? I say,
Who gave your Christian creed? Yes, yea,
Who gave your very God to you?
Your Jew! Your Jew! Your hated Jew!

—Christian Endeavor World.

TRADE WITH OUR FAR-AWAY TERRITORIES.

The commerce of the United States, with its non-contiguous territories, is getting to be immense. The government report, furnished direct to the RECORDER each week, is upon this subject this week.

The figures show a trade during the year of one hundred millions with our own territories lying beyond our borders. Of this handsome sum, nearly one-third is merchandise shipped to them. In eleven months \$33,080,779 worth was shipped to Porto Rico, Hawaiian Islands, Philippines, Guam, Tutuila and Alaska. In these eleven months, a little over ten millions went to Porto Rico, eight millions to Alaska, and three and a half millions to the Philippines.

About fifty-three millions of trade came from them to us, during the same time. This shows a handsome balance of trade in our favor; as we sell them about twice as much as we have to buy of them. From Alaska came \$4,540,677 in gold besides the ten millions for Alaska trade.

The Hawaiian Islands furnish sugar, coffee, hides and fruits; the Philippines give Manila hemp, sugar and tobacco; Porto Rico, sugar, coffee, fruits, nuts and tobacco. Alaska's principal shipments are canned salmon, furs and skins, whalebone, copper and gold.

MISS STONE TO RETURN TO MACEDONIA.

Miss Ellen Stone's capture by the brigands brought her into such prominence before the public mind that the people in both continents are interested in her career. The report is now confirmed by the Rev. Dr. J. L. Barton, Foreign Secretary of the American Board, that Miss Stone plans to return and resume her missionary labors in Turkey. Dr. Barton says the American Board countenances Miss Stone's claim for indemnity, and denies that she has written to Washington a demand for damages, that missionary work in Turkey has been handicapped by the Stone episode, or that there is any division over her indemnity.—Intelligencer.

THERE are two things that should keep a man from worrying: If he have no reason for worrying there's no use worrying; and if he have a reason, there is no use.—Los Angeles Herald.

Children's Page.

ONLY ONE WAY.

However the battle is ended,
Though proudly the victor comes
With fluttering flags and prancing nags
And echoing roll of drums,
Still truth proclaims this motto
In letters of living light—
No question is ever settled
Until it is settled right.

Though the heel of the strong oppressor
May grind the weak in the dust,
And the voices of fame with one acclaim
May call him great and just,
Let those who applaud take warning
And keep this motto in sight—
No question is ever settled
Until it is settled right.

Let those who have failed take courage,
Though the enemy seems to have won,
Though his ranks are strong, if in the wrong
The battle is not yet done:
For sure as the morning follows
The darkest hour of night,
No question is ever settled
Until it is settled right.

—British Weekly.

"PEARLS."

ERNEST GILMORE.

One day last summer a lady, with her two small daughters, sat on a park bench, in a secluded place, eating a dainty lunch. Just as they were finishing their repast they noticed two barefooted children strolling slowly along. The latter looked tired and hungry. They were both boys, the older one about ten, the younger perhaps seven. Their grimy faces were pallid and pinched, and the younger one limped.

"Come, my dears," said the lady on the bench to her daughters, "it is time to move on. Leave the lunch box on the bench; we'll not want it again."

The barefooted boys heard what the lady said and, looking at each other, smiled. "Mebbe there's something in it, Sammy," whispered the older boy.

"Oh! Oh!" with joyous expectancy; "Mebbe there is."

Before the lady and children were out of sight the boys had taken possession of the seat and lunch box. In the latter they found a small chicken sandwich and a patty-pan sponge cake.

"Take your choice, Sammy," said the older boy cheerfully.

"That's what yer allus say when there's anythin' ter divide. Now, yer choose this time, Billy."

"No, siree," from Billy, "you'se de littlest and you'se goin' ter choose. W'ch is it, Sammy, chicken sandwich er sponge cake?"

It was hard to choose, but Sammy, being very hungry, wasted no time.

"I'll take de sandwich; I just love chicken sandwiches," wistfully.

The sandwich disappeared in a twinkling, but the patty-pan cake remained undisturbed.

"Why don't yer eat yer cake?" demanded Sammy, wondering.

Billy laughed as gleefully as if he had just finished a good square meal.

"Dat's yer second cou'se," he said, "yer wants to be stylish w'en yer eating in de park."

"I won't hev no second cou'se," declared Sammy. "I've had my choice, and I've eaten it; de cake's yours, and you've got ter eat it."

"Sposin' I don't want de cake," said Billy. "But yer do."

"No I don't, an' dat's a fact," Billy said emphatically.

"Truly and bluely?" questioned Sammy. "Truly and bluely," was the answer.

Consequently Sammy ate the cake as eagerly and hungrily as he had eaten the sandwich.

The lady and little girls, having again seated themselves, this time in the shade of some shrubbery, had overheard every word of the conversation.

"That boy, Billy, is a hero," the lady whispered softly, her eyes becoming misty. Now, children, wait here quietly while I leave you a few minutes. If those little fellows should start to leave, detain them until I come."

"What are you going to do, mama?" they asked together.

"Hush!" she said. "Wait and see." She went off hastily, returning again in a little while, with a smile on her face.

"Where have you been, mama?" questioned one of the girls.

"What makes you smile so?" asked the other.

"Look," said she, "and then you can guess."

What they saw was a colored waiter from the dairy kitchen in the grove. He was just handing a tray to Billy.

"Wid de compliments of a friend," he said, showing his white teeth in a broad grin.

"Taint for us," was Billy's answer. "It's some mistake."

But although he declined the tray, he looked at it longingly.

"Is yo' name Billy?"

"Yes, sir."

"And," nodding toward the small boy, "is he Sammy?"

"Yes, sir."

"It's fo' you; I knew it. Now, when you're through eatin' bring de tray and dishes to the dairy kitchen in the grove. You know where that is, don't you?"

"Yes, sir."

"All right." And he hurried off.

The boys looked at each other and laughed. It was a mystery to them, but a beautiful one. The food was abundant now—no need for the big-hearted Billy to go without, and the tears rushed to the watching lady's eyes as she noticed the eagerness with which he grabbed a biscuit and ate it. There were two glasses of cool, creamy milk. Sammy was already drinking from one. There was a plate of ham sandwiches and buttered biscuit, a smaller one of sponge cake squares and molasses cookies, and still another plate of cold, sliced chicken. Besides, there were two oranges. After Billy had eaten one biscuit, he said:

"Let's divide the things into four parts."

"What fer?"

"Why, there's mommie and Sallie, you know. Won't mommie be glad? Won't Sallie?" chuckling with delight.

Then, counting the biscuit he had already eaten as part of his share, he carefully packed "mommie's and Sallie's shares" in the lunch box on the seat. Putting an orange in Sammy's hand he slipped the other in the box. Sammy saw him, and called out:

"That's your orange, Billy."

"I don't want no orange," said Billy.

"This is for mommie and Sallie, half and half."

His face shone with delight; this was truly a red-letter day to him.

Sammy shoved his orange along the seat slowly.

"Put this in the box, too, Billy, an' then mommie and Sallie can each hev one," he said.

"No, siree," Billy cried out; "none o' that. You're little and lame, and you haven't had an orange since—since—oh, I can't remember when."

"An' I'm not goin' ter hev any now," asserted Sammy.

"You jess love oranges, Sammy," declared Billy.

"So do you."

"I'm bigger than you."

"I'm goin' to save my orange for Sallie-an' yours is fer mommie," said Sammy; and he did.

"Oh, the poor little fellow!" exclaimed the lady.

"He's a hero, too, isn't he, mama?" said one of the girls.

"Indeed he is."

After the lunch box was packed and tied up with a cord the repast began in earnest, and was enjoyed to the full. The boys ate like the starved little creatures they were, talking meanwhile with their mouths full, about how good everything was and what a wonderful "friend" that was who had remembered them "wid sech a load of good things."

"I guess it's God," was Billy's conclusion, looking up through the branches of the trees to the blue sky, as if to solve the delightful problem.

"He must care a lot for us," said Sammy, joyously.

"He does," and over Billy's plain face there came a radiance that was lovely to see.

"Come, children," said the lady rising, "let us pass on. We have learned our lesson. Those little fellows belong to the slums, but they are pearls."—The Christian Work and Evangelist.

DILLY DALLY.

Dilly Dally was almost seven years old. See if you can guess why he came to have such a funny name!

"O, Dilly Dally! Where are you, dear? Run quickly with this pail to the grocer's, and get this full of molasses, and don't spill a bit. I want it for—well, no matter. I want it."

The molasses was for molasses candy. His mother had just remembered that it was his birthday.

Dilly took it, and ran out of the door. He was always quick enough at starting. His trouble came afterward. In the hedge by the garden gate he spied a yellow-breast, and heard a sweet note that made him stop and see what the leaves hid. That took a minute.

"Oh, I must hurry!" he said, and started again; but this time Mr. Toad hopped out in a friendly way to make him linger.

It was almost dark when he came in sight of home.

"O, Dilly Dally," said his mother, "where have you been all this time?" It was your party; and all the little boys and girls I sent for had to go home, it grew so late. I had to cut the cake and give them all a piece, and there wasn't anybody to play games or anything. It was too bad!"

"Wasn't it? Dilly thought so. A boy's birthday party without any boy to it!

"O, Dilly Dally," said his mother, "why don't you earn a better name?"

Dilly Dally says he is going to. How do you suppose he is going to do it?—Sunbeam.

Our Reading Room.

WESTERLY, R. I.—Although no items have been sent to the RECORDER for a long time, it is not because we have been idle or lost interest in the work, but on the other hand we have been striving to faithfully uphold the banner of Christ and his Sabbath.

Pastor Davis had the pleasure one Sabbath evening of leading four of our young people—one of whom is a local school teacher,—to the baptismal waters. Three of these were received in the church the following morning.

Children's Day was observed by the rendering of a program, entitled "The King's Highway." The primary department formed a line in the vestry—a number of the boys bearing banners with appropriate inscriptions thereon—and marched through the auditorium, where they occupied the front pews. The music was under the direction of Mrs. Carey A. Main, who was assisted by a quartet of young people. The children rendered their parts nicely, and Mr. Davis gave them an interesting address. The church was tastefully decorated with laurels and ferns.

The graduating class of the Westerly High school contained a number of our young people, and the baccalaureate sermon was delivered in our church. As Mr. Davis had been called away by the serious illness of Mrs. Davis' aunt, the sermon was given by Rev. W. L. Swan, of the First Baptist church, who chose for his subject, "High Ideals." His text was in Acts 26: 19,—"I was not disobedient unto the Heavenly vision." Music was furnished by the chorus choir, assisted by Mr. McTurk, of the Episcopal church. A solo was nicely rendered by Miss Emma S. Langworthy.

Not long since our pastor conducted a service in the fort at Napatree Point, preaching to forty men. It was the first of the kind ever held there, and they expressed a wish for him to come again, which he did. Some of the young people accompanied him to furnish music and singing. While we are not sure of this work being permanent, we hope it will be such as to warrant a service at least once a month.

July 13, 1903.

MILTON.—The following from the Milton Journal will be full of interest to our readers. We join the Journal in congratulations and good wishes for Dr. Platts:

A BUSY SEVEN YEARS.

Rev. L. A. Platts has just completed seven years of pastoral work with the Seventh-day Baptist church of this village. His first discourse was a patriotic one, preached on July 4th, 1896, from the text in Joshua 4: 21, 22. Last Sabbath, being also the 4th of July, the doctor began his 8th year with a sermon from the same text, using the same outline as on the former occasion. Illustrations from the Spanish-American War, and from more recent events, gave freshness to the presentation of the great principle for which our fathers—the Pilgrims—forsook their native land, which our fathers of the Revolution fought to establish, and for the preservation of which our fathers of the passing generation strove with their lives and treasures.

In connection with the notices of the morning, the doctor gave a brief summary of the seven years work, which we are permitted to publish. Four hundred and forty-one ser-

mons have been preached at the regular services of the church, including supplies, and the pastor has preached 229 discourses away from home. He has officiated at 29 funerals and 18 marriages. He has attended 1,387 other religious services, including prayer meetings, Bible studies, Endeavor meetings, etc.; made 2,176 calls and visits, written 443 pastoral letters, and 59 articles for newspaper publication. He has received 106 members to the church by letter from other churches, and 63 by baptism and confession of faith, making a gross addition of 169 members. The losses by death and other causes have been 86, leaving a net increase in membership of 83. The present membership of the church is 337.

Pastor Platts has attended all the meetings of the General Conference, all the sessions of the Northwestern Association, and nearly all the quarterly meetings of the Southern Wisconsin churches during the seven years. He has represented the Seventh-day Baptist Missionary Society in the evangelistic work of ten quarters from the church and college, organizing and directing the work in four different states. He has personally visited and performed the gospel work in Berlin, Rock House Prairie, Coloma, and Cartwright, Wis., and at Farmington, Ill., receiving to the small churches 9 persons. He has been absent from his pulpit for rest only six weeks during the seven years.

The people of Milton hope the doctor may live to complete several more seven years of such active and fruitful labor.

LEONARDSVILLE, N. Y.—On account of last Sabbath being Independence Day, the church services were in keeping with the day, and Pastor Cottrell gave us a patriotic sermon, which was much enjoyed by a large congregation. The music by a chorus was fine. Herbert Cottrell recited "The Liberty Bell," and all joined in singing "America" and "The Star Spangled Banner."

Last Tuesday, Mr. and Mrs. Morton Burdick invited the Sabbath-school to picnic at their farm near Unadilla Forks. The day was pleasant and a hundred accepted their hospitality. Mr. Burdick has purchased a house in the town and will in the autumn move here.

There is no finer scenery than that of the Unadilla Valley. And it is an ideal spot for summer boarders. Just now, owing to copious showers, the country is at its best—"God made the country, man made the town."

John B. Cottrell and family, of Brooklyn, are expected at the Parsonage to-night, to spend their vacation with the Pastor.

The Women's Benevolent Society have their annual tea, the fifteenth of July. There will be a short program and officers elected for the year.

There are quite a number of students in the Home Department of the Sabbath-school, many being non-residents. Each month their reports are received and they are kept in touch with the home church. Mrs. Mary B. Burch is the Superintendent.

"The Old Friend's Association" is already sending out invitations for its annual reunion, which occurs some time in August. These gatherings are pleasant and give one the chance to renew the friendships of "Auld Lang Syne," and to meet the friends of later years.

July 9, 1903.

Popular Science.

H. H. BAKER.

FRESH NEWS FROM DOWN SOUTH.

We have just received news from the exploring expedition now in the regions about the South Pole, by the return of the relief ship Morning. Captain William Colebeck touching at San Francisco, enroute to London to report. The captain reports summarily that the exploring party that went out two years ago, in the ship Discovery, are doing valuable work in that section of the world. That they have located between four and five hundred miles of new coast line; and have worked the ship south to latitude 77 degrees and 50 minutes, and with sleds some members of the party have been as far as 82 degrees and 17 minutes; which is the furthest south that any man has ever reached.

The captain reports that the temperature, unlike that of the Arctic regions, is very cold the entire year. At the North, the temperature in the summer gets as high as 50 or 60 degrees above zero. Not so in the South; there the mercury stays below zero all summer.

There have been no large animals found, the musk ox, the polar bear, and the walrus are not there, but seals abound.

The marine fauna has been found quite extensive, and many new types of low organization have been obtained.

We see by our notes that the British ship Discovery sailed for the South in 1901, and that now the party are passing their second winter in those inhospitable frozen regions; what is it for? This party is not the only one wintering far South. There are two others—and another expedition is on the way going to join, or rather, freeze fast to them.

It must be quite exhilarating to dress in furs and cavort (American slang) a couple of years around the South Pole. The South Pole has been circumnavigated several times. Bellinghausen went around the pole in 1820-1; Biscoe in 1831-2; Kemp in 1834, and Moore in 1848.

It is said, that this whole section appears to be mountainous, and that in all probability, the pole when found, will be located on a mountain. We beg leave to differ. We understand those mountains are more or less volcanoes; therefore, we think more likely, the "Pole" will be found at the base of one of these hot mountains, in a tamarak swamp, sound, but frozen solid.

THE LAND BEYOND THE SEA.

FREDERICK WILLIAM FABER.

The land beyond the sea!
When will life's tasks be o'er?
When shall we reach that soft blue shore,
O'er the dark strait whose billows foam and roar?
When shall we come to thee,
Calm land beyond the sea?

The land beyond the sea!
How close it often seems,
When flushed with evening's peaceful gleams;
And the wistful heart looks o'er the strait, and dreams!
It longs to fly to thee,
Calm land beyond the sea!

The land beyond the sea!
How dark our present home!
By the dull beach and sullen foam
How wearily, how drearily we roam,
With arms outstretched to thee,
Calm land beyond the sea!

The land beyond the sea!
Why fadest thou in light?
Why art thou better seen to ward night?
Dear land! look always plain, look always bright,
That we may gaze on thee,
Calm land beyond the sea!

CHRISTIAN ENDEAVOR REPORT.

The following item from annual report of the General Secretary of the United Society of Christian Endeavor, at Denver, Colorado, will be full of interest to our readers:

NUMERICAL GROWTH.

It is true of movements as well as of individuals, now as in the days when Christ spoke the words, that "by their fruits ye shall know them."

Twenty-two years ago an unknown pastor in a little Congregational church, in one of our smaller cities, organized the first society of Christian Endeavor. No ecclesiastical court, council, or committee said, "Go to, now, we will organize a movement that will girdle the globe." But to help one pastor, to strengthen one church, and to train one company of young people, the first society was organized. But it was born, not made; it was of God, and He has used it. In purely providential ways it spread until to-day there is no land to which it is a stranger, and no tongue in which prayer and testimony in Christian Endeavor meetings are not heard.

From one society, in 1881, to 64,020, in 1903, from one denomination to more than eighty, from one city to every country, and from fifty members to 3,822,300, and a million and a half more in societies bearing strictly sectarian names, but patterned after Christian Endeavor and gaining their inspiration from it. A net gain in number of societies in one year of over two thousand.

ADDITIONS TO THE CHURCH.

During the past year 175,000 have come from the ranks of Christian Endeavor into the membership of the churches. And thousands more would have come if more pastors had appreciated what a magnificent field for evangelistic effort God had placed at their hand.

This has been a year of great material prosperity and most seductive appeals from the secular side of life. There never was a time when so many things, good in themselves, but bad when given the supreme place, appealed to young people as to-day.

But the letters C. E. have stood not only for Christian Endeavor, but also for Christ Exalted. And because of this fact some who think more of fashion than of faith, of society than of soul, may have been alienated, yet the movement has made a steady gain all along the line.

MISSIONARY VOLUNTEERS.

During the Boer war, Christian Endeavor societies were organized in the prison camps in Ceylon, St. Helena, and Bermuda, with several thousand members. Since the return of these men to South Africa, two hundred have volunteered for missionary work, and the Dutch Reformed church has opened a training-school for them in Worcester, South Africa. We hold in high honor the little group of five missionary volunteers around the Haystack at Williamstown, Mass. What shall we say of the two hundred Endeavor missionary volunteers in South Africa?

I would that I had time to tell you what Christian Endeavor is doing on our men-of-war and merchant vessels, for the soldiers in their tents, for the prisoners in our prisons and reformatories. Long before Mrs. Booth thought of the "House of Hope," our Endeavorers had gone to the prisons with the "Star of Hope," and hundreds of men bless-

God that Christian Endeavor found a place of service behind the prison walls. In institutions for the deaf, dumb, and blind, we have also found a place for loving, Christ-like service.

The need of the hour is, hopefulness only when we are at one with truth, and earnest in working with God. Reader, have no hope that evil will die of its own accord. It will grow while you thus dream. Opposite in the power of the Most High, fearing neither its arrogant boasts, nor its threats. Victory will come. You may not live to see the triumph. You may fall on the field before the enemy gives way. That does not matter, if you do your part well. Use the sword while you have it. Other hands, nerved by your example, will grasp it when you let it fall. God buries the workers, but his power carries on the work.

A RECENT issue of the Independent speaks of the increasing unity between China and Japan. Until the war of 1900 China felt nothing but contempt for Japan, but all this was changed by the humane conduct of Japan at that time in comparison with the barbarities of the allied powers. Now, recognizing that she can learn much from her neighbor, who has adopted modern civilization, Chinese youths are going in a continuous stream to Japan for education. They go to study art and music and military tactics. Over one thousand Chinese students are now in Japan, and this number promises to be doubled by the close of 1903.—Mission Studies.

MARRIAGES.

CLARK-CHAPMAN.—In Clark's Falls, Conn., July 7, 1903, by Rev. L. F. Randolph, Prof. Elbert W. Clark and Miss Addie C. Chapman, both of Clark's Falls.

MOORE-WEST.—At the home of Mr. and Mrs. E. D. Bliss in Milton, Wis., June 25, 1903, by Rev. L. A. Platts, assisted by Rev. L. C. Randolph, Nathan Olney Moore, Jr., of Highland Park, Ill., and Mary Arabelle West, Farina, Ill.

DEATHS.

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

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

ANDREWS.—In Hopkinton, R. I., July 9, 1903, Hannah A. Clarke, daughter of Hazard B. and Betsy E. Wilbur Clarke, aged 78 years, 7 months and 26 days.

She was born in Richmond, R. I., Nov. 13, 1824, and was united in marriage to Burrill W. Andrews, May 15, 1842. Ten children were born to them, six sons and four daughters, eight of whom are living. In early life she became a subject of saving grace and united with the Six Principle Baptist church in Phenix, R. I. In the fall of 1846 she, with her husband, united with the Seventh-day Baptist church, of Rockville, R. I., retaining her membership until her death. A faithful wife, a good mother has gone to her reward. She leaves a husband, five sons, three daughters, twenty-six grandchildren, eighteen great-grandchildren, one brother and two sisters, to mourn their loss.

Burdick.—In New Market, N. J., July 8, 1903, Alice Minette, infant daughter of Jesse G. and Alice K. Burdick.

"The story of a little life
So brief, and yet withal so sweet,
'T would seem a dream but for the strife
That made the life complete."

Burdick.—In Hopkinton, July 7, 1903, Hazard Wilcox Burdick, aged 87 years, 6 months and 27 days.

Hazard Wilcox Burdick, son of Mumford and Mercy Burdick, was born in Hopkinton, R. I., Dec. 10, 1815. He was married five times, his last wife dying Jan. 19, 1892. In 1837 Mr. Burdick made a profession of religion, was baptized by Eld. John Green, and united with the Seventh-day Baptist church in Rockville, holding his membership until his death. He

lived a quiet and industrious life. He leaves one son, three brothers, two sisters, and many relatives to mourn their loss.

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

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

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.

Employment Bureau Notes.

WANTS.

2. Wanted, a farm-hand at once, near Walworth, Wis. Work the year round. Good wages.

3. Want to employ a good painter and paperhanger at once in a Kansas town.

4. A young man would like a job in electrical plant or machine shop, with chances to learn the business. Best of references.

7. A man on a small truck farm in New Jersey. Must be good with horses. Will have some teaming to do including coal to haul. Work the year around.

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. FITCH,
Bradford, Pa., Kendall Creek Station.

15. Wanted, a good painter for machine-shop work. 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.

17. A widow, 55 years old, wishes a position as house-keeper in a small family near a good school and Seventh-day Baptist church, where she can have her 13 year old daughter with her. Best of references.

Address, Mrs. M. BRODREICK, Pompey, N. Y.

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.

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 Fibre 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.

Address
EDGAR L. HASTINGS,
Toronto, Ont.

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.
Edited by
REV. WILLIAM C. WATFORD, 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: 13-23
July 25. Saul Rejected as King.....	1 Sam. 15: 18-23
Aug. 1. Samuel Anoints David.....	1 Sam. 16: 4-13
Aug. 8. David and Goliath.....	1 Sam. 17: 38-49
Aug. 15. Saul Tries to Kill David.....	1 Sam. 18: 5-16
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.....	

LESSON V.—SAMUEL ANOINTS DAVID.

LESSON TEXT.—1 Sam. 16: 4-13.

For Sabbath-day, Aug. 1, 1903.

Gospel Text.—"Man looketh on the outward appearance, but the Lord looketh on the heart."—1 Sam. 16: 7.

INTRODUCTION.

Samuel showed his zeal for Jehovah by putting to death with his own hands the king of the Amalekites whom Saul had brought a captive to grace his triumph. From this day also Samuel no longer visited Saul, and thus testified to the rebellious king the withdrawal of the divine favor. Saul continued to exercise authority over the people, but there was present in his heart the consciousness that he no longer had a divine right to rule.

Since Saul had been rejected as the leader of the chosen people, it would naturally be expected that Jehovah would choose another to take his place. We are not surprised therefore that Samuel should be sent to anoint a successor to Saul. This time, however, the chosen one of Jehovah is made king by right, years before he is to enter on the administration of the affairs of government. David is to have the consciousness that he is to be God's representative as leader of Israel, and is to await in patience the time for him to assume the position for which he has been chosen.

TIME.—Soon after last week's lesson.

PLACE.—Bethlehem.

PERSONS.—Samuel, the prophet; Jesse and his sons,—David in particular; the elders of Bethlehem.

OUTLINE:

1. Samuel offers a Sacrifice at Bethlehem. v. 4, 5.
2. Seven of Jesse's Sons are not chosen. v. 6-10.
3. David is anointed by Samuel. v. 11-13.

NOTES.

1. *How long wilt thou mourn for Saul?* It is not appropriate for Samuel, the Prophet of Jehovah, to spend much time in mourning for the man whom Jehovah had deposited. Aaron and his two remaining sons, since they were priests of Jehovah, were commanded not to mourn for Nadab and Abihu, who perished at the hands of Jehovah, for offering strange fire before him. Compare Lev. 10. *Fill thy horn with oil.* We may infer that the same horn was to be used as in the case of the anointing of Saul. *Jesse.* Grandson of Ruth, the Moabitess. See genealogy at the end of the Book of Ruth. He was of the tribe of Judah. Bethlehem is situated about five miles south of Jerusalem, and remains to this day. *I have provided me a king.* The verb usually translated "see" is used in a peculiar sense: "I have looked me out a king." Compare the same usage in Gen. 22: 8.

2. *How can I go?* Samuel's timidity is at first thought rather surprising. He had unflinchingly condemned Saul to his face for his sin, and had in the presence of the king taken the law into his own hand and slain the king's prisoner. We may imagine, however, that when Saul made up his mind to reign without the sanction of Jehovah that he had told Samuel that he would have none of his interference in the government. Samuel is not saying that he will not go; but merely inquiring of Jehovah how it is practicable for him to go. *Take a heifer with thee, and say I am come to sacrifice to Jehovah.* Many justify this subterfuge by arguing that Samuel was to give one of the reasons for his coming to Bethlehem. Others say that Samuel had a perfect right to conceal what he was going to do since he had a good purpose. It is certainly true that a man is not in duty bound to tell all that that is in his heart to any chance questioner. But these or similar excuses are not altogether satisfactory, and the true explanation is from the fact that the standards of the age when this book was written are not nearly up to ours. The author of the

Book of Samuel would not hesitate to ascribe to God any course of action that would seem right to the author himself. Thus the command to Samuel to exercise duplicity in the preservation of his safety is not a mark of the real character of God, but of the conception of God that was in the hearts of godly men in the age when this book was written. In the law men were forbidden to speak falsely to the injury of others, but it was not until after the captivity that the principle were developed that we owe to our fellowmen to speak the truth. In David's age a lie was considered as a legitimate matter of convenience.

3. *And call Jesse to the sacrifice.* We may infer that Samuel was in the habit of going about and holding religious services at various places at irregular intervals. The service of God at one central sanctuary was apparently unknown in this age. The ark seems to have remained almost unnoticed in the house of Abinadab at Kiriath-jearim.

4. *Came to meet him trembling.* We are probably to infer that Samuel had been accustomed to exercise discipline at such sacrificial services as this, and he may have inflicted severe punishments according to the Word of Jehovah. *Comest thou peaceably?* It is better to translate, *Comest thou for good?* Samuel's coming would not in any event bring war, but might according to the theory suggested above bring misfortune to some members of the community.

5. *Sanctify yourselves.* The reference is to ceremonial purifications to be accomplished by bathing the body and washing the garments. Compare Gen. 35: 2: Exod. 19: 10. *And come with me to the sacrifice.* The Septuagint has instead, and rejoice with me this day. The sacrifice of course implied a feast. *And he sanctified Jesse and his sons.* They were particularly invited. This circumstance need not attract the attention of the people.

6. *Eliab.* Meaning, God is father. He is called Elihu in 1 Chron. 27: 18. We are not told here that Eliab was the eldest son, but we would infer that fact from his being mentioned first. Compare chapter 17: 13. *And said, Surely Jehovah's anointed is before him.* It is not necessary to suppose that he said it aloud. The best explanation of the conversation represented in this and the following verses is that we are told what Samuel thought and what Jehovah replied—both parts of the conversation being in the consciousness of Samuel and not in the hearing of the people.

7. *Look not on his countenance, or on the height of his stature.* Evidently he was a very good looking man and of large stature. Very likely he reminded Samuel of Saul, and therefore he at once leaped to the conclusion that this was the man whom Jehovah had chosen to be king instead of Saul. *For man looketh upon the outward appearance, but Jehovah looketh upon the heart.* Man is inclined to base his judgment of a man upon his outer characteristics, but God looks at the inner nature of a man, upon his spiritual and mental endowments, and sees him as he is. The difference is not only because man lacks the power of divine insight, but also because he is prone to give too much weight to superficial qualities.

8. *Then Jesse called Abinadab.* We do not know whether Samuel had informed Jesse precisely of his intention. Very likely he had told him that he wished to choose one of his sons for a particular purpose. Jesse would have sufficient reverence for the prophet to have his sons pass before him, even if he did not know what Samuel's real object might be.

9. *Shammah.* This was the third son. He is called elsewhere Shimeah, and Shimea.

10. *And Jesse made seven of his sons pass before Samuel.* The more natural translation is, "his seven sons," with the implication that these were all that he had. This is of course inaccurate, but we gather from the context that Jesse thought that he had completed the marshaling of his sons, that so far as it was necessary for any one to make a choice of them. The word "again" in the Authorized Version should certainly be omitted, for we are not to understand that Jesse caused seven to pass by in addition to the three already named, but seven, including them.

11. *Are here all thy children?* Instead of "children" it would be better to translate, "young men." Have the young men finished passing by? *There remaineth yet the youngest.* We need not at all suppose that Jesse had any prejudice against his youngest son, and that he had made David stay at home with the sheep out of partiality for the seven older sons. Jesse thought that his eighth son would not be missed at the sacrificial feast and that he would not be considered in any choice that the prophet might make from his sons. *We will not sit down till he come hither.* Literally, go around. The meaning is that they would not proceed with the

sacrificial service, either by marching around the altar or by sitting down to partake of the sacred meal, till this youngest son should come.

12. *Now he was ruddy, and withal of a beautiful countenance.* Many think that our author means to say that he had red hair. Be that as it may, he certainly had a fair complexion, which was regarded as a special mark of beauty, since a dark complexion and black hair were so common. *And goodly to look upon.* Compare the description of Moses, Exod. 2: 2; Acts 7: 20.

13. *And anointed him in the midst of his brethren.* This must mean in the presence of his brethren. It is more than probable that those who beheld did not understand the significance of this anointing, and perhaps even David himself did not understand it. *And the Spirit of Jehovah came mightily upon David.* As in the case of Saul, chapter 10: 6, 10. The reference is to a supernatural spiritual endowment—perhaps by way of preparation for the office of leader of God's chosen people. *And Samuel rose-up, and went to Ramah.* The important object of Samuel's visit to Bethlehem had been accomplished. Our author does not stop to say anything about the accomplishment of the sacrificial feast.

FORECAST OF THE QUARTER.

Read on Review Day in Chicago Sabbath-school, by C. B. Hull, and requested for publication in SABBATH RECORDER.

We will now turn from the teachings and missionary work of Paul to the establishment of David upon the throne of Israel.

This is not dry reading, but is as interesting from a literary standpoint as any modern literature. Add to it the consciousness that the hand of God is in it all and we will find it even fascinating and inspiring.

As our lessons extend through the first book of Samuel, and into the second chapter of the second book, I trust every one of the school will read the entire book so as to keep the connection and study the story as a whole, and not in fragments. For it is a connected and interesting story.

David was born about eleven hundred years before Christ. But the story begins a few years back of that, with the birth of Samuel, who was not only an eminent prophet and historian, but was the seventeenth and last judge of Israel. He was the first prophet and last judge.

The people demanded a king, the same as the other nations. We will find that Saul was the first king of Israel. We will see also that he made a sorry mess of it, and was finally slain in battle. He was wounded, then tried to kill himself, and finally begged an Amalekite to slay him, which he did.

The story of David's life is an important one. In a large sense he was a type of Christ. The statement that he was a man after God's own heart has been much misunderstood and scorned by unbelievers. David had many faults and was guilty of some very grievous sins. He was tempted and fell repeatedly. But in his heart he was loyal toward God and always repented of his sins. The great sin of those times was idolatry, but of that sin David was never guilty. He never swerved from his great purpose to honor and serve God.

He succeeded to a kingdom distracted with civil dissension, encompassed by powerful and victorious enemies, was without a capital and almost without an army. There was no bond of union between the tribes. He crushed the power of his enemies, united the people and established a large and powerful kingdom.

David organized a militia system that was a marvel for the time, and I am not sure that it has been much improved upon since. Every month 24,000 men gathered from all the tribes, went into camp and were trained under

leaders of consummate skill. They were robust, active and brave.

David wanted to build a temple to God, but he was a man of blood and could not. He, however, so completely subdued his enemies that his son Solomon had a reign of peace and could build the temple. Solomon owed the peace of his reign largely to the bravery and wisdom of his father.

I don't know that David ever went to war except upon great provocation. He never lost a battle and never besieged a city without taking it.

The devotion which existed between David and Jonathan in their youth, is a story of unselfish love which passed the love of woman. "The death of Jonathan was lamented by David in one of the noblest and most pathetic odes ever uttered by genius consecrated by pious friendship."

The psalms of David are the embodiment of religious devotion, and have entered into the service of the best men in all ages since his time. They excel in loftiness and purity of religious sentiment and in sublimity and tenderness of expression.

Not all these things come in the study of the next quarter, but they are a part of the life of David of whom we study as the slight and ruddy youth, the modest boy, the youngest son of Jesse, and the herder of his sheep.

Chosen of God from humble parentage and humble occupation, he became the steadfast friend, the mighty warrior, the wise ruler, the devout psalmist, the type of Christ.

SECRET PRAYER.

REV. H. H. BAKER.

Jesus said: "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret: and thy Father which seeth in secret shall reward thee openly."—Matthew 6: 6.

The closet door swings open wide,
We enter in and close the door;
We feel our need on every side,
And come to ask for more and more.

We bend our knees, we bow our head,
And close our eyes for inward sight;
Our thoughts are words, and quickly said;
With lightning speed they take their flight.

The Father sees in secret place,
He hears, and knows, our every thought;
Has given free his heavenly grace
To all, this secret place have sought.

I heard thy prayer, I know thy need,
Go do thy work, let thy light shine,
In morning hours, go sow the seed;
At evening shade reward is thine.

July, 1903.

THE "MILL YARD" CHURCH.

As the officers do not seem inclined to give you any account of the position of the "Mill Yard" church, I venture to think your readers will be glad to see a line from one of the lay members. Specially avoiding unpleasant details, I may say that after the church has been closed about two years, as far as any official Sabbath or other church work is concerned, the trustees have brought pressure and thus caused a church meeting to be held on April 2d last.

At that church meeting the following resolutions were carried: "That the church declares itself still in existence; that the church hereby declares its full determination to continue its work as a church; that as the members have repeatedly desired the services to be held in and about Islington, the church services shall be held at St. Thomas' Hall, Gillespie Road, Highbury Vale, at 3 p. m.; that the Rev. A. T. de Leary be requested to officiate as 'supply' for the present."

Three of the members were then "appointed receivers" of the moneys payable to the church." It was then further resolved, "That any two of the 'receivers' shall have authority to draw cheques on the church account," and "that the 'receivers' shall be ineligible to receive salaries or compensation for services rendered to the church." There were also two applicants admitted to church membership.

The first service was held on Sabbath, April 4th, when there were ten persons present, of whom five are church members representing three different families. The services have been regularly held every Sabbath since that date, with an average attendance of a little over twelve. The largest attendance has been nineteen, and the lowest, one very wet day, six. The last two Sabbaths we have been greatly cheered by the visits of several American sisters and brothers, and we shall be glad to see other friends from the States should they be visiting England. Finsbury Park Railway Station and the trams are seven minutes' walk from St. Thomas' Hall, down St. Thomas' Road, and the Hall faces up the end of that road.

Lt. COL. T. W. RICHARDSON.

31 Clarence Rd, Wood Green, N.

THE ELECTION OF A POPE.

For some days the eyes of the civilized world have been turned toward the sick room of Pope Leo XIII., as he lingers on the border land, between time and eternity.

The question of an election of his successor will be of interest at this time. After the last rites have been said over the dead Pope, and within nine days after the official announcement of his death, all the cardinals, preceded by a master of ceremonies, march from the church, by the royal stairway, to the Pauline Chapel in the Vatican. After much chanting and ceremony, each cardinal is given a cell, which he occupies until the election is over. Every one else is driven out and all doors barred excepting that of the royal stairway. If a cardinal should arrive after the conclave has begun, he is introduced to his colleagues by this door.

The day after the opening of the conclave, after certain reviews and great mass, the voting is begun. This takes place in the Sistine Chapel, twice each day after morning mass, and after the afternoon chants. Each cardinal is compelled to vote, under penalty of excommunication. The ballots are as large as a sheet of ordinary letter paper, and are dropped into a large silver chalice ornamented with a figure of the Holy Ghost. Each voter kneels and pronounces in a loud voice the formula of an oath, which is written on the blackboard near by.

If one of the cardinals should receive two-thirds of all the votes, upon the first ballot, he is immediately declared to be the Pope, the Te Deum is sung and from the balcony of St. Peter's the election is proclaimed. The new Pope immediately chooses the name by which he wishes to be known as Pope. If there is no election by the first ballot, any cardinal before retiring may change his ballot to favor one who may have a majority, but needs more votes to make it two-thirds. This is to save time. But if they cannot agree upon the first attempt, then they must proceed twice a day until election is accomplished. The ballots are burned each time in case they do not correspond with the number of voters.

The Sistine Chapel has been greatly damaged by smoke in the daily burning of the ballots, in addition to the smoke of wax tapers always kept burning there. This is now avoided by an arrangement to carry the ballot smoke through a pipe out of the window. Throngs of people watch these pipes for the smoke that tells them of the voting within.

The new Pope is then clothed in the Pontifical insignia; and seated in the arm chair before the altar in the Sistine Chapel, he is adored by the cardinals, who kneel and kiss his foot and hand; and receive his kiss upon the cheek. The conclave is then demolished.

At this writing there seems to be some friction between certain cardinals at Rome, as to "who shall be greatest." It is the same old story that troubled the disciples in the days of Christ. Our American cardinal—Gibbons—has taken the steamer, in order to participate in this conclave.

Special Notices.

GENERAL CONFERENCE. All persons who expect to attend the General Conference at Salem, W. Va., Aug. 19-24, are requested to forward their names as early as convenient to the Chairman of the Entertainment Committee, whose name and address appear below. Pastors of the various churches will materially aid the committee by seeing that names are forwarded at least ten days before the opening of conference. The people of Salem are hoping for a large attendance.

M. H. VAN HORN.

SALEM, W. VA.

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

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

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

J. T. DAVIS.

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

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

W. D. WILCOX, Pastor,
516 W. Monroe St.

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

THE Seventh-day Baptist church of New York City holds services at the Memorial Baptist church, Washington Square South and Thompson Street. The Sabbath-school meets at 10.45 A. M. Preaching service at 11.30 A. M. A cordial welcome is extended to all visitors.

E. F. LOOFBORO, Acting Pastor,
326 W. 33d Street.

SEVENTH-DAY BAPTISTS in Syracuse and others who may be in the city over the Sabbath are cordially invited to attend the Bible Class, held every Sabbath afternoon at 4 o'clock, with some one of the resident Sabbath-keepers.

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The Sabbath Recorder.

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ALFRED UNIVERSITY. One Hundred Thousand Dollar Centennial Fund.

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

Proposed Centennial Fund.....\$100,000 00 Amount needed, June 1, 1903.....\$97,371 00 Mrs. Charles C. Champlin, Alfred, N. Y. J. Francis Champlin, Alfred, N. Y. Amount needed to complete fund.....\$96,548 00

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This Term opens WEDNESDAY, SEPT. 23, 1903, continuing thirteen weeks, closing Tuesday, December 22, 1903.

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FALL TERM OPENS SEPT. 1, 1903. WINTER TERM OPENS DEC. 1, 1903.

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THE SABBATH RECORDER.

A SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, PLAINFIELD, N. J. VOLUME 59, No. 30. JULY 27, 1903. WHOLE No. 3048.

LIGHT. F. W. BOURDILLON. The night has a thousand eyes, And the day but one; Yet the light of the bright world dies With the dying sun. The mind has a thousand eyes, And the heart but one; Yet the light of a whole life dies When love is done.

We are greatly encouraged by the interest our readers are taking in the matter of paying off the indebtedness of both Boards before Conference. We feel very sure that our churches will do it up in most excellent spirit, if they only understand how great is the need; and how easily it can be done. Indeed it will be just like them to do this good thing. When pastors and people all through the denomination take hold together in earnest, to accomplish something for the Master, that something is sure to come. The simple facts published last week, that an average of \$1.20 from one-half our membership would pay all debts of both Boards, and enable them to finish up the year to Conference with no debt to report, seems to be attracting much attention. And when everybody sees that twenty cents a week for six weeks, from half of the members, or ten cents a week from all, will do this great thing, they seem to feel anxious to do it. Some are paying all in advance, so the Boards can have time to turn themselves and report. Upon reading the plea, one good friend enclosed \$10 and sent by return mail to help the good work. A pastor in central New York expresses great faith that the churches will do it, and suggests that the item of two weeks ago be kept in several numbers, so those who might have missed that one may see the next issue. He thinks all the churches who see it will be sure to take hold of the matter. We will not keep that item in, but we will report progress from week to week. In this connection there comes the following telegram from Pastor Seager, dated July 18:

"To T. L. Gardiner: FARINA HAS RAISED PORTION YOU SUGGEST TO CANCEL DENOMINATION'S DEBT. L. D. SEAGER." Good for Farina! And now comes two letters from West Virginia, since we began this item, full of enthusiasm, and assuring help from Salem.

Although others have not been heard from we are sure they are at it. This work is bound to go on. The good friends all through the land have not meant to neglect it so long, and it will all come right before we meet at Salem.

So let our Boards cheer up. It is the darkest just before day. The people are going to respond right away, and this will assure you that they do appreciate your work and will lighten your burden. How nice it will be to have those debts all paid off! And best of all, to have it come as a free-will offering from the people. Since writing the above we have received a letter from Bro. F. F. Johnson of Stone Fort, Ill., sending \$5.00 from that church, to each Society to help pay the debt. Let the good work go on. Perhaps it might be a good plan for the churches to set apart a day for a special offering for this purpose.

This question was put to an ancient prophet who was being prepared for his life work. When the vision which God had caused to pass before him had been studied and his reply given, the Lord said unto him, "Thou hast well seen." Had he failed to see what the Lord wanted him to see, in what passed before his eyes, he would have thereby revealed his unfitness for his Master's work. It becomes men to study well the providences that come to them, the messages from the Word, and the signs of the times, if they would have the Divine approval. It cannot be said of you, "Thou hast well seen," if you fail to read God's message to you, in whatever phenomenon he brings before you. The student who does not see beneath the surface of his problems to comprehend the principles, does not well see. The teacher that does not see the worth of immortal souls to be molded in the students who come to him, can never be complemented as was the prophet of old. The pastor who does not see the precious jewel in the most obscure and uncultured child; and who does not see the possibilities awaiting such an one if properly led and taught, does not see the very thing most essential for him to see. Some people look upon the Christ as the one to be desired above all others, and chiefest among ten thousands. Others look upon him as one to be despised and rejected of men. The Christ does not differ in such cases, but all the difference is in the hearts of those who look upon him.

These characteristics can be cultivated, so that one can come to be cultivated. see what he wants to see, or what he ought to see. To illustrate: Two men stand before a granite boulder; the one seems enraptured with its beauty, admires its crystals and texture, and exclaims, "I see an angel in that granite!" The other seems annoyed by the presence of the boulder, and was planning to blast it to pieces and tumble it into the gorge out of his way. What makes the difference in these two men, as to what they see in that boulder? They are brothers, brought up on the same farm. In childhood no one could discover any marked difference

What One Sees Shows What He Is. This may seem like a far-fetched statement, but you will agree with us when you read a little farther. Three men were on the same train to cross the continent. While all looked upon the same scenery from the same standpoint, no one of them seemed to see the same things. One was all absorbed in the

True the World Over. WHAT is true of those five men, is applicable to all classes. What men see in their fellows, what they are interested in, what they talk about, shows what is in their hearts. And you can form a pretty correct idea of their characters, and their business, by noting things they see, and what they talk about, and become absorbed in. Isn't it true then, that what one sees shows what he is?

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